

**SLAVERY:**

**A CURRICULUM SUPPLEMENT  
FOR TEACHERS  
AND INFORMAL EDUCATORS**



## Foreword

It is impossible to overestimate the importance of the call for justice and human rights that runs through the centre of Jewish values, like a core of steel.

At the beginning of the Ten Commandments, God is defined, not as a God who created the world, but as the God who brought his people out of slavery. He commands the Jewish nation to remember and identify him that way. That memory forms the basis for justice as this well-loved story from Jewish folklore illustrates:

Long ago, in a certain kingdom, they chose their king by a strange custom. When a king died, a special bird was released to fly around the kingdom, and when he rested on someone's head, that's who the new king would be.

In this kingdom there was a slave, who was regularly brought in to the king's court to play his drum, always wearing a cap of chicken feathers. One night when he put his cap on he noticed there were a few seeds sticking to the feathers. Tragically, that same night the king died.

Solemnly the bird was released and rested on the slave's head, wanting the seeds. Amidst a cry of triumph the chief minister proclaimed the bewildered slave a king! The slave was told: "Never forget that you are a king!"

He gave his first order: to build a small hut outside the palace door, with no windows and a big lock. The new king went inside it, stayed for a few moments and emerged again smiling.

The king introduced new laws. Slaves were to be paid and able to buy their freedom, and were to be set free after seven years. Eventually, all who lived there became free men: no man could own another.

Once a year, the king would disappear into his hut for a few moments, but no one knew why. One day his ministers asked the king what he was guarding so closely in there. "My most treasured possessions," was the answer. "See for yourself." The ministers eagerly entered and were amazed to see the feather cap and the little drum.

The king said: "I made a promise to you that I would never forget I was king. But at the same time I made a promise to God never to forget I was once a slave."

If we are all educated and encouraged to hold such a memory inside us as a core Jewish value, using this resource we can all be inspired to work for a just world and a fair society in which all are free.

**Maureen Kendler**

**Head of Education, London School of Jewish Studies**

## Contents

<b>Foreword .....</b>	<b>2</b>
<b>About Us.....</b>	<b>5</b>
JCORE .....	5
René Cassin .....	5
Acknowledgements.....	5
Introduction .....	6
<b>Glossary of terms .....</b>	<b>7</b>
<b>The trans-Atlantic slave trade.....</b>	<b>9</b>
Background .....	9
Arrival in the Americas.....	11
<b>Slavery, Europe and the Americas .....</b>	<b>13</b>
Conditions on the plantations.....	13
<b>Resistance, abolition and the civil rights struggle .....</b>	<b>15</b>
Resistance .....	15
Abolition in the UK .....	15
British abolitionists.....	16
The impact of slavery in Britain .....	17
Abolition, emancipation and segregation in the United States.....	17
Case Study.....	20
Timeline of the American civil rights movement:.....	21
<b>Modern slavery .....</b>	<b>23</b>
What is a modern slave?.....	23
Types of slavery.....	24
Why slavery is difficult to stop.....	27
Case Studies .....	28
<b>Jewish Perspectives on the trans-Atlantic slave trade .....</b>	<b>32</b>
Slavery in Jewish Texts .....	32
Jewish Texts and Social Responsibility.....	33
Slavery in Jewish history .....	34
<b>Slavery's Legacy .....</b>	<b>37</b>

<b>Conclusion .....</b>	<b>38</b>
<b>Practical steps .....</b>	<b>38</b>
Education .....	38
Read labels .....	38
Support our work .....	38
<b>Useful Internet Resources .....</b>	<b>39</b>
On slavery.....	39
Jewish sources.....	40
<b>Feedback .....</b>	<b>40</b>

## **About Us**

### **JCORE**

Since 1976, JCORE (the Jewish Council for Racial Equality) has provided a Jewish voice on race and asylum issues, both inside and outside the Jewish community. Inspired by Jewish teaching, the Jewish refugee experience and a tradition of Jewish social activism, we provide opportunities for engagement in the wider society, with a focus on race equality and justice for refugees and asylum seekers. Our work includes: anti-racism education for all ages, support and campaigning for destitute asylum seekers, befriending unaccompanied asylum-seeking children, mentoring refugee doctors, and bringing together Black, Asian and Jewish people to work for a healthy, multi-ethnic society.

### **René Cassin**

René Cassin is a human rights organisation that draws on the experience of the Jewish people to campaign and educate on universal human rights issues such as discrimination, detention, and genocide. The organisation is named in honour of Monsieur René Cassin, a French Jew and Nobel Laureate who was one of the principal co-drafters of the Universal Declaration of Human Rights. Through the Consultative Council of Jewish Organizations, René Cassin enjoys accreditation at the United Nations, and interventions made by René Cassin are presented in CCJO's name. The organisation uses this accreditation to vocalise Jewish values within the international human rights community.

### **Acknowledgements**

We would like to thank the staff and volunteers of René Cassin and JCORE for the work they have done to create this resource, in particular Shauna Leven, Talya Sive, Julie Taylor and Edie Friedman. We would also like to thank Maureen Kendler, Rabbi Alexandra Wright and Dr Nick Draper for their expertise and contributions. This publication has been developed from the slavery resource written for JCORE by Claire Nacamuli and Hannah Grant.

## Introduction

אֲנִי יְיָ הוֹדֵה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים

*I am the Lord, your God, who took you out of the land of Egypt,  
out of the house of bondage.*

Exodus 20: 2 / Deuteronomy 5: 6

The words of the first of the Ten Commandments are integral to Judaism. As Jews, we are taught to remember God's might in securing our release from bondage, and in doing so we must remember that there are still people who are not free.

Slavery is more prevalent today than it has ever been, with a conservative estimate of 21 million people in slavery (*Free the Slaves* 2014).

This curriculum supplement is designed to take you on an educational journey through the history of slavery up to modern times. It will move through an analysis of the roots of the trans-Atlantic slave trade, examine Jewish perspectives and look at how modern slavery manifests itself today in the developed and developing worlds.

Each chapter contains activity ideas to help implement this resource in a classroom setting.

This resource complements the National Curriculum, in particular for History and Citizenship at Key Stages 3 and 4. It also has strong links with History Key Stage 2 and can be integrated into Geography, English and Religious Education as well as Jewish Studies lessons.

Educating young people about slavery develops their ability to recognise that slavery is not something confined to history books, but is very much alive today.

## Glossary of terms

### **Abolition:**

1. The act of abolishing or the state of being abolished; annulment.
2. (*Often capitalised when used as a proper noun*) (In British territories) the ending of the slave trade (1807) or the beginning of the end of slavery (1833); accomplished after long popular campaigns in Britain.
3. (*Often capitalised*) (In the USA) the emancipation of the slaves, accomplished by the Emancipation Proclamation in 1865.

**Abolitionist:** someone who takes part in the act of abolition. It is primarily associated with abolition of the slave trade.

**American Civil War:** (1861–1865) fought between the North and the South of the country. The attitudes towards slavery were a major factor in the conflict.

**Bondage:** indicates a state of subjugation or captivity often involving burdensome and degrading labour.

**Emancipation:** ‘a setting free’, specifically with reference to slavery in the USA from 1785 and in the Caribbean on 1 August 1838 (the date on which the enslaved people were finally freed there).

**Human rights:** the concept that there are certain things to which we have a basic entitlement simply because we are human. Human rights recognise all people as equal in dignity and equally worthy of having rights.

**Civil rights:** the concept that individuals are entitled to political and social freedom and equality by virtue of their citizenship or residency in a country.

**New World:** a name for the Americas, especially during the time of first exploration and colonisation of the Americas by Europeans.

**Plantation:** a large farm or estate, especially in a tropical or semitropical country, on which cotton, tobacco, coffee, sugar cane or a similar crop is cultivated, usually by resident labourers.

**Resistance:** the range of ways in which enslaved people fought back against captivity and exploitation, from working slowly to acts of sabotage, from preserving or adapting cultural traditions to armed rebellion.

**Segregation:** the policy and practice of imposing the separation of races. In the USA, the policy of segregation denied African-Americans their civil rights and provided them with second-rate facilities and services, most noticeably through separate public schools.

**Slavery:** a system under which people are forced to work without pay, under threat of violence, and are unable to walk away. Slavery emphasizes the idea of complete ownership and control by a master.

**Trans-Atlantic slave trade:** refers to the trade of African slaves by both Africans and Europeans, to provide labour to the colonies in North and South America between the 15<sup>th</sup> and 19<sup>th</sup> centuries.



# **The trans-Atlantic slave trade**

## **Background**

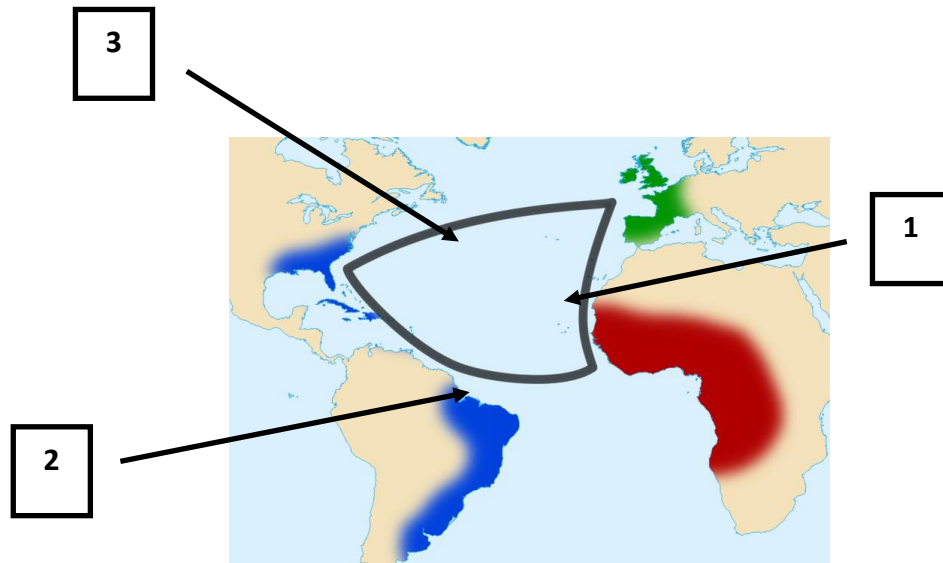
Slavery had been practised in many parts of the world, including Europe, Africa, Asia and the Americas, before the beginning of the trans-Atlantic slave trade.

The trans-Atlantic slave trade developed as a result of several factors. 16<sup>th</sup> century European traders initially explored the Americas looking for gold and a naval route to the Far East so that they could obtain other luxury items without the help of Middle Eastern Islamic traders. Upon the establishment of colonies across the New World there was an increased demand for labour on the plantations and in the mines, meanwhile, advancements in naval technology made the West Coast of Africa more accessible than it had been before.

Many nationalities were involved, including the Portuguese, British, Dutch, French, Spanish, various African nationalities and Americans.

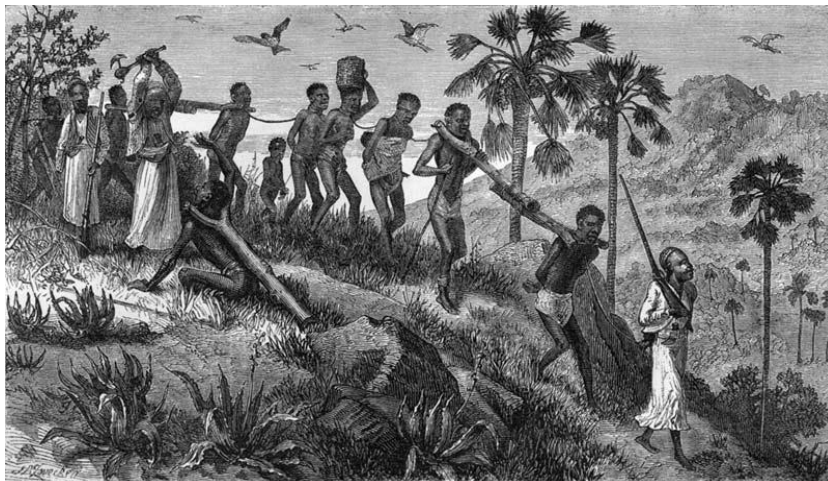
The slave trade lasted for four centuries (15<sup>th</sup> – 19<sup>th</sup> centuries) and was responsible for the forced migration of between 12-15 million people from Africa to the Americas.

This diagram shows how the trans-Atlantic slave trade consisted of a three-part economic cycle, sometimes referred to as the “triangular trade”.

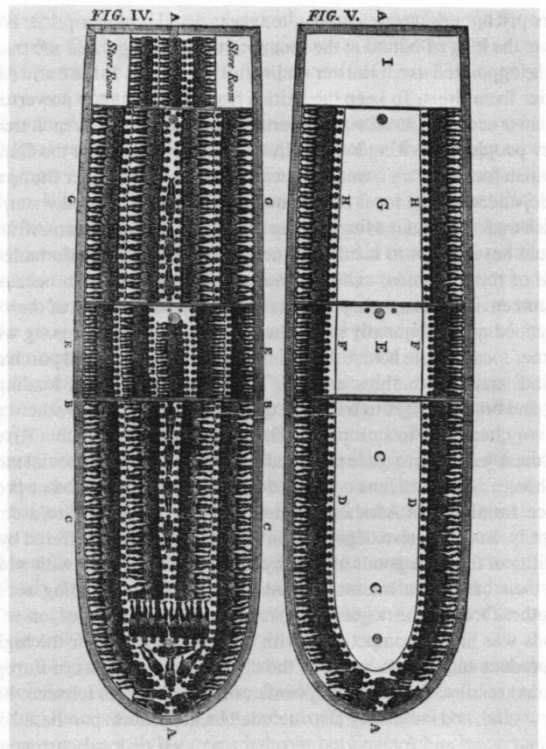


1. Europeans shipped manufactured goods to West Africa, including glassware, copper and ammunition. These were exchanged for slaves who had been taken from all parts of the African continent by African and Middle Eastern traders.
2. Ships took slaves to the Americas, where they were sold.
3. The ships then travelled from the Americas back to Europe, bringing goods which were often produced by slave labour. These included sugar, rum, coffee, tobacco, cotton and rice.

To the traders, sailors and slave owners, the slave trade was a business like any other. Slaves were treated as cargo with a commodity price, given numbers rather than names, and were sometimes physically branded when forced onto the ships. They were dehumanised, objectified and degraded.



## The Middle Passage



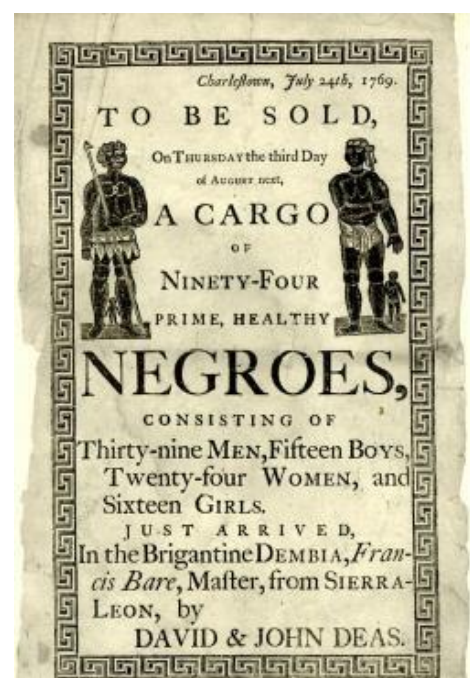
*Diagram of a slave ship from the trans-Atlantic slave trade taken from an Abstract of Evidence delivered before a select committee of the House of Commons in 1790 and 1791.*

The Middle Passage refers to the stage of the triangular trade in which millions of people were shipped from Africa to the New World. The conditions on slave ships were horrible. Dozens of people were packed into spaces intended for only a few for periods of many months. They were chained to each other and to the walls of the ships. The conditions on board were so unbearable that many slaves attempted suicide by starving themselves or jumping overboard. In order to prevent this, slaves were force-fed by the sailors and traders, and ship owners began fixing nets to the sides of the boat.

## Arrival in the Americas

As the ships approached land, the slaves were placed in holding pens and then cleaned and prepared for sale. Slave-traders would disguise any physical conditions that could prevent a sale: grey hair was dyed black, and palm oil rubbed into the skin to create a healthy looking shine. Slave auctions were advertised when it was known that a slave ship was due to arrive.

*Posters like the one pictured here were displayed around towns.*



There were two main types of slave auction: 'Grab and Go' auctions, and standard auctions which sold to the highest bidder. At a 'Grab and Go' auction, each buyer gave the trader the same amount of money. The buyers were then allowed to look at all the slaves. A signal was then given - often a drum roll - and the buyers rushed to grab the slave that they wanted. They then inspected their slave and decided whether or not to keep him or her. Slaves were often renamed at the time of sale, a process designed to deny a person's former identity and reinforce the owner's control. The new names were often either European or nondescript, such as 'Gift' or 'Nobody', which further objectified them.

### **ACTIVITY**

**Divide students into three groups, one for each stage in the slaves' journey. Give each group a piece of paper and pen and have them decide and list which of the activities happened during their stage. Each group should do a short presentation on their stage, including what happened and how it might have made the slaves feel. Note - some activities may have happened at more than one stage.**

#### **In Africa**

#### **The Middle Passage**

#### **After arriving**

The journey took between 40 and 69 days  
People were traded for manufactured goods  
People were captured and taken from their families and homes  
People were given numbers and sold  
Many could barely stand up  
Many refused to eat  
People were "stored" like cargo or animals  
People were made to look healthier than they were  
Men and women were kept separately  
Food and water was limited  
Many died from illness  
People were renamed  
Families were separated

## Slavery, Europe and the Americas

Almost every European nation established slave colonies in the New World; not only Britain, France and Spain, but Portugal, the Netherlands, Sweden and Denmark. By the mid-to-late 1700s there were some two million enslaved Africans in the Americas, with approximately as many in the British and French Caribbean colonies as in the newly independent United States. A range of commodities were produced, including coffee, mahogany wood and indigo, but over time the Caribbean colonies came to focus on sugar while the southern states of the United States became the world's primary supplier of cotton.

Mortality (death) rates were very high in the Caribbean, especially in the intensely exploitative sugar economy, and birth rates low. New supplies of enslaved people from Africa were needed to replace those who died each year. The British became the leaders in this supply, transporting about 40% of all the captured Africans shipped in the 18th century.

### Conditions on the plantations

Most slaves were intended to be field hands or domestic workers on the plantations, but in the early years of the trade some worked in factories producing goods, mostly in the northern states of the US. Conditions were harsh regardless of the role, although exact conditions depended on the preferences of the individual owner. Slaves were forced to work from sunrise to sunset, seven days per week. Although owners provided clothing and food, it was low quality and distributed sparingly. Living conditions were very cramped and slaves had little furniture and often slept on beds made of straw or old rags.



Slaves were considered property rather than people, and had none of the rights of free men. In addition, slave-owners did not believe that slaves experienced human emotions such as pain, love and despair. Slaves were frequently beaten, and verbally, physically and sexually abused in other ways. They were bought and sold with little or no effort made to keep families and loved ones together. Mothers were sold away from children, wives from husbands, and siblings from each other.





*James Hopkinson's Plantation: Slaves Planting Sweet Potatoes. 1862*



*A slave family picking cotton outside Savannah, Georgia, in the 1850s. Photograph by Pierre Havens.*

*- Courtesy of New York Historical Society*

## Resistance, abolition and the civil rights struggle

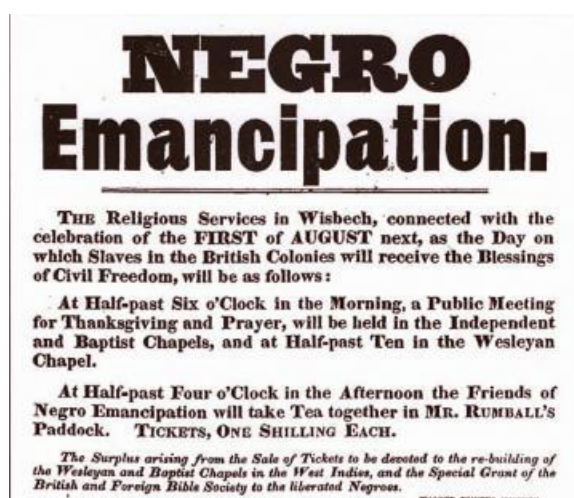
### Resistance

Resistance took place at every stage of the slaves' journey: when they were captured and sold; when they were on the way to the coast; on board the ships; and upon arrival in the Americas. Rebellions came in many forms. Slaves committed suicide, refused to eat, follow orders or otherwise cooperate. Slaves also tried to run away from their masters; however, harsh laws in slave-owning states made these attempts very dangerous and difficult.

In the Caribbean there were armed uprisings by the enslaved - including those in the British colonies of Barbados in 1816, Demerara in 1823 and Jamaica in 1831 - each suppressed with considerable brutality. In the major French colony of St Domingue, a complex struggle in the context of the French Revolution culminated in the overthrow of slavery by the enslaved people themselves, who successfully resisted efforts by both the French and the British to crush them, and established the independent state of Haiti in 1804.

### Abolition in the UK

The abolition of slavery could not take root until the slave trade was abolished. Abolitionists took the position that opposition to the trade and import of slaves would eventually result in the end of the practice altogether. Although the initiative was met with strong resistance from colonial landowners, abolitionists kept fighting and by the beginning of the 19<sup>th</sup> century several countries and American states had passed laws against the slave trade.



The first large anti-slavery society, the *Society for Effecting the Abolition of the Slave Trade*, was formed in 1787 when they recruited William Wilberforce to act as Parliamentary Representative. After a number of failed attempts the abolitionists persevered and finally, on 25 March 1807, the British Parliament passed an Act abolishing the trans-Atlantic slave trade in British colonies, and imposed a fine of £100 for every slave found aboard a British ship. The United States also banned the import of slaves at this point; however, the practice of slavery was not formally abolished until 1865, following the American Civil War. It is important to note that in spite of this, the population of slaves in the US boomed due to improved work conditions and laws which deemed children born to enslaved mothers to be slaves.

## British abolitionists



Olaudah Equiano (c.1745 - 1797) was born in Benin, in an area that is now part of Nigeria. When he was eleven, he and his sister were kidnapped and sold into slavery. He was sent across the Atlantic to Barbados and then to Virginia, where he was bought by a British naval officer, Captain Michael Henry Pascal. Equiano travelled the oceans with Pascal for eight years during which he was baptised and learned to read and write.

Pascal sold Equiano to a ship captain in London who then sold him to Robert King, a merchant in the Caribbean. While working for King, Equiano managed to earn money by trading. Three years later, in 1766, he was able to buy his way out of slavery after having been a slave for over ten years.

Later in his life, Equiano became involved in the movement for the abolishment of slavery and was a member of *The Sons of Africa*, a group of black men who campaigned for abolition. In 1789, Equiano wrote his autobiography, '*The Interesting Narrative of the Life of Olaudah Equiano or Gustavus Vassa, the African*'. He promoted the book widely, which helped spark interest in the abolition movement.



William Wilberforce (1759 - 1833) was born in Hull and studied at Cambridge University. In 1780, aged 21, he became a member of parliament for Hull, and later Yorkshire. After becoming an evangelical Christian, he became interested in social reform, specifically the improvement of conditions for factory workers. He was influenced by another abolitionist called Thomas Clarkson and inspired to speak out against the cruelty of slavery. He soon found he was well supported and raised public awareness through pamphlets, books, rallies and petitions. He led a campaign in Parliament against the slave trade for twenty-six years until it was finally ended by the Slave Trade Act in 1807.



## The impact of slavery in Britain

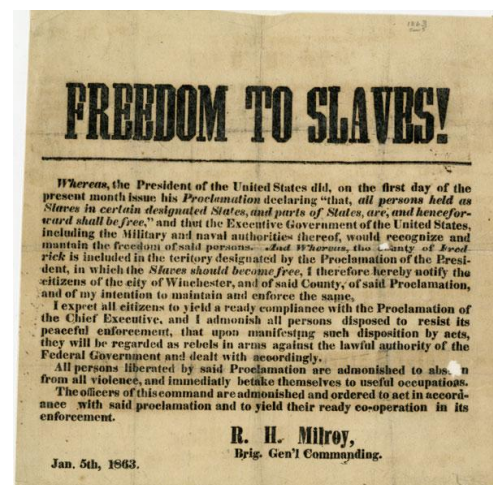
Many but not all historians believe that the slave-economy was vital to the transformation of Britain into the world's first industrial nation, supplying vital raw materials and taking manufactured goods in exchange, contributing to the formation of a credit system in Britain and providing capital to invest in new industries. Slavery did not cause the Industrial Revolution in Britain but was one of several key contributing factors.

The wealth from slavery however, certainly flowed through a number of individual slave-owning families. Establishments such as Harewood House in Yorkshire, the Codrington Library in All Souls Oxford (part of Oxford University), the Gallery of Modern Art in Glasgow, The National Gallery and Penrhyn Castle all owe their existence in some part to the wealth of the slave trade. Slavery gave families and individuals the means to create collections of books, paintings and other valuable items, found and fund charitable organisations, build churches and develop their own landed estates. Modern Britain would have been a different place without the legacies of slavery. At the same time, the development of the Caribbean was slowed down by the economic and social structures established in the slavery era and continued after Emancipation under European colonial rule in the 19<sup>th</sup> and 20<sup>th</sup> centuries.

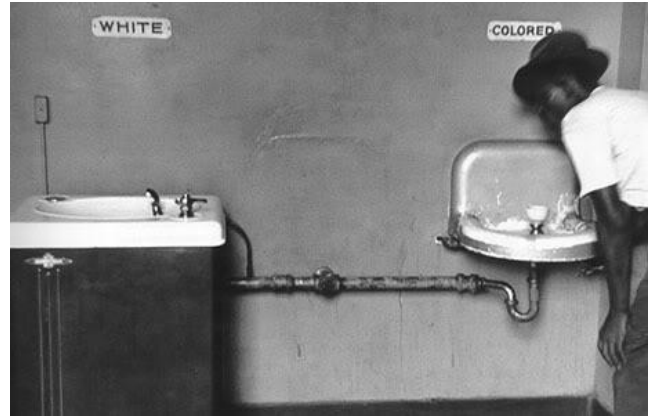
## Abolition, emancipation and segregation in the United States

The abolition of slavery in the United States was more complicated, and took much longer than in the UK. Although slavery existed in all parts of the United States, it was much more prevalent in the Southern states, where the economy depended on agriculture. In part because slavery was less useful in the North, resistance to the practice of slavery initially developed there, and Northern states began to pass laws banning slavery and lobbying for national abolition. This divide over slavery contributed to the outbreak of the American Civil War in 1861.

In 1863, with the country at war, President Lincoln issued an executive order, the Emancipation Proclamation, with the intent of ending slavery in the ten states rebelling against the Union. This act immediately freed up to 50,000 slaves, as well as providing the legal framework for freeing more than three million slaves in the South. Despite principally being a tactic to help win the war, the Proclamation also made freeing slaves an explicit goal of the Union war effort. Slavery was not made illegal in the United States until the Thirteenth Amendment of the United States Constitution in 1865, something made possible by the Emancipation Proclamation.

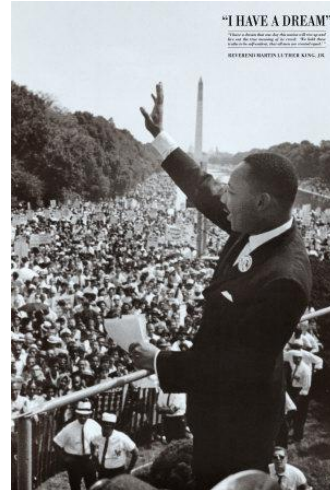


Although Constitutional amendments called for equal protection and due process, a barrier between legislation and practice remained. States, particularly Southern states, passed laws that facilitated segregation. Specifically, these Jim Crow laws mandated racial segregation of African-Americans from white Americans in all public areas including transportation, schools, drinking fountains, restaurants and restrooms. Laws were also passed that made it difficult, if not impossible, for most of the South's black population to vote. Those who could not vote were not eligible to serve on juries and could not run for local offices. Forty years after the end of slavery, the previously thriving black middle class had all but disappeared.



With African-American interests ignored in the South, schools for black children were consistently underfunded compared to schools for white children. Similarly public libraries for African-Americans were either underfunded or didn't exist at all. A lack of support for America's black population, most of whom lived in the South, meant that until the laws changed, it was near impossible for them to change their social situation.

The Ku Klux Klan (KKK), a racist terrorist group, sought to enforce the Jim Crow laws. As advocates of white supremacy and white nationalism, members of the KKK rioted, bombed, committed arson, beat and murdered individuals they did not consider physically or ethnically white. Since the KKK's creation in the 1860s, the majority of its violence was directed towards African-Americans; today, whilst still a proponent of white supremacy, much of the focus is anti-immigration and anti-civil unions/same-sex marriages. It is not known how many people were killed at the hands of KKK members or those sympathetic to its cause.



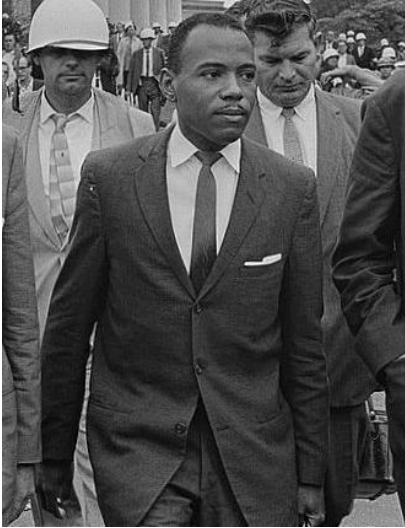
*Abolitionists Rosa Parks (left) and Martin Luther King, Jr.*

It was not until the mid-20th century that segregation was ended as an official practice in America. Prominent civil rights activists such as Martin Luther King, Jr. and Rosa Parks played a large role in this process, which culminated in 1964 with the passing of the **Voting Rights Act** (restoring voting rights for black people) and the **Civil Rights Act** (prohibiting discrimination based on a one's race, colour, religion, national origin, or gender).

Almost one hundred years after the end of the Civil War, and the end of slavery in America, the United States finally ended racial discrimination. It became against the law to treat people differently because of the colour of their skin. There are many important and iconic events associated with the civil rights movement. Many Jews were prominent in this civil rights movement. They worked alongside black people and others to demand legislation to give equal rights to all.

## Case Study

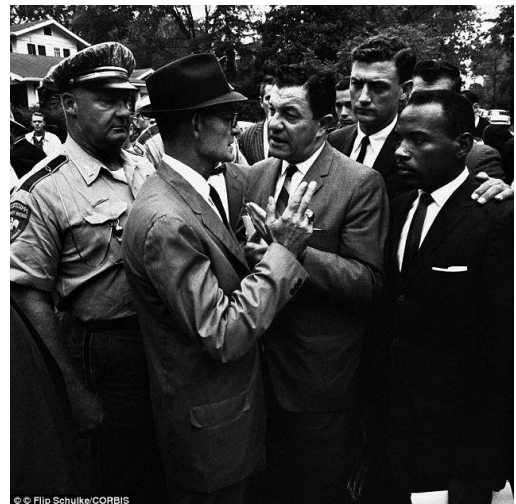
### James Meredith



James Meredith was born in Kosciusko, Mississippi on June 25<sup>th</sup>, 1933. After attending local segregated schools and graduating from high school, he spent nine years serving in the United States Air Force. In 1960 Meredith returned to Mississippi and enrolled at Jackson State University, a black college in Mississippi.

In 1961 James Meredith decided to challenge the system of educational racism in Mississippi, where racial segregation in higher education had been legally imposed. On January 12, 1961 Meredith applied to the all-white University of Mississippi. Meredith was twice rejected and subsequently filed a complaint with the district court that he had been denied admission because of his colour.

Although the state courts ruled against James Meredith, the Supreme Court ruled that Meredith had the right to attend the University. His enrolment, publicly opposed by Mississippi Governor Ross Barnett, led to rioting by segregationists and students on the Oxford campus. On September 20<sup>th</sup> Meredith was physically prevented by a crowd and Barnett from entering the University. Under pressure from the Attorney General, Robert F. Kennedy, and from President John F. Kennedy, Barnett eventually relented. On October 1, 1962, James Meredith started at the University of Mississippi, successfully graduating in 1964.



Meredith was the first African-American student admitted to the University; his registration and attendance had taken 500 U.S. Marshals to protect him and contain the protesters. In the riots leading up to October 1, 160 marshals were wounded (28 by gunfire) and two bystanders killed.

## **Timeline of the American civil rights movement:**

- September 4, 1952 - Eleven black students attended the first day of school at Clayton High School in Delaware becoming the first black students in the 17 segregated States to integrate into a white school. This episode passed without incident.
- March 2, 1955 - A 15-year old high school student, Claudette Colvin, became the first Black person to refuse to give up her seat.
- December 1, 1955 - A black woman, Rosa Parks, refused to give up her seat on a bus in Montgomery, Alabama.
- Nov 22, 1961 - Three high school students are arrested after walking into the 'white-only' sections of a bus station in Georgia.
- April 20, 1962 - James Meredith was barred from becoming the first black student to enrol in the University of Mississippi.
- Jan 18, 1963 - Incoming Alabama governor, George Wallace (who later ran for US President) called for 'segregation now, segregation tomorrow, segregation forever' in his inaugural address.
- Aug 28, 1963 - Martin Luther King gave his 'I have a dream' speech in Washington DC, attended by 200,000 to 300,000 people.

## ACTIVITY

Listen to Martin Luther King's "I have a dream" speech (clip can be found here:

<http://www.americanrhetoric.com/speeches/mlkihaveadream.htm> or

<https://www.youtube.com/watch?v=V57lotnKGF8>).

Discuss with students King's dream for the country, and ask why people might consider the speech great. Ask students to think about their own dreams for the future and using the below template have students write their own "I have a dream" speeches:

*"I Have a Dream Too!"*

I have a dream that one day this nation will \_\_\_\_\_

I have a dream that one day \_\_\_\_\_

I have a dream that one day \_\_\_\_\_

I have a dream that \_\_\_\_\_

*I have a dream today.*

I have a dream that one day \_\_\_\_\_

*I have a dream today.*

I have a dream that one day \_\_\_\_\_

This is my hope and faith. With this faith we will be able to \_\_\_\_\_

This will be the day when \_\_\_\_\_

## Modern slavery

Although the word slavery conjures up historical images of Biblical slaves in Egypt before the Exodus, or the African trans-Atlantic slave trade in America and the British Empire, slavery continues to exist today in several modern but equally oppressive forms.

*“Slavery is legal nowhere, yet it is practiced everywhere. With an estimated 27 million people in bondage worldwide, this is twice as many people as were taken in chains from Africa during the entire 350 years of the trans-Atlantic slave trade. In seeking to place blame, we are tempted to point to the “emerging nations” as the culprits, whereas in fact slavery exists in almost all “civilized” countries.”*

Religious Action Centre of Reform Judaism, *Invisible: The Story of Modern Day Slavery* – A Social Justice Haggadah

Today almost 21 million people are victims of forced labour - 11.4 million women and girls and 9.5 million men and boys.

Forced labour generates over £87 billion in illegal profits every year.

## What is a modern slave?

Modern slaves are people who are:

- Forced to work without pay
- Under the threat of violence
- Unable to walk away

Unlike slavery in the ancient world, today's slaves are generally not bought and sold in public, and are rarely held in chains. Their restraints are more often psychological than physical, but this does not make their enslavement any less real.

With so many international and domestic laws in place to combat slavery, the expectation is that slavery should be a dead or dying practice, but in reality, slaves are cheaper to keep today than they were during the colonial era in the American South.

*“Today, it is still possible to buy and sell another human being. The price of a slave, adjusted for inflation, has actually dropped compared to the time of the American Civil War. In our time, human life is cheap. It's another commodity, to be bought and consumed.”*

Rabbis for Human Rights, *Passover and Human Rights*

The statistics are shocking.

- **21 million**  
Number of people worldwide in forced labour, trafficking and modern slavery
- **4.5 million**  
Number of people who are victims of forced sexual exploitation
- **\$150 billion**  
Generated by slavery in illegal profits each year
- **3 out of every 1,000**  
People worldwide are in forced labour today

### ACTIVITY

#### Differences and similarities in slavery during historical and modern times

Have students draw slaves and slavery “props” (i.e. shackles, whips, etc.) from ancient and modern times. (Alternatively, students can cut out pictures and words from magazines and paste them into collages). From these, identify and discuss the differences and similarities between historical and modern day slavery, using questions such as:

Do slaves look different today? Do they do different kinds of work? What are the differences? What are the similarities? Especially focus on what “props” may have been forgotten (i.e. coffee, clothing, etc.). What would Equiano, Wilberforce, Parks and King be angry about today?

### Types of slavery

There tends to be a divide between the sort of slavery imposed in the developing world and that in the so-called ‘developed’ world; developing countries such as India, China, Bangladesh, Pakistan, and Nepal are most afflicted by debt bondage, child labour, and forced labour, whereas developed countries such as the United Kingdom and Israel are particularly afflicted by human trafficking.

#### Chattel Slavery



slavery still exists, primarily in parts of Africa.

Chattel slavery is often the image conjured when thinking of slavery. It is the most visible form of slavery, and existed all over the world throughout history, as well as in the United States before the Civil War. As the word “chattel” implies, these slaves are viewed as *property* or *items*, which are traded, purchased, sold, or inherited. Viewed as mere possessions, these slaves are often branded, abused, exploited, or killed. Though this category of slavery is the least prevalent of the modern forms today, such



### **Debt Bondage**

Debt bondage is the most common form of slavery, but the least known. It occurs when one's labour is demanded in order to repay a loan, and the person is forced to work for little or no pay. The individual is often kept under surveillance or lock and key, and prevented from working for anyone else. Using fraud and high interest charges employers can make debts equivalent to a few pounds last for generations. Due to extreme poverty and under threat of violence slaves are forced to remain with their employers.

### **Human Trafficking**

Human trafficking refers specifically to the recruitment, transportation, transfer, harbouring or receipt of an individual for exploitative purposes. It occurs when individuals are taken away from their homes by force, coercion, abduction, fraud, deception, or abuse of power, to another area for the purpose of exploitation. The exploitation can happen in many ways, such as through prostitution or other forms of sexual exploitation, forced labour or services, slavery or practices similar to slavery, servitude or the removal of organs. These workers cannot enforce even their most basic rights and have no protection from the law.



### **Serfdom**

Serfdom is a type of bondage or modified slavery which primarily developed in the Middle Ages in Europe. In this form of slavery, individuals, also known as serfs, are bound to a piece of land in return for protection and the right to work on the land leased from the landowners. This form of slavery still exists in many places including Russia.

### **Child Labour and Servitude**

Child labour generally occurs as a result of family poverty and the necessity for survival. It also stems from discrimination based on religion, gender or race. Children are cheaper, more vulnerable and malleable and less likely to demand higher wages or better working conditions than adults. This slavery and poverty turns into a self-perpetuating cycle because these children do not get the opportunity to receive an education.

The following statistics were obtained by the International Labour Organization in 2012:

- There are an estimated 168 million child labourers between the ages of 5 and 17
- 85 million children under the age of seventeen work in hazardous conditions
- Of that, over 18 million are between 5-11 years
- Approximately 68% of child labourers do not get paid



India's invisible poor: Child trafficking | Video |

<http://www.theguardian.com/world/video/2009/may/16/india-child-trafficking?INTCMP=SRCH>

### **Forced Labour**

Forced labour is when individuals are forced to work or perform a service against their will and under a threat of punishment. Most of the other categories of slavery incorporate forced labour as well. This form of slavery is commonly found in industries which are labour intensive and/or under regulated. Forced labour is often found in:

- Agriculture and fishing
- Domestic work
- Construction, mining, quarrying and brick kilns
- Manufacturing, processing and packaging
- Prostitution and sexual exploitation
- Market trading and illegal activities

### **Forced Marriage**

Forced marriage often affects women and children. They are forced to marry and often live lives where they are subjected to emotional, physical and sexual violence. Though this type of slavery typically involves girls, the number of affected boys has been rapidly increasing as well.

## Why slavery is difficult to stop

### It is often hidden

Some individuals or groups who have been trafficked into a country are unknown to the authorities. They do not pass through border control and are not registered with doctors or local government and are in the total control of those who brought them into a country. Unless the police have information regarding the possibility that trafficking has occurred, it is very difficult for them to prevent slavery taking place once individuals have entered the country.

### Fear and Violence

The use of physical violence or threats of violence are common in order to ensure compliance and prevent the victim from attempting to escape.

Those coerced into slavery through debt bondage may be threatened with violence against their families if they do not repay their debt – a debt that will never be paid until they are no longer financially valuable to their employer. Similarly, many tricked into moving abroad with the promise of work, only to have their passports confiscated and forced to work with no pay, have had their families threatened when they've tried to protest.

There also exists the fear of repercussions against them by the authorities if they are found or try to escape, forcing them to remain completely reliant on their enslaver. Coupled with this is the fear of retribution against them if they are unsuccessful and a lack of knowledge as to who they can turn to and what rights they are entitled to.



## Case Studies

### Qatar and the World Cup

Context: In 2010 Qatar was selected to host the 2022 FIFA World Cup. At the time, the selection was stated as bringing the World Cup to a part of the world where football is increasingly popular. Qatar does not have much of the infrastructure needed to host such an event; eight of the original twelve stadiums which are planned to host the World Cup will be built from scratch along with the construction of Lusail, a new city that will be built on the East coast.

Issue: Migrant workers make up 94% of the private-sector workforce. This includes much of the work in preparation for the 2022 World Cup, including the construction of the various stadia. An investigation by *The Guardian* newspaper found that there was evidence of forced labour on a huge World cup infrastructure project. Some Nepalese men (Nepalese workers account for about 40% of migrant labourers in Qatar) stated that they had not been paid for months and had their salaries retained to stop them running away; that some workers had their passports and documentation confiscated by employers, in effect reducing them to the status of illegal aliens and that some labourers had been denied free drinking water in desert heat that reached 50C.

*"We were working on an empty stomach for 24 hours; 12 hours' work and then no food all night," said Ram Kumar Mahara, 27. "When I complained, my manager assaulted me, kicked me out of the labour camp I lived in and refused to pay me anything. I had to beg for food from other workers."*

*"The company has kept two months' salary from each of us to stop us running away," said one man who gave his name as SBD and who works at the Lusail City marina. SBD said he was employed by a subcontractor that supplies labourers for the project. Some workers say their subcontractor has confiscated their passports and refused to issue the ID cards they are entitled to under Qatari law. "Our manager always promises he'll issue [our cards] 'next week'," added a scaffolder who said he had worked in Qatar for two years without being given an ID card.*

The Guardian - *Revealed: Qatar's World Cup 'slaves'* 25.09.13

### Vietnamese Trafficking to the UK for cannabis farms

Context: The number of cannabis farms identified within the UK has been increasing from just over 3,000 in 2007 to almost 8,000 in 2011. The size and scale of these has been changing too. Now, a larger number of 'gardeners' tend to a larger number of smaller-scale factories in order to minimise the risk of detection.

Issue: The increase in cannabis farms has been seen alongside a growing number of Vietnamese child and adult victims of trafficking. They are moved, usually by criminal networks, across borders

and/or within European countries and made to work in cannabis farms set up in commercial or industrial properties, or private residential dwellings.

Those forced to work in cannabis factories are often made to live in them. The use of physical violence or threats of violence are common and some victims are permanently locked in the cannabis factories to prevent escape. Increasingly, traffickers use subtler and more effective psychological control to ensure victims remain - such as debt bondage and threats against their family at home.

A large proportion of the Vietnamese nationals trafficked for forced labour in cannabis cultivation are children (two-thirds of those identified in 2011 by the National Referral Mechanism). As with adults, children often fail to be identified and protected by police who raid the cannabis farms and many of these child victims are then prosecuted for drug and immigration offences.

*T\* was unemployed in Vietnam. She was approached by an agent in Hanoi who promised her factory work in the Czech Republic. She was aware of many Vietnamese that had made a good living there, so when the agent made her a lucrative offer, she did not hesitate or ask many questions. She travelled by plane to Prague along with several other women.*

*On arrival, they were separated and taken to different locations in the Czech Republic. T was told she would have to work as a prostitute to pay for her transportation and travel fees. She refused but was raped to ensure she complied. For several months, she had to have sex with large numbers of men, seven days a week. After a while, T developed a relationship with one of her regular Vietnamese clients, Hoang. He promised to help her, to take her away and to marry her.*

*Hoang helped her escape and smuggled her in a car across Europe into the UK. He was very nice to her for the first two weeks, and led her to believe that they were a couple. He said he would find her a good job through his friends. One weekend, he suggested they went for a trip to the countryside. However, instead of a romantic weekend, Hoang took T near to Birmingham and put her to work in a cannabis factory. She was told to water the plants and not to leave the factor. The only time she was allowed out was in the company of Hoang who took her shopping for food. She was threatened with violence and told not to speak to the police.*

*A few months later the police raided the house and arrested T. When questioned she felt scared and confused, because despite being in a forced labour situation, she felt grateful to Hoang for helping her escape forced prostitution. The trafficking indicators in her case were not followed-up and she was sentenced to 18 months in prison.*

*\*The victim's name has been omitted to protect her identity.*

All of the above was taken from the 'RACE in Europe' project:

[http://www.ecpat.org.uk/sites/default/files/race\\_project\\_cannabis\\_briefing.pdf](http://www.ecpat.org.uk/sites/default/files/race_project_cannabis_briefing.pdf)

## ACTIVITIES

The activity involves building a profile of both a girl and boy child labourer. You will need images and stories of boy and girl child labourers, a large sheet of paper and pencils or pens. Begin the activity by asking everyone to think about how they spend their time and what things they do every day. They should list some examples, such as going to school, spending time with friends, going shopping, etc. Ask them to draw a 24-hour clock of themselves by drawing a large circle and dividing it into 24 equal sections as though they were slicing a cake. Remember that the first 12 hours of the day will only fill the first half of the circle rather than the whole circle, as on a normal clock face.

Then, they should fill in the segments of their clock, showing the amount of time spent doing various activities over a typical 24-hour period. The size of each section will depend on the amount of time spent on that activity. For example, 7 a.m. wake up, 7.15 a.m. eat breakfast, 8.00 a.m. dress and wash, etc. When they have finished, ask them to compare their clock with the clocks of those around them. Promote a discussion on any major differences between the clocks in terms of work, responsibilities, leisure time and other activities. Are these differences good?

Are there things that they would like to change? The next step in the activity is to develop a 24-hour clock of a child labourer. Ask the participants to form groups of 4-5. Give each group two images of child workers, a boy and a girl. Read out a short profile of the child workers, outlining where they come from, what kind of work they do, and other information to give the groups a broad overview of the boy and girl child workers. Use the child labour stories and images that are available on these websites: [www.ilo.org/ipecc](http://www.ilo.org/ipecc) and [www.12to12.org](http://www.12to12.org).

Encourage the groups to build a profile of the boy and the girl based on the information given and other questions such as the following:

- How old do you think he or she is?
- Does the child live in a rural or urban setting?
- Under what circumstances is the child working?
- Does the gender of the child have an influence on the type of work he or she does?
- Does the child go to school?
- Does the boy or girl spend any time helping out at home?
- Does the child have any brothers or sisters?
- Does he or she look after younger siblings?
- Does the child earn money for the work he or she is doing?

Explain to the groups that they should imagine everything that this child does in a typical day, list the activities on a piece of paper and then develop a 24-hour clock, as they drew for themselves. Activities that are carried out simultaneously, such as minding younger siblings and working, can be noted within the same segments. When the clocks are completed, pin them up in a central location for all to see and encourage a discussion using questions such as the following:

- How do the boy's and girl's clocks compare?
- Whose day is the busiest?
- How do the girl's and boy's schedules affect their education?
- Is the boy or girl more likely to attend school?
- What are the potential consequences (short and long term) of their work?

Finish the session with a discussion about domestic work, the commercial sexual exploitation of children, the use of children in armed conflict and other types of child labour that many girls and boys are involved in worldwide.

## Jewish Perspectives on the trans-Atlantic slave trade

### Slavery in Jewish Texts

The foundational narrative of the Jewish people is a story of slavery and freedom. The biblical book of Exodus tells the story of a group of slaves, the oppressive actions of their masters, and their exodus from Egypt. When we think of the Exodus, at the festival of Pesach where we retell it in its entirety, in our daily prayers and through our observance of the Sabbath, we are not only remembering the plight of the Jewish people who were enslaved in Egypt, but also of those who remain enslaved today.

At Pesach we read the Haggadah, which tells us that each individual in every generation must see themselves as though they too are fleeing slavery in Egypt. We tell the story not only to keep the memory of the slaves' plight alive, but also to feel the pain of each individual that suffered the pain of slavery, to empathise with them, and to protest injustice and slavery generally, as "[s]uch acts of remembrance carry with them the ethical imperative to alleviate the plight of those who are oppressed *today* in our own country and in other places ..." ("Why is Slavery Still Thriving?", Rabbi Alexandra Wright, speech to Liberal Jewish Synagogue. London, UK).

Although many do not realise it, we also think of the Exodus in our daily prayers and in our observance of the Sabbath. The Torah commands that we observe the Sabbath as a day of rest, which is important because *we were slaves in the land of Egypt*. The Exodus from Egypt is mentioned specifically in the fourth commandment in the biblical book of Deuteronomy.

'Observe the Sabbath day and keep it holy...Six days you shall labour and do all your work, but the seventh day is a Sabbath of the Eternal One your God; you shall not do any work – you, your son or your daughter, your male or female slave, your ox or your ass, or any of your cattle, or the stranger in your settlements, so that your male and female slave may rest as you do. Remember that you were a slave in the land of Egypt and the Eternal One your God freed you from there ...'

Whilst Judaism condemns slavery and oppression of any individual, and insists on a day of rest for everyone, including animals, the Torah is not quite as clear-cut. There are a number of laws to be found with the key purpose of protecting slaves, but none which completely condemn it (such as in Exodus 21).



The emphasis on remembering that we were slaves in Egypt tells us that we are remembering for more reasons than simple historical preservation. Rather, “we must we take upon ourselves the responsibility to campaign and fight for freedom – freedom from oppression, hunger, want and fear, as well as the freedom to think and speak, to work in fair conditions, to hope and rejoice.” (“Why is Slavery Still Thriving?” Rabbi Alexandra Wright, speech to Liberal Jewish Synagogue. London, UK).

## Jewish Texts and Social Responsibility

The narrative of the Jewish people is a journey from slavery to freedom and gives rise to a broad ethic of social responsibility, which goes beyond slavery. This is expressed in rabbinic legislation in many contexts:

In the context of slavery and oppression: ‘You shall not oppress a hired servant’ (Deuteronomy 24:14); ‘You shall not rule over them with rigour’ (Leviticus 25:42 f); ‘a worker may withdraw from his contract even in the middle of the day’ (BM 10a) (implying that workers have a right to strike once attempts at negotiation and arbitration have failed); and, ‘The wages of a hired servant shall not remain with you all night until morning’ (Leviticus 19:13).

In the context of dishonesty in commerce: Maimonides, the great legislator and philosopher of the 12<sup>th</sup> century, basing himself on the verse from Leviticus prohibiting dishonesty in commerce states: ‘It is forbidden to cheat people in buying or selling, or to deceive them’ (MT, *Hilchot Mechirah* 18:1).

In the context of charging interest: the Bible prohibits usury in a number of different places (Lev. 25:36; Exodus 22:24; Deut. 23:20; Ezek. 18:17; Psalm 15:5) and yet, of course, a modern economy argues for its necessity and legitimacy for shareholders and loans. ‘What remains morally wrong,’ writes Rabbi John Rayner in his *Principles of Jewish Ethics*, ‘is *excessive* interest, however that may be defined’ (p. 51-52).

From these brief comments, it is clear that Judaism’s paramount concern is with ethics and that what Judaism teaches through its narratives and legislation are essential moral principles that are designed to preserve human dignity and well-being.

### DISCUSS

Look these comments and any other biblical sources you think are relevant.

- What do they all mean?
- Are any of them relevant to modern forms of slavery? If so, which forms of slavery?
- Can we use the teachings of the past to inform us today even if they come from a time when slavery was employed by both Jews and non-Jews alike?

## Slavery in Jewish history

Throughout the period of lawful slavery, Jews have stood on both sides of the slavery debate.

In ancient times, we know many Jews owned slaves because ancient texts provide guidance as to the treatment of slaves. In the Middle Ages and later, Jews were involved in all sorts of trade on the Atlantic, including the slave trade.

In the New World, some Jews also owned slaves. The Jewish community in the Americas, like many communities, was divided in its opinions concerning this practice. Leading figures in the U.S. Jewish community spoke out strongly and often on both sides of the debate.

In 1861, Reverend Morris Raphall delivered a sermon entitled *The Bible View of Slavery*, in which, despite condemning the practice, he acknowledged that the Bible permits it: *"I am no friend to slavery in the abstract, and still less friendly to the practical working of slavery, But I stand here as a teacher in Israel; not to place before you my own feelings and opinions, but to propound to you the word of God, the Bible view of slavery."*



**Reverend Morris Raphall** (1798-1868) was a Rabbi and author. He was born in Sweden but lived and worked in England before moving to New York in 1849.



**Rabbi Dr David Einhorn** (1809-1879) was a Reform Rabbi who moved to America from Germany in 1855 to become the first Rabbi of the Har Sinai Congregation in Baltimore.

On the other side of the question two Rabbis, Dr David Einhorn and Michael Heilprin, were concerned that Raphall's views would be seen as representative of American Jewry. They refuted his argument, stating that slavery was immoral and not endorsed by Judaism.

In 1861, Rabbi Einhorn published a response to Raphall's sermon, calling it *"a deplorable farce"* and stating that slavery was inconsistent with Jewish values. He accused Jews who were pro-slavery of putting money before their values. He believed that because Jews were once slaves themselves, they could not rely on religious reasons to justify or condone slavery. Rabbi Einhorn's abolitionist views incurred the wrath of those who supported slavery. Following this sermon, a riot broke out, his printing press was destroyed and he was forced to flee Baltimore.



Rabbi Heilprin (1823-1888) was a distinguished Jewish Scholar who moved to the United States from Hungary in 1858. He took an active part in anti-slavery meetings in Philadelphia. Heilprin's widely-read articles, published in the New York Tribune, expressing his anti-slavery views, established him as one of the leading Jewish anti-slavery campaigners and had a profound influence in arousing the public against slavery:

*“And you, Rev. Rabbi Raphall, make your Bible, by some process of reasoning, to be pure, just, and humane, if you want to have it regarded as divine; or reject it as full of human frailty, if you dare! Shalom!”*



*Two Jewish girls protesting against child slavery with signs in English and Yiddish. Probably taken during 1 May 1909 labour parade in New York City.*

### ACTIVITY

The Jewish texts mention the treatment of slaves many times. This can be interpreted to mean that Judaism implicitly accepts the practice of slavery; this was R. Raphall's key argument.

Separate students into small groups and ask each to write a speech about why modern Jewish people do not accept slavery, in spite of the many references to it in the texts.

Students should read their speech to the class so that their reasoning can be discussed.



Rabbi Heschel (1907-1972) was a civil rights activist in America. In 1965 he marched with Martin Luther King Jr. at the third Civil Rights march from Selma to Montgomery. He was quoted as saying: *"When I marched in Selma, my legs were praying."*



In June 1964, three American civil rights' workers, James Earl Chaney, Andrew Goodman and Michael Schwerner, were kidnapped and murdered by members of the Mississippi White Knights of the Ku Klux Klan, the local County's Sheriff Office and the local Police Department (both located in Philadelphia, Mississippi). The three had been working on the *"Freedom Summer"* campaign, attempting to register African-Americans to vote.



It took 44 days for the FBI to find their bodies, in which time the bodies of eight other black men, whose disappearances had not attracted attention outside of their local communities, were found.



The kidnapping and murder of Chaney, Goodman and Schwerner, Chaney a native Mississippian and Goodman and Schwerner both Jewish and from New York, provoked national outcry and helped bring about the passage of the **Civil Rights Act** that same year and the **Voting Rights Act** one year later.

## DISCUSS

For many Jews during the civil rights era, their desire to enact positive social change was driven by values informed by their faith. Rabbi Abraham Joshua Heschel is one example.

- What are your values?
- Does faith play a role in your life in informing them?
- What sort of changes would you like to see brought about in today's society?

## Slavery's Legacy

Although the slave trade was a dark period in world history that many people would rather forget, it is important to remember the reasons that slavery was an acceptable practice and to celebrate the lessons and successes of civil rights movements in many countries around the world.

Racism, the belief that inherent differences among people justifies discrimination, was a fundamental cause and an effect of the slave trade and the government sanctioned enslavement that took place. People who supported these practices did so because they believed that black Africans were fundamentally different than white people both physically (more suited to hard labour) and mentally (not as intelligent, and lacking emotion). Today, even though we have abolished the slave trade and government sanctioned slavery in most countries on earth, racism is still prevalent in the UK. Examples of racism are seen in the papers every day: stop and search, school exclusions, immigration controls, hate crimes and many other kinds of prejudice.

Although these may seem like isolated events, we must remember the history of the slave trade and institutionalized slavery so that we do not forget that racism can have grave consequences when left unchecked.

Another important reason to learn about the slave trade, slavery and segregation is to celebrate the people and ideas that eventually brought these practices to an end. The African American civil rights movement that culminated in the abolition of slavery and the end of segregation in the United States served, and continues to serve, as a model for countries all over the world seeking equality before the law. Independence movements throughout Africa, ethnicity and racial equality movements in Europe and South Africa, the indigenous rights movements in Australia, and gender and sexuality equity movements which continue today have all been modelled on the American civil rights movement. Thus, in some ways, the reaction to slavery and the slave trade have ultimately resulted in greater equality around the world today.

### ACTIVITY & DISCUSSION

Ask the class to either find articles from newspapers, magazines or online sources that have something to do with modern slavery. Articles may be on slavery, trafficking, free trade products, low wages, child labour, etc.

Compare the articles with slave testimonies and abolitionist literature from the slave trade. What is the same? What is different?

Why does slavery still exist today? How does it affect our lives in the UK? How can we stop it in the future?

In small groups or pairs ask the class to write their own abolitionist text about slavery today. Make a collage mixing together the modern articles, the historical texts and their own abolitionist texts.

## Conclusion

*“We should remember that even today, many millions of our fellow human beings are subjected to slavery-like practices...For all that has been accomplished in our campaign for human rights, we still have much to do.”*

Secretary-General of the United Nations, Ban Ki-moon

Hopefully you have learned from this resource that slavery is still a significant cause of suffering for millions of people around the world. We hope you find this resource to be a useful tool for teaching that this problem, as well as the underlying cause of racism, still exists.

## Practical steps

There are many ways to contribute to the fight to end all kinds of modern slavery.

### Education

Learn more about what slavery looks like, especially here in the UK. There are many ways to do this; the online sources we have provided below are a good place to start.

Learn more about why Jewish people should support social justice initiatives, including human rights and encourage your family and community to do the same!

### Read labels

Learn where the things you buy are coming from, and choose not to buy things that may have been produced by someone who is enslaved.

### Support our work

Volunteer for or make a donation to an organisation that works to eradicate slavery. Every little helps!



## Useful Internet Resources

Below are some useful links to further information and resources that can be used in conjunction with this supplement.

### On slavery

<http://www.renecassin.org/campaigns> - René Cassin runs a campaign to end modern slavery, which includes the production of this and other useful resources.

<http://www.antislavery.org/english/> - A British based charity that focuses entirely on education and advocacy around slavery. It has specific teaching resources around the trans-Atlantic slave trade as well as many other useful resources about specific campaigns.

<http://www.callandresponse.com/> - An example of an anti-slavery organisation that is embracing new technology. Embracing new media may excite the students into creative thought about how to tackle world problems. The organisation has a video about modern slavery, and call and responses reaction to the issues.

<http://www.chainstorereaction.com/> - The website gives people the opportunity to hold businesses accountable and ask corporations to assess their ethical consumerism policies. People use chainstorereaction.com to easily email companies to ensure that their products are slave-free. It is certainly an interesting brand of activism.

<http://www.free2work.org/> - Focuses on ethical consumerism and also uses new media such as iPhone apps which could be used to engage young people about the issue of how what you buy is linked to trafficking, slavery and other human rights abuses.

<https://www.freetheslaves.net> – An organisation that is dedicated to ending slavery worldwide. Their website has a number of interactive and educational pages.

[Kevin Bales: How to combat modern slavery - YouTube](#) – A TED talk by Free The Slaves founder Kevin Bales about modern slavery.

[www.notforsalecampaign.org](http://www.notforsalecampaign.org) - Not For Sale creates tools that engage businesses, government, and grassroots in order to incubate and grow social enterprises to benefit enslaved and vulnerable communities. This website also has many tools with it that aim to help different faith communities or schools become involved in anti-slavery campaigns. Now this might not be what this curriculum is aimed at, but it still provides many interesting resources, which you can download from the website.

<http://slaveryfootprint.org/> - This website allows people to fill out a questionnaire which then determines from your answers how many slaves work for you to fulfil your current lifestyle – It would be a great educational tool for young people, as they can tangibly see what has the most impact on their slavery footprint.

<http://www.thecode.org/> - An organisation set up to fight trafficking of women and sex tourism. It contains lots of useful information and also activities on this specific area. It asks travel agencies, hotels and tour operators to sign the Code of Conduct for the Protection of Children in Travel and Tourism.

<http://whatsyourresponse.com/> - A website which lists 33 different ways in which people can react to slavery.

<http://www.unodc.org/unodc/en/human-trafficking/publications.html#Tools> – This is the UN's toolkit about trafficking around the world. There is plenty of useful information and suggestions about programmes.

<http://www.understandingslavery.com/> – A whole website set up to understanding and aiding teachers in teaching pupils about the trans-Atlantic slave trade – packed full of ideas and resources for teachers to use for all age groups.

## **Jewish sources**

[http://www.chabad.org/library/article\\_cdo/aid/305549/jewish/Torah-Slavery-and-the-Jews.htm](http://www.chabad.org/library/article_cdo/aid/305549/jewish/Torah-Slavery-and-the-Jews.htm) - an interesting article asking why and how the Torah can allow slavery.

<http://www.on1foot.org/> - A website designed to provide Jewish Textual sources for all social action topics

<http://rac.org/kd/CustomFields/actions.cfm?action=DownloadFile&file=item%2Epdf%2E22106%2E1076%2Epdf&name=INVISIBLE%5F%2D%5FA%5FSocial%5FJustice%5FHaggadah%2Epdf> – The American Religious Action Centre Slavery themed Haggadah, full of great readings and useful ideas surrounding Judaism, Passover and slavery.

[http://renecassin.org/downloads/haggadah\\_2011.pdf](http://renecassin.org/downloads/haggadah_2011.pdf) - A Haggadah Companion created jointly by René Cassin, JCORE and Tzedek.

<http://www.rhr-na.org/resources/human-rights-topics/slavery-a-human-trafficking.html> - Rabbis for Human Rights website has lots of resources and articles relating to slavery from a Jewish perspective.

## **Feedback**

We want this Resource to be a practical and helpful guide for teaching about slavery, throughout history and today. We would love to hear your thoughts about what parts of the Resource you found helpful and what parts could be better. Please do not hesitate to email us at either [info@renecassin.org](mailto:info@renecassin.org) or [info@jcore.org.uk](mailto:info@jcore.org.uk) or call us on 020 7443 5130 or 020 8455 0896.





JCORE (Jewish Council for Racial Equality)  
PO Box 47864  
London, NW11 1AB  
**T:** 020 8455 0896  
**E:** [admin@jcore.org.uk](mailto:admin@jcore.org.uk)  
**W:** [www.jcore.org.uk](http://www.jcore.org.uk)  
Registered Charity No: 1132666  
A charity limited by guarantee: no. 6620941



René Cassin  
152 West End Lane  
London, NW6 1SD  
**T:** 020 7443 5130  
**E:** [info@renecassin.org](mailto:info@renecassin.org)  
**W:** [www.renecassin.org](http://www.renecassin.org)  
Registered Charity No: 1117472