

Human Trafficking as a Contemporary and an Ethical Challenge

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ACRONYMS

A D	Anno Domini (<i>which is Latin for “in the year of the Lord”</i>)
AIDS	Acquired Immune Deficiency Syndrome
BBC	British Broadcasting Corporation
B C	Before Christ
CAN	Christian Association of Nigeria
CIDJAP	Catholic Institute for Development, Justice and Peace
COSUDOW	Committee for the Support of the Dignity of Women
CRC	Convention on the Rights of the Child
CWO	Catholic Women Organization
CYON	Catholic Youth Organization of Nigeria
DNA	Deoxyribonucleic Acid
DVD	Digital Video Disk
FBI	Federal Bureau of Investigation
GAO	Government Accountability Office
GDP	Gross Domestic Product
H1N1	Haemagglutinin 1 and Neuraminidase 1
HIV	Human Immunodeficiency Virus
HPV	Human Papillomavirus
ICCPR	International Covenant on Civil and Political Rights
ICESCR	International Covenant on Economic, Social and Cultural Rights
IFSW	International Federation of Social Workers
ILO	International Labour Organization
IMF	International Monetary Fund
IOM	International Organization for Migration
IRIN	Integrated Regional Information Networks
NAPTIP	National Agency for Prohibition of Traffic in Persons and Other Related Matters
NATO	North Atlantic Treaty Organization
NCWR	Nigerian Conference of Women Religious
NGO	Non-Governmental Organization
ODA	Official Development Assistance
PGC	Principle of Generic Consistency

SARS	Severe Acute Respiratory Syndrome
SND	Sisters of Notre Dame (<i>religious order</i>)
SOLWODI	Solidarity with Women in Distress
SORAC	Society of Research on African Cultures
SSA	Secret Security Agents
SSL	Sisters of Saint Louis (<i>religious order</i>)
TOC	Transnational Organized Crime Convention
UK	United Kingdom
UN	United Nations
UDHR	Universal Declaration of Human Rights
UNCRC	United Nations Convention on the Rights of the Child
UNDP	United Nations Development Programme
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNFPA	United Nations Fund for Population Activities (<i>now United Nations Population Fund</i>)
UNHRC	United Nations High Commissioner for Refugees
UNICEF	United Nations International Children's Emergency Fund (<i>now United Nations Children's Fund</i>)
UNISDR	United Nations International Strategy for Disaster Reduction
UNO	United Nations Organisation
UNODC	United Nations Office on Drugs and Crime
US	United States
USA	United States of America
TVPA	Victims of Trafficking and Violence Protection Act
WHO	World Health Organisation

GENERAL INTRODUCTION

Slavery or what many today generally refer to as human trafficking is one of the most extreme forms of human rights violation of the 21st century that brings to bear that the world is continually confronted with so many forces of dehumanisation. It is a form of exploitation that leads to the abuse of the fundamental principles of human rights, freedom and the dignity of the human person. This is an existential and ethical evil that reduces human beings to commodities for market exchange. Understanding the scope and depth of man's inhumanity to man orchestrated by the act of slavery makes it repugnant and intolerable to passively live with it any longer. There is an urgent need to expose and challenge the structures that nurture and sustain this obnoxious and existential evil in our societies because humanity shall never have a moral and an ethical progress without the due respect and implementation of the fundamental principles of human rights, freedom and dignity of the human person. Buttressing this fact, Michael Ignatieff a prolific Canadian thinker wrote in his short but provocative essay that "our grounds for believing that the spread of human rights represents moral progress... are pragmatic and historical (because) we know from historical experience that when human beings have defensible rights... they are less likely to be abused and oppressed"¹. Thus, the world needs to embrace policies that will erase and obliterate the unjust and evil structure of slavery or human trafficking in our societies. Reflecting on the enormity of this evil phenomenon, Prof. Dr. Rita Süßmuth calls human trafficking "one of the most urgent political challenges of our global age"² while Pope Francis calls it a "crime against humanity"³. John Miller on the other hand calls slavery "the greatest human rights challenge of our generation"⁴. This analysis calls for a quick response in the fight against this human aberration that plagues and ravages humanity. "The 2016 Global Slavery Index estimates that 45.8 million people are subject to some form of modern slavery in the world today"⁵. The perpetrators of this callous act are merchants of death who have no sense of the sacredness of the human life and therefore use human beings as a means to an end just for the sole purpose of profit maximisation. This is a pure commercialisation of the human person

¹ Ignatieff, M., Human Rights as Politics and Idolatry, Princeton University Press, Princeton, 2001, p. 4.

² Süßmuth, R., 2006, quoted in: Morehouse, C., Combating Human Trafficking, Policy Gaps and Hidden Political Agendas in the USA and Germany, VS Verlag Wiesbaden, Germany, 2009, p. 13.

³ Pope Francis in: Carol, G., 12 December, 2013, "CatholicHerald.co.uk » Pope Francis speaks out on human trafficking", URL: www.catholicherald.co.uk/news/2013/12/12/pope-francis-speaks-out-on-human-trafficking/, (22.01.2015).

⁴ Miller, J., quoted in: Skinner, E. B., A Crime So Monstrous, A shocking expose of modern-day sex slavery, human trafficking and urban child markets, Mainstream Publishing Company (Edinburgh) LTD, Great Britain, 2008, p. 20.

⁵ "Findings- Global Slavery Index 2016", URL: www.globalslaveryindex.org/findings/, (26.12.2016).

which is a form of economic evil that is very lucrative since it yields billions of dollars every year.

There are so many people in the world today who live under the delusion that slavery is now a thing of the past. However it has been proven beyond reasonable doubt that slavery or human trafficking is an endemic cancer that is still nefariously and callously perpetrated in our societies at an alarming rate. The overwhelming and unbridled trafficking of human beings across the globe raises question to our ethical and moral values which our societal equilibrium is anchored. This egregious human enterprise is one of the most glaring signs of ethical and moral paralyse of our time. People voraciously and nefariously trade on the vulnerability of others for transitory gains. No wonder Christal Morehouse calls human trafficking (slavery) "one of the most atrocious symptoms of humanity's failure to forgo potential, personal gain in order to avert the destitution of another person"⁶. This is one of the most extreme and crystallized form of human abuse, exploitation and degradation. It is time to break the silences surrounding this cancer that has plagued humanity for centuries. There are so many people and countries that have knowingly and unknowingly decriminalised this evil because of economic reasons and this is the time to expose and illuminate the decriminalisation of this evil and its legitimisation in various forms in the world and subject it to ethical examination and assessment. In fact, it is time to call a spade a spade because this is one of the greatest human evils that transcend epochs and centuries and consequently undermines the correct functioning of our moral and ethical compass. History and current world events indicate that proliferation and perpetuation of this evil phenomenon has been greatly orchestrated by the yawning chasm between the rich and the poor, coupled with the usurpation of power by the rich, the discrepancies in the equitable distribution of natural and human resources across the globe in the past and present centuries which leaves many vulnerable. This monstrous evil is crowned by the willingness of so many people to trade in human misery in order to amass inordinate wealth. A trip down the memory lane depicts slavery or human trafficking as a cankerworm that has eaten deep into the fabrics of every modern and contemporary human society. No wonder the journalist David Rieff wrote that "the twentieth century by comparison to those that came before, had the best norms and the worst realities"⁷.

Besides, the deterioration of ethical and moral values in the world and the ever looming threat to human dignity caused by various devilish economic practices coupled with the colossal

⁶ Morehouse, C., *Combating Human Trafficking, Policy Gaps and Hidden Political Agendas in the USA and Germany*, VS Verlag Wiesbaden, Germany, 2009, p. 255.

⁷ Rieff, D., *A Bed for the Night: Humanitarianism in Crisis*, Simon & Schuster, New York, 2002, p. 70.

human rights violations attest to the disappearance of virtue and the enthronement of evil in our societies. The world is facing a tremendous wave of exaggerated materialism and secularism that is devoid of ethics and morality which has launched us into a sort of societal disequilibrium and chaos. There is a consistent global economic ascendancy but on the other hand a continual moral and ethical bankruptcy and deterioration. No wonder the great professor of economist Angus Deaton observed in his book *"The Great Escape: Health, Wealth, and the Origins of Inequality"*, that "in the world as a whole, we see the same patterns of progress - of escapes for some, and of others left behind in awful poverty, deprivation, sickness, and death"⁸. The once praised and exalted moral and ethical values that held us together are being eroded with lightning rapidity. There is a gradual disappearance of spiritual, ethical and moral values such as justice, fairness, equity, selflessness, freedom, sanctity, kindness, love, peace and unity etc which hold us together and give us a sense of purpose and meaning. The ethical principles of solidarity, subsidiarity, justice and citizenship have lost their place and importance in our daily lives and activities. This is a gigantic problem that different erudite authors and human rights activists have tried to solve but without much success. It deals with the story of man's inhumanity to man that has been told many times without any significant positive results and this is exactly the reason why I want to tell it here again but in a new way and consequently also examine and access the problem in a new way. Humanity therefore, needs a new orientation and new set of values that are capable of turning the world around from her present gross act of man's inhumanity to man. The world really needs a sort of Copernican revolution in order to restrict and halt the merchants of death from their further perpetuation and perpetration of acts of slavery or human trafficking in our various societies because globally, thousands of the most vulnerable fall victims to this grotesque and egregious evil on daily basis.

Surprisingly slavery has been principally since May 18, 1904 through the signing of Anti Human Trafficking Treaty by many European countries and her colonies such as: The United Kingdom and Ireland (including the British Dominions beyond the seas), Prussia (in the name of the German Empire), Belgium, Denmark, Spain, France, Italy, the Netherlands, Portugal, Russia, Sweden, Norway and Switzerland abolished and on July 18, 1905 entered into the force of law.⁹ Christal Morehouse notes that the 1904 Anti-Human Trafficking Treaty was

⁸ Deaton, A., *The Great Escape: Health, Wealth, and the Origins of Inequality*, Princeton University Press, Princeton, New Jersey, 2015, p. xiii.

⁹ Cf. Statues at Large, "International Agreement for the Suppression of the 'White Slavery Traffic'," May 18, 1904, *Treaties and International Agreements Registered with the Secretariat of the United Nations*, http://untreaty.un.org/English/CTC/CTC_04.asp, in: Morehouse, C., *Combating Human Trafficking, Policy Gaps and Hidden Political Agendas in the USA and Germany*, VS Verlag Wiesbaden, Germany, 2009, p. 33.

Euro-centric because at the time, Europe was both a region of major source and destination for victims of human trafficking for the purpose of sexual exploitation.¹⁰ Nonetheless, it is regrettable to observe that in spite of the Euro-centric abolition of slavery and human trafficking, this human evil is practically carried out today every day in every part of the world. Thus the abolition of slavery or human trafficking has not yielded any significant positive results. The perpetration of the evil among men booms and prospers. The total eradication and abrogation of this nefarious evil is a big human project that has remained abortive and unfulfilled. In the light of this, John Miller says that "slavery has been around since the dawn of man. It's almost an eternal challenge. Yet at the same time, we're at the beginning of modern-day slavery"¹¹.

Slavery or human trafficking is an existential and societal evil that has deprived many people of their fundamental human rights, freedom and dignity of the human person. It is a monster that has reduced some people to inhuman level. Human beings have become object of capitalistic system that is being swallowed up by global endomorphic consumerism. For any man who has a sense of human dignity, slavery in the words of Benjamin Skinner "is a representation of a brutal devastation of lives and hopes"¹². Reflecting on the hell and evil of slavery or human trafficking, Kevin Bales said that the horrors he has seen have consumed his heart and mind and left him despairing, sickened and useless.¹³ The horrors and evil of slavery or human trafficking show that human beings have lost their beauty as beings created in the image and likeness of God. The beauty of a human being has lost its worth and is being trampled upon by man's untamed desires for inordinate wealth. This is repugnant and atrocious and it shows that those who perpetrate this evil have lost their ethical and moral compass and this is one of the reasons why this problem has become a Herculean task to combat and abolish. Slavery or human trafficking is a very painful truth and a reality of our age that kills and destabilises the noble dreams and visions of many victims who are consistently chained and locked up in the dungeon and abyss of this hydra headed monstrous plague. Shedding more light on how this phenomenon skyrockets in the world, the third global slavery index released in 2016 by the Walk Free Foundation, an Australian-based human rights group, estimated that 45.8 million people are subject to some form of modern

¹⁰ Cf. Morehouse, C., *Combating Human Trafficking* (Cf. Footnote 6), p. 33.

¹¹ Miller, J., quoted in: Skinner, E.B., *A Crime So Monstrous, A shocking expose of modern-day sex slavery, human trafficking and urban child markets*, Mainstream Publishing Company (Edinburgh) LTD, Great Britain, 2008, p. 67.

¹² Skinner, E. B., *A Crime So Monstrous, A shocking expose of modern-day sex slavery, human trafficking and urban child markets*, Mainstream Publishing Company (Edinburgh) LTD, Great Britain, 2008, p. 7.

¹³ Cf. Bales, K., *Ending Slavery, How We Free Today's Slaves*, University of California Press, California, 2007, p. 229.

slavery in the world today.¹⁴ Benjamin Skinner notes that "these include women and children trafficked across the world for forced labour and sexual exploitation, as well as children forced into domestic servitude and bonded labourers enslaved in the brick kilns and quarries of South Asia"¹⁵. Slavery or human trafficking is as such a gross epochal problem that vitiates, vilifies and decapitates human rights, freedom and the dignity of the human person. In the words of Kevin Bales, "being enslaved can be terribly damaging, and because slavery is the theft of work and life, it leaves the victim destitute as well"¹⁶. It is worthy of mention that not all slaves are trafficked, but all trafficking victims are victims of slavery. Trafficking is a particularly cruel type of slavery because it removes the victim from all that is familiar to him or her, rendering him or her completely isolated and alone, often unable to speak the language of his or her captors or fellow victims.¹⁷ Reiterating the nefarious nature of slavery or human trafficking, Christal Morehouse observes that "the victims of human trafficking are often subjected to virtual slavery, exposing them to severe physical and mental abuse. Their rights are brutally and callously violated and above all, they are robbed of their fundamental human rights, freedom and dignity"¹⁸.

NATURE AND SCOPE

Slavery or human trafficking is one of the existential problems of man that has perdured across the centuries partly because it is highly a complex phenomenon that is international, national and local and secondly because of the huge economic gains associated with it. However, it is an economic enterprise devoid of ethics and morality that affects the most vulnerable in our societies and turns them into mere object of labour and commercialisation. The constant mutations in the modus operandi of this complex evil phenomenon has made it very difficult for policy makers and law enforcement agents to systematically and significantly reduce, prevent or even combat and abrogate the further proliferation and perpetration of this monstrous evil. It is an obnoxious evil that uses human beings created in the image and likeness of God as means to an end instead of end in themselves and this goes contrary to our ethical values and principles. More so, the act of slavery or human trafficking decimates and obliterates the fundamental principles of human rights, dignity and the freedom of man.

¹⁴ Cf. "Findings- Global Slavery Index 2016", URL: www.globalslaveryindex.org/findings/, (26.12.2016).

¹⁵ Cf. Skinner, E. B., A Crime So Monstrous (Cf. Footnote 12), p. 7.

¹⁶ Cf. Bales, K., Ending Slavery (Cf. Footnote 13), p. 133.

¹⁷ Cf. "What is human trafficking? – Soroptimist", URL: www.soroptimist.org/trafficking/faq.html, (8.12.2012).

¹⁸ Cf. Morehouse, C., Combating Human Trafficking (Cf. Footnote 6), p. 13.

The aim of this paper therefore is to make an in-depth exposition of this callous and monstrous evil of human trafficking or slavery that has robbed human beings of their rights, freedom and dignity for many centuries as well as bringing to the consciousness of everybody the gospel message of Jesus Christ that has redeemed the entire humanity and set them free from the bondage of slavery to live as children of God with rights and dignity. More so, this paper will highlight the various forms this evil of slavery has taken in different epochs, tracing its history and causes and draw moral and ethical implications of the phenomenon that will be based on the ethical assessment and examination of this nefarious evil both in the past and present eras and finally suggest concrete steps that should be taken in order to adequately and significantly reduce and prevent the further proliferation and perpetuation of the evil in the world because according to Immanuel Kant, human beings should not be used as a means to an end but as an end in themselves.¹⁹

METHODOLOGY AND SOURCES

This work will make an objective exposition and analysis of the gruesome experiences of our forefathers who passed through the dungeon of slavery and their yearnings, cravings and voices for liberation would be reflected upon in this work. More so, this work will bring to light the activities of the merchants of death who commercialised human beings and silenced their voices through the barrels of extreme human exploitations and gross human rights abuses and violations. Since this work will be expository and analytical, it will also try to establish the fact that even when the voices of the past have long since been stilled by the deaths of their owners that something still remains. There is something that remains that is capable of smoking out the evils of men from the shackles of darkness into light. In the words of Ira Berlin and co, "what remains are not voices but words: words that, appropriately considered and critically evaluated, may help those reading them today to decipher the thoughts and actions of people in the past"²⁰. In fact, they are words that can shatter and bulldoze the strongholds of injustices and man's inhumanity to man. It is in line with this that this work will excavate the stilled voices of our forefathers who passed through the dungeons of slavery or human trafficking in the past centuries and also expose and elucidate the various forms in which this evil phenomenon is being perpetrated in our present era. The works of erudite scholars and thinkers cum human rights activists of various epochs who have grappled

¹⁹ Cf. Kant, I., *The Moral Law: Groundwork on the Metaphysics of Morals*, translated by Paton, H. J., first published by Routledge, New York, 1997, p. 67 (reprinted).

²⁰ Berlin, I., et al., *A Documentary History of Slavery, Freedom, and the Civil War: Free at Last*, The New Press, New York, 1992, p. xvi.

with this issue will be consulted and objectively analysed in this research. The extensive and objective analysis of their works will be very useful in the ethical review and challenges of the evil phenomenon of slavery or human trafficking that would be made at the end of this work.

STRUCTURE OF THE WORK

This work is made up of four chapters. The first chapter of this work will make a general exposition and elucidation of the problem of slavery or human trafficking by delving into its nuances, intricacies and statistics. This would be followed by the treatment of the various forms of slavery or human trafficking that tormented and maimed our forefathers and still globally plague human beings today such as sex trafficking, military prostitution, child trafficking, bonded and forced labour, the mail order bride industry, forced marriage, child marriage, temporary marriage and organ trafficking. The views of erudite authors and human rights activists of various epochs who have grappled with this evil phenomenon would be treated and objectively analysed here. After that, it will explore the history of human trafficking in the ancient, medieval and modern times and end with human trafficking as a contemporary form of slavery.

The second chapter of this work will examine the causes of slavery or human trafficking in the world at large. It is subdivided into five parts namely socio-cultural, economical, political, religious and ideological factors. The socio-cultural aspect will x-ray such problems or factors that are orchestrated by myriads of socio-cultural malaise that fuel the entronement of the institution of slavery or human trafficking in our various societies. They include problems like war and civil unrest, moral decadence, cultural relativism, gender inequality, illiteracy, natural disaster and wild sexual demand. The economical part on the other hand will treat some of those problems that are being triggered of by lack of equitable distribution of natural and human resources in the world that directly and indirectly catalyse the activities of slavery or human trafficking in the world. These include factors such as capitalism, globalisation, poverty and demand for cheap labour and unemployment. The political aspect will focus on those problems that are often caused by those aristocrats in the echelon of power whose appetite and desire for the pursuance of private interests have eroded their moral and ethical compass which consequently leads to such "horrendous cancers" like bad governance, corruption, terrorism, legalisation of prostitution, the collapse of the Soviet bloc and illegal immigration and human smuggling that promote the perpetration of the acts of slavery or

human trafficking in our various societies. The religious aspect will deal with those religious observances and fanaticism which create a lot of problems for human beings and make them vulnerable to the "merchants of death" who perpetrate the evil of slavery or human trafficking in the world. Finally, the last part of this chapter will focus on the ideological factors like fetish beliefs and caste system which are anachronistic problems that often lead to the enthronelement of the institution of slavery or human trafficking in the world.

The third chapter of this work focus on the main theme or crux of this work because it will make an ethical review and challenges of this evil phenomenon. This chapter is divided into four parts. The first part of this chapter will focus on the threat of the evil of slavery or human trafficking to the human person. The concept of the human person and human being will be extensively discussed here. It will bring out the differences and similarities in both concepts and shed light on their intricacies and nuances. This will be followed with the treatment of the characteristics of the human person such as complex unity/totality of spirit and body, relationality/sociality, human beings as moral agents, his historicity, uniqueness and equality. This part will be sealed with the treatment of slavery or human trafficking as a threat to the human person.

The second part of this chapter will examine and assess slavery or human trafficking as threat to human dignity. This aspect is very important because it will focus on human dignity as one of those essential ingredients of a human being that are being threatened, decimated and obliterated by the very act of slavery or human trafficking. The general notion of human dignity, historicity of human dignity and some religious notions of human dignity like Christianity (represented here by Catholicism and Protestantism), Judaism, Islam, and Buddhism will be discussed here. There are also other religious notions of human dignity which I could not consider here since it is not the bone of contention in this work. This would be followed by the treatment of the two types of human dignity known as intrinsic und extrinsic dignity. This part will be concluded with the assessment of how the phenomenon of slavery or human trafficking constitutes a great threat to our human dignity.

The third part of this chapter will make an exposition and elucidation of how the institution of slavery or human trafficking leads to the decimation and obliteration of our fundamental principles of human rights. The various notions and nuances of human rights would be explored here and the characteristics of human rights such as human rights as basic or fundamental, universal, interdependent, interrelated and indivisible would be reflected upon

here. This part is very important because it also touches on one of those essential ingredients of human beings/person that is being violated, abused and decimated by the act of slavery or human trafficking. This part will be concluded with the assessment and evaluation of how the obnoxious evil of slavery or human trafficking is a great affront to our fundamental principles of human rights.

The fourth part of this chapter will make an ethical review of the problem of slavery or human trafficking. It will assess and examine the ethical implication of the evil of slavery or human trafficking during the traditional (or ancient) and present time. It will try to see whether there could be any moral or ethical justification and approbation of slavery or human trafficking at any given circumstance in the world. References will be made here to some erudite scholars of the past and present epochs that made extensive studies on the ethical and moral dilemma of slavery or human trafficking. The contributions of some ancient philosophers like Aristotle, Plato and Homer and some medieval Christian theologians like St. Augustine and St. Thomas Aquinas will also be considered here. In addition, some modern theologians like Juan Ginés de Sepúlveda as well as some modern political philosophers like Hugo Grotius and Samuel Pufendorf etc who proffered natural, cultural, social and economic reasons for their justification of slavery or human trafficking will be highlighted in this part. The second aspect of this part is very essential because it will treat the philosophical and juridical ethical implication of this evil phenomenon during the present era. This will be followed by the exposition and examination of some views of some theologians who made an ethical review of the ethical quandary of slavery or human trafficking in the present era. It will examine the various ethical and moral challenges that great thinkers and scholars of various fields of life encountered in addressing the issue of the moral and ethical justification or approbation of the institution of slavery or human trafficking. It is worthy of note that both the first and the second aspect of this part will assess and examine extensively the contributions of the Church's Magisterium towards the eradication and total abrogation of this evil phenomenon from the face of the earth. This part will also shed light on some of the members of the faithful or the laities and some clergies who in spite of the ethical and moral teachings of the Church against the institution of slavery or human trafficking went ahead in indulging and perpetrating the act of slavery or human trafficking in the world. This part will end with the ecclesial appraisal of slavery or human trafficking in the world as morally and ethically unjustifiable and unacceptable.

The fourth chapter of this work will deal with the concrete steps that have to be taken in order to adequately eradicate and combat the evil of slavery or human trafficking in our various societies and finally enunciate and elucidate crucial factors that have to be considered and implemented for the protection and rehabilitation of victims of slavery or human trafficking. The protection and rehabilitation of victims is very important because it deals with the pastoral aspect of this work which is a very essential part of the social teaching of the Catholic Church. Nevertheless, this chapter will begin by proffering the creation of awareness programs among the military as one of the professions in life that mostly patronises brothels where many of the contemporary victims of slavery or human trafficking are always found. This will help in opening their eyes to the fact that many of those who work in the brothels are forced into prostitution by pimps and human traffickers. This will be followed by the treatment of introduction of the ethical challenges of human trafficking in the curriculum of high schools and universities. This will serve as a process of instilling in the minds of the young people how to imbibe good virtues like the virtue of prudence, justice, fortitude and temperance that will help them in making proper decisions in life as well as acting responsibly in the society. This aspect is very essential because it is a process that will help them later in life to avoid bad practices that could lead to such evil like slavery or human trafficking. After this, provision of basic education for children and youths will be considered as a way of equipping them in life and thereby reduce their vulnerability and exposition to personal risks. This will be followed by the treatment of the prevention campaign through the traditional, political and religious leaders. These are men of authority that are highly respected in our societies and their incorporation in the fight against this phenomenal evil will go a long way in undermining the further proliferation of this evil in our societies. The first part of this chapter will be sealed up with the reflection on the education and formation of Christian conscience as one of the major instruments that could be used in order to curb and eradicate the further proliferation and perpetuation of this evil in the world.

The second aspect of this chapter will focus on creation of anti-slavery laws such as banning of goods produced with slave labour and banning of internet sites or blogs that promote human trafficking. In addition, funding of anti-slavery Non-Governmental Organizations (NGOs), promotion of international cooperation among law enforcement agents, prosecution and confiscation of the assets of dealers will be reflected upon here as a serious deterrent for subsequent hoodlums who may want to indulge in this horrendous evil. This was followed by the treatment of the provision of victim's easy access to legal residence and the provision of legal possibilities for people to emigrate for work from poor and underdeveloped countries to

other industrialized countries. This part will be concluded with the consideration of development and poverty eradication. All these factors will be duly given attention here because they will go a long way in helping to curtail the proliferation of this evil in our societies and consequently aid in the total abrogation of this evil phenomenon in the world.

This last part of this chapter dwells on the pastoral dimension of this work because it will focus on the protection and rehabilitation of the victims of this human aberration. It will begin by highlighting how the victims who are privileged to become free would be reintegrated in the society. This will be done by welcoming the victims back to their home country whether they voluntarily came back or were deported back and giving them a sense of belonging. This includes provision of a house where they would feel secure and be taken very good care of. During this period, they would have counselling sessions that will facilitate the healing of their physical and psychological traumas. This would be accompanied with vocational studies that will help them in skill acquisition in order to be able to start of a new and meaningful life free of exposition to high personal risks, misery and poverty. After the acquisition of skills, they will be provided with funds to set up micro businesses and as such bid farewell to their old way of life. In this way, they would be meaningful to themselves, their families and the entire society at large. At the end, I shall draw a general conclusion which would ascertain that there is no moral or ethical justification for the institution of slavery or human trafficking that denies people their fundamental principles of human rights, freedom and the dignity of the human person and consequently subjects human beings to be objects of commercialisation that are being used as a means to an end instead of an end in themselves.

The aim of this work therefore, is to present a new axiology to all the people of good-will who hunger and thirst for the eradication of the evil of slavery or human trafficking in the world the enormity, gravity and intricacies of this endemic plague that ravages and scourges the most vulnerable in our societies. More so, it will shed light on the gospel of Jesus Christ that brought salvation to the entire human race and as such set everyone free from the bondage of slavery. This brings to bear that we are all children of God who should not live as slaves of anybody anymore. Instead, we are children of God who should live honourably with rights and dignity. Finally, this work brings to the awareness of all and sundry that slavery or human trafficking is an evil phenomenon that leads to the most extreme form of human exploitation and the abuse and violation of the fundamental principles of human rights, dignity and freedom of the human person and thus can neither ethically nor morally be justified and should therefore be honestly, adequately and completely be abrogated.

1. HUMAN TRAFFICKING AS A CONTEMPORARY CHALLENGE

One of the greatest ethical challenges of our contemporary and globalised world is human slavery or what is today commonly referred to as human trafficking. It is a big problem that so many authors like Benjamin E. Skinner, Siddharth Kara, Milton Meltzer, Anne Kielland, Henry Woodd Nevins, Sheila Jeffreys, Andrea Di Nicola, Marco Lombardi etc and some human rights activists like Kevin Bales, Sr. Lea Ackermann, Joana Adesuwa Reiterer, Lynette Lewis, Ricky Martin, Durga Ghimire, Helen Sworn, Mickey Choothesa and Anna Choothesa, etc have tried to grapple with in order to find a lasting solution to this endemic problem that lacks ethical and moral justification. Kevin Bales in his book *"Ending Slavery, How We Free Today's Slaves"* refers to this problem as a moral disease and ethical dilemma.²¹ Reflecting along this line of thought, Richard Holbrooke the former US ambassador to the United Nations, says that slavery is awful, inhuman and dead.²² His assessment and analysis of slavery or human trafficking shows that it is a problem that is killing. Following this line of thought, Siddharth Kara in his persuasive elucidation and heartbreaking description of the enormity of slavery or human trafficking captures the issue as unpalatable truths that must be told.²³ Pope Francis in his message for the celebration of the world day of peace on 1 January 2015 called this unique problem a "growing scourge of man's exploitation by man (which) gravely damages the life of communion and our calling to forge interpersonal relations marked by respect, justice and love"²⁴. He further said that "this (is an) abominable phenomenon, which leads to contempt for the fundamental rights of others and to the suppression of their freedom and dignity..."²⁵. In a recent address to the Clinton Global Initiative on September 25, 2012, President Barack Obama called human trafficking "modern day slavery" and "one of the great human rights causes of our time"²⁶; and added that "it ought to concern every person, because it's a debasement of our common humanity"²⁷. Ernesto U. Savona and Sonia Stefanizzi on the other hand crowned the assessment of this phenomenon by noting that human trafficking (or slavery) is a desperate global problem.²⁸

²¹ Cf. Bales, K., *Ending Slavery* (Footnote 13), p. 3.

²² Cf. Holbrooke, R., in: Skinner, E. B., *A Crime So Monstrous* (Cf. Footnote 12), p. 13.

²³ Cf. Kara, S., *Sex Trafficking, Inside the Business of Modern Slavery*, Columbia University Press, New York, 2009, p. ix.

²⁴ Pope Francis in: "XLVIII World Day of Peace 2015: No longer slaves, but brothers and ...", URL: www.w2.vatican.va/content/francesco/en/messages/peace/documents/papa-francesco_20141208_messaggio-xlviigiornata-mondiale-pace-2015.html, (9.05.2015).

²⁵ Ibid.

²⁶ Obama, B., quoted in: Golden, D. and Hewat, A., "The Fight Against Human Trafficking in the United States", URL: www.huffingtonpost.com/don-golden/human-trafficking_b_2012276.html, (23.05.2015).

²⁷ Cf. Ibid.

²⁸ Cf. Savona, E. U. and Stefanizzi, S. (ed.), *Measuring Human Trafficking, Complexities and Pitfalls*, published by Springer Science + Business Media, LLC, New York, USA, 2007, pp. 1 - 4, here 2.

They added that the attempts to combat this phenomenon globally have proven abortive since the available data are scarce, unreliable and not mutually comparable. In fact, there are good numbers of national and international governmental agencies and scientific institutions that have tried to provide an overall insight into this enigmatic problem and thus establish a systematic approach or methodology to tackle this issue on a global scale but it has not yet yielded any noticeable result because many of the available information on this issue according to Ernesto U. Savona and Sonia Stefanizzi are fragmentary, heterogeneous, difficult to acquire, uncorrelated and often outdated.²⁹ Reiterating this fact, the United Nations Office on Drugs and Crime (UNODC) Trafficking in Persons: Global Patterns, April 2006 notes as follows:

"Governments, international organizations and civil society are devoting considerable efforts to counter it, but there is still an information deficit about the extent of this tragedy. Only by understanding its depth, breadth and scope can we design policies to fight it. This understanding still eludes us: efforts to counter trafficking have so far been uncoordinated and inefficient."³⁰

This assertion proves the complexity of the subject under examination in this work that I intend to shed light on through moral and ethical lenses. A lot has been written on this issue but little or nothing on the ethical and moral implications of this problem and this work will attempt to shed light on this side of the coin. At any rate, I wish to cite here in a table the victim profiles in US Government, International Labour Organization (ILO), United Nations Office on Drugs and Crime (UNODC) and International Organization for Migration (IOM) databases given by the United States Government Accountability Office (GAO) in 2006 to further demonstrate the complexity and heterogeneous nature of data collection in human trafficking or slavery.

²⁹ Cf. Ibid.

³⁰ "Trafficking in Persons - United Nations Office on Drugs and Crime", URL: www.unodc.org/pdf/traffickinginpersons_report_2006ver2.pdf, (11.05.2015).

Table 1: Victim Profiles in US Government, ILO, UNODC and IOM databases³¹

	US Government	ILO	UNODC	IOM
Main Focus	Global estimate of victims	Global estimate of victims	Country and regional patterns of international trafficking	Actual victims assisted by IOM in 26 countries
Number of Victims	Some 600,000-800,000 people trafficked across borders in 2003 (est.)	At least 2.45 million people trafficked internationally and internally during 1995 to 2004 (est.)	Not Available	7,711 victims assisted from 1999 to 2005
Types of Exploitation (%) 1. Commercial sex 2. Economic or forced labour 3. Mixed and others	66% 34% N/A	43% 32% 25%	87% 28% N/A	81% 14% 5%
Gender and Age of Victims (%)	80% female 50% minors	80% female 40% minors	77% female 9% male (14% not identified) 33% children	83% female 15% male 2% not identified 13% minors
Definition of Trafficking Used	Trafficking Victims Protection Act 2000	U.N. Protocol (Palermo Protocol)	U.N. Protocol (Palermo Protocol)	U.N. Protocol (Palermo Protocol)
Criteria for Data Collection	Transnational trafficking	Internal and transnational trafficking	Transnational trafficking	Internal and transnational trafficking

Officially it is claimed that transatlantic slave trade (legal slavery) has ended since nearly two centuries but a deep study of the issue reveals that it only metamorphosed into another clandestine modus operandi that is clouded with the new and highly advanced contemporary manoeuvres that beats and obscures the wit of our legal and political ingenuity and compromises the genus of our contemporary moral and ethical radars. Supporting this claim, Ogunboye, A. A writes as follows:

"It is indeed an established fact that although the era of slave raids and slave trade internally and trans-nationally is over, yet it has somehow metamorphosed into human trafficking in a more complex and sophisticated manner such that it has transformed into a silent monster that has the tendency to voraciously consume the less privileged members of the society in this part of the world."³²

Thus the trade in human beings for the purpose of profit making by callous and unscrupulous individuals has continued to thrive and flourish because it has continued to refill the pockets of the dealers with "cheap, bloody and enormous wealth". For instance, sexual exploitation is

³¹ GAO (2006), in: "Human Trafficking: A Brief Overview - World Bank Internet Error ...", URL: www.siteresources.worldbank.org/EXTSOCIALDEVELOPMENT/Resources/244362-1239390842422/6012763-1239905793229/Human_Trafficking.pdf, (11.05.2015).

³² Ogunboye, A. A., in: The International Journal of Issues on African Development, a Publication of Centre for Issues in the Development of Africa (CENDIA), Vol. 2, No 4, 2010, pp. 301 - 302.

one of the major forms of human trafficking that is rampant across the globe and Kevin Bales observed that in 2001 in Japan, the sale of sex was thought to generate \$20 billion a year and was known to be growing rapidly.³³ He added that this huge sum of money that is realised in sex trafficking alone in a year takes the world's largest car maker, Toyota, about four years to earn.³⁴ In fact, human trafficking has become an epochal political and ethical challenge and buttressing this fact, Prof. Dr. Rita Süßmuth writes as follows:

"Human trafficking is one of the most urgent political challenges of our global age. It is organized through networks and is clandestine in nature, making it very hard for governments to even detect. Yet it is arguably the most severe form of human exploitation in the world. Traffickers trade in the immediate human suffering of their 'goods'."³⁵

Human trafficking is a serious problem of our contemporary era that leads to human misery, agony and pain. It is corrosive and obnoxious in nature and burns the quintessence of the human beauty such as rights, dignity and freedom with light speed. It distorts the centrifugal force of the eternal well-being of human beings and clothes them with the garment of despondency and psychic afflictions. It is a human aberration which Siddharth Kara sees as heinous crime against humanity.³⁶ On the other hand, Jacqueline Bhabha describes it as "the most persistent and complex human rights violations of our times"³⁷.

Human trafficking has become a contemporary human enigma that haunts many human beings in so many parts of the world without respect to colour, race, age and gender. Many authors and NGOs have continued to toil day and night to demystify its strongholds but regrettably with little or no success. In attempting to shatter the myths and sensationalism that tend to surround this topic Kara observes in his book *"Sex Trafficking, Inside the Business of Modern Slavery"* that "human trafficking confronts us with countless faces of torture, savagery and abject slavery"³⁸.

Internationally, the practice of human trafficking and slavery has been banned by several agreements and treaties but the practice has continued to be perpetrated in our societies at various levels. It is basically because of this reason that Pope Francis in his New Year message to the whole world on the January 1st 2015 which is the day of the commemoration of the "World Day of Peace" observes as follows:

³³ Cf. Bales, K., *Ending Slavery* (Cf. Footnote 13), p. 108.

³⁴ Cf. *Ibid.*

³⁵ Süßmuth, R., 2006, quoted in: Morehouse, C., *Combating Human Trafficking* (Cf. Footnote 6), p. 13.

³⁶ Cf. Kara, S., *Sex Trafficking* (Cf. Footnote 23), p. xiv.

³⁷ Bhabha, J., quoted in: Kara, S., *Sex Trafficking* (Cf. Footnote 23), p. i.

³⁸ Cf. Kara, S., *Sex Trafficking* (Cf. Footnote 23), p. ix.

"Yet, even though the international community has adopted numerous agreements aimed at ending slavery in all its forms, and has launched various strategies to combat this phenomenon, millions of people today – children, women and men of all ages – are deprived of freedom and are forced to live in conditions akin to slavery."³⁹

The fact that the current contemporary slavery or human trafficking is conducted clandestinely makes it difficult to get an accurate statistics of the phenomenon. This therefore gives room for either under estimation or over estimation of the number of affected victims. However, Ernesto U. Savona and Sonia Stefanizzi in their book *"Measuring Human Trafficking, Complexities and Pitfalls"* published in 2007 note that "all the current evidence supports the central empirical thesis that today the volume of traffic in human beings (slavery) is greater than in the past, and the activities that generate it are more complex and sophisticated"⁴⁰. This claim is already proven because the third global slavery index released in 2016 by the Walk Free Foundation, an Australian-based human rights group, estimated "that 45.8 million people are subject to some form of modern slavery in the world today"⁴¹. The victims are often trafficked into brothels, forced into manual labor, some end up as victims of debt bondage while some are born into servitude. Don Golden and Amy Hewat reported that "human trafficking, which includes sex trafficking and forced labor, represents the fastest growing criminal industry in the world generating an estimated \$32 billion in annual profits"⁴². Therefore, based on this gigantic number of people that are still held under the bondage of slavery and human trafficking in the world, John Miller observes that slavery is the greatest human rights challenge of our generation;⁴³ and Sr. Lea Ackermann a vibrant, courageous and indomitable human rights activist in Germany quickly adds that "young women and children living in poverty stricken countries with low economic power are always brought to economically strong regions where they are humiliated, sold and exploited"⁴⁴.

The unfortunate victims of human trafficking or slavery are held today under various forms of bondage or slavery where they languish in pain, agony and frustration from day to day. Human trafficking or slavery is practiced in the present century with highly advanced technological know-how more than ever before. It has become the cheapest investment as well as the highest lucrative business in the world after drug trafficking for gang stars and

³⁹ Pope Francis, "XLVIII World Day of Peace 2015: No longer slaves, but brothers and ...", URL: www.w2.vatican.va/content/francesco/en/messages/peace/documents/papa-francesco_20141208_messaggio-xlviigiornata-mondiale-pace-2015.html, (9.05.2015).

⁴⁰ Cf. Savona, E. U. and Stefanizzi, S. (ed.), *Measuring Human Trafficking* (Cf. Footnote 28), pp. 1 - 4, here 3.

⁴¹ "Findings- Global Slavery Index 2016", URL: www.globalslaveryindex.org/findings/, (26.12.2016).

⁴² Golden, D. and Hewat, A., "The Fight Against Human Trafficking in the United States Don Golden", URL: www.huffingtonpost.com/don-golden/human-trafficking_b_2012276.html, (23.05.2015).

⁴³ Cf. Miller, J., in: Skinner, E. B., *A Crime So Monstrous* (Cf. Footnote 12), p. 20.

⁴⁴ Ackermann, L., quoted in: Ackermann, L. and Engelmann, R., *Solidarität mit Frauen in Not, 20 Jahre SOLWODI e.V.*, Horlemann Verlag, Deutschland, 2005, p. 8. The book is written in German but the translation of the quotation to English is from me.

miscreants. Reflecting along this line of thought, Michele Clark observes that for the traffickers and gangsters, human trafficking is much more lucrative than smuggling contraband items, because human slaves can provide a source of long – term income through prostitution and forced labour. It is a market for cheap labour and cheap sex.⁴⁵ Human trafficking is therefore a market that yields a lot of income but it does not cost much to maintain the business. Kevin Bales one of the best scholars on contemporary slavery or human trafficking expresses this better in his work *"Ending Slavery, How We Free Today's Slaves"* when he writes as follows:

"Once oil is burned, it's gone, but slaves are the product that keeps on producing (and reproducing, for that matter). With a little food and shelter, you can squeeze work out of your slaves for years and years. They are livestock with the brains and motor skills to do factory work or be your sex toy, care for your children or run your shop. In this world the profits of slavery build universities and concert halls and hospitals. The slave trade finances mansions and art shows and political careers."⁴⁶

Slavery or human trafficking is really a serious moral problem that affects the most vulnerable in our societies. It is a great moral challenge that runs across every century and as such requires immediate solution since it denies the vulnerable in many parts of the world the chance to be treated as human beings with dignity and rights. People's freedom are stolen and put in shackles in order to make money for those who have stolen their freedom. This has no ethical basis in any human society. Slaves are treated as mere objects that could be used and disposed at will. Their fundamental principles of human rights and dignity are grossly abused and violated. This is an ugly crime against humanity that Kevin Bales says stains and divides our species.⁴⁷ The privileged and gangsters in our societies clamp down on the vulnerable and systematically brutalize and exploit them. The victims undergo unimaginable, excruciating and unforgettable experiences in the hands of their slave masters. In fact, this is a serious moral and ethical problem difficult to forgive because of its cruelty. Shedding more light on this, Kevin Bales writes as follows:

"Those who have suffered enslavement may say that this is a crime beyond forgiveness. It is no momentary act of violence, no crime of passion, but a systematic brutalization and exploitation that can stretch out over generations. And it incorporates the most horrible crimes known - torture, rape, kidnap, murder, and the willful destruction of the mind and spirit. It is exploitation, injustice, and violence in their most potent forms all rolled together. The damage slavery does and has done is inestimable, and that includes the damage done to minds deeply injured by enslavement."⁴⁸

⁴⁵ Clark, M., "Human Trafficking and slavery – East African Community", URL: www.eac.int/migration/index.php?, (2.12.2012).

⁴⁶ Cf. Bales, K., *Ending Slavery* (Cf. Footnote 13), p. 1.

⁴⁷ Cf. Bales, K., *Ending Slavery* (Cf. Footnote 13), p. 3.

⁴⁸ Bales, K., *Understanding Global Slavery*, University of California Press, California, 2005, pp. 6 - 7.

At this juncture, one can really see that human trafficking is a great moral and ethical challenge of our time where inordinate wealth has beclouded the moral visions of many people especially those who engage in slavery or human trafficking. Consequent upon this moral depravity and dilapidation that persists and ravages our century through the malicious influence of slavery or human trafficking, this work will therefore try to add her voice to the voices of so many erudite scholars and authors who have decried slavery or human trafficking. However, it will do this through a moral and an ethical lens since it is one of the major aspects of slavery or human trafficking that has not been given due consideration by many authors that have grappled with this issue.

I will begin this intellectual discussion firstly by defining what human trafficking is and giving a general overview of what it is. It is worthy of note that there are so many definitions of human trafficking that continue to evolve with time as a result of the continual sophistication of the nature of slavery or human trafficking but for the moment, I shall give in this work the definition made by the United Nations (UN) Anti Human Trafficking Protocol because it is all encompassing and it adequately serves the purpose of our discussion here. This will be followed by sampling the opinions of some of the scholars that have grappled with this issue. I shall do this via treating the various classes of human trafficking that are prevalent in our societies. The enormous work and experiences of the authors that are expressed in the classes of human trafficking that are prevalent in our societies will bring to bear the evil effects of slavery or human trafficking in the world. After that, I shall try to briefly shed light on the history of this pandemic evil. This would be followed by the treatment of contemporary slavery. The major contribution of my work here would be to make at the end of my discussion an ethical appraisal of slavery or human trafficking which would serve as a possible means of creating an awareness that may help to bring this evil to extinction and as such make it a history both in our lives and in the world. I shall now begin the treatment of what human trafficking is with the 2000 United Nations (UN) Anti Human Trafficking Protocol definition of human trafficking which until now is a definition that is all encompassing.

1.1 What Human Trafficking Is

As I noted above, the 2000 United Nations (UN) Anti Human Trafficking Protocol gave a good and all embracing definition of what human trafficking is in order to properly address the new issues and nuances that have to do with the evolving complicated nature of human

trafficking in the present generation. This was very necessary in order to take care of the new and clandestine ways of operation that human traffickers and slaveholders or masters continue to create so as to avoid legal proceedings and prosecutions. Consequently, the 2000 United Nations (UN) Anti Human Trafficking Protocol article 3 states that:

"(a) Trafficking in persons" shall mean the recruitment, transportation, transfer, harbouring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labour or services, slavery or practices similar to slavery, servitude or the removal of organs;

(b) The consent of a victim of trafficking in persons to the intended exploitation set forth in subparagraph (a) of this article shall be irrelevant where any of the means set forth in subparagraph (a) have been used;

(c) The recruitment, transportation, transfer, harbouring or receipt of a child for the purpose of exploitation shall be considered "trafficking in persons" even if this does not involve any of the means set forth in subparagraph (a) of this article;

(d) "Child" shall mean any person under eighteen years of age."⁴⁹

As I have noted already, this definition of human trafficking is all embracing and reflects Kevin Bales' assessment of slavery or human trafficking as a systematic brutalization and exploitation (of the less privileged and the vulnerable in our societies) that can stretch out over generations. He further noted that this systematic brutalization and exploitation also incorporates the most horrible crimes known (to human beings) such as torture, rape, kidnap, murder, and the willful destruction of the mind and spirit.⁵⁰ The 2000 United Nations (UN) Anti Human Trafficking Protocol definition of human trafficking was applauded by human rights activists all over the world as a great help in the fight against this "pandemic evil" that is ravaging the vulnerable and the less privileged in our societies. Human rights activists saw it as a giant stride that has taken care of the inadequacies and loopholes of all other human trafficking definitions that were made before the year 2000. For an easier comprehension of the concept of human trafficking, United Nations Office on Drugs and Crime (UNODC) identified three vital elements such as process, means and purpose which would always have to be put into consideration in clarifying whether an action could be termed human trafficking or not. These three elements are categorised in a table form by United Nations Office on Drugs and Crime (UNODC) as follows:

⁴⁹ "Protocol to Prevent, Suppress and Punish Trafficking in Persons -...", URL: www.ohchr.org/EN/ProfessionalInterest/Pages/ProtocolTraffickingInPersons.aspx, (26.12.2016).

⁵⁰ Cf. Bales, K., Understanding Global Slavery (Cf. Footnote 48), pp. 6 - 7.

Table 2: Identification of Human Trafficking (Process, Means, Purpose)⁵¹

Process	Means	Purpose
. Recruitment . Transportation . Harboursing . Receipt of persons	. <i>Threat</i> . <i>Force</i> . <i>Coercion</i> . <i>Abduction</i> . <i>Fraud</i> . <i>Deception</i> . <i>Abuse of power</i> . <i>Abuse of vulnerability</i> . <i>Giving and receiving of payments</i>	. Exploitation which includes: a) Prostitution and other forms of sexual exploitation b) Forced labour and services c) Slavery and similar practices d) Involuntary servitude e) Removal of organs

Source: UNODC (this table was shown in the Power point presentation given at the Global Report on Trafficking in Persons launch at Foreign Correspondents' Club of Thailand on February 13, 2009).

Nevertheless, the perpetrators of this evil continued to evolve new modus operandi that is not addressed in the definition in order to be able to continue their practice of human trafficking or slavery without being caught by the law. They further financed some of their agents and accomplices who fought and saw to the legalisation of prostitution in some European countries. There are some law makers who ignorantly supported the legalisation of prostitution because they thought that it would help a lot of women who voluntarily and legally indulge in the business of prostitution to have a fair earning from their business and as well be backed by the law of the land in their prostitution job in case any client attempts to abuse or molest them. This group of law makers therefore supported the legalisation of prostitution without any vested interest. However, this legalisation weakened the effectiveness of the 2000 United Nations (UN) Anti Human Trafficking Protocol definition and gave room for further perpetration of the evil upon many innocent victims of slavery or human trafficking. The legalisation became a bonus for dissidents and fraudsters who profit from the pains and agonies of poor victims.

From the above definition, I would say that human trafficking is a generational evil that requires that all hands must be on deck in order to properly combat it. It requires the commitment of all and sundry in order to combat since it is an evil against humanity that is very exploitative, coercive, deceptive and clandestine in nature. It is a serious crime that dents and stains our humanity because innocent people are being deceived, clandestinely harboured and systematically brutalized and exploited with force. Re-echoing this view, Pope Francis observes as follows:

⁵¹ UNODC, in: "Human Trafficking: A Brief Overview - World Bank Internet Error ...", URL: www.siteresources.worldbank.org/EXTSOCIALDEVELOPMENT/Resources/244362-1239390842422/6012763-1239905793229/Human_Trafficking.pdf, (11.05.2015).

"This immense task, which calls for courage, patience and perseverance, deserves the appreciation of the whole Church and society. Yet, of itself, it is not sufficient to end the scourge of the exploitation of human persons. There is also need for a threefold commitment on the *institutional level*: to prevention, to victim protection and to the legal prosecution of perpetrators. Moreover, since criminal organizations employ global networks to achieve their goals, efforts to eliminate this phenomenon also demand a common and, indeed, a global effort on the part of various sectors of society."⁵²

In fact, after making a deep research and study into this subject matter under examination, I discovered that human trafficking or slavery has become "a hydra-headed evil" in our time which has metamorphosed into a serious global and lucrative enterprise. It has become an organized network for "unscrupulous mafias" who trade and amass wealth based on a callous clandestine and systematic human exploitation and devastation. The market grows and attracts more people in the network for the purpose of making "evil money" on daily basis in our contemporary era. Shedding light on the gains and profits that gangsters make from the business which automatically helps the "evil market" to consistently grow and flourish, Kara writes as follows:

"Slave labour makes profits soar. As a result, sex trafficking has captivated both small-time criminals and sophisticated organized crime groups across the globe. The level of complexity and coordination among these crime groups is astounding. In Italy, international mafias from Nigeria, Moldova, Romania, and Albania are responsible for the majority of trafficking victims transported to and from the country. These groups collaborate seamlessly with local Italian mafias, which have a well-established system of leasing certain territories for exploitation of victims in exchange for a share of the revenues that the exploitation generates."⁵³

More so, the quantum success and advancement in the means of transportation has boosted human trafficking and slavery in the present century. We are presently witnessing a dynamic, capitalistic, perverse and crime oriented world where human trafficking or slavery flourishes but for the victims of this human enterprise, it is a representation of a brutalisation, dehumanisation and degradation. This is what Aidan McQuade - the Director, Anti - Slavery International calls a brutal devastation of lives and hopes.⁵⁴ In fact, it is a hell for the victims who are the raw materials for this lucrative but "monstrous and atrocious" business. There is no doubt that they pass through excruciating physical and psychological traumas and pains. Reflecting along this line of thought, Orlando Patterson, one of the best known writers in this field captures an example of the brutal devastation of lives and hopes of the victims of human trafficking or modern slavery by defining their status as a form of "social death",⁵⁵ to express clearly the unfathomable and miserable nature of the life of a slave. He further added that when people become enslaved, that they automatically become "naturally alienated" which

⁵² Pope Francis, "XLVIII World Day of Peace 2015: No longer slaves, but brothers and ...", URL: www.w2.vatican.va/content/francesco/en/messages/peace/documents/papa-francesco_20141208_messaggio-xlviigiornata-mondiale-pace-2015.html, (9.05.2015).

⁵³ Kara, S., Sex Trafficking (Cf. Footnote 23), p. 22.

⁵⁴ Cf. Aidan, M., in: Skinner, E. B., A Crime So Monstrous (Cf. Footnote 12), p. 11.

⁵⁵ Cf. Patterson, O., in: Bales, K., Understanding Global Slavery (Cf. Footnote 48), p. 55.

means that they totally lose their cultural, social and personal history and future. As such, their status as human beings and their social life depends heavily on their slave masters. The slave masters determine who they are and the nature of their present and future lives.⁵⁶

Furthermore, human trafficking or slavery is in the 21st century officially everywhere illegal but the quantum number of those still held under captivity brings to bear that this "human aberration" is still waxing strong and it is condoned by some unscrupulous and hardened criminals who trade on human beings and amass "evil wealth." The eradication has therefore remained illusive and abortive. It has proven to be one of the most difficult phenomena for national governments and the international community to understand, detect and combat because of its clandestine nature.⁵⁷ It is a criminal act that one cannot easily detect and appropriately document. It appears to be an elusive phenomenon because of its modus operandi that is consistently changing in order to evade being adequately combated and eradicated. One cannot even estimate accurately the damages that it has continued to cause so many vulnerable victims. In fact, the intricacies and complexities that are associated with the eradication and combating of human trafficking cannot be over emphasised. Commenting further on the complexity of this phenomenon that has continued to cause great upheaval in our global world, Lazos writes as follows:

"Trafficking is a dangerous topic for research. Although it appears interesting, it is not the proper pastime topic for an academic. It takes place in organized crime territory; the research takes place in organized crime grounds. These are 'closed' or 'guarded' social spaces with detailed internal codes that have to be respected with the utmost care. No one representing a risk for the members of these social (partly criminal) networks is ever accepted inside them. Moreover, even if accepted, if he/she is suspected of spreading names and facts that may lead to arrest, he/she runs great risks."⁵⁸

Human trafficking or modern slavery is an uphill task in our globalised world. Its mode of operation is very difficult to tackle because of the risks involved and more so, because of its clandestine nature. The victims undergo inhuman treatments when caught in the bid of trying to escape or to reveal the traffickers to legal practitioners. The threats to the lives of the victims incapacitate the efforts of academicians who try to research on this evil and expose its perpetrators. It also undermines the moves of the legal practitioners to root out this monstrous plague. According to Dr. Carol Morgan of the Law Enforcement Academy, as a result of these intricacies, "traffickers use torture, threats and brainwashing to sell women, men and children into domestic servitude, for sweat shop labour and for sex; and this is one of the most

⁵⁶ Cf. Ibid.

⁵⁷ Cf. Morehouse, C., Combating Human Trafficking (Cf. Footnote 6), p. 13.

⁵⁸ Lazos, G., Qualitative Research in Trafficking - A Particular Case, in: Savona, E. U. and Stefanizzi, S., Measuring Human Trafficking (Cf. Footnote 28), pp. 95 - 106, here 96.

devastating crimes where people are trafficking in human misery"⁵⁹. In fact, in the words of Jay Albanese, "these desperate and often horrifying stories have become common in all areas of the world, as imbalances in the labour market, post-conflict situations and governments in transition, migration flows, and a globalized economy of both legal and illegal products, existing criminal networks, and corruption combine to exploit people for profit"⁶⁰. Albanese therefore, sees the problem of human trafficking as being generally economically, socially and politically motivated. Thus the eradication of this monstrous evil of our century requires first and foremost an adequate solution to our global economic, social and political problems since they are part of the major factors that cause the proliferation and perpetration of this heinous evil in the world. At this juncture, I will now briefly shed light on the statistics and intricacies of this phenomenon.

1.1.1 Statistics

"The 2016 Global Slavery Index estimates that 45.8 million people are subject to some form of modern slavery in the world today."⁶¹ Furthermore, the 2016 Global Slavery Index made an extensive research into the problems of modern day slavery and noted that North Korea, Uzbekistan, Cambodia, India, and Qatar are currently countries which have the highest estimated prevalence of modern slavery by the proportion of their population.⁶² In fact, the study of this organisation shows that these affected countries with the highest prevalence of modern slavery actually encourage the proliferation and perpetration of this evil in their countries. Shedding more light on this, the 2016 Global Slavery Index notes as follows:

"In North Korea, there is pervasive evidence that government-sanctioned forced labour occurs in an extensive system of prison labour camps while North Korean women are subjected to forced marriage and commercial sexual exploitation in China and other neighbouring states. In Uzbekistan, the government continues to subject its citizens to forced labour in the annual cotton harvest."⁶³

The 2016 Global Slavery Index also noted that India, China, Pakistan, Bangladesh, and Uzbekistan are the countries with the highest absolute numbers of people in modern slavery

⁵⁹ Morgan, C., quoted in: WAWS Fox News, "High 'human trafficking' rate in Florida," Fox 30 Online, February 20, 2006", URL: www.fox30online.com/news/local/story.aspx?content_id=1FC31A35-712C-4D52-852E-F8B7CAD6DEAE, (22.2. 2006), quoted in: Morehouse, C., *Combating Human Trafficking*, p. 156.

⁶⁰ Albanese, J., *A Criminal Network Approach to Understanding & Measuring Trafficking in Human Beings*, in: Savona, E. U. and Stefanizzi, S., *Measuring Human Trafficking* (Cf. Footnote 28), pp. 55 - 72, here 56.

⁶¹ "Findings- Global Slavery Index 2016", URL: www.globalslaveryindex.org/findings/, (26.12.2016).

⁶² Cf. Ibid.

⁶³ Ibid.

because they are countries that provide cheap labour for the production of consumer goods that are being sold in the markets in Western Europe, Japan, North America and Australia.⁶⁴

The victims of modern day slavery increase daily in different parts of the world in a staggering magnitude. In spite of the efforts of the United Nations and so many Non-Governmental Organizations (NGOs) to eradicate this problem world-wide, the situation is not getting better. There are still more people that are enslaved in the world everyday than those who are being rescued and freed from slavery. This means that vulnerable people in our societies are continually incarcerated, used, abused, raped, manipulated, deceived, intimidated and subjected into various callous conditions with impunity. I observed with dismay in the course of my research that from the remotest parts of the poorest villages of the world to the factories, plantations, shops and the brothels of the developed countries of the world, slavery or human trafficking has continued to flourish in a quantum measure.

On the other hand, the 2016 Global Slavery Index also noted that there are some countries such as Luxembourg, Ireland, Norway, Denmark, Switzerland, Austria, Sweden and Belgium, the United States and Canada, and Australia and New Zealand which have the lowest estimated prevalence of modern slavery by the proportion of their population because they are countries that generally have more economic power.⁶⁵ More so, they are countries where government make more efforts to combat the evil of human trafficking and slavery and to crown it all, they are countries that have low levels of conflict and are also politically stable.

1.1.2 Intricacies

Due to the easy means of transportation across the world today, millions of people are forcibly trafficked across the globe on daily basis and are held into captivity. The global nature of this trade has added strength to what I call systematic contemporary segregation, suppression and degradation of the women by the men. It has indeed increased the male dominance over the female. It adds prowess to the seemingly stereotyped role of women in providing their bodies for men's pleasure without men's consideration of their feelings or personhood. As such they have become mere objects of men's sexual satisfaction. In fact, this evil trade helps in strengthening the inequality that exists between men and women and thus gives men a primacy of place over the women. This means that this malicious business helps to increase the dominance of men over women in so many ramifications in the world and this

⁶⁴ Cf. Ibid.

⁶⁵ Cf. Ibid.

plays a major role in the trafficking of women across the globe. Commenting further on this burning issue of our contemporary era Sheila Jeffreys notes as follows:

“The globalization of the sex industry means that markets in women’s bodies are no longer confined within national boundaries. Trafficking, sex tourism and the mail order bride business have ensured that women’s severe inequality can be transferred beyond national boundaries as the women of poor countries can be sexually bought by men from rich countries.”⁶⁶

Furthermore, many children from the poorest countries of the world who have lost their parents or their bread winners due to tribal, ethnic, regional and civil wars or natural catastrophes land in the hands of human traffickers and are therefore trafficked as sex workers in different parts of the developed world. Women from some many undeveloped and poor countries are being transported across the globe on daily basis to the developed countries for forced labour and sex work under inhuman conditions to satisfy the sexual urges and "devilish whims" of many a man without conscience in the so called developed world. Buttressing on this repugnant and callous fact, Sheila Jeffreys writes:

“The late 20th century saw the wholesale engagement of prostitutes from rich countries in the prostitution of women from poor countries in a new form of sexual colonization. This is taking place through the mail order bride industry, in which women from Latin America are imported into the US, for instance, or women from the Philippines into Australia. It is taking place also through the industry of sex tourism. As part of tours organized through rich countries, or as individual ‘tourist’, rich buyers seek out local or trafficked women in sex tourism destination. Thus men can be compensated for the loss of their status in countries where women have made strides towards equality, by outsourcing women’s subordination to be consumed elsewhere or from imported poor women. The supply chain has been internationalized with large-scale trafficking of women from poor countries on every continent into destinations which include their neighbours, i.e. from North Korea to China, and to western sex tourism destinations such as Germany and the Netherlands.”⁶⁷

More so, many a man from the Third World countries who seek for the greener pastures in the developed and industrialised countries of the world often land in the hands of dubious miscreants or human traffickers who imprison them and send them to plantations and factories where they work under appalling conditions without payment or remuneration. People in economically poor and politically destabilized countries that are looking for means of survival are lured with false advertisements and promises of good jobs and good payments in the developed and industrialised countries but to their utmost dismay, they end up in the lion’s den of human traffickers on their arrival in the destination and industrialised countries. Their dream land and land of hope turns out to be on arrival the land of doom and an abyss of death. For instance, “in South Asia, young women and children routinely are abducted or lured from Nepal, Pakistan, India, Bangladesh, Cambodia and Myanmar (Burma) to work in brothels in India’s large cities, notably Bombay, and the Persian Gulf states. Thousands also

⁶⁶ Sheila, J., *The Industrial Vagina*, Routledge, New York, U.S.A, 2009, p. 6.

⁶⁷ Ibid.

end up in Bangkok, Thailand's capital and an infamous sex-tourism Mecca"⁶⁸. Buttrressing this fact, Sylvie Briand notes that "in Eastern Europe, traffickers often lure women into bondage by advertising in local newspapers for nanny positions in the United States or Western Europe. For instance, Tetiana, a Ukrainian woman, was offered 10 times her salary to be an au pair in Italy. Instead she was forced into prostitution in Istanbul, Turkey"⁶⁹. Commenting further on this, Peter Landesman observes that "others are promised work as models or actresses. In some cases, the victims even put up their own money for their travel expenses, only to find themselves prisoners in a European brothel or in Mexico, awaiting transport across the border to the United States"⁷⁰.

Millions of women who are promised of marriage or going to work in hotels, restaurants, old people's homes, or as nannies, models, waitresses, factory workers and exotic dancers on arrival are raped, beaten and tortured and are at last forced into prostitution. Those who refused to work as sex workers were often either terribly beaten, gang raped, tortured or starved until they submit to the whims and caprices of their slave masters. Many are even shot or tortured to death to serve as a deterrent for further objections from others. It is worthy of mention that many who refuse to submit to the slave masters or their captors are many a time faced with the persecution of their families at home. Many poor people have walked through the desert for weeks and months without food or drink in order to get to their dream countries where they could earn their living but they end up in captivity in the hands of human traffickers who posed to them before their onward journeys to the unknown world or countries as fabulous philanthropists and managers of great companies in the industrialised countries.

Furthermore, there are so many rich people who have taken children from poor families with a promise of a good education in the big cities but they bring the children to the big cities and force them to do menial jobs for them without sending them to school to attain the education that they came to the big cities for. Worse still, most of these children are sold to human traffickers who ship them like goods overseas for God knows types of human slavery or trafficking. On arrival, many are sold as goods and latter resold as used goods. Some are carried in locked up trucks from countries to countries for days and weeks without fresh air

⁶⁸ "Human Trafficking and Slavery - CQ Press Electronic Library", URL: www.library.cqpress.com/cqresearcher/getpdf.php?file=cqr20040326C.pdf, (5.10.2013).

⁶⁹ Briand, S., quoted in: "Human Trafficking and Slavery - CQ Press Electronic Library", URL: www.library.cqpress.com/cqresearcher/getpdf.php?file=cqr20040326C.pdf, (5.10.2013).

⁷⁰ Landesman, P., quoted in: "Human Trafficking and Slavery - CQ Press Electronic Library", URL: www.library.cqpress.com/cqresearcher/getpdf.php?file=cqr20040326C.pdf, (5.10.2013).

and the sight of the sun until they are psychologically broken and are therefore unable to resist their captors. They lose their human esteem and are subjected to terrible and inhuman working conditions for years without enough food to eat, rest or payment for their labour.

One of the greatest problems about slavery and human trafficking is that it does not spare children. It recruits its labour force from everywhere without consideration of age. According to the International Labour Organization, in the developing world today, nearly 200 million children ranging from the ages of 5 – 14 are put to work to help support their families. Almost half are under the age of 12 and more than 20 million are engaged in highly hazardous work, such as tanning leather or weaving rugs, exposing them to unhealthy chemicals or airborne pollutants.⁷¹ Today, there are so many forms of slavery or human trafficking coupled with its nefarious forms of operation that beats human imagination. For instance, in India children are literally tied to weaving looms so that they cannot run away.⁷² In some places, children are kept in underground houses without enough air and light where they are being consistently gang raped by hoodlums, miscreants and "human killers" or traffickers.

In addition, many of the victims land in countries where they do not speak the language of the people and as a result of that, they have no chance of escape. Many are taken to these countries with falsified documents so that they are intimidated with being reported to the police authorities if they do not dance to the whims and caprices of their slave masters. Those who have legal documents are not allowed to keep their documents by themselves so that they may not have to escape in case they find a means of escape. In fact, traffickers control their victims through a variety of coercive means. In addition to rape and beatings, they keep their passports, leaving them with few options if they do manage to escape.⁷³ Many innocent people are abducted from their places of origin to an unknown world for the purposes of making money for organised and globalised gangsters who bribe the legal authorities in order to get away with their criminal, nefarious and inhuman activities.

Buttressing this fact, B. E. Skinner notes that human traffickers confiscate the passports of their victims in order to increase their control over them. In research carried out by Anti-Slavery International in 2006 on forced labour in Europe, a Czech anti-trafficking professional argued that, "undocumented status is the whip that traffickers/employers use to

⁷¹ Cf. "United States of America's Department of Justice press release, March 2, 2004", in: "Human Trafficking and slavery – East African Community", URL: www.eac.int/migration/index.php?, (02.12.2012).

⁷² Cf. Ibid.

⁷³ Cf. "Human Trafficking and slavery – East African Community", URL: www.eac.int/migration/index.php?, (02.12.2012).

exercise control over migrant workers"⁷⁴. As such, the victims are rendered helpless without their documents. It incapacitates them and renders them very submissive even to cruel treatments. Consequently, they undergo tragic, horrific and complex working conditions without complaint since they have no option. Those who try to resist their captors face terrible beatings and threats of deportation. It is worthy of note that the victims have terrible fears of being deported to their home countries. With regard to the fear of being deported, B. E. Skinner observed that "paradoxically, for many trafficked people the threat of deportation is more frightening than the prospect of labouring on in appalling conditions in the forlorn hope of better future eventually arising"⁷⁵. In other words, many of the victims prefer to continue to endure their callous and horrific working conditions or to die in the misery than going back to their home of origin because the conditions of living at home are not better. This is logical because if the situation at home were better, they would not have left their countries for these other countries at all. This is one of the major reasons why we would have to tackle our political, economic and social problems before we can adequately combat and totally eradicate slavery or human trafficking.

Due to economic hazards, so many poor families in the underdeveloped and less privileged countries in Asia and Africa resolve to the selling of their children to slave dealers and human traffickers as a means of survival and sustenance. These poor children are sold as goods and their fate is left in the hands of human traffickers who take them to an unknown world where they undergo terrible conditions without hope of seeing or reuniting with their families again. This is what Orlando Patterson in his work "*Slavery and Social Death: a Comparative Study*" refers to as "social death and natal alienation"⁷⁶. They are completely cut off from their roots and their fates are now left in the hands of miscreants, cheats and callous fraudsters that are indifferent to their plight, woes and miseries. This leads to the violation and abuse of the fundamental principles of human rights, freedom and the dignity of the human person of the victims. Reiterating this fact and lamenting seriously on this evil against the most vulnerable in our societies, the former president of America George W. Bush in his address to the United Nations General Assembly on Sept.23, 2003 says: "There is a special evil in the abuse and exploitation of the most innocent and vulnerable."⁷⁷

⁷⁴ Skinner, E.B., A Crime So Monstrous (Cf. Footnote 12), p. 9.

⁷⁵ Skinner, E. B., A Crime So Monstrous (Cf. Footnote 12), p. 10.

⁷⁶ Cf. Patterson, O., *Slavery and Social Death: A Comparative Study*, Cambridge: Harvard University Press, 1982, p. 7.

⁷⁷ Busch, G. W., quoted in: "Human Trafficking and slavery – East African Community", URL: www.eac.int/migration/index.php?, (02.12.2012).

At this point, it is worthy of observation that the discrepancies in the equitable distribution of human and natural resources also creates room for the trading on human misery by the few unscrupulous privileged individuals. The inequitable distribution of our natural resources that is many a time caused by corrupt practices of our leaders is a gross injustice and abuse of the concept of the equality of man. This is a moral issue that I would shed a little light on later in chapter two since it is one of the major factors that contribute to the proliferation and perpetration of this monstrous evil in the world. Above all, it is an obnoxious evil that has plagued the poor and unfortunate victims of human trafficking for centuries and robs them of their God given fundamental human rights, freedom and dignity of the human person. Capturing and commenting on this obnoxious evil that has plagued man for centuries, Christal Morehouse notes that, "Human trafficking is one of the most atrocious symptoms of humanity's failure to forgo potential personal gain in order to prevent the destitution of another person. Perpetrators of this crime show a complete disregard for the dignity and rights of their victims. They essentially sell these to the willing buyers for personal profit."⁷⁸ Buttressing this fact, President George W. Bush during his September 23, 2003 speech at the United Nations states:

"There's a special evil in the abuse and exploitation of the most innocent and vulnerable. The victims of (the) sex trade see little of life before they see the very worst of life – an underground of brutality and lonely fear. Those who create these victims and profit from their suffering must be severely punished. Those who patronize this industry debase themselves and deepen the misery of others. And governments that tolerate this trade are tolerating a form of slavery."⁷⁹

Most often, the victims of slavery and human trafficking pass through unbearable and inhuman conditions. Slave dealers or human traffickers plunge their victims into the world of darkness and nightmare. Sharing this view, Sykes and Matza, said that "they drag these persons into a world that they would never have chosen of their own free will"⁸⁰. They pass through hell and according to Day and Ward, these hell-like experiences involve "a range of psychological problems including stress and depression, insomnia, flash backs, panic attacks and fears of disclosure, problem of alcohol and drug use, nervous breakdowns, anorexia, bulimia, manic depression and severe personality disorder"⁸¹.

⁷⁸ Morehouse, C., *Combating Human Trafficking* (Cf. Footnote 6), p. 17.

⁷⁹ Bush, G. W., quoted in: US Department of Justice, Report to Congress from Attorney General John Ashcroft on U.S Government Efforts to Combat Trafficking in Persons in Fiscal Year 2003, p. 3, in: Morehouse, C., *Combating Human Trafficking* (Cf. Footnote 6), p. 128.

⁸⁰ Sykes and Matza, in: Zaitch, D. and Staring, R., *The Flesh is Weak, the Spirit Even Weaker Clients and Trafficked Women in the Netherlands*, in: Di Nicola A; Cauduro A; Lombardi M; Ruspini P. (ed), *Prostitution and Human Trafficking, Focus on Clients*, Springer Science+Business Media, LLC New York, USA, 2009, pp. 67 - 122, here 103.

⁸¹ Day and Ward quoted in: Sheila, J., *The Industrial Vagina* (Cf. Footnote 66), p. 168.

Based on the aforementioned figures and facts, it is therefore crystal clear that slavery or human trafficking is an evil that should be stopped, outlawed, eradicated and not allowed to continue to subsist and persist in this present generation. It is atrocious, perfidious and pugnacious and the perpetrators should be duly called to justice irrespective of their status as a deterrent for many. It is a contemporary human plague that leads to gross human misery, agonies, torture, trauma and those who foster and incubate this plague should be stopped and brought to book. It is an atrocity that requires national and global efforts to combat.

I gave at the beginning of this part of my work the 2000 United Nations (UN) Anti Human Trafficking Protocol article 3 definition of what human trafficking is and wish now to call our minds back to the fact that the definition that I have given here is essentially and substantially necessary to always have it in mind in the further treatment of this monstrous evil phenomenon. It is worthy of note at this juncture that there are so many other definitions of slavery and human trafficking but I decided to choose this one because it will serve the purpose of my discussion in this work. This was followed by the sampling of the opinions of some erudite scholars on slavery or human trafficking. I will try to make a more elaborate exposition of their views on the next part of this work that would treat the classes of human trafficking. Finally, I presented here a general overview of what human trafficking is and what it consists in as a preparatory ground for the treatment of the classes of human trafficking that we have which I will now treat in the next part of this work. This part will shed light on the various forms and shapes that human trafficking or slavery takes across the globe both openly and clandestinely.

1.2 CLASSES

Human trafficking as I mentioned at the beginning of this discussion is a form of modern/contemporary slavery. One could also say it the other way that modern/contemporary slavery is what is today generally considered as human trafficking. It is one of the greatest moral and ethical challenges of our contemporary era that has continued to rear its ugly face in various forms like, sex trafficking, child trafficking, bonded labour, forced labour, and organ trafficking. These are the official and comprehensive forms or classes of human trafficking which before the year 2000 did not have an official recognition by the Government of so many countries. It is worthy of note that non-sexual forced labour as a form of human trafficking was completely absent from international law until 2000 and this is one of the reasons why I chose the definitions of human trafficking (the 2000 United Nations Anti

Human Trafficking Protocol) that I gave earlier because it takes care of this inadequacy in the previous definitions of human trafficking that were given before the year 2000. Nonetheless, many Non-Governmental Organizations (NGOs) recognized them long before the 2000 United Nations Anti Human Trafficking Protocol as phenomenal evil and cankerworm that consistently pose serious threats to human rights, freedom and the dignity of the human person. In fact, these forms of human trafficking are generational and colossal evils that have continued to plague and haunt our societies with reckless abandon. Human trafficking is a serious problem that has shattered the hope of a good and healthy life of so many vulnerable people in our globalised world. Victims are robbed of their fundamental human freedom and rights and subjected into inhuman conditions. Unfortunately, the perpetrators of this colossal evil go free and amass "evil wealth" through gross abuses of the human rights and freedom of the less privileged in our societies. An attempt by so many international bodies and Non-Governmental Organizations (NGOs) to combat and eradicate this generational evil proved abortive because the international law did not realize the gravity of this evil until the year 2000. One can see how long it takes before an evil could be recognized by the international law in spite of the damage that it causes to humanity. There were so many Anti - Human Trafficking Treaties and Conventions that took place before the year 2000 but it is regrettable to note that they did not take account of the gravity and magnitude of the non-sexual form of forced labour or human trafficking. Shedding more light on this, Christal Morehouse in her work *"Combating Human Trafficking, Policy Gaps and Hidden Political Agendas in the USA and Germany"* notes as follows:

"The 1904 Anti - Human Trafficking Treaty, the 1910 Anti - Human Trafficking Convention, the 1921 Anti - Human Trafficking Convention, the 1933 Anti - Human Trafficking Convention and the 1949 Anti - Human Trafficking Convention did not include non-sexual forms of forced labour in their definitions of human trafficking. The 2000 UN Protocol was the first to define human trafficking as encompassing non-sexual enslaved labour in addition to sexual forms."⁸²

It is against this background that this part of my work will therefore try to state and elucidate the forms this evil has taken before and after its recognition by the international law in 2000. It will take into account how this phenomenal and monstrous plague is perpetrated till date in our societies. I shall also make recourse here to some of the views of our great scholars who have written much on this issue and as well take into consideration the adverse or inimical effects of this "pandemic evil" on human rights, freedom and dignity of the human person. I shall now begin this exploration and discussion with the sex trafficking.

⁸² Morehouse, C., *Combating Human Trafficking* (Cf. Footnote 6), p. 40.

1.2.1 Sex Trafficking

Sex trafficking or slavery is the exploitation of women and children, within national or across international borders for the purpose of forced sex work.⁸³ In addition, it is the organized coercion of unwilling people into different sexual exploitations and practices. In fact, sexual exploitation is harmful to the dignity, freedom and rights of a human person. Sexual exploitation is one of the most obnoxious and monstrous human aberration of our century that is injurious to the fundamental principles of human rights and the dignity of the human person because it turns human beings to mere objects of sexual satisfaction. Sexual exploitation is a callous and nefarious practice whereby immoral and unscrupulous people achieve and gain sexual gratification and wealth through the sexual abuses of the victims especially the most vulnerable in our societies. It is an act that abrogates and obliterates the victim's human rights and dignity and launches him or her into a yawning chasm of incessant physical pain and psychological trauma. The poor victim as such loses his or her dignity, autonomy, physical and mental wellbeing.

The magnitude of this heinous evil is felt in every nook and cranny of our globalised world. In the last decade, many governments and Non-Governmental Organizations in so many countries of the world have witnessed and bitterly lamented on the terrible consequence of human trafficking especially with regard to sexual exploitation of the most vulnerable in the world. Sexual exploitation is very obnoxious because it has no respect for gender, race and age. It has been observed that the perpetrators of this shameless and evil act do not take children into consideration. They are completely blindfolded by the evil of capitalism that has no room for moral principles or ethical considerations. Thus, about 87 per cent of the victims of sexual exploitation in the world are women and children.⁸⁴ Trafficking in girls and women in all its ramifications has become a lucrative enterprise for what I describe as "capitalistic vampires" who place wealth above human rights and the dignity and sacredness of the human person. Bringing to bear the pluralistic and diversified nature of this problem that plagues women and girls, the United Nations Correspondents in Vienna in 2008 notes as follows:

"Women and girls are trafficked into all forms of the sex industry, brothel, street and escort prostitution, strip clubs, pornography, military prostitution and prostitution tourism sites. Trafficking in women and girls into debt

⁸³ Cf. "Human Trafficking Facts Sex Slavery and Trafficking Soroptimist", URL: www.soroptimist.org/trafficking/faq.html, (1.09.2013).

⁸⁴ Cf. "Trafficking in Persons - United Nations Office on Drugs and Crime", URL: www.unodc.org/pdf/traffickinginpersons_report_2006ver2.pdf, (11.05.2015).

bondage is becoming the main method of supply for national and international sex industries. It is worth US \$31 billion yearly according to UN estimates."⁸⁵

Sex trafficking wantonly infringes on the rights, freedom and dignity of her victims. It casts the victims into the shackles of terrible and excruciating pains, misery, traumas, depression and despondency. It is an atrocity that reduces the victims to mere objects of men's untamed sexual and dirty gratification. In fact, sex trafficking is a traumatic experience that breaks the heart of the victims like a combustion dynamite. Above all, it reduces them to mere slaves condemned to roast and burn in the hands and dungeon of unscrupulous men clothed with wild, perverse, truncated and untamed sexual desires.

Sex trafficking is in fact, by far the most common form of human trafficking accounting for the majority of the cases that we have today in various countries.⁸⁶ It is a form of commercial sexual exploitation which includes pornography, prostitution of women and girls in all its ramifications. Sex trafficking is the callous practice of exploiting human beings in exchange for goods or money. It is worthy of mention that prostitution and other forms of sex industry are no more carried out clandestinely like before. In fact, sex industry is booming in many countries and it is as such being carried out in a higher level. It has moved from micro-scale to macro-scale. More so, in many places, it is no more being widely acknowledged as a socially despicable practice. It has become a big lucrative enterprise that is being legalised and decriminalised by some countries especially in Europe and other industrialised nations. Butressing this fact, Di Nicola, A. and Ruspini, P observe as follows:

"The epochal upheavals that took place in the European continent during the last two decades and the resulting social anomy affecting several Eastern European and post-Soviet countries well explain the dimension and extent of changes that occurred in the prostitution market all over Europe. The historical ethnic mixing up of the CEE region further contributed by putting onto the Western market of prostitution, fascinating young ladies from the urban as well as rural areas of often patriarchal societies, who sometimes by choice and sometimes by force, joined the ranks of this fertile and growing industry."⁸⁷

Today, human beings are being showcased as mere objects of sexual gratification without putting their human dignity into consideration. We are in a capitalistic world where "callous Mafias" trade on human miseries and traumas but enjoy the support of the law through corrupt practices of the custodians of the law. Human beings lose their primary of place in the order of creation and are treated as mere objects of pleasure and satisfaction for the privileged

⁸⁵ UN Correspondents in Vienna, 2008 quoted in: Sheila, J., *The Industrial Vagina* (Cf. Footnote 66), p. 152.

⁸⁶ Cf. "Human Trafficking: Facts & Statistics The Chatterbox Corner", URL: www.chatterboxcorner.wordpress.com/2010/12/02/human-trafficking-facts-statistics/, (1.09.2013).

⁸⁷ Di Nicola, A. and Ruspini, P., *Learning from Clients*, in: Di Nicola A; Cauduro A; Lombardi M; Ruspini P. (ed.), *Prostitution and Human Trafficking* (Cf. Footnote 80), pp. 227 - 236, here pp. 229 - 230.

few. Wonders and Michalowski made a research on this generational and phenomenal anomaly in Amsterdam and Havana and report as follows:

“‘In Amsterdam, the commodification of bodies has been perfected to the level of an art form’ so that the red light district resembles a ‘shopping mall’ with ‘windows and windows of women to choose from’.”⁸⁸

The observation of Wonders and Michalowski in Amsterdam reflects the old form of legal slavery whereby the African slaves were being showcased stark naked in slave markets. They were humiliated, disgraced, abused, starved and treated like beast of burden and a reoccurrence of such practices today in the current form of human trafficking is for me "a sort of miscarriage of ethics and morality." This is simply a clear sign of the loss of the sacredness of the human person and as such the use of human beings as if they are mere objects that could be used, dumped or discarded at will. It is a sign of human beings being used as means to an end instead of being considered as end. Lamenting on this problem, Pope Francis notes as follows:

"Today, as in the past, slavery is rooted in a notion of the human person which allows him or her to be treated as an object. Whenever sin corrupts the human heart and distances us from our Creator and our neighbours, the latter are no longer regarded as beings of equal dignity, as brothers or sisters sharing a common humanity, but rather as objects. Whether by coercion or deception, or by physical or psychological duress, human persons created in the image and likeness of God are deprived of their freedom, sold and reduced to being the property of others. They are treated as means to an end."⁸⁹

The global nature of the world today has contributed a lot to the sky rocketing and proliferation of this evil practice in the world. More so, the technological advancement in the means of transportation like aeroplanes and the quick access through the internet websites to places where one could easily acquire girls and women who suffer from economic devastation, civil unrest and wars and persecution in their countries has greatly influenced and increased sex trafficking in our present century. Shedding more light on what facilitates this outrageous phenomenon in our perverse universe coupled with the technological aberration of our contemporary epoch, Damian Zaitch and Richard Staring write that:

“Some of the forces that shape the demand are general global developments that go beyond Dutch borders. First, the rapid development of the Internet has led to new opportunities for the supply and demand of sexual services, with an explosive increase in clients, women and sex operators navigating in the three different types of Websites, which are all expanding. Sites for prostitution offer a wider variety of sexual services, including pornography, live Webcams and various forms of non-localized prostitution such as escorts, etc. More information and advertisements are available to a wider public, including young heavy Internet users. Finally,

⁸⁸ Wonders and Michalowski, quoted in: Sheila, J., *The Industrial Vagina* (Cf. Footnote 66), p. 134.

⁸⁹ Pope Francis in: "XLVIII World Day of Peace 2015: No longer slaves, but brothers and ...", URL: www.w2.vatican.va/content/francesco/en/messages/peace/documents/papa-francesco_20141208_messaggio-xlviigiornata-mondiale-pace-2015.html, (9.05.2015).

sites for clients such as *hookers.nl* with more than 80,000 members show the rapid expansion of virtual communities of 'cyber polar bears'."⁹⁰

Furthermore, it is a pity that the contemporary endomorphic consumerism of our time has displaced the enviable primary of place of sound moral principles and ethics in our global world. Many socially and morally despicable acts that have to do with sexuality have become in many countries either legal or tolerated as part of current international business. People especially girls, women and children are callously and obnoxiously abused in the broad day light with impunity in the name of entertainment industry. According to Kevin Bales, they call this form of sex trafficking in Japan "entertainment trade" and this is even supported by the government of Japan that even offers what they call "entertainer visa" to women who claim that they are entering Japan to work as professional singers and dancers that would be doing performances in theatres and nightclubs.⁹¹ This has been however found out not to be the case. It is only a cover up for their evil designs because it has been observed that these ladies come there to work as prostitutes and buttressing this fact, Kevin Bales writes as follows:

"Although a few of the women might be legitimate entertainers, obviously, the entertainer visa is a gift to human traffickers from politicians who are willing to do favours for organized crime. In 2003, 80,000 of the "entertainers" came from the Philippines; another 6,000 to 7,000 came from each of the United States, China, and Russia. Over the years some 40,000 young women have come from Latin America to Japan on the visa."⁹²

Reiterating the fact of this ugly phenomenon, Distor and Hunt, added that "prostitution tourism has been promoted by the government in the Philippines because of its profitability. Income generated by visitor arrivals in 1993 was US \$2.12 billion, and 63.7 per cent of tourists were men."⁹³ The Government and the law enforcement agents profit from these abuses and therefore allow them to perpetrate in our societies. These abuses have even gone nuclear with the aid of internet facilities. We are in a nuclear age, nuclear world and are therefore plagued and haunted by nuclear abuses. For instance, in the book "*Prostitution and Human Trafficking, Focus on Clients*" edited by Andrea Di Nicola and co, I found an internet advertisement which is said to have been written or made by a lady in Romania where prostitution is known to be illegal and this is a clear indication of the preponderance of either the legality or the toleration of prostitution as international industry over its prohibition, condemnation and rejection. This is a total indication of the perversity of our world and the

⁹⁰ Zaitch, D. and Staring, R., The Flesh is Weak, the Spirit Even Weaker Clients and Trafficked Women in the Netherlands, in: Di Nicola A; Cauduro A; Lombardi M; Ruspini P. (ed.), *Prostitution and Human Trafficking* (Footnote80), pp. 67 - 122, here 116.

⁹¹ Cf. Bales, K., *Ending Slavery* (Cf. Footnote 13), p. 109.

⁹² Bales, K., *Ending Slavery* (Cf. Footnote 13), p. 110.

⁹³ Distor and Hunt, 1996, quoted in: Sheila, J., *The Industrial Vagina*, p. 132.

hypocrisy of our elected leaders. It is also a sign of our moral depravity and lack of commitment for the good of the vulnerable in our societies. These types of adverts are always false and treacherous. At any rate, the advert from the Romanian goes as follows:

"Hello, my name is Andrea. I am an independent escort based in Bucharest, Romania. I'm a beautiful exotic girl, very open minded and I'm the perfect companion for you. I've been graced with deepest green eyes, utterly luscious, kissable lips and long silky smooth legs. I'll take the lead and our time together will be just like two people meeting for the same thing and becoming very close and intimate together. I am well versed in the art of erotic and sensual massage designed to fully arouse you before we engage in more personal pleasures. If you are staying in a hotel, then visiting you is very easy and discreet. I have also my location in the centre of Bucharest and I prefer to be visited by you. Discretion is assured and expected in return."⁹⁴

The site www.ro-models.com/ where this advert is taken from will still provide other relevant pieces of information for this shameless enterprise or industry. It will still furnish those creatures whose desires are untamed and who are immorally nourished from this well or spring of woes and doom with photographs and physical features of the prostitutes. Finally, it will of course give details of the prices in Euro which will be based on the length of time that the "untamed wolf" spends with the prostitute. I see such an action as a paralysis of morality and a disgrace to the dignity of the human person. It is a sort of displacement and devastation of authentic moral and ethical values. It was against this background that Pope Benedict XVI in his Encyclical Letter "*caritas in veritate/charity in truth*" number 66 said that "Purchasing is always a moral act; consumers have a social responsibility."⁹⁵ Commenting further on this social and moral fact, Pope Francis writes as follows:

"Businesses have a duty to ensure dignified working conditions and adequate salaries for their employees, but they must also be vigilant that forms of subjugation or human trafficking do not find their way into the distribution chain. Together with the social responsibility of businesses, there is also the *social responsibility of consumers*. Every person ought to have the awareness that "purchasing is always a moral – and not simply an economic – act."⁹⁶

In fact, it is worthy of note that at the end of the day, many of these girls or ladies who make this type of adverts without thinking of its social and moral implications that Pope Benedict XVI and Pope Francis made allusions to, often land in the "lion's den" where they are met with indescribable woes and abuses. As such, some of them who parade themselves as professional prostitutes with experience could also end up being brutalised and excruciatingly abused. In other words, both free and forced prostitutes could share common traumatic

⁹⁴ Dragomirescu, D. A, Necula, C. and Simion, R., Romania: Emerging Market for Trafficking? Clients and Trafficked Women in Romania: Di Nicola A; Cauduro A; Lombardi M; Ruspini P. (ed.), Prostitution and Human Trafficking (Footnote80), pp. 123 - 162, here 152.

⁹⁵ Pope Benedict XVI, "Encyclical Letter of Pope Benedict XVI *caritas in veritate / charity in ...*", URL: www.coc.org/files/Precis%20of%20the%20Encyclical%20Caritas%20in%20Veritate-Truth%20in%20Charity.pdf, (12.05.2015).

⁹⁶ Pope Francis, "XLVIII World Day of Peace 2015: No longer slaves, but brothers and ...", URL: www.w2.vatican.va/content/francesco/en/messages/peace/documents/papa-francesco_20141208_messaggio-xlviigiornata-mondiale-pace-2015.html, (9.05.2015).

experiences of victims of human trafficking such as human torture, humiliation, degradation, mutilations and violence. The pains and miseries of the victims being trafficked either voluntarily (free prostitution) or involuntarily (forced prostitution) cannot be over emphasized. Their night mare begins already during the transport stage. Shedding more light on this, Zimmerman writes as follows:

“The European study found that trafficked women suffer violence in the recruitment, transport and destination stages. In the travel or transit stage they are likely to suffer from threats or actual violence and suffer severe and life-threatening conditions. They may be forced to swim across rivers with fast-running currents during the night, and see a companion drown, or have to lie in the ceiling panel of a train. They suffer the psychological harm of being sold. Some are sold multiple times before they reach their destination.”⁹⁷

It is estimated that about 800,000 women and children are trafficked across international borders yearly. More so, there are additional numbers of women and girls that are trafficked within countries which are not counted for, while they are often carried out in a very clandestine nature.⁹⁸ Worst still, no one cares about the health or well being of these poor victims of sex trafficking. They are exposed to all types of diseases, illnesses and infections which they contract from their abusers. In other business enterprises, there are surely health and safety officers to inspect and ensure the safety of the workers but in the case of prostitutes and victims of sex trafficking, their safety is not guaranteed. Thus in other business enterprises where there are health and safety officers, they could be held responsible if anything goes amiss with regard to the health of the workers or employers but this does not apply to the abused young girls, ladies and children in many brothels in the world because the owners, gangsters or slaveholders are not accountable to anyone.

At this point, it is worthy of mention that some sex trafficking such as street prostitution, public and private massage parlours and strip clubs are highly visible but on the other hand, there are also many trafficking victims who remain unseen, operating out of unmarked brothels in unsuspecting and sometimes suburban neighbourhoods where the victims operate in chains like prisoners and do not often see the light of the sun from day to day and week to week. They are highly guarded and required to perform all forms of forced commercial sexual activities under the threat of torture or death especially if they do not comply with the whims and caprices of the traffickers. Elucidating further on the agonies of victims of prostitution, Farley made a subtle distinction on the types of violence that consistently confronts them in their dungeon of humiliation, abuses and maltreatments. He distinguished between paid and

⁹⁷ Zimmerman, quoted in: Sheila, J., *The Industrial Vagina* (Cf. Footnote 66), p. 161.

⁹⁸ Cf. “What is human trafficking? – Soroptimist”, URL: www-soroptimist.org/trafficking/faq.html, (8.12.2012).

unpaid violence meted out on the girls and women under the bondage of prostitution. He explained his distinction as follows:

“Prostituted women suffer two forms of physical violence, unpaid violence, which includes rape, beatings and murder from male buyers, pimps, traffickers and passers-by that is not remunerated, as well as the ordinary everyday violence of unwanted and often painful penetration that is paid for. There is a great deal of evidence from numerous well researched studies of the severe unpaid harms that women suffer in the form of psychological harms, broken bones, head injuries, sexual violence and imprisonment.”⁹⁹

I find this distinction made by Farley interesting because it raises for me the moral issue of whether the professional prostitutes really opted for the violence meted out on them in the course of their work or whether they are subjected under duress to undergo certain excruciating pains as part of what they would have to pass through in order to earn money for a living. I really think that many of the professional prostitutes would not take to prostitution where clients inflict pain on them if they have alternative or better option of earning a living. This is also one the reasons why this work is necessary in order to create a moral and ethical awareness to those who patronise this business so that they could know the ethical and moral implications of the goods and services that they enjoy. They have to know that the freedom to buy sex does not mean the freedom to abuse and violate victims of this monstrous plague. It has to be made clear to them that the freedom to buy sex does not include and should not mean the freedom to abuse and violate the fundamental principles of the human rights and dignity of the human person whether they are paid or unpaid prostitutes. This aspect is also very important because the patronisers of sex trafficking or prostitutes have to know that not all prostitutes are freely engaged in the business since many of them were deceived by gangsters and pushed or forced into prostitution.

At this juncture, I would want to observe that even those who for one reason or the other enter into prostitution or sex trafficking freely as a profession that they are not also exempted from the hard, egregious, atrocious, callous and violent realities about prostitution as I have briefly mentioned above. Prostitution is thus a phenomenon that does not make a distinction between "a free born and a bastard." It is a house built on the pillars of pains and human misery. Consequent upon this, the inmates of this "pernicious edifice" who are freely there would have to develop adaptive futures since its destructive claws do not spare anyone. For instance, an author, Kate Holden who entered prostitution business after graduating from the university in order to be able to pay for her heroin habit describes how she tried to cope with the

⁹⁹ Farley, quoted in: Sheila, J., *The Industrial Vagina* (Cf. Footnote 66), p. 186.

discomfort and pain associated with prostitution business since it was precisely what she was paid to endure as follows:

“Control, not to squeal when a man grabbed my breast hard enough to make it twinge. Control to keep my legs stretched in the air even when they were trembling. Control to brace against pounding from behind, as my face mashed in to the pillow and my arms shuddered and my spine jarred with every thrust. Control, not to gag at a slimy tongue in my mouth, burrowing wetly into my ear, licking at my throat. Control not to twitch when a fingernail suddenly dug into my anus, when a cock scraped into my vagina against burning skin and I felt my face go pale with pain.”¹⁰⁰

It has been observed by the United Nations Office on Drugs and Crime (UNODC) Trafficking in Persons: Global Patterns, April 2006 that adult women make up the largest group of sex trafficking victims, followed by little girls.¹⁰¹ Reflecting further along this line of thought, Kemala Kempadoo a feminist scholar says that prostitution tourism props up "corporate capital, First World identities, and masculine hegemony"¹⁰². Thus, scholars who share her view see this inhuman treatment of the poor and defenceless victims of women from undeveloped countries that are trafficked in the industrialised countries as further practice of men's dominance over women especially in those countries where there is seemingly the equality of men and women in many respects. The countries that legalise prostitution are therefore indirectly acting as pimps because they profit from the lucrative business through taxes. For instance, the promotion of prostitution tourism by the government of Philippines in 1993 yielded US \$2.12 billion.¹⁰³ More so, they also create opportunities for the men in industrialised world where women's equality is a threat to male dominance to have access to the bodies of women in under developed countries who will be paid for their sexual subservience. Thus, during the holiday periods, the men from industrialised countries flock to poor countries in great numbers and sexually deavour the vulnerable women in these poor countries.

In fact, many see the legalisation of prostitution as the commercialisation of women's subordination since it is the women that are always affected in this devilish market sector. This is a wicked act against the female gender. The women have suffered so much especially in so many third world countries and the commercialization or legalization of prostitution worsens the plight of these women. It is a general infringement on the dignity of women. The report of a study tour by Distor and Hunt to show Australians how prostitution tourism works

¹⁰⁰ Holden, quoted in: Sheila, J., *The Industrial Vagina* (Cf. Footnote 66), p. 187.

¹⁰¹ Cf. "Trafficking in Persons - United Nations Office on Drugs and Crime", URL: www.unodc.org/pdf/traffickinginpersons_report_2006ver2.pdf, (11.05.2015).

¹⁰² Kempadoo, K., quoted in: Sheila, J., *The Industrial Vagina* (Cf. Footnote 66), p. 138.

¹⁰³ Cf. Distor and Hunt, 1996, quoted in: Sheila, J., *The Industrial Vagina* (Cf. Footnote 66), p. 132.

characterizes the aforementioned harms and the suppression of women. The report succinctly states as follows:

“The sex tourism industry matters. It is big, it is wealthy, and it is damaging. It thrives on the poverty of the Philippines, and on the racism and sexism that exists in Australia, New Zealand and the Philippines. It exposes women and girls to violence and humiliation, and leaves them in it, day after day, year after year, until it has no further use for them. It paints a picture of the Philippines as a nation of available, submissive women, who can be fucked, beaten, married, discarded, divorced, and killed.”¹⁰⁴

This study carried out by Distor and Hunt raises another moral question because human life is sacred and should not be used and discarded at will. The life of a human being should be respected and should not be treated with contempt at all. The study also touches on racism which is also a great moral issue but we shall not go into it here since it is not part of our major concern for now in this work. Besides, Distor and Hunt dwelt more on women gender but we have to know that there are also a small percentage of men and boys who are trafficked into the sex industry as well but they are not as much as the ladies, women and girls. More so, they do not also undergo the same measure of pain, torture and humiliation like the women.

It is also worthy of observation that women may be trafficked from one country to another country at any given time and trafficking victims exist everywhere. The modus operandi in the exploitation and execution of this industry grows and changes regularly but the raw material for the industry remains stagnant and suffers. One could compare this panorama with the four seasons of the year in Europe; summer, winter, spring and autumn that come and go but the people who would have to live with the weather remain the same. There are so many people who have allergy to each particular season of the year and therefore suffer during the period but that does not affect the weather or the season in anyway at all. It is exactly the same process that the victims of sex trafficking undergo. The mode of operation of traffickers or dealers could change in order to maximise more profit or to be able to manoeuvre the legal agents who could be controlling the industry but the raw material for the business which is the private part of the women remains the same. It does not change and must be able to cope with whatever new situations that the dealers and traffickers introduce in order to avoid the wrath of the law. In most cases, these new situations of manoeuvre are not favourable to the victims of sex trafficking. Reflecting on this serious and despicable human issue Sheila Jeffreys writes in her work *"The Industrial Vagina"* as follows:

¹⁰⁴ Distor and Hunt, quoted in: Sheila, J., *The Industrial Vagina* (Cf. Footnote 66), p. 132.

“Though the technologies which enable women’s bodies to be delivered to male buyers change and develop, the vagina and the other parts of women’s bodies which form the raw material of prostitution remain resolutely ‘old technology’ and impervious to change. The Vagina becomes the centre of a business organized on an industrial scale though the vagina itself is still subject to the problems inevitably associated with the use of the interior of a woman’s body in this way, in the form of pain, bleeding and abrasion, pregnancy and sexually transmitted disease, and the associated psychological harms that result from the bodies of live women being used as instruments of men’s pleasure.”¹⁰⁵

One could see that women undergo terrible and excruciating pains in this infamous sex industry. Men satisfy their untamed sexual desires using women as objects of satisfaction without qualms of conscience. The pains and miseries of victims are not considered in the face of our inglorious capitalistic world. It is a free world but many of the women in poor countries are still to have a feeling of this freedom. The rich and industrialized countries continue to grow richer and the third world countries continue to grow poorer. The women in the industrialized world continue to become more emancipated from the suppression of men while the reverse is the case for the women in or from the poor countries. More so, the opportune women in the developed countries pursue their careers with flamboyant and flying success but the women in the third world countries unfortunately pay the price because a good number of men from the industrialized countries who are now rendered powerless with regard to men's dominance over women flock to the Third Worlds and exercise their power and dominance over the vulnerable women there.

In addition, many of the poorest and most unstable countries have the highest incidences of trafficking because of the economic hardships that they face in their impoverished countries. Thus one could easily ascertain that extreme poverty is a common bond among trafficked victims. Where economic alternatives do not exist, women and girls are more vulnerable to being tricked and coerced into sexual servitude. Increased unemployment and the loss of job security have undermined women's incomes and economic position. A stalled gender wage gap, as well as an increase in women's part-time and informal sector work, push women into poorly paid jobs and long term and hidden unemployment, which leave women vulnerable to traffickers.¹⁰⁶

Although I have mentioned some of the circumstances that the victims find themselves in above, I wish to add here some other dire circumstances of the unfortunate victims of sex trafficking which include: being homeless, a runaway teen, displaced homer, drug addicts and refugee. Nevertheless, this is not always the case as victims have been found in every ethnic, political, social, and financial background. These are parts of the ugly situations that render

¹⁰⁵ Sheila, J., *The Industrial Vagina* (Cf. Footnote 66), p. 7.

¹⁰⁶ Cf. “What is human trafficking? – Soroptimist”, URL: www.soroptimist.org/trafficking/faq.html, (8.12.2012).

people vulnerable. There are so many other factors but that would be treated latter in detail in the chapter two of this work under the cause of slavery or human trafficking. The traffickers, known to people as pimps and madams often promise the victims various things including: promises of marriage, employment, education, material possessions and above all, a better life than the one they are currently living in. In the end however, the victims are forced into prostitution or to work in the sex industry. The victims may also find themselves being forced to dance at strip clubs, and perform in pornographic films among other things.¹⁰⁷ When the victims arrive at the places where they are trafficked to, they are forced to dance to the whims and caprices of their traffickers. The traffickers inflict inhuman pains and torture on them and threaten them with death penalty in order to force them to succumb to their dictates. Most often, the victims are callously brainwashed through violence. At other times, they are gang raped and forced to witness the murder, executions and violence acts against the victims who resist their slave masters or what I in some cases refer to as "vampires". Sometimes, the family members and relatives of the victims of sex trafficking are being threatened and maltreated. Many a time, the victim's sense of autonomy, freedom and dignity is being destroyed through complete isolation or denial of contact with the outside world. They are physically and psychologically undermined, maimed, insulted, brutalised and traumatised.

According to the United Nations Office on Drugs and Crime (UNODC), Thailand, China, Nigeria, Albania, Bulgaria, Belarus, Moldova and Ukraine are among the countries that are the greatest sources of trafficked persons. The United Nations Office on Drugs and Crime cites Thailand, Japan, Israel, Belgium, the Netherlands, Germany, Italy and the United States as common destination countries of trafficked women and girls.¹⁰⁸ At this juncture, I shall now go over to the next form of human trafficking called military prostitution.

1.2.2 Military Prostitution

Military prostitution is one of the major atrocities of our 21st century against women that is fuelled by the consistent international and national wars and conflicts that have persistently jeopardized the mutual and peaceful existence of human beings. In the face of these consistent conflicts and wars, soldiers or the military have been deployed to grapple with the arising conflicts and problems. The military are deployed in order to install peace, unity and tranquillity but at the end of the day, the women are made to pay a great price for the services

¹⁰⁷ Cf. "Human Trafficking Facts Paladin", URL: thepaladinblog.wordpress.com/2011/09/15/human-trafficking-facts/, (1.09.2013).

¹⁰⁸ Cf. "What is human trafficking? – Soroptimist", URL: www.soroptimist.org/trafficking/faq.html, (8.12.2012).

of the military who try to install peace and order in our conflicting regions. As remuneration for their military services and sacrifices, women are offered to the soldiers for their sexual gratification in the form of what we call today "*military prostitution*." Sheila Jeffreys one of those who wrote much on this issue observes that this ugly and bizarre system have been in vogue since the 1930s and 1940s when the so called "comfort women" were kidnapped, deceived or bought from parents in Korea, China and other invaded and colonized countries for the Japanese military brothel. She added that the women and girls that were used by the peacekeepers in brothels in Kosovo are mainly women from Eastern Europe who have been passing through hell since they are trafficked women kept already for a long time in debt bondage. She also noted that the US military used this system too for their rest and recreation after World War II throughout South East Asia.¹⁰⁹ This is a serious moral issue that I shall shed more light on later at the last part of this work. This is very serious because all the military make use of this horrible system and when one compares the number of military personnel especially those that have been deployed in the conflict regions in the world, one would imagine the number of women that have been sexually abused, violated and exploited through this wicked means of military prostitution.

Sexual gratification or prostitution of women is consistently used in military camps for the boosting of the morals of the male soldiers. It boosts and enhances the male soldiers' preparedness for military services but at the detriment of girls and women who would have to undergo sexual harassment, abuses, exploitations and torture in their hands. This is a serious monster that pervades our conflict zones where the soldiers are stationed in order to boost their military and aggressive character and strengthen their masculinity. Morals and sound ethical principles have lost meaning among the military. Prostitution in all its ramifications have been used to comfort and entertain soldiers, inspire and make them high and stir up their military aggression more especially in conflict areas where they are stationed. Pornography is also being used in military training to admonish and inspire the soldiers to distinguish themselves from women and embrace their dominance and aggressive masculinity. For example, when the Pakistani army invaded Bangladesh in 1971, they used pornography to stir up aggression in the soldiers.¹¹⁰ This has neither ethical nor moral justification and it is also not in line with the ethos of the military service.

¹⁰⁹ Cf. Sheila, J., *The Industrial Vagina* (Cf. Footnote 66), p. 107.

¹¹⁰ Cf. Sheila, J., *The Industrial Vagina* (Cf. Footnote 66), p. 109.

One could see here that poor or vulnerable girls and women would be sacrificed as if they are not human beings in order to strengthen the "will of the military" for their work in conflict zones. This is an act of injustice and wickedness perpetrated on the women by the state. This has no ethical and moral justification in any society and should be abhorred and vehemently condemned. The state that ensures and organizes access of prostituted women to its male citizens is acting out what feminist political theorist Carole Pateman calls the "sexual contract." According to Carole Pateman, "The sexual contract underlies the "social contract" and guarantees the "male sex right" whereby men receive access to and control over women's bodies in the form of servile marriage and various forms of prostitution."¹¹¹

This is an act of human trafficking because the women who are legally or illegally prostituted here are robbed of their human rights, dignity and freedom. They face a lot of traumatic and heart rending experiences like rape, violence, abuses, sexual harassments and exploitations and this is morally and ethically unacceptable since human beings are used here as mere means to an end without compunction of heart and without consideration of their human dignity. The victims go through hell day and night. They are used as mere objects that could be used and discarded at will. They live in chains in a modern and free world. In the course of carrying out their excruciating duties, the victims have no feeling of love, pleasure, freedom and a sense of human dignity. They are consistently confronted with the wicked hands of traffickers (could be male soldiers in this case) that push them into the rooms where their tormentors, vampires and cannibals await them. The dirty, chilling and devouring paws of the cannibals transmit impulses of horror and death into the heads and minds of defenceless victims. The victims experience psychological and physical health disabilities and show symptoms of post-traumatic stress disorder. More so, they undergo excruciating health disasters like sexually transmitted diseases and illness. Many of the poor and vulnerable victims of this monstrous plague in our societies carry signs and marks of physical violence like indelible disfigurements and disabilities meted on them by their heartless and unscrupulous abusers.

Military camps are as such decorated with nearby brothels where young girls and women are made to pay with their bodies for the military services of soldiers in an immoral and perverse world. The soldiers are therefore provided with easy, organized, cheap, legal access to sex at the expense of poor, vulnerable and innocent girls or women who are sometimes abducted from their homes or kidnapped from the streets. In the event of the social and civil unrest in

¹¹¹ Pateman, quoted in: Sheila, J., *The Industrial Vagina* (Cf. Footnote 66), p. 168.

the Philippines, young girls and women were being abducted from their homes or even kidnapped when walking along the streets by groups of immoral soldiers who have completely lost their sense of human dignity and respect. The victims were held into captivity by the soldiers in their camps and territories and are sexually abused and raped for months and years. Re-echoing this view, Tanaka reports that about 10 young girls were always abducted or kidnapped for the sexual galore for each army unit.¹¹² This depicts a lack of responsibility and true commitment to duty on the part of the constituted authority in charge of these soldiers. Many of the girls from Philippines and China were as young as 10 when they were abducted.¹¹³ Above all, some of the Filipino girls even saw how their family members were first callously and heartlessly killed before they were carted away and brought to their various units, camps and dungeon of evil, woes and death.

The soldiers who are employed, deployed and recruited to keep and maintain peace as "peace keeping force" end up in destroying the peace and tranquillity of mind and body of the girls and women that are sacrificed for their cheap and easy sexual gratification. Through this abduction and kidnapping, the soldiers break the hearts of the families of these girls and women. They cast the victims' families into agony, pain, forlornness und excruciation misery. They institute an abusive regime and establish a kingdom of violence and darkness for girls and women.

Furthermore, the sexual exploitation of innocent girls and women by the so called "peacekeepers" cannot be over emphasized. They unleash their untamed venoms of wild sexual desires on poor and innocent girls and women like starved cobra snakes that swallow their preys once they fall into their nets without wasting time. They add salt to the injuries of girls and women devastated by the ravages of war and civil conflicts. They devour displaced and psychologically broken girls and women by the plagues of war without compunction of heart. Sheila Jeffreys makes what I consider a terrible and devastating observation here when she writes that "In West Africa, in Liberia, Guinea and Sierra Leone, women and girl children were forced into prostitution by peacekeepers and United Nations personnel in exchange for food and medicine."¹¹⁴ More so it is very sad to note that some people who are not soldiers also contribute and collaborate with soldiers in carrying out these evil practices. For instance, during the 2002 civil unrest in Sierra Leone, some members of the humanitarian staff were found guilty of having sex with the women and girls in refugee camps in exchange for their

¹¹² Cf. Tanaka, in: Sheila, J., *The Industrial Vagina* (Cf. Footnote 66), p. 111.

¹¹³ Cf. Sheila, J., *The Industrial Vagina* (Cf. Footnote 66), p. 111.

¹¹⁴ Sheila, J., *The Industrial Vagina* (Cf. Footnote 66), p. 120.

livelihood or subsistence.¹¹⁵ The case in Eritrea is not also different. Since 2000, there have been several cases of peacekeepers sexual exploitation of vulnerable refugees. In fact, Italian, Danish and Slovak peacekeepers have been asked to leave because of their sexual abuses of the minors. Reflecting further on these sexual violations and abuses, Sheila Jeffreys reports a case of an Irish soldier that was caught making pornographic films of Eritrean women. The main female actor in the film got punished with two years imprisonment but the peacekeeper himself that did the filming got only 16 days jail and was then dismissed.¹¹⁶ The atrocities committed by the peacekeeping forces cannot be over emphasised. In 2003, it was brought to light that Irish peacekeepers were messing around with 15 year old girls. Sometimes, these ugly and immoral behaviours of the peacekeepers are connected with sex tourism whereby men from industrialised countries cease the opportunity of their work in the under developed countries to sexually abuse and exploit the women folk there who are economically disadvantaged.¹¹⁷

Most often the girls and women who offer the sexual services to the soldiers are recruited in various criminal, atrocious, egregious, harmful, unscrupulous and unfortunate ways. Sometimes, the girls or the women are kidnapped, deceived or even bought as if they are not human beings with rights, freedom and dignity. Just as I have mentioned above, women were kidnapped, deceived or bought from their parents in Korea, China and other invaded and colonised countries and sent to the Japanese military brothels in the 1930s and 1940s.¹¹⁸ This nefarious and monstrous act became the foundation of the big sex industries and trafficking of women that started in Korea, Thailand and the Philippines which became an essential aspect of their national economy. In fact, the military prostitution put on course the advent of globalisation of prostitution and the sexual exploitation of less privileged women and children from the unindustrialised countries by the members of the wealthy industrialised or westernised nations.

One of the most unfortunate things about the military prostitution is that the girls and women in the poor countries have to pay the price in any part of the world wherever the military services of male soldiers have to be remunerated or compensated with sexual gratification. These poor and defenceless victims in the hands of the military men would have to be sometimes medically examined to know or ascertain if they are healthy or not but the soldiers

¹¹⁵ Cf. Martin, in: Sheila, J., *The Industrial Vagina* (Cf. Footnote 66), pp. 121 - 122.

¹¹⁶ Cf. Sheila, J., *The Industrial Vagina* (Cf. Footnote 66), p. 122.

¹¹⁷ Cf. Sheila, J., *The Industrial Vagina* (Cf. Footnote 66), pp. 121 - 122.

¹¹⁸ Cf. Sheila, J., *The Industrial Vagina* (Cf. Footnote 66), p. 107.

are not examined. Consequently, most of the women or girls who are healthy end up being infected with one harmful and deadly disease or the other after being raped and sexually abused or even after having normal sexual intercourse with the infected soldiers.

In addition, the evil of the military prostitution is a cankerworm that also bedevils our normal or tranquil societies outside the conflict and war zones. It has been observed that some military men are not able to control their sexual desires when they return from this type of peace keeping missions where they had access to legal and cheap sex. Thus, many of them end up in brutally raping and abusing innocent girls and women in our society. For instance, in Bangladesh, the various cases of rapes were done by soldiers who are worn out from duties.¹¹⁹

At this point, I shall now go over to treat another form or class of human trafficking called child trafficking. This aspect of human trafficking is shocking and abominable. It is one of the worst forms of contemporary human trafficking that raises ethical and moral issues that I shall shed light on in the last part of this discussion. I shall now attempt to make an x-ray of this abominable and endemic plague that has continued to haunt vulnerable children in our societies.

1.2.3 Child Trafficking

Child trafficking is the using or employment of children for any form of slave work whether locally or internationally. This form of trafficking is of course hazardous to the physical, mental, spiritual, moral and social development of a child and it always interferes with a child's education and as such kills the dreams and visions of a child in life. The International Labour Organization estimates that there are 246 million children between the ages of 5 and 17 involved in debt bondage, prostitution, pornography, illegal drug trade, illegal arms trade and forced recruitment into armed forces.¹²⁰ In areas with extreme poverty, some children are sold by their parents to the traffickers to pay off debt, gain income and sometimes the parents are deceived by the trafficker into thinking they are sending their child off to a better life.¹²¹ Commenting and lamenting bitterly on this social and phenomenal evil of our age, Bettina Ansorge says:

“Children are treated as commodity offered for sale. They are treated as product which is for the satisfaction of sexual abnormalities... They are defenseless and weak! Are powerless but have to be willing not to fight back!

¹¹⁹ Cf. Sheila, J., *The Industrial Vagina* (Cf. Footnote 66), p. 109.

¹²⁰ Cf. “The Social Paradigm Shift”, URL: www.thesocialparadigmshift.tumblr.com/, (6.09.2013).

¹²¹ Cf. *Ibid.*

You can torture them, abuse, maltreat and rape them! You can do everything with them! They are delivered to adults; to serve their sexual satisfaction; serve their leisure time... All the countless nameless victims who are without a home, the outcasts, street children, the poor, the orphans of the third world; they trick them and catch them as small animals; and then market them."¹²²

The observation of Bettina Ansorge here raises moral questions which I shall treat in the last part of this work. The abuse of children sexually and otherwise is a serious moral issue that has to be dealt with because it is an evil that should not be allowed to continue anywhere under any circumstance. In many countries of the world, children become slaves due to the perversities of men. Poor children trying to flee from the dungeon of starvation and poverty in their miserable and pitiable countries end up landing into the hands of unscrupulous exploiters where they undergo excruciating pains and agony. Sometimes, the children are used in various criminal ways and at the end of the season depending on the nature of the exploitation; they are being killed and disposed of like refuse dumps. For instance, in Thailand, slave children are used by so many fishing industries for fishing business and in describing man's inhumanity to man being perpetrated against these innocent and vulnerable children Kara writes:

"In Thailand, I asked Colonel Suchai Chindavanich (Police Lieutenant Colonel Suchai Chindavanich was the first deputy superintendent of a trafficking police unit formed in July 2005 as a subset of the Crime Against Child, Juvenile, and Woman Suppression Division in Thailand) what happens to the fishing slaves at the end of the season. He said that many were shot and thrown into the sea. The phenomenon has become increasingly common throughout East Asia, South Asia, and even Eastern Europe and Africa. Ukrainian boys are trafficked for forced labour on Russian fishing boats in the Black Sea and young boys in Ghana are forced to work in the deadly fishing operations on Lake Volta. Countless lives are extinguished at the end of the fishing runs, so that profits for wholesalers remain high and prices for fish-hungry consumers remain low. Beyond the fishing runs, forced labour tactics are used throughout the supply chain, from processing to packaging of seafood for distribution throughout the West, most prevalently in the \$1.5 billion shrimp markets of Bangladesh and Thailand."¹²³

One could see that the children who are still at the prime of their lives are wasted forever through this infamous and obnoxious trafficking that has no respect for age. The child traffickers do not give them a chance to recover from this evil because they are underage and defenceless. They are malleable and do not have the power of resistance at all. They submit their fates to the traffickers without reserve just like the creeping plants that automatically follow the direction of the rising and setting of the sun during photosynthesis. They are easier to manipulate, suppress, abuse, torture and exploit. Many of the children who survive and come out of the hands of the "vampires" or traffickers alive suffer psychological trauma for life. More over, the worst of it all is the killing of the children at the end of their exploitation

¹²² Ansorge, B., quoted in: Ackermann, L. und Engelmann, R., *Solidarität mit Frauen in Not*, 20 Jahre SOLWODI e.V., Horlemann Verlag, Deutschland, 2005, p. 65. The book is written in German but the translation of the quotation to English is done by me.

¹²³ Cf. Kara, S., *Sex Trafficking* (Cf. Footnote 23), p. 169.

as if they are ants or animals. Another appalling instance is the callous treatment of children who are brought from the villages to the big cities to work as babysitters and nannies. They are often abused and used as brutes. Sometimes, the babysitters and nannies are burnt with hot pressing iron by their madams as punishment for wetting their beds.¹²⁴

This is an evil that should not be allowed to continue because it is an acrimonious and malicious act that affects the most vulnerable in the society and the world at large. All hands should be on deck to root out this nefarious and obnoxious evil because it is ethically and morally unacceptable. Reflecting further on the plight of vulnerable children in our societies, Thorbjørn Jagland, Chairman of the Norwegian Nobel Committee in his presentation speech in Oslo on 10, December 2014, made a clarion call to perpetrators of evil to examine their conscience and noted that "A conscience exists in the world which extends beyond all national boundaries, and is independent of religion, culture and social adherence: it states that children have a right to childhood; they have a right to go to school instead of being forced to work. They are not to start life as the slaves of others."¹²⁵ At this stage, I shall now go over to the next form of human trafficking called bonded labour which is very prevalent in Asian countries.

1.2.4 Bonded Labour

Bonded labour is an arrangement where a person is forced to pay off a loan with direct labour in place of money over an agreed upon or obscure amount of time. It is one of the most widely used methods of enslaving people. Most often, the value of the victim's work is greater than the money owed. That means that the person works for his creditor more than what he or she owes him or her. The bonded labourer is as such exploited because of his poverty and inability to pay his debt.¹²⁶

Bonded labour usually begins when someone borrows money from someone else and agrees to work for that person until the debt is paid. In most cases, the debt is never paid and the borrower and his immediate family become virtual slaves, working in exchange for basic amenities like food and shelter. "Often you see a whole family in bondage for three or four generations because once someone borrows a small amount of money you're trapped, says

¹²⁴ Cf. "WICKEDNESS: See What Woman Did To 14-Year-Old Girl For Bed-Wetting (PHOTOS)", URL: www.naij.com/281371-woman-punish-14-year-old-girl-for-bed-wetting.html?new_letter, (28.08.2014).

¹²⁵ Jagland, T., "The Nobel Peace Prize 2014 - Nobelprize.org", URL:

www.nobelprize.org/nobel_prizes/peace/laureates/2014/presentation-speech.html, (10.12.2014).

¹²⁶ Cf. "Human Trafficking and slavery – East African Community", URL: www.eac.int/migration/index.php?, (02.12.2012).

Callahan of Free the Slaves. You don't pay off the principal of the loan; you just keep paying off the interest.”¹²⁷

It is worthy of mention that bonded labour is one of the major forms of slavery in Europe and Asia. Many a time, the victims are migrant workers who legally travelled to foreign or industrialised countries in search of a normal, healthy and meaningful subsistence. On arrival, they find themselves in an unknown world where they are socially isolated and underprivileged and economically nowhere and having no place of rescue, they therefore borrow money which they are often not able to pay back. These debts automatically lead them into bonded labour which they use as the only means of settling their debts. Sometimes, many of them even borrowed money at home in order to finance their travel to industrialised countries with the aim of paying back as soon as they arrive and get meaningful jobs but it all ends up to be an illusion or a dream that never comes through. They therefore end up often doing menial and pain-staking jobs with little or no payment.

Bonded labourers for instance, work at jobs ranging from making bricks in Pakistan to farming, cigarette rolling and carpet making in India. In the western Indian state of Gujarat, some 30,000 bonded families harvest salt in the marshes. The glare from the salt makes them colour-blind. When they die, the labourers cannot even be cremated, according to Hindu custom, because their bodies have absorbed too much salt and so cannot burn properly anymore.¹²⁸

In fact, bonded labour is so common in many Asian countries. For instance, the estimated number of people who are caged and trapped in the abyss of bonded labour-sites in India is alarming. Many of the victims are forced to work in appalling human conditions that most often wear them down physically and psychologically. Siddharth Kara reports that about 2,500 people in a village called Mahi in India languish under the yoke of bonded labour.¹²⁹ The unfortunate victims of this anomaly are those who are met with various calamities that consequently turned their world around for the worse. As a way out of their unfortunate situations, they end up in the hands of slave dealers who cease them up and cage them in the dungeon of bonded labour. It was against this background that Pope Francis in his New Year message to the whole world on the 1st of January, 2015 lamented as follows:

¹²⁷ Callahan, quoted in: “Human Trafficking and slavery – East African Community”, URL: www.eac.int/migration/index.php?, (02.12.2012).

¹²⁸ Cf. “Human Trafficking and slavery – East African Community”, URL: www.eac.int/migration/index.php?, (02.12.2012).

¹²⁹ Cf. Kara, S., Sex Trafficking (Cf. Footnote 23), p. 64.

"I think of the many *men and women labourers, including minors, subjugated* in different sectors, whether formally or informally, in domestic or agricultural workplaces, or in the manufacturing or mining industry; whether in countries where labour regulations fail to comply with international norms and minimum standards, or, equally illegally, in countries which lack legal protection for workers' rights."¹³⁰

In addition, Siddharth Kara observes that there are many couples in Mahi village in India who became bonded labourers because they took a loan for their wedding which they could not pay back.¹³¹ Others embraced the yoke of bonded labour when they borrowed money for a funeral, medical treatment or to repair their damaged huts and could not pay back. Sometimes, many parents in Mahi village in India sell one or two of their children out of desperation and hopelessness to dalals (traffickers) who in turn promise them of good jobs but all to no avail. Some foolish men out of this village also sold their wives to dalal in order to be able to clear the debt they incurred as they originally married their wives.¹³² This is an irony of life that can neither be ethically nor morally justified.

Furthermore, many bonded labourers are found in South Asia and other neighbouring regions. The issue of bonded labour has been practiced in Asia since time immemorial in form of peonage, serfdom, and sharecropping. This is as a result of the unfavourable type of economic system they have always operated in that part of the globe. The less privileged borrow money or assets which they are not able to pay back and must therefore repay the debts in form of servitude. It is worthy of mention that this economic model was in favour of the rich. The economic model impoverished the lower class and caged them in the tunnel and chasm of bonded labour. The unscrupulous rich men also used the system of bonded labour to make up for the abolition of the slave trade in many countries of the world in the 19th century. Before the abolition of slave trade, slaves normally worked in agricultural plantations in Africa, the Americas and the Caribbean. Bonded labourers therefore took the place of the formal slaves and thus work in places like carpet weaving, brick moulding, jewellery, pottery, stone quarrying, cigarettes, timber, fireworks etc industries.

At this juncture, one could see from the discussions above that bonded labour is not good because it is purely based on human exploitation that robs the victims of the ability to enjoy the fruits of their labour. More so, they do these jobs under appalling and inhuman conditions that is dangerous to the human health. Having seen what bonded labour is, I shall now try to discuss the next form of human trafficking generally known as forced labour.

¹³⁰ Pope Francis, "XLVIII World Day of Peace 2015: No longer slaves, but brothers and ...", URL: www.vatican.va/content/francesco/en/messages/peace/documents/papa-francesco_20141208_messaggio-xlviigiornata-mondiale-pace-2015.html, (9.05.2015).

¹³¹ Cf. Kara, S., Sex Trafficking (Cf. Footnote 23), p. 66.

¹³² Cf. Ibid.

1.2.5 Forced Labour

The term “forced or compulsory labour” is defined by the ILO Forced Labour Convention, 1930 (No. 29), Article 2.1, as “All work or service which is exacted from any person under the menace of any penalty and for which the said person has not offered himself voluntarily.”¹³³

I wish to observe here that from our definition of forced labour that the term "free will or volition" is very important in order to determine whether an action is forced or not. In other words, when someone is compelled to do something without his free will or volition, it is termed to be a forced action. It is worthy of mention that forced labour could be imposed by the state, organisation or private individual. In fact, the most important determinant factor in forced labour is the denial of free will. As such, when the person (agent of the action) does not carry out the action voluntarily, that is ipso facto a forced labour.

Furthermore, according to the International Labour Organization's definition of forced labour, there are three important elements that have to be put into consideration here. Firstly, some form of work or service must be provided by the individual concerned to another person or the third party. Secondly, the work is performed under the threat of a penalty, which can take various forms, whether physical, psychological, financial or otherwise. Thirdly, the work is undertaken involuntarily.¹³⁴ This means that the person does not do the work out of his free volition and cannot quit the job freely whenever he or she wants. Forced labour is not being determined by the nature of the work done (which can be either legal or illegal under national law) or where the work is done but by the relationship between those doing the work and the persons who order and determine the terms of carrying out the work. It is not also being determined by the length of time that the work takes or how light or tedious that the work is but by the freedom or free will of the agent who does the work. The ability of the agent to determine in freedom whether to do the work or not to do the work is paramount.

In addition, it is worthy of note that there are some work that could be done under compulsion without the free will of the agent who does the work which may not be considered to be a forced labour. In other words, there are some exceptions to actions or work done under compulsion based on our International Labour Organization's definition of forced labour that may not be considered as forced labour. For instance, there could be some demands on the

¹³³ “ILO global estimate of forced labour: results and methodology“, URL:

www.ilo.org/wcmsp5/groups/public/@ed_norm/@declaration/documents/publication/wcms_182004.pdf, (8.10.2013).

¹³⁴ Cf. Ibid.

citizens by the state or legal authority for the common good that would not be considered as forced labour even when the free will of the agents are not put into consideration. For example, “Convention No. 29 provides for certain exceptions, with respect to military service for work of a purely military character, normal civic obligations, work as a consequence of a conviction in a court of law and carried out under the control of a public authority, work in emergency situations such as wars or natural calamities, and minor communal services in the direct interest of the community involved (Article 2.2).”¹³⁵

Nevertheless, we have to remember that there could be excesses or abuse of power by the legal authorities in terms of the demands that they make on their subjects that could be against the human freedom and human dignity of the citizens. It is good to mention here that in most cases, the excesses or abuses of the legal authorities here are not meant for the common good but for their selfish interest. These are the cases that are very common among military dictators, self-imposed presidents and life presidents. In order to check these excesses, International Labour Organization made a later Convention for the abolition of Forced Labour in 1957, (No. 105) which states as follows:

“A later ILO Convention, the Abolition of Forced Labour Convention, 1957 (No. 105) further specifies that forced labour can never be used as a means of political coercion or education or as punishment for expressing political views or for participating in strike action, of labour discipline, of racial, social, national or religious discrimination, or for mobilising labour for economic development purposes.”¹³⁶

From the definition of forced labour that we have examined, one could easily deduce that forced labour is a form of human trafficking and slavery because it robs a human being of his fundamental human rights and freedom and rears its ugly and obnoxious head in practices such as slavery or activities similar to slavery, debt bondage and serfdom which lack moral and ethical justifications. Besides, it is worthy of observation that forced labour is not limited to adults. It could also apply to children. Forced labour is a serious problem that has bedevilled our global society without consideration of race, colour, sex, language, religion, political or other ideological inclinations, national or social origin, property, birth or other status. It is a "perilous kite that hawks for prey" everywhere. In fact, it is an insidious plague that has a wide range of corrosive effects on our global and contemporary world and its disastrous effect on the people cannot be over emphasized and should not also be underestimated. One could see the enormity of the ethical and moral challenges that forced labour poses to our society when we look at the percentage of those that are affected by this

¹³⁵ Ibid.

¹³⁶ Ibid.

phenomenon which International Labour Organization reported on the 21, May 2014 as follows:

"Of the estimated 20.9 million people involved in forced labor worldwide, 18.7 million (90 percent) are exploited in the private economy by individuals or enterprises. The remaining 2.2 million (10 percent) are in state-imposed forms of forced labor, such as prisons, or in work imposed by military or paramilitary forces. Approximately 14.2 million (68 percent) are victims of forced labor exploitation, primarily in agriculture, construction, domestic work, manufacturing, mining and utilities. Some 4.5 million (22 percent) are victims of forced sexual exploitation, with women and girls accounting for 11.4 million (55 percent) of those exploited."¹³⁷

The above statistics from International Labour Organization shows that the issue of forced labour is troubling since millions of people are affected in the business. It also raises a lot of social and moral questions that would be treated in the chapter three of this work. It is one of the appalling challenges of our present century because people are denied their fundamental principles of human rights, freedom and dignity of the human person because of economic purposes. International Labour Organization made an annual estimation of profits from all trafficked forced labourers in 2005 which I shall now give in a table below for a better comprehension of the enormity of this phenomenon that soars and proliferates in our societies because of economic gains made by the perpetrators.

Table 3: Annual Profits from All Trafficked Forced Labourers.¹³⁸

	Profits per Forced Labourer in Commercial Sexual Exploitation (US\$)	Profits per Forced Labourer in Other Economic Exploitation (US\$)	Total Profits (US\$ million)
Industrialized Economies	67,200	30,154	15,513
Transition Economies	23,500	2,353	3,422
Asia and the Pacific	10,000	412	9,704
Latin America & Caribbean	18,200	3,570	1,348
Sub-Saharan Africa	10,000	360	159
Middle East & North Africa	45,000	2,340	1,508
GLOBAL PROFITS	(173,900)	(39,189)	31,654

Source: International Labour Organization (2005)

Nonetheless, it is also worthy of note at this juncture, that not all child labour is considered as forced labour. There are a lot of children who engage in labour that we could not consider as forced labour. For instance, there are children in third world countries who out of their own free will engage in some work in order to support their families. Sometimes, they do it with

¹³⁷ "Modern-day slavery a \$150bn-a-year business – UN report", URL: [www. rt.com/news/160460-un-slavery-billions-profits/](http://www.rt.com/news/160460-un-slavery-billions-profits/), (9.05.2015).

¹³⁸ ILO (2005), in: "Human Trafficking: A Brief Overview - World Bank Internet Error ...", URL: [www. siteresources.worldbank.org/EXTSOCIALDEVELOPMENT/Resources/244362-1239390842422/6012763-1239905793229/Human_Trafficking.pdf](http://www.siteresources.worldbank.org/EXTSOCIALDEVELOPMENT/Resources/244362-1239390842422/6012763-1239905793229/Human_Trafficking.pdf), (11.05.2015).

pride that they also contribute to the welfare of their families. We do not encourage child labour but such labours undertaken by children freely are not regarded as forced labour. Buttressing this fact, International Labour Organization observers as follows:

“It is clear, therefore, that not all child labour amounts to forced labour, as in many instances children work, frequently under hazardous conditions, in the absence of any third party coercion. Such child labour should of course be eliminated, but does not constitute forced labour of children.”¹³⁹

At this juncture, I shall now go over to the treatment of the next form of human trafficking known as marriage trafficking. It is not very conspicuous in the sense that many people are not aware of it but it is prevalent in many societies today.

1.2.6 Marriage Trafficking

This aspect of human trafficking is not very conspicuous like other forms of human trafficking but unfortunately, the global sex industry of our contemporary era has helped this human evil to grow and proliferate in so many continents and countries of the world with reckless abandon. It was first identified in 2007 by the United Nations Trafficking Rapporteur as a form of trafficking against women that deserves attention because of the despicable and excruciating pains and miseries that the victims of this human trafficking pass through.¹⁴⁰ This came to limelight as a result of the issue of bride price in so many countries. The bride price is a fee that is paid on the head of a woman by a groom and this makes a woman in most cultures and countries automatically to be seen as a property of the groom. This implies that she has to be submissive to the groom and act and live only according to the instructions, whims and caprices of the groom. As such, the woman loses the sense of her personhood, dignity, rights and freedom. The man could use the woman as he wants. This could be seen in some cultures or tradition as an exchange of a girl or woman for cash or goods and this is almost the same case or principle that applies in chattel slavery. He could send her to errands, rape and abuse her sexually in the name of marital sex or affair without considering the wishes, desires and feelings of the woman. In fact, the girl's or woman's submission to rape and sexual abuses is seen as a man's legitimate exercise of his "conjugal rights" and not a crime. At this point, I wish to observe that marriage trafficking is contrary to the principles and elements of the 2007 United Nations Trafficking Rapporteur which condemns marriage trafficking in all of its ramifications and made reference to the 1964 Convention on Consent to Marriage, Minimum Age for Marriage and Registration of Marriages that states as follows:

¹³⁹ “ILO global estimate of forced labour: results and methodology“, URL: www.ilo.org/wcmsp5/groups/public/@ed_norm/@declaration/documents/publication/wcms_182004.pdf, (8.10.2013).

¹⁴⁰ Cf. UNHRC, in: Sheila, J., *The Industrial Vagina* (Cf. Footnote 66), p. 47.

“The 1964 Convention on Consent to Marriage, Minimum Age for Marriage and Registration of Marriages (Convention on Consent to Marriage) provides that “[n]o marriage shall be legally entered into without the full and free consent of both parties, such consent to be expressed by them in person after due publicity and in the presence of the authority competent to solemnize the marriage and of witnesses, as prescribed by law” (art. 1 (1)). Moreover, the 1995 Beijing Platform for Action urges Governments to “[e]nact and strictly enforce laws to ensure that marriage is only entered into with the free and full consent of the intending spouses” (para. 274 (e)). Emphasis is on the full and free consent of the parties to the marriage, as also reflected in, inter alia, article 23 of the International Covenant on Civil and Political Rights and article 16 (2) of the Universal Declaration of Human Rights.”¹⁴¹

It is worthy of note here that many a time, there are full and free consent of the parties that contract such marriages as defined by the convention above in some cultures but full and free consent is not the problem under consideration here. The problem which the convention did not foresee here is based on the bride price which automatically makes the bride a slave to the groom whether consent was freely given or not. This is also part of the moral issue that I shall throw more light on in chapter three of this work since the morality of this act is not yet our main bone of contention here.

In addition, it is worthy of mention that the bride price or bride wealth which the bridegroom pays to the parents of the bride in many countries and cultures gives the impression in these cultures and countries that the man has an authority and rights over the woman that he has (bought) or paid her bride price. As such, the men who pay the bride price over women exercise what I may term "a civil right" over the women as if they were chattels or slaves. The women are therefore in many cases expected to dance to the whims and caprices of the men. In poor countries where this system of marriage is obtainable, the women are then expected to do agricultural work more than their husbands. They would have to do the house chores when they come back from the farm, cook for the men and the children and give themselves to the men when they ask for sexual gratification whether they are prepared for it or not. They obey the men's instructions and ask for their permission when they want to leave the household for anything.

The bride price is like a tool and a system that establishes the dominance of a man over his wife. It automatically condemns a woman to sexual abuses by her husband. Based on the bride price, a man lays sole claim to the sexual and reproductive body of the woman. In fact, this funny system provides a clear indication of buying sex or guaranteeing a man's access to sex at his whims and caprices with impunity.

¹⁴¹ Huda, S., quoted in: "Forced Marriages-Trafficking-UN Human Rights Council Statement ...", URL: www.wunrn.com/news/2007/02_07/02_12_07/021707_united3.doc, (23.09.2013).

However, it is not all marriages that involve the exchange of cash or goods for a girl or a woman but where it does; it is a human right issue that has to be tackled with the urgency that it requires because it robs the victims of their fundamental human rights, freedom and dignity. In addition, there could also be cases where there is no direct financial exchange before a groom takes possession of the bride but if the woman cannot divorce the man in the face of constant abuses, maltreatments and harassments from the man because of cultural reasons, or poverty, the marriage has elements of a forced prostitution, rape or human trafficking. The act could be compared with forced prostitution because the girl or woman is forced to have sex with a man without her freewill or consent. She is at the mercy of the man and must obey his wishes, desires and commands if not she would face despicable and inhuman consequences.

One sees that this practice is indirectly contrary to the United Nations convention on marriage which took place in 1964 that condemns traditional practices that create room for servile marriages where girls or women are married without their full and free consent. I used the word indirectly here since there could be full and free consent of both parties to the marriage but many a time, the practice of the marriage itself involves acts of human rights abuses and violations. The United Nation however saw generally the pains and miseries of the victims of this human evil that has bedevilled many of our societies and creates the awareness so that all hands will be on deck in order to uproot this problem from our human society. Consequent upon this, the United Nations declares:

"(1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution. (2) Marriage shall be entered into only with the free and full consent of the intending spouses."¹⁴²

We can see here that this declaration of the United Nations is appropriate since it takes care of the equality of the both parties who have contracted the marriage whether the bridegroom paid a bride price or not. It therefore added here equality of both parties to the free and full consent of both parties to the marriage. However, many critics and scholars like Schwelb, 1963 and Moschetti, 2006 attacked this United Nations declaration on the grounds of cultural relativism¹⁴³ but the United Nation maintained her ground because the practice is against the fundamental principles of human rights irrespective of where it is practiced. It is an act that enthrones the male dominance over the female and this is contrary to the women's fundamental principles of human right and personal dignity. Women should have equal rights

¹⁴² "Convention on Consent to Marriage, Minimum Age for Marriage", URL: www.ohchr.org/EN/ProfessionalInterest/Pages/MinimumAgeForMarriage.aspx, (25.09.2013).

¹⁴³ Cf. Schwelb and Moschetti, in: Sheila, J., *The Industrial Vagina* (Cf. Footnote 66), p. 39.

with their male partners in marriage and should not be used as property of the male partner. Under this old and barbaric act practiced by some cultures, women often labour without remuneration or pay, and the husbands have claims and authorities over their bodies but the women are simply helpless since they have no legal or economic means of escape or redress. In fact, research on sexual violence in marriage brings to light that many married women have undergone the despicable torture and experience of rape in the hands of their husbands. Under this culture of male dominance, women have no other option than submitting their bodies to the men's use in order to be financially supported by their men. In case of places and cultures where honour killings are obtainable for girls who reject arranged marriages, they just succumb in order to avoid assassinations.

Having made a general but short exposition of what marriage trafficking is, I shall now go over to treat the various types of marriage trafficking that we have such as forced marriage, child marriage, temporary marriage and arranged marriage, which try to deny women the right of controlling the territory of their bodies and just be simply used at a man's will, whims and caprices. I shall give examples of countries where this is practiced for a better understanding of the enormity of this "heinous and callous evil" that has plagued and ravaged the world of women for centuries. I will now begin the elucidation with the mail order bride industry.

1.2.6.1 The Mail Order Bride Industry

The mail order bride industry is a system of marriage whereby men from industrialised countries acquire women from the poor countries of the world like Philippines or Russia, via commercial agencies that handsomely profit from the enterprise. Sometimes, they do it by ordering for a bride through the commercial agency without requesting first to see the bride. At other times, the agency organises a visit or tour to the poor countries and the men would use this opportunity to go there and directly select the brides themselves.

These agencies have become very significant in the international sex industry today because of the huge amount of "devilish money" and profit that they make from human misery and pain. In some cases, the poor women from the Underdeveloped World or Third World countries pay the agencies huge sums of money so that they would be advertised by the agencies. Sometimes too, the women borrow money for these payments which they are not sure they would be able to realize and pay back when they eventually succeed in getting a husband through this infamous means. More so, some of the women who succeed to get through to the industrialised world through this means find out that their husbands over there

do not allow them access to money which is the essence of their contracting this despicable form of marriage. At the end, they suffer terribly because they are not able to pay back their debt either to the agency or to those who lend them the money at home before they embarked on this "dark and illusive journey into the dungeon of unscrupulous men." Sometimes, they face excruciating and harrowing experiences that hurt the mind, soul and body like the "combustion of dynamite." The western husbands acquire the women through payments to the agencies and the women would have to pay back with a total submission to the whims and caprices of their so called "western husbands" who handle them with impunity.

According to Sheila Jeffreys, some feminists however reject this system of marriage because the women who contract marriage through this means are often being used by the men as commodities.¹⁴⁴ The women do not enjoy the equality of rights with their partners or husbands as declared by the article 16 of the Universal Declaration of Human Rights. More so, many a time, the women who contract this type of marriage are being looked down upon as pawns, goods, victims or prostitutes.¹⁴⁵ On the other hand, Nora Demleitner a feminist scholar is of the opinion that the women who contract marriage in this form should not be looked down upon because they are free agents and should be treated or seen as voluntary actors who are highly adventurous, courageous, strong-willed and resourceful.¹⁴⁶ For her, it is positive for a woman since it shows the strong side of a woman to take such a leap into the unknown. It is a courageous adventure to contract a marriage in this form because one does not really know who the man is whether he is a good man or a bad man.

Nonetheless, it is worthy of note that the women who contract marriage through this means face a lot of hidden and unknown challenges such as financial dependency, language and cultural problems, isolation from families, friends and relatives, and above all the constant threats of abuse, torture, maltreatments, and repatriation if they do not dance to the whims and caprices of their husbands or if they attempt to escape in case they do not feel comfortable in the marriage. In fact, Terzieff observes that in the United States of America that many women who were abused or murdered in the course of their marriage were traced to have contracted their marriages through this means.¹⁴⁷ This practice is totally unacceptable because it robs women of their fundamental human rights. Commenting on this, the United Nations Trafficking Rapporteur Sigma Huda writes:

¹⁴⁴ Cf. Sheila, J., *The Industrial Vagina* (Cf. Footnote 66), p. 47.

¹⁴⁵ Cf. *Ibid.*

¹⁴⁶ Cf. Demleitner, N., in: Sheila, J., *The Industrial Vagina* (Cf. Footnote 66), p. 47.

¹⁴⁷ Cf. Terzieff, in: Sheila, J., *The Industrial Vagina* (Cf. Footnote 66), p. 47.

“...this practice is ‘incompatible with the equal enjoyment of rights by women and with respect for their rights and dignity. There is an unequal balance of power that puts women at special risk of violence and abuse, particularly when it is the man who is paying money to marry the woman concerned’.”¹⁴⁸

Many a time, the woman will be abused or exploited by a guy who takes advantage of their economic desperation and according to Donna R. Lee in an Asian Law Journal article, "while the mail-order bride business also possesses attributes of involuntary servitude, the dynamics of the industry more closely parallel those of prostitution"¹⁴⁹. In this form of marriage, the women live consistently under fear. More so, it is a forced marriage because “women are not free to leave because of immigration status, isolation, economic dependence and fear of their husbands”¹⁵⁰. One could see that these women who contract this type of marriage are under duress. They do it in order to escape from dire economic circumstances.

This industry existed well before the 1990s but it was with the introduction of the internet that the industry advanced and grew rapidly to an alarming magnitude. The internet converted the world into a global village. Consequently, according to Schaeffer-Grabel, the magazine method of advertisement and connection for the mail order bride industry gave way to the internet means which is quicker and more efficient. This of course led to the rapid explosion of the business from Russia and Asia into Latin America.¹⁵¹ The Internet caused a magnifying boom in the industry that maximises profit, feeds, builds and "swims in the ocean of human pain, agony and misery" of the vulnerable women in poor countries of the world. The countries that engaged in this business increased in an alarming rate. Minnesota Advocate for Human Rights, 2007, notes that this eventually became a major source of income in the United States for so many companies who advertised the foreign spouses who would want to come to US through the means of international marriage brokers. The number of the companies that engaged in this business in the United States increased in thousands.¹⁵² Through this means, the men in the rich countries sought for wives or women from the third world countries because their own women at home know about their fundamental human rights and equal rights just as their men and are never ready to compromise their fundamental principles of human rights, the dignity of their human person and freedom. Shedding more light on this issue, Belleau writes as follows:

¹⁴⁸ Huda, S., quoted in: "Report of the Special Rapporteur on the human rights aspects of the ...", URL: www.C:\Users\Peter\Documents\Human trafficking report by Sigam Huda.doc, (25.06.2014).

¹⁴⁹ Lee, D. R., Mail Fantasy: Global Sexual Exploitation in the Mail - Order Bride Industry and Proposed Legal Solutions, in: Asian American Law Journal 5(1998) 1, 139 - 179, here 140.

¹⁵⁰ Huda, S., in: "Report of the Special Rapporteur on the human rights aspects of the ...", URL: www.C:\Users\Peter\Documents\Human trafficking report by Sigam Huda.doc, (25.06.2014).

¹⁵¹ Cf. Schaeffer-Grabel, in: Sheila, J., The Industrial Vagina (Cf. Footnote 66), p. 48.

¹⁵² Cf. Minnesota Advocate for Human Rights, in: Sheila, J., The Industrial Vagina (Cf. Footnote 66), p. 48.

“The First World husband is typically looking for a docile, submissive, and subservient bride whom he can control and dominate. He seeks a MOB (mail order bride) specifically because of sexist sentiments, and his hatred and fear of the feminist movement. He rejects women of his own nationality as wives because he considers them to be aggressive and egoistical. He believes they are too ambitious, make excessive demands in marriage, and have expectations of equality with their husbands. He criticizes the desire of women for autonomy, independence, and equality.”¹⁵³

The number of women that are imported into Taiwan through this means or form of marriage is alarming. For instance, Tsay notes that men from Taiwan pay huge some of money to mail order bride agencies in order to embark on trips to China, Indonesia or Vietnam where they could acquire brides who would be cheap and submissive to them. Sometimes, they pay up to US \$10,000. Consequently, there is an influx of many immigrant spouses in Taiwan. In fact, we have up to 306, 700 immigrant spouses in Taiwan which is almost half of the number of foreigners in the land. About two-thirds of these foreign spouses in Taiwan hail from China and the other one-third come from South East Asian countries.¹⁵⁴ The website of the agencies for the "mail order bride" try to convince the men in the Western World that they would be able to offer them women that are more subservient than the Western Women. An example of this website is goodwife. com.

The buying of brides as part of the trafficking of women into sexual exploitation is no more an issue that exists only in the developed countries where the regular bride selling agencies have been established. It is now being practiced in many parts of the world including the Third World countries like Asia and the Middle East. For instance, Davis observed that in the past decade more than 100,000 North Koreans are estimated to have migrated illegally into China. About 80-90 percent of these poor women end up as victims of sexual exploitation and human trafficking.¹⁵⁵ Reflecting further along this line of thought, Kathryn A. Lloyd writes as follows:

"Operating virtually without regulation, the modern mail-order bride industry prospers by exploiting the power disparities between men and women, the rich and the poor, those from developed economies and those from developing economies. Young women from poor families in economically struggling nations are transported from their homes, like products, to male citizens of economically advantaged nations under the supervision of for-profit companies known as mail-order bride agencies."¹⁵⁶

The women who find themselves under this circumstance suffer a lot of violence and impoverishment. This is a wrong means of contracting marriage because of the "obnoxious and nefarious consequences" that it has. Sometimes, some of these women are being abducted

¹⁵³ Belleau, quoted in: Sheila, J., *The Industrial Vagina* (Cf. Footnote 66), p. 49.

¹⁵⁴ Cf. Tsay, in: Sheila, J., *The Industrial Vagina* (Cf. Footnote 66), p. 48.

¹⁵⁵ Cf. Davis, in: Sheila, J., *The Industrial Vagina* (Cf. Footnote 66), p. 50.

¹⁵⁶ Kathryn, A. L., "Wives for Sale: The Modern International Mail-Order Bride Industry", URL: www.scholarlycommons.law.northwestern.edu/cgi/viewcontent.cgi?article=1512&context=njilb, (14.05.2015).

and re-abducted by the agents who brought them to the foreign land. Sometimes too, the so called husbands who are no more interested in the marriage sell them off as goods. At the end of the day, a woman could be sold severally passing through "the gates of humiliation and hell." At other times, the women could be chained at home when the husband goes out to make sure that they do not escape. One North Korean woman who was trafficked into forced marriage in China was sold to a "horrible gambler" who offered her to other men as mortgage when he ran short of gambling money. The sexual demands of the "husbands" are experienced as rape and narrating her terrible experiences the woman says:

"The only thing he wanted was for us to always have sex. When I became depressed he beat me... Every night, he stretched out my arms, tied my wrists and raped me. This hellish life lasted for six month... When night fell, he appeared, reeking of alcohol, and ruthlessly abused me. He shackled me like a dog so I could not get away."¹⁵⁷

It is worthy of mention that the women cannot even escape when the opportunity to do so arises. This is because of the fear of the harsh and inhuman consequences that they and their families in North Korea may face. Sometimes, they would be treated as criminals if they succeed in returning home.¹⁵⁸ At other times, they would be sent to jails, or to labour training camps and tortured. In fact, life is always a hell for these ladies who even succeed to escape and come back to North Korea. Many a time, they are being subjected to inhuman treatments like forced abortions through drugs or beatings.¹⁵⁹

This "evil system of marriage" is practiced today openly in some Asian countries. It has been noted with dismay by the Asian Human Rights Commission that in the northern Indian states of Rajasthan and Gujarat that girls and women are sold on the open market by their parents on market days just beside the cattle market.¹⁶⁰ This is because of the dowry system in India that is very difficult for poor families who have girls and who cannot afford to pay the dowry of their daughters during the marriage ceremony and in order to save the family from this shame; they resolve to sell their female issues in an open market. In fact, it is regrettable to note that women and children are being handled as goods in India especially in the remotest parts of the country. Traffickers buy and sell them within and outside India and many other neighbouring countries for the sole aim of sex industry. At this point, I shall now go over to treat the next form of marriage trafficking which is known as forced marriage.

¹⁵⁷ Muico, quoted in: Sheila, J., *The Industrial Vagina* (Cf. Footnote 66), p. 51.

¹⁵⁸ Cf. *Ibid.*

¹⁵⁹ Cf. *Ibid.*

¹⁶⁰ Cf. Asian Human Rights Commission, in: Sheila, J., *The Industrial Vagina* (Cf. Footnote 66), pp. 51 - 52.

1.2.6.2 Forced Marriage

Forced marriage involves a situation whereby a girl or a woman is betrothed to a man without her free and full consent and without the right to refuse. This type of marriage is often accompanied with a promise or reward either in cash or kind to the parents, guardian, family or any other person or group in charge of the girl or woman who has given her up for the marriage by force. As such, the girl or woman goes into the marriage under duress. She is condemned to accepting or contracting the marriage whether she likes it or not. This type of marriage has existed for a long time but it was only in 2003 that this problem that bedevilled so many of our traditional societies attracted the attention of the United Nations Working Group on Contemporary Forms of Slavery. It is worthy of note that this type of marriage is more practiced in Islamic countries and the Third World countries where parents sometimes out of abject poverty and not being able to fend for their children are therefore compelled by hard economic circumstances to give them out to marriage when they are still too young and most often by force. Nonetheless, this is one of the moral issues that I will have to attend to in the chapter three of this work because it is not ethically and morally justified to force someone into a marriage on the basis of mere harsh economic circumstances without her full consent.

The United Nations Working Group on Contemporary Forms of Slavery recognized in 2003 that forced marriage is a form of contemporary slavery, a form of trafficking and a form of sexual exploitation.¹⁶¹ They made reference to the 1956 Supplementary Convention on the Abolition of Slavery which brings to light that “considering that freedom is the birth right of every human being, mindful that the peoples of the United Nations reaffirmed in the Charter their faith in the dignity and worth of the human person, considering that the Universal Declaration of Human Rights, proclaimed by the General Assembly of the United Nations as a common standard of achievement for all peoples and all nations, states that no one shall be held in slavery or servitude and that slavery and the slave trade shall be prohibited in all their forms, recognizing that, since the conclusion of the Slavery Convention signed at Geneva on 25 September 1926, which was designed to secure the abolition of slavery and of the slave trade, further progress has been made towards this end, having regard to the Forced Labour Convention of 1930 and to subsequent action by the International Labour Organisation in regard to forced or compulsory labour, being aware, however, that slavery, the slave trade and institutions and practices similar to slavery have not yet been eliminated in all parts of the

¹⁶¹ Cf. "Download Attachment - Coalition Against Trafficking in Women", URL: www.catwinternational.org/Content/Images/Article/51/attachment.doc, (29.07.2014).

world, having decided, therefore, that the Convention of 1926, which remains operative, should now be augmented by the conclusion of a supplementary convention designed to intensify national as well as international efforts towards the abolition of slavery, the slave trade and institutions and practices similar to slavery, have agreed and added in its definition of slavery any institution or practice whereby:

"(i) A woman, without the right to refuse, is promised or given in marriage on payment of a consideration in money or in kind to her parents, guardian, family or any other person or group; or (ii) The husband of a woman, his family, or his clan, has the right to transfer her to another person for value received or otherwise; or (iii) A woman on the death of her husband is liable to be inherited by another person; (d) Any institution or practice whereby a child or young person under the age of 18 years, is delivered by either or both of his natural parents or by his guardian to another person, whether for reward or not, with a view to the exploitation of the child or young person or of his labour."¹⁶²

Forced marriage is also considered to be a form of human trafficking because a girl or a woman who is forced into a marriage against her wish would be subjected to terrible psychological pains and traumas. The girl or woman cannot exercise her God given human freedom and rights. She is a victim of sexual exploitation and human trafficking who is condemned in the name of the conjugal rights of the bridegroom to give her body to be used sexually by someone that she does not either know very well or like. This act is vehemently condemned by the Report of the Special Rapporteur on the human rights aspects of the victims of trafficking in persons, especially women and children, by Sigma Huda when it says:

"Moreover, national legislation on marriages also focuses on the equal rights of men and women to marry and to do so legally and of their own free will. Absence of such full and free consent will, in many jurisdictions, constitute a ground to have the marriage declared null and void. In addition, in many jurisdictions, including Afghanistan, Austria, Ghana, Norway and Serbia, forced marriage is considered by the respective criminal codes as a crime in its own right. In other countries, including Algeria, Belarus, Canada, Colombia, Estonia, Finland, Germany, Guatemala, Israel, Italy, Lithuania, Mauritius, Moldova and the United Kingdom, despite not having a specific provision criminalizing a forced marriage, an act of forced marriage may be subject to criminal proceedings under other related crimes including trafficking in human beings, sexual exploitation, abduction, prostitution and rape."¹⁶³

Unfortunately, this problem has continued to persist in our societies for a long time leading to a continual suppression and subjugation of the rights of many women. It has been noticed with dismay that in some of our enlightened societies that justice against women who are forced into marriages have been thwarted under the umbrella of cultural relativism that do not have regards for human rights, freedom and dignity. This "anomalous, callous act and human depravity" is also practiced in Australia where there has been public outcry and upheaval in

¹⁶² "1956 SUPPLEMENTARY CONVENTION ON THE ABOLITION OF SLAVERY...", URL: www.cil.nus.edu.sg/rp/il/word/1956%20Supplementary%20Convention%20on%20the%20Abolition%20of%20Slavery-doc.doc#_Toc253404619, (28.9.2013).

¹⁶³ Huda, S., "Forced Marriages-Trafficking-UN Human Rights Council Statement ...", URL: www.wunrn.com/news/2007/02_07/02_12_07/021707_united3.doc, (23.09.2013).

recent years because cultural relativists' arguments have been employed by the judges in the court of law to thwart justice. Moschetti observes that the judges have meted light punishments for old aboriginal men who based on their devilish customs and traditions have taken young teenage girls into marriage by force claiming that the parents of the teenage girls promised them of the marriage since early childhood. They take the teenage girls without their free consent and subject them to brutal abuses and rapes.¹⁶⁴

It is very painful when women are denied justice in the 21st century because of cultural relativism. Phillips and Dustin stated that this system of forced marriage is very common among Pakistan, Bangladesh and Indian communities in United Kingdom.¹⁶⁵ It has however changed momentum a little bit among the younger generation because of the influence of western education. Nonetheless, there are some parents who still use it as punitive measure against their insubordinate children who have drug problems or are aggressive and disobedient.

In addition, there are some parents in the enlightened countries who travel home to their countries of origin under the pretext of going for holidays to visit family friends and relative and end up in handing over their female children to men in their countries of origin as husbands. These girls are often forced into the marriage that they did not have any idea of before embarking on the journey. It is so painful and heart-breaking that the girls are abandoned to men that they do not know. More so, they are often men that are too old for the girls; men that are old enough to be the parents and sometimes grandparents of the girls that are given to them in marriage. Most often, the girls accept the marriage out of fear because of the obvious detrimental consequences if they would try to turn down the marriage or try to escape. The victims are voiceless, powerless and defenceless. Reflecting further on this issue, Welchman and Hossain stated that in United Kingdom, many of the cases of honour killings that have taken place there were strongly connected with arranged or forced marriages.¹⁶⁶ Thus, many parents would prefer to murder or even bury their daughters alive when they turn down forced or arranged marriage than allowing them to freely marry men of their choices. For the unscrupulous parents, it is a shame to the family when a daughter rejects or turns down a forced or arranged marriage and the consequence for the girl is most often death penalty which is often executed by the family members themselves. This sort of wicked and criminal action completely lacks ethical and moral justifications.

¹⁶⁴ Cf. Moschetti, in: Sheila, J., *The Industrial Vagina* (Cf. Footnote 66), p. 54.

¹⁶⁵ Cf. Phillips and Dustin, in: Sheila, J., *The Industrial Vagina* (Cf. Footnote 66), p. 54.

¹⁶⁶ Cf. Welchman and Hossain, in: Sheila, J., *The Industrial Vagina* (Cf. Footnote 66), p. 54.

Katharine Charsley emphasised in her presentation in the work *"Unhappy Husbands: Masculinity and Migration in Transnational Pakistani Marriages"* that forced and arranged marriages are not good because sometimes people are forced to marry their own relatives who are consanguineous. She further observed that people used this form of marriage in order to gain entrance into industrialised countries where it is normally difficult to obtain visas.¹⁶⁷ On the other hand, forced and arranged marriages also affect children or minors that are still too young to contract a marriage. Poor and innocent children embark on holidays or journeys with their parents and do not return back from such visits because they have been given up in marriage at the place of their visits. This callous act is against the Convention on the Rights of the Child 1989 (CRC) part 1, articles 35 and 36 which state:

"States Parties shall take all appropriate national, bilateral and multilateral measures to prevent the abduction of, the sale of or traffic in children for any purpose or in any form; and States Parties shall protect the child against all other forms of exploitation prejudicial to any aspects of the child's welfare."¹⁶⁸

In fact, in this heart-breaking experience, children are being deceived by their parents who tell them other stories about the purpose of their visits or journeys. The children discover to their ultimate dismay when they arrive at their places of visits that they have been betrayed and given up in marriage to an unknown person by their own parents. Some greedy parents even go as far as selling their children that are still under aged in the name of the bride price or dowry without considering the fate of their daughters who enter into these "inglorious and infamous marriages". For example, Harris noted that in United Kingdom, Germany and Australia, some unfortunate girls and women in immigrant communities always fall victims of forced marriages. Their parents give them off in marriages to men that they neither know nor have chosen at young ages. Sometimes, they are even being sent overseas to be marketed as child brides in countries like Lebanon and Pakistan.¹⁶⁹ Most often, the parents exchange their daughters for bride price, dowry or money. Sometimes, Lebanese parents who live in Australia traffic their daughters who are still 14 years of age and above to Lebanon where they would have to contract marriages with relatives. These poor and vulnerable girls end up as victims of sexual abuses and exploitations.¹⁷⁰

Finally, I wish to observe at this point that child marriage, arranged or forced marriage is not only a problem of the communities who do not ascribe to Christian faith and values. It is

¹⁶⁷ Cf. Charsley, K., *Unhappy Husbands: Masculinity and Migration in Transnational Pakistani Marriages*. Journal Royal Anthropological Institute, 11: p. 86.

¹⁶⁸ "United Nations Convention on the Rights of the Child", URL: www.unicef.org.uk/Documents/Publication-pdfs/UNCRC_PRESS200910web.pdf, (28.09.2013).

¹⁶⁹ Cf. Harris, in: Sheila, J., *The Industrial Vagina* (Cf. Footnote 66), p. 56.

¹⁷⁰ Cf. Ibid.

practiced more by them but it does not take place only among them. It has become a general, universal and global problem that is practiced by every faith but in different measures and degrees. Therefore, it requires the efforts of all and sundry without the consideration of race, faith and gender to tackle. The Convention on the Rights of the Child 1989 (CRC) part 1, article 32 strongly and vehemently supports this view and the motion that the children should be protected from this harmful and shameful act as follows:

“1. States Parties recognize the right of the child to be protected from economic exploitation and from performing any work that is likely to be hazardous or to interfere with the child’s education, or to be harmful to the child’s health or physical, mental, spiritual, moral or social development.”¹⁷¹

In fact, we have seen from our discussion above that forced marriage is a big problem since it is still been practiced to an alarming degree in many countries. It is a form of marriage that condemns the victims to perpetual pains, traumas, sexual abuses, maltreatments, torture and night-mares. It is against the fundamental principle of human rights, freedom and the dignity of the human person and should be adequately and vehemently combated in all ramifications in every part of the world. It was against this background that Pope Francis in his New Year message on the 1st of January 2015 said:

"I think also of *persons forced into prostitution*, many of whom are minors, as well as *male and female sex slaves*. I think of women forced into marriage, those sold for arranged marriages and those bequeathed to relatives of their deceased husbands, without any right to give or withhold their consent." ¹⁷²

At this juncture, I shall now go over to the next form of trafficking known as child marriage which has so many similarities with forced marriage that I have just discussed.

1.2.6.3 Child Marriage

Child marriage is a system in which girls are betrothed to men when they are still too young to contract a marriage. At this age, the girls are still under the patronage of their parents or guardian and as such too tender to give consent to a marriage. In most cases, the girls are forced into the marriage by their parents or guardians who arrange the marriages and force the girls to contract the marriage because of one gain or the other which accrues from the marriage either in cash or kind for the parents or the guardian of the girl. This type of marriage is a complete contradiction to the Convention on the Rights of the Child 1989 (CRC) part 1, article 19 which states that:

¹⁷¹ “United Nations Convention on the Rights of the Child”, URL: www.unicef.org.uk/Documents/Publication-pdfs/UNCRC_PRESS200910web.pdf, (28.09.2013).

¹⁷² Pope Francis, "XLVIII World Day of Peace 2015: No longer slaves, but brothers and ...", URL: www.w2.vatican.va/content/francesco/en/messages/peace/documents/papa-francesco_20141208_messaggio-xlviigiornata-mondiale-pace-2015.html, (9.05.2015).

“(1). States Parties shall take all appropriate legislative, administrative, social and educational measures to protect the child from all forms of physical or mental violence, injury or abuse, neglect or negligent treatment, maltreatment or exploitation, including sexual abuse, while in the care of parent(s), legal guardian(s) or any other person who has the care of the child. (2). Such protective measures should, as appropriate, include effective procedures for the establishment of social programmes to provide necessary support for the child and for those who have the care of the child, as well as for other forms of prevention and for identification, reporting, referral, investigation, treatment and follow-up of instances of child maltreatment described heretofore, and, as appropriate, for judicial involvement.”¹⁷³

Consequently, one could deduce here without fear of equivocation that child marriage is a form of human trafficking for the purpose of sexual exploitation of the girls or women involved. The 1964 marriage convention defines child marriage as forced marriage which must be strictly prohibited, because children are incapable of consent. More so, this form of marriage is a contemporary form of slavery because the child is completely under the control of her possessor or husband. Thus, the child lives consistently under fear and anxiety because she cannot make decisions for herself since everything would be decided by her so called husband whether it is in her favour or disfavour. She simply lives like a slave without freedom and rights. This is part of the moral issue that I shall discuss in the chapter three of this work.

The Convention on the Rights of the Child defines childhood "as the period before the age of 18, unless the laws of a particular country set the legal age for adulthood as younger than 18"¹⁷⁴. In addition, the guiding principles of the Convention states that: "All children should be entitled to basic rights without discrimination; the best interests of the child should be the primary concern of decision-making; children have the right to life, survival and development; the views of children must be taken into account in matters affecting them."¹⁷⁵ Nevertheless, it is succinctly clear that the cases that we have experienced with regard to child marriages are all contrary to the dictates of the guiding principles given by the Convention on the Rights of the Child. Part of the major problem with child marriage is that it officially removes a child from the environment or situation where she could enjoy her rights as a child enshrined in the United Nations Convention on the Rights of the Child. Child marriages limit girls' skills, resources, knowledge, social support and autonomy and consequently make them extremely vulnerable to domestic violence, abuse and abandonment.¹⁷⁶ More so, the issue of child marriage is disturbing because the legal age of marriage for girls living in places where these "notorious customs and traditions" are practiced is below 18. Sometimes, there are

¹⁷³ "United Nations Convention on the Rights of the Child", URL: www.unicef.org.uk/Documents/Publication-pdfs/UNCRC_PRESS200910web.pdf, (28.09.2013).

¹⁷⁴ "United Nations Convention on the Rights of the Child - Department ...", URL: www.dcy.gov.ie/viewdoc.asp?fn=%2Fdocuments%2FUNrightsofchild%2FUN_Rights_of_Child_new_page_141008.htm, (26.06.2014).

¹⁷⁵ Ibid.

¹⁷⁶ Cf. "Child Marriage Toolkit (Full Version) - ICRW", URL: www.icrw.org/files/publications/Child-Marriage-Toolkit.pdf, (6.03.2015).

contradictory views and opinions about the legal age that a girl is qualified or due to contract a marriage. This is because in some customs or countries, a girl is recognised to be mature at the age of 16, in some 18 and in some 21. For example, the percentage of the girls that get married in countries like Niger, Bangladesh, Nepal, India and Uganda before the age of 18 is alarming. The statistics show that 82 per cent in Niger, 75 in Bangladesh, 63 in Nepal, 57 in India and 50 per cent in Uganda get married before the age of 18.¹⁷⁷

At any rate, Sheila Jeffreys maintains that the human rights activists do not relent in trying to protect and defend the interest of the most vulnerable children in our societies. She added that, the human rights activists who have made detailed studies on child marriage insist that "a child" is seen as a young person under the age of 18 years¹⁷⁸ which is in accordance with the Convention on the Rights of the Child 1989 (CRC) article 1, part 1 which states that: "For the purposes of the present Convention, a child means every human being below the age of 18 years unless under the law applicable to the child, maturity is attained earlier."¹⁷⁹

Furthermore, at the young age, children pass through terrible pains during sexual intercourse with their so called husbands. More so, they are consistently forced or raped by their husbands under the umbrella of legal or conjugal rights of the men and this is totally contrary to the Convention on the Rights of the Child 1989 (CRC) article 34, which states as follows:

"States Parties undertake to protect the child from all forms of sexual exploitation and sexual abuse. For these purposes, States Parties shall in particular take all appropriate national, bilateral and multilateral measures to prevent: (a) The inducement or coercion of a child to engage in any unlawful sexual activity; (b) The exploitative use of children in prostitution or other unlawful sexual practices; (c) The exploitative use of children in pornographic performances and materials."¹⁸⁰

In fact, based on the Convention on the Rights of the Child in 1989, it would not be wrong to sustain that child marriage is a total perversity of the ethics and moral codes enshrined in this Convention. More so, children who contract early marriages undergo terrible and inhuman conditions. The unfortunate victims pass through a lot of heart-breaking experiences like physical and psychological pains and traumas. Their miseries and woes cannot be over emphasized since it is a heart-rending experience for the victims.

¹⁷⁷ Cf. Ibid.

¹⁷⁸ Cf. Sheila, J., *The Industrial Vagina* (Cf. Footnote 66), p. 57.

¹⁷⁹ "Convention on the Rights of the Child - Office of the High ...", URL: www.ohchr.org/en/professionalinterest/pages/crc.aspx, (26.06.2014).

¹⁸⁰ "United Nations Convention on the Rights of the Child", URL: www.unicef.org.uk/Documents/Publication-pdfs/UNCRC_PRESS200910web.pdf, (28.09.2013).

On the other hand, Annie Bunting notes that the number of girls who are involved in child marriages is alarming¹⁸¹ and Mathur and some of his colleagues like Sanyukta, Greene, Margaret and Malhotra observed that "in Cameroon, for instance, 62 per cent of girls are married before the legal minimum age of 18 years"¹⁸². He further added that globally, there are about 51 million girls between the ages of 15 to 19 years who have contracted marriage. He gave the statistics of child marriage in some countries as follows:

"In West Africa, South Asia, East and Central Africa 30 per cent or more of girls aged 15 - 19 are already married. The percentage of girls who are married before age in Niger is 18 per cent, in Nepal 63 percent, in India 57 per cent and in Uganda 50 per cent. The number of girls who are expected to marry before 18 in the decade after 2003 is 100,000,000."¹⁸³

Besides, I wish to note here that the consistent civil wars, natural catastrophes and man-made catastrophes like political instabilities, economic decays and hardships encourage the system of child marriages in those affected countries. This is because of the aforementioned problems which force so many families who are not able to fend for their families to decide to give their daughters away too early into marriage in order to reduce the cost of feeding their families. This is one of the major reasons why all should put hands on deck to ensure the proper functioning of our societal systems so that many girls and women would be saved from these inhuman and heart-breaking experiences that they make in early marriages. Reiterating this fact, the Convention on the Rights of the Child 1989 (CRC) part 1, article 39 states:

"States Parties shall take all appropriate measures to promote physical and psychological recovery and social reintegration of a child victim of: any form of neglect, exploitation, or abuse; torture or any other form of cruel, inhuman or degrading treatment or punishment; or armed conflicts. Such recovery and reintegration shall take place in an environment which fosters the health, self-respect and dignity of the child."¹⁸⁴

From the aforementioned expositions, one could clearly deduce that child marriage is a gross societal problem. It is a "heinous act" against innocent and vulnerable girls in our society. It paralyses, cripples and devastates the noble and enviable dreams of the victims. It exposes the victims to perpetual miseries, physical and psychological traumas. The victims are like those condemned to life imprisonment if they were to remain so in the marriage for life. In fact, child marriages pose great political, ethical and moral challenges to our societies. It is a marriage without the full consent of the female party and should be combated with all intensity and seriousness that it requires because it is against the fundamental principles of

¹⁸¹ Cf. Bunting, A., in: Sheila, J., *The Industrial Vagina* (Cf. Footnote 66), p. 57.

¹⁸² Mathur et al., quoted in: Sheila, J., *The Industrial Vagina* (Cf. Footnote 66), p. 57.

¹⁸³ Ibid.

¹⁸⁴ "United Nations Convention on the Rights of the Child", URL: www.unicef.org.uk/Documents/Publication-pdfs/UNCRC_PRESS200910web.pdf, (28.09.2013).

human rights, freedom and dignity of the human person. At this point, I shall now go over to the last form of marriage trafficking known as temporary marriage.

1.2.6.4 Temporary Marriage

This is a system of marriage in which parents sell their daughters who are sometimes still children to rich foreign Muslim men for a short-time sexual use in order to get money. This is an awkward situation that is inimical to the fundamental principles of human rights, dignity and freedom of a human person. Children are being sold as if they are goods or inanimate objects without will and feelings. This is very common in Yemen with very low per capital income where many Saudi men go to buy cheap sex.¹⁸⁵ Many parents sell their daughters directly to men from Gulf States out of dire financial crisis and the buyers use them in hotels for a month or so and dump them. This shows that the buyers are "unscrupulous touts" who have no conscience. They buy the poor defenceless children and pounce on them like "angry wolves" without mercy and pity. They brutalise, rape and abuse the vulnerable children without compunction of heart. This is a clear indication of a forced prostitution and human trafficking which is against the Convention on the Rights of the Child 1989 (CRC) part 1, article 9, which states that:

"States Parties shall ensure that a child shall not be separated from his or her parents against their will, except when competent authorities subject to judicial review determine, in accordance with applicable law and procedures, that such separation is necessary for the best interests of the child. Such determination may be necessary in a particular case such as one involving abuse or neglect of the child by the parents, or one where the parents are living separately and a decision must be made as to the child's place of residence."¹⁸⁶

Haeri Shahla observed that in some Muslim communities like Yemen and Egypt, the most affected girls or women are underage but in some other communities, it involves adult women who engage on this act out of dire economic circumstances.¹⁸⁷ Sometimes, they could also be divorcees or women who are very wretched and do not have other better means of fending for their children and families. This practice is common in the Middle East by the Shi'a Muslims and according to Haeri Shahla, this view is defended by some Muslim scholars who claim that "Mohamed himself engaged in this practice and thus, it is necessary particularly for men who travel for business or study and need a temporary sexual outlet"¹⁸⁸. Besides, Harrison Frances

¹⁸⁵ Cf. IRIN, in: Sheila, J., *The Industrial Vagina*, p. 59. (Integrated Regional Information Networks (IRIN) acts as a news agency focusing on humanitarian stories in regions that are often forgotten, under-reported, misunderstood or ignored. Until 1 January 2015, IRIN was a project of the United Nations Office for the Coordination of Humanitarian Affairs. The news service is widely used by the humanitarian aid community, as well as academics and researchers).

¹⁸⁶ "United Nations Convention on the Rights of the Child", URL: www.unicef.org.uk/Documents/Publication-pdfs/UNCRC_PRESS200910web.pdf, (28.09.2013).

¹⁸⁷ Cf. Haeri, S., in: Sheila, J., *The Industrial Vagina* (Cf. Footnote 66), p. 59.

¹⁸⁸ Ibid.

brought to limelight that in 2007, "Iran's Interior Minister, Mostafa Pour-Mohammadi, promoted temporary marriage as a solution to the country's social problems"¹⁸⁹.

The Women rights campaigners in Iraq observed with dismay that temporary marriage in Iraq is increasing on daily basis. They expressed the view that about 300 cases of temporary marriages take place in the three main Shi'ite cities in the south of Iraq namely Kerbala, Najaf and Basra.¹⁹⁰ The quantum explosion of this marriage practice in Iraq is precipitated by the disastrous years of war that claimed many men in Iraq and left their wives widows. The poor widows who do not have another means of sustaining their children and families turn to contracting temporary marriages as means of subsistence.

Many who engage in temporary marriage promote it as a way out of prostitution and a way of helping poor women who are in dire need to have a legal and recognised means of sustenance that is not contrary or opposed to the tenets of their societies. In fact, Ali Akbar Hashemi Rafsanjani gave a sermon in 1990 as he was the president of Iran encouraging and advising people that temporary marriage stands a better option in their religion than engaging in what he calls western promiscuity.¹⁹¹ Temporary marriages are official because they are sealed or solemnized in the presence of clerics and the duration depends on what is agreed upon which could be from few hours to life-time. This is of course a form of male dominance over the female because it enhances men's rights over women and robs women of their own human rights and freedom because a married man is allowed to have so many temporary wives as he wishes coupled with the official four permanent ones, and he has the power to end the contract whenever he wants but the woman cannot. As such, the men use these women just as sexual objects for the satisfaction of their "wild and untamed sexual desires" under the guise of religious customs and beliefs.

On the other hand, women who are temporarily married are so much disadvantaged because they are no longer virgins and consequently have little or no chance of a good and noble permanent marriage. Moreover, they are robbed of their rights to inheritance and support when the marriage ends, and this applies to the children that came out of this union. Above all, many children out of this type of marriage loiter about as illegitimate children because their fathers refuse to acknowledge them as their children. In fact, based on the exposition of temporary marriage that I have elucidated here, it is succinctly clear that temporary marriage

¹⁸⁹ Harrison, F., in: Sheila, J., *The Industrial Vagina* (Cf. Footnote 66), p. 60.

¹⁹⁰ Cf. Sheila, J., *The Industrial Vagina* (Cf. Footnote 66), p. 59.

¹⁹¹ Cf. *Ibid.*

is a form of sexual exploitation of women and a conspicuous act of human trafficking because women are just used here as slaves who have no rights, human dignity and freedom. At this juncture, I shall now discuss the last form of human trafficking which would be treated in this work. It is called organ trafficking and it is very "callous, obnoxious and barbaric" in nature. It is in fact from my own point of view one of the worst forms of human trafficking. It is one of the forms of human trafficking that raises serious moral problems especially with regard to the dignity of the human person and the sacredness of the human life. I shall throw more light on this in the chapter three of this work.

1.2.7 Organ Trafficking

Organ trafficking is when a person is trafficked for the purpose of harvesting and selling his organs to be used in transplants or other ritual concoctions. The inclusion of trafficking in human organs as a form of human trafficking was a later development in the international law. It was being practiced in many countries in Europe and America with reckless abandon because it did not have the force of the international law to battle against the perpetrators that took away many innocent lives for "devilish and malicious wealth." The perpetrators of organ trafficking do not care about human rights, dignity, freedom and above all, the sacredness of the human life. Christal Morehouse notes that it was only in the year 2000, that the international community came to the conclusion that trafficking in human organs is a form of human trafficking.¹⁹²

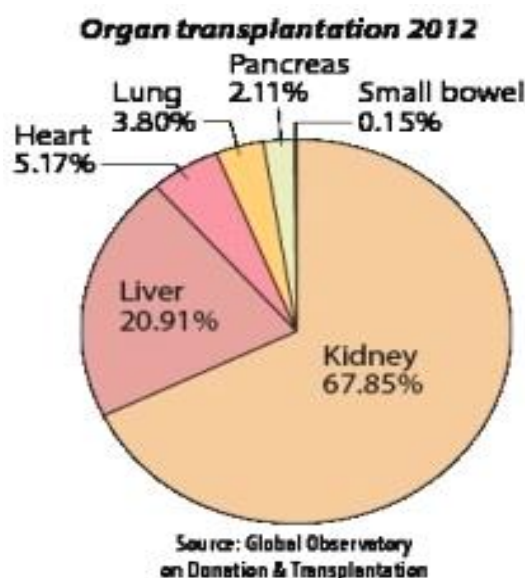
Furthermore, in 2007, a medical report published by "*Die Zeit*" that focused on the trafficking of human tissues and the involvement of patients from Western Europe including Germany brought to light the gravity and the enormity of the evil of organ trafficking. The human tissue of an Estonian man was illegally sold to a German pharmaceutical company without the consent of his family. Unveiling this criminal act, "*Die Zeit*" writes:

"Gunars (a man from Estonia, who committed suicide) would not have wanted to donate his tissue. Inara-Kovalevska (Gunars' wife) can say this with certainty. The couple had discussed the issue while watching a TV show on the topic of organ donation. Now she has learned from the police that Gunar's bones were delivered to a company in Germany to be prepared for transplantations... This outraged Inara-Kovalevska. Yet this is the daily business for the Tutogen Medical Company in Neunkirchen, Germany near Erlangen. For nine years, from 1994 until 2003, the forensic medical center in Riga, Estonia delivered raw human tissue to the company Tutogen and its predecessor company Biodynamics International. The company needed raw human tissue to produce bone material for transplants. The company also acquires the human tissues of diseased persons from other European countries. The demand for medical transplant material derived from human tissue could not be satisfied with human tissue donated by diseased persons in Germany... Tutogen sells its products in 40 countries. For example for dental implants its business has grown up to 30%... Only around 4,500 patients received an organ transplant annually in Germany. The numbers of persons who receive a tissue implant lies in the 10,000s. These include

¹⁹² Cf. Morehouse, C., *Combating Human Trafficking* (Cf. Footnote 6), p. 40.

implants of bone, eye tissue, ear tissue, heart valves, arteries, tendons or skin. The business of tissue implants is booming.”¹⁹³

One sees that from the facts revealed by "*Die Zeit*" medical report that the trafficking on human organs is a very big problem because of the high demand of the various important organs and tissues of the human body for medical treatment. Unfortunately, I discovered in the course of my research for this work that the complexity of the illegal tissue trafficking goes beyond the power of the international law since its laws do not yet cover the trafficking of human tissue. The report from "*Die Zeit*" brought to bare that there is a high demand of human tissue in Germany which leads to illegal importation of human tissue from abroad but without the consideration of how the suppliers get the human tissues. It is worthy of note that there are people also who freely donate human organs but it is never enough to match with the number of patients who are in dire need of these human organs. For instance, in 1st May, 2014, Nancy Scheper-Hughes made an extensive and deep study and research on organ trafficking captioned "exposing the brutal organ trade" where she brought to lime light the enormity and gravity of this phenomenon. She noted that the demand for organs outstrips¹⁹⁴ supply and therefore presented in the chart below the statistics of the demands for human organs made in 2012 by Global Observatory on Donation and Transplantation as follows:



She went further to elucidate some of the practical reasons why there is a high demand of human organs in different parts of the world today as follows:

¹⁹³ „Unofficial translation: Martina Keller, “FrischeLeichenteileweltweit,” *Die Zeit*“, URL:

www.zeit.de/2007/08/Leichenteile, (October 23, .10 2007), quoted in: Morehouse, C., *Combating Human Trafficking*, p. 214.

¹⁹⁴ Cf. Scheper-Hughes, N., "Human traffic: exposing the brutal organ trade -- New Internationalist", URL: www.newint.org/features/2014/05/01/organ-trafficking-keynote/, (18.05.2015).

"Advances in medicine that keep us alive longer, coupled with rising levels of type-2 diabetes and heart disease, mean that the pool of patients waiting for organs is growing. In any given year, fewer than 1 in 10 waiting for a donor organ will receive one. At the same time, there are fewer organs from young, healthy people – who make the best deceased donors – due to the life-saving influence of car seat belts. Prolonged end-of-life medical care can also mean fewer usable organs upon death."¹⁹⁵

Therefore, as a result of the inability to satisfy the excessive demands for the human organs, the companies that supply the human organs took to lucrative but immoral and unethical means of securing and acquiring them abroad. This is of course a serious ethical and moral issue because from my research so far, I do not yet know any company in the world that is manufacturing human tissues from some other inanimate objects or materials. They all depend on human beings for human tissue and the high demand for this market has led to the proliferation of organ trafficking in the world. This has led to the perversity of the ethical and medical ethos in so many hospitals in the Western World.

The fight against trafficking in human organs is very dangerous because in the words of Nancy Scheper-Hughes, "Unlike other forms of trafficking that unite people from shady backgrounds, the organ trade involves those at the highest – or at least middle-class – levels of society: surgeons, doctors, laboratory technicians, travel agents, as well as criminals and outcasts from the lowest."¹⁹⁶ As such, an attempt at combating this colossal phenomenon involves fighting against an organized, well connected bandits or mafias. They are capitalists that have no regards for human life. They amass "devilish wealth" through butchering children and the most vulnerable in our societies in order to extract their organs for sales. In fact, the business is so lucrative. Transplant tourists for example are asked to pay a great deal of money – normally somewhere between \$100,000 and \$180,000 – of which the sellers receive a mere fraction.¹⁹⁷ Buttressing this fact, Denis Campbell and Nicola Davison added that "patients, many of whom will go to China, India or Pakistan for surgery, can pay up to \$200,000 (nearly £128,000) for a kidney to gangs who harvest organs from vulnerable, desperate people, sometimes for as little as \$5,000"¹⁹⁸. This is the reason why the perpetrators or dealers go to any length to lynch and eliminate those who try to deter them from their infamous business on human organs. Many a time, the perpetrators of this callous and inhuman act device various means in order to avoid being caught and prosecuted. For instance, Nancy Scheper-Hughes gives a vivid account of how the dealers operate as follows:

¹⁹⁵ Ibid.

¹⁹⁶ Ibid.

¹⁹⁷ Cf. Ibid.

¹⁹⁸ Campbell, D. and Davison, N., quoted in: "Illegal kidney trade booms as new organ is 'sold every hour' World ...", URL: www.theguardian.com/world/2012/may/27/kidney-trade-illegal-operations-who, (18.05.2015).

"Transplant brokers and organ traffickers are ever more sophisticated, changing their modus operandi, realizing that their engagements with public and private hospitals in foreign locations are severely time-limited. Israeli brokers, for example, recently confided that they either have to pay to gain access to deceased donor pools in Russia or Latin America (Colombia, Peru and Panama in particular), or they have to set up new temporary sites and locations (Cyprus, Azerbaijan and Costa Rica) for facilitating illicit transplants quickly and for a short period of time, already anticipating police, government and/or international interventions. They are always prepared to move quickly to new locations where they have established links to clandestine transplant units, some of them no more sophisticated than a walk-in medical clinic or a rented ward in a public hospital."¹⁹⁹

With this nuclear and sophisticated way of the dealer's operation, it is therefore difficult to clamp down on them and prosecute them. In addition, Nancy Scheper-Hughes observed that some prosecutors and judges have watered down the enormity, callosity and gravity of this phenomenon by treating the case as a victimless crime because according to their perception of the issue, human trafficking for organs is seen to benefit some very sick people at the expense of other, less visible or dispensable people.²⁰⁰

Until now there is still no clear statistics of how many victims of organ trafficking that we have in the world because of the devilish and clandestine nature of the business. It is a business that is transacted in secret and in the dark. However, a conservative estimate, based on original research by Organs Watch, is that at least 10,000 kidneys are sold each year but Global Observatory on Donation & Transplantation stated that 114,690 organs were transplanted in 2012 and 77,818 were kidneys transplanted in the same year and this is only 10 percent of global demand.²⁰¹ Luc Noel, a doctor and World Health Organisation official who runs a unit monitoring trends in legitimate and underground donations and transplants of human organs further noted that "kidneys make up 75% of the global illicit trade in organs because of the increasing rates of diabetes, high blood pressure and heart problems in the world which causes the demand for kidneys to far outstrip supply."²⁰² I present here an estimation of the costs of trafficking in human organs in some countries according to Havocscope Global Black Market Information.

¹⁹⁹ Scheper-Hughes, N., quoted in: "Human traffic: exposing the brutal organ trade -- New Internationalist", URL: www.newint.org/features/2014/05/01/organ-trafficking-keynote/, (18.05.2015).

²⁰⁰ Cf. Ibid.

²⁰¹ Cf. Ibid.

²⁰² Cf. Noel, L., in: Campbell, D. and Davison, N., 27 May 2012, "Illegal kidney trade booms as new organ is 'sold every hour' World ...", URL: www.theguardian.com/world/2012/may/27/kidney-trade-illegal-operations-who, (18.05.2015).

Table 4: The Costs of Trafficking in Human Organs in some Countries of the World.²⁰³

COUNTRIES	COSTS
Average paid by Kidney Buyer	\$150,000
Average paid to Seller of Kidney	\$5,000
Kidney broker in the Philippines	\$1,000 to \$1,500
Kidney broker in Yemen	\$60,000
Kidney buyer in China	\$47,500
Kidney buyer in Egypt	\$20,000
Kidney buyer in Israel	\$125,000 to \$135,000
Kidney buyer in Moldova	\$100,000 to \$250,000
Kidney buyer in Singapore	\$300,000
Kidney buyer in South Africa	\$200,000
Kidney Transplant Operation – Europe	\$32,000
Liver buyer in China	\$21,900
Kidney buyer in Thailand	\$10,000
Liver seller in China	\$3,660
Kidney buyer in United States	\$120,000
Kidney buyers in Saudi Arabia	\$16,000
Kidney seller in Bangladesh	\$2,500
Kidney seller in China	\$15,000
Kidney seller in Egypt	\$2,000
Kidney seller in India	\$1,000
Kidney seller in Israel	\$10,000
Kidney seller in Kenya	\$650
Kidney seller in Moldova	\$2,500 to \$3,000
Kidney seller in Pakistan	\$10,000
Kidney seller in Peru	\$5,000
Kidney seller in Romania	\$2,700
Kidney seller in Thailand	\$3,000 to \$5,000
Kidney seller in the Philippines	\$2,000 to \$10,000
Kidney seller in Turkey	\$10,000
Kidney seller in Ukraine	\$200,000
Kidney seller in Costa Rica	\$20,000
Kidney seller in Vietnam	\$2,410
Kidney seller in Yemen	\$5,000
Kidney Traffickers in Turkey	\$10,000 profit
Kidney Transplant Operation – China	\$15,200
Lung seller in Europe	Asking price of \$312,650

The research on this terrible phenomenon shows that the hoodlums and gangsters who deal on human organs have lost sense of the sacredness of the human life. I see it as a contemporary evil that is difficult to be comprehended since it sometimes involves the dissecting of human beings like insects or animals for laboratory test just for the sake of making "devilish money." The traffickers of human organs sometimes kidnap and abduct innocent children and murder them and remove their hearts, livers, kidneys, and eyes and throw away their remains as if they are rubbish, garbage or waste materials to be dumped anyhow. It has also been observed that many of these victims whose organs are brutally taken away are just dumped in the

²⁰³ Havocscope Global Black Market, "Organ Trafficking Prices and Kidney Transplant Sales - Havocscope", URL: www.havocscope.com/black-market-prices/organs-kidneys/, (18.05.2015).

jungles or deserts like animals where they die gradually under unfathomable pains. This is an act of "man's inhumanity to man" and it is part of the moral issue that I intend to address in chapter three of this work. Reflecting on the enormity and gravity of this perversity in the world, Pope Francis said in his New Year message on the 1 January 2015 that "he cannot fail to think of all those persons, minors and adults alike, who are made objects of trafficking for the sale of organs"²⁰⁴. Just as I have mentioned before, this is one of the ethical and moral challenges of our generation that is difficult to combat because of so many complex reasons. Shedding light on some of these reasons, Nancy Scheper-Hughes writes as follows:

"The transplant and organ procurement traffic is far-flung, sophisticated and extremely lucrative. Although trafficking in human organs is illegal in almost every nation, the specifics of the laws differ, making prosecutions that can involve three or more nations a judicial nightmare. In some countries it is illegal to sell a kidney but not to purchase one. In others it is illegal to buy and sell within the country but not to buy and/or sell abroad."²⁰⁵

The trafficking on internal human organs is a "malicious and wicked" system that plagues our contemporary society. It soars and proliferates globally because of its lucrative and clandestine nature and above all the lack of the political will to combat it. More so, the impact of one crisis after another in the world has continued to supply the market with countless political and economic refugees who fall like ripe, low-hanging fruit into the hands of the human traffickers.²⁰⁶ In fact, this is one of the most grievous human problems of our century that require quick and immediate solution in order to save hundreds of people who fall victims on daily basis.

Having now discussed here the various forms of slavery or human trafficking, I will discuss the history of this "pandemic evil" that has continued to ravage human beings especially the most vulnerable in our societies. This will help us to have a comprehensive understanding of the issue at stake and therefore be able to make a better ethical and moral appraisal of the problem in the chapter three of this work as a way of raising awareness that could help in rooting out this evil from the world.

²⁰⁴ Pope Francis, "XLVIII World Day of Peace 2015: No longer slaves, but brothers and ...", URL: www.w2.vatican.va/content/francesco/en/messages/peace/documents/papa-francesco_20141208_messaggio-xlviigiornata-mondiale-pace-2015.html, (9.05.2015).

²⁰⁵ Scheper-Hughes, N., "Human traffic: exposing the brutal organ trade -- New Internationalist", URL: www.newint.org/features/2014/05/01/organ-trafficking-keynote/, (18.05.2015).

²⁰⁶ Cf. Ibid.

1.3 THE HISTORY

The history of slavery or human trafficking is as old as man. It is a problem that has ravaged human beings since their creation. God created human beings as free and rational beings but after their creation humans changed the noble Idea of God that created them to be free. Human beings became bestial and started to enslave fellow human beings. Human beings fought wars against fellow human beings and captured fellow humans as slaves. Human being – a beautiful and noble creature of God ruptured and stained her nature. Its nature became corrupt with evil thoughts and deeds. Humans took criminal ways that disrupted her nature and instituted evil. The evil ways of humans robbed them of their God given freedom, rights and dignity and set them in chains of misery, agony and pain. Humans cast their exalted and enviable status to the dust and as such lost their dignity and became an object to be sold, bought, used and resold again as a mere thing or object. The humanity of man or woman depreciated to the level of a thing and a beast. Humans became pregnant with malice and started giving birth to sporadic violence, greed, wars, untamed desires, agonies and miseries. Rig Veda captures the disruption of the world of Humans as follows:

“The world of man has been suffused with greed, suffering and pain, for it has been initiated upon the seed of untamed desire. The sequence is undeniable – desire leads to suffering, suffering leads to anger, anger leads to violence, and violence destroys the world.”²⁰⁷

Consequent upon this disruption and anomaly, human beings as object of beauty and adornment became object of disgust. They changed their course and became perverse and as a result of this pervasion, the dignity of a human being vanished into the thin air and slavery or human trafficking gradually gained ground and with time became even an institution. Human beings enacted laws that supported slavery or human trafficking and the laws determined who should be a free-born and who should be a slave. Reflecting on the historicity of this phenomenal problem, Pope Francis writes as follows:

"From time immemorial, different societies have known the phenomenon of man's subjugation by man. There have been periods of human history in which the institution of slavery was generally accepted and regulated by law. This legislation dictated who was born free and who was born into slavery, as well as the conditions whereby a freeborn person could lose his or her freedom or regain it. In other words, the law itself admitted that some people were able or required to be considered the property of other people, at their free disposition. A slave could be bought and sold, given away or acquired, as if he or she were a commercial product."²⁰⁸

²⁰⁷ “Rig Veda, ‘Rudra-Brahmana Hymn,’ tenth mandala, sixty-first hymn”, quoted in: Kara, S., Sex Trafficking (Cf. Footnote 23), p.1.

²⁰⁸ Pope Francis, "XLVIII World Day of Peace 2015: No longer slaves, but brothers and ...", URL: www.w2.vatican.va/content/francesco/en/messages/peace/documents/papa-francesco_20141208_messaggio-xlviigiornata-mondiale-pace-2015.html, (9.05.2015).

This shows that slavery or human trafficking has been an established institution from time immemorial. It has however been an awkward institution that always enriched many a man especially the rich and the powerful. It has been an institution that created structures that subjugated the poor, weak and vulnerable and on the other hand provided security and wealth for the bourgeoisies and haves. The institution also seriously enriched some great and powerful continents and countries at the expense of the poor and weak continents and countries. It caused a colossal loss of human rights, freedom and the dignity of the human person of so many people in the poor countries of the world. This awkward institution opened up doors and gates of evil that established chaos, misery and pains among human beings. Continents, countries, peoples, and families were plundered, ravaged and savaged by the haves and the mighty. The powerful robbed, destroyed, captured and enslaved the weak without consideration of age, gender and race. As such, age or race did not make any difference to this "fabulous, ugly and ill-fated monster." The white enslaved whites, the black enslaved blacks and with time, the whites discovered new worlds and thus enslaved the blacks but not conversely. It is worthy of note that some slaves at a time gained their freedom and became established and turned back and enslaved others too. In fact, slavery or human trafficking was simply a chain and network of evil practice by pugnacious and callous syndicates. This "monstrous evil" of slavery unleashed terror and misery on Human beings. Some people were locally enslaved while others became international slaves. People and families were separated with force and sent to different countries and continents as slaves. They were banished and thrown into plantations, factories and mines in the foreign countries where many of them worked and laboured oft without payment or remuneration till they died. Reiterating and echoing this fact, Henry Woodd Nevinston writes:

"No change, no pause, no hope. That is the sum of plantation life. So the man or woman known as a 'contract laborer' toils, till gradually or suddenly death comes, and the poor, worn-out body is put to rot. Out in the forest you come upon the little heap of red earth under which it lies."²⁰⁹

People were painfully uprooted from their root and culture and sent into an unknown world. Even nursing mothers were taken along with their babies and at one or some other time separated from their babies. Children of enslaved women were taken away from them and auctioned and sold in their presence. This act caused the mothers of the sold children eternal pains. This is also part of the moral issue that I shall treat in the chapter three of this work. Those who resisted their slave masters were beaten, tortured, and sometimes gang raped and

²⁰⁹ Nevinston, H. W., *A Modern Slavery*, General Books LLC, Memphis, USA, 2012, P. 9.

hanged or executed as a deterrent for others. Shedding light on these "evil and malicious acts" against those who resisted the slave masters, Nevinson writes again:

"I have seen a place where over four hundred native men, women, and children were massacred in the rocks and holes, where their bones still lie, while the Portuguese (who unleashed this evil) lost only three men."²¹⁰

From Nevinson's testimony, one could easily see that the people were destroyed physically, psychologically and mentally. It was like a total annihilation and destruction of a people. In fact, it was like an unplanned total devastation and extermination of the New World. Those who survived the massacre and extermination lost their "wills" and "rights" to exist freely and live freely in a God given world. They were banished into plantations where they worked hard and the plantation also became their graves. Based on these aforementioned provocations, I will try here to make a trip down the memory lane on how the evils of slavery or human trafficking as an institution evolved in the history of human beings and robbed the victims of their free will, freedom of movement, rights and human dignity.

I wish to observe at the beginning of this discussion that the history of slavery as an institution is so divergently given by many authors and many researchers. They have divergent views and heterogeneous data. Thus according to Milton Meltzer one of the greatest and best scholars on the history of slavery that I have come across, there is no standard or universally accepted interpretation of the economic and social roots of slavery; in some cases the investigators do not even agree on the facts.²¹¹ Having read some historical books about slavery in the course of my research for this work, I found out that the claims laid down by Milton Meltzer on the non universality or acceptability of the facts on the history of slavery given by various authors or investigators is true. Sometimes, they agree on certain issues and facts but sometimes too they disagree. For instance, Meltzer observed that Edward Gibbon wrote in his work "*Decline and Fall of the Roman Empire*" that during the time of Claudius (41-54 A.D) Rome had as many slaves as free men. Other historians countered this and said that the ratio of slaves to free men was about 3 to 1. On the other hand, another scholar called Julius Beloch gave an estimation of free population of Rome at a time to be 520,000 and the slave to be 280,000 while another scholar called J. Marquardt countered this and said that it was 710,000 for the free and 900,000 for the slave. Therefore, scholars try to make their calculations and estimations based on the references that they get from the scattered Roman

²¹⁰ Nevinson, H. W., *A Modern Slavery* (Cf. Footnote 209), p. 11.

²¹¹ Cf. Meltzer, M., *Slavery A World History*, Published by Da Capo Press, Inc., United States of America, Vol. 2, 1993, p. iv.

literature.²¹² Nevertheless, I shall attempt in a nut shell to throw light on the history of slavery using some countries as case study since the scope of the history of slavery in the world as a whole is too large to be discussed in details in this work. In doing this, I shall try to bring to bear some of the views of the authors and researchers on the pains, sufferings and miseries that the victims of slavery passed through and also the incredible spirit of heroism exhibited by some of the slaves in order to survive this evil in the course of the history of human slavery. Following the footsteps of Milton Meltzer – a renowned historian and the best author on this issue in my own calculation because of the more comprehensive and convincing facts and details on the economic and social roots of slavery that he gave, I shall treat the history of slavery in four parts namely, Ancient, medieval, modern and contemporary slavery. I shall use a country as a frame of reference for each epoch since there are not much difference in lives and treatment of slaves in most of the countries where slavery was seriously practiced during these periods. Sometimes there could be a slight difference but not so much. My aim here is to use this discussion to expose and shed a little light on the evil of human slavery or what is today referred to as human trafficking and establish how it remained consistent in the history of human beings. This part of my discussion will also help us to have a better understanding of how and why this evil has continued to proliferate till today in our societies. Finally, this part will bring to bare the fact that there has been so much that is written about human slavery or trafficking but little or nothing about the ethical or moral implications of slavery or human trafficking in the world and that would be the main challenge of the last part of this work. I shall now begin my discussion of the history of slavery and human trafficking with the ancient history of it.

1.3.1 Ancient Slavery

According to Milton Meltzer, in the earliest times, it was the practice of primitive people to kill the warriors they defeated in tribal battle.²¹³ At this era, people lived by hunting. Their priority was to kill enough games to feed their families on daily basis. They did not have storage facilities and as such, hunting was a daily event. They did not have enough food to feed their families not to talk of food for slaves in case they defeated, captured and enslaved them. Based on the burden of feeding captured warriors, they preferred to sacrifice them to their gods instead of keeping them alive. However, with time human beings learnt how to tame some wild animals and domesticate them for food. The life of humans changed from

²¹² Cf. Meltzer, M., *Slavery A World History*, Published by Da Capo Press, Inc., United States of America, Vol. 1, 1993, p. 128.

²¹³ Cf. Meltzer, M., *Slavery A World History*, Vol. 1 (Cf. Footnote 212), p. 1.

daily hunting into a pastoral type of life. Some desirable animals like pigs, sheep, goats, cattle and so on started being domesticated. Through this pastoral innovation, humans gradually learnt how to master their environment. They also started farming and coupled with the pasturing and domestication of some desirable animals, they could now produce enough food for their families. It is worthy of mention that while the men hunted and domesticated the animals, the women did the farming and the production of food. They gradually learnt how to cook and even store some food stuffs for a longer time. With this development, they invented the concept or the idea of settling in a place for months and years.

As human beings learnt to settle in a place for months and years, they started to intensify their domestication of animals and farming. They started to produce more than the needs of their immediate families. Consequent upon this new development, they saw the need of taking slaves to help in the domestication of animals and farming for the production of more food to be sold and instead of killing their defeated enemies; the conqueror captured them and enslaved them. They stopped killing their captured enemies and started keeping them so that they could help in the domestication of their animals and in farm work. Slaves thus became valuable property that could now do most of the hazardous tasks or work in the household of the slaveholders or masters. The slave masters became relieved from work and therefore had enough time for pleasure as they wished and wanted. In the course of events, farming and agriculture become advanced to the extent that it was very profitable to use slaves in a large scale in order to produce more goods for sale. This brought a revolution in the life of human beings. This revolution made them to start hunting their fellow human beings instead of game reserve which they were used to hunting prior to the inception of this revolution. They started acquiring their fellow human beings as assets that could be abused and exploited. At this stage, one can see already how and why the evil of slavery or human trafficking started. It simply started by capturing conquered enemies and enslaving them for labour, exploitation and making of money.

In a further development, slavery also became a sort of punishment for offenders in a community or a society. The offenders were subjected by the leaders to slavery. During this period, slavery was also seen as a sort of humiliation for offenders and foreign enemies. As a result of this new understanding of slavery, a man who commits a serious crime faces the tone of the music by being rated unworthy of citizenship. He or she would be disrobed of the garment of his or her honour and dignity in the society and be condemned to the humiliation of slavery.

As human beings continued to evolve and became somehow more “civilized”, other forms of slavery also evolved. First and foremost, communities and societies were formed and all did not have enough to cater for their families. Those who were in need could nonetheless borrow money and offer their services or labour as the payment for the money they have borrowed. As such, they pledged their labour for the money they have borrowed and as long as they have not cleared their debts, they remained slaves of their money lender. This is exactly how the current bonded labour started. On the other hand, there were also those who freely chose to enslave themselves in order to have shelter and enough food to eat than having freedom but suffering from starvation. Thus, they preferred being in chains and feeding well to being free but starved. This is typical of human beings in many places even today especially in the developing countries of the world. Moreso, Meltzer noted that exiles from another community might surrender their labour to prosperous men on the same terms in order to avoid starvation. For instance, the “children of Israel” found refuge in Egypt around the eighteenth century B.C. by offering their services in exchange for life or sustenance.²¹⁴ Some natural catastrophes like droughts, flood, and fire disaster and so on forced people during this period to migrate and settle in other communities (as quasi or full slaves) where they had to pay dues or services in return for their settlement in a foreign land/community. It is worthy of note, that the children of slaves in most cases automatically became slaves too but not always.

As the needs of people continued to increase, the demand for slaves continued to grow for a corresponding fulfillment of their needs. Slavery became a profitable business that nurtured and paved way for kidnapping and piracy. One could easily notice here that the method of slaving people developed to another new level. According to Meltzer, slavery (human trafficking) became one of the earliest forms of commerce.²¹⁵ Slaves were then reduced to mere goods or things and sent to where their services and talents like muscle, skill, beauty or brains will fetch or yield handsome money. It is worthy of mention that this singular act is exactly the common principle that is obtainable in the modern/contemporary slavery or human trafficking.

At this juncture, it is worthy of observation that the ancient civilization and human slavery could be traced back thousands of years to the lands of the Middle East. One sees here that the ancient civilization is closely connected with the trade on human beings which has continued to threaten the lives of the most vulnerable in our societies till today. This is a catastrophe for

²¹⁴ Cf. Meltzer, M., *Slavery A World History*, Vol. 1 (Cf. Footnote 212), p. 3.

²¹⁵ Cf. *Ibid.*

the human race more especially the under privileged in the world who always fall victim of slavery. Meltzer tries to locate the inception and place of western civilization and slavery as follows:

“Western civilization – and slavery – goes back some 10,000 years to the lands of the Middle East. The earliest settlements have been found in the broad rich plain watered by two rivers, the Tigris and the Euphrates. Ancient Greek historians named the area Mesopotamia, meaning “between the rivers,” but the early inhabitants had no name for it as a region. Now the land is known as Iraq.”²¹⁶

Archeologists have made us to understand that the Mesopotamian civilization was given birth to in the Sumerian settlements located in the southern valley and it is interesting to note that the Sumerian society recognized two basic classes of life namely free men and slaves. The freemen consisted of princes, priests, and soldiers who were at the top of affairs in the society and enjoyed the labour of the peasants who stood below them. The scribes, artisans, tradesmen, and professionals were also included in the freemen and at the bottom of the society were the slaves. Most of the slaves are those who were captured during the concurrent wars between neighbouring city-states. They were being taken as prisoners and enslaved by their conquerors. Nevertheless, the ransom for a slave could be paid and this would automatically avail the slave the opportunity to regain his freedom and return to his or her place of origin or capture which in other words means back to the land and life of freedom. In the course of events, some poor people who could not pay their debts were forced by dire economic circumstances to sell their children into slavery. Sometimes, a father who is not able to pay back the money that he has borrowed would out of frustration have to just hand over his child to the person who lent him money in order to cancel his dues. This form of slavery or human trafficking is still obtainable today in many parts of the third world countries or regions more especially in the remotest parts of Asia where parents cannot fend for their families due to poverty, political and economic instabilities in the regions.²¹⁷

Around 2000 B.C., the Sumerians lost their power and stronghold. They were overthrown by the Western Semites, or Amorites, who entered Mesopotamia from Syria and the western desert. They captured and dethroned other kingdoms and established new ones around the towns that they captured. One of the newly established kingdoms was Babylon under the control of Hammurabi. Within ten years, Hammurabi gained influence, conquered and

²¹⁶ Meltzer, M., *Slavery A World History*, Vol. 1 (Cf. Footnote 212), p. 9.

²¹⁷ Cf. Kara, S., *Sex Trafficking* (Cf. Footnote 23), p. 66. He gave here an extensive account of how people get entangle in the current form of bonded labour in Asia because of the inability to pay back money that they borrowed for things like wedding, funerals, repair of huts etc.

destroyed the rival kingdoms and brought the various ethnic groups of Mesopotamia under the leadership of one authority or government.

Hammurabi had a code of law engraved on steles (slabs of inscribed stones) that were placed in temples. It was like the constitution of the land that saw to the maintenance of peace and order in the society. The social life or legal status of the Babylonian people was enshrined in this code. For instance, the code establishes that the power of the state is prior to the rights of the individual and as such enjoys a primary of place over the rights of an individual. Thus, the code allows the ownership of a slave but added that the ownership of a slave is not absolute to the master because a slave is valuable to the society and thus needs protection from their owners. In principle, a runaway slave could be executed by the state but the master was not allowed to kill his slave according to his whims and caprices. Based on the legal status of a slave enshrined in the code of Hammurabi, one could conclude that slavery at this period was already an institution recognized by the law. During this era, the system of life was crude and hostile. There were consistent wars, invasions, destruction of the properties of the invaded, and the enslavement of the conquered. The prisoners of war automatically became slaves. War became a national industry and slaves were taken into the army. Slaves were branded as animals on the skin with a red-hot iron. The more slaves a man had, the greater his wealth and influence in the society. Slave masters encouraged their slaves to marry and multiply and as such increase his wealth. Slave owners selected men or women as partners for their slaves to mate with. The children then became the master's property. He could sell them away from their parents when he wished, although records indicate that it was not commonly practiced.²¹⁸ This is also part of the moral issue that I shall discuss latter. A slave girl or woman was forced to give everything in the service of her master including her labour or service and her body for sexual gratification and exploitation. This was an excruciating experience for the poor female victims of this "obnoxious and callous enterprise." Slave masters could also send their female slaves to prostitution and make profits through their labour, abuse, rape, misery and anguish. A slave was always confronted with degradation and humiliation as if he or she had no self will, personality or personal dignity.

At this juncture, I would like to use the children of Israel to illustrate the differences that one could see in the treatment of slaves during the ancient times that differed slightly from one country to the other as I mentioned above. For instance, among the Israelites, there were those who were in favour of slavery but there were also those who were strongly against slavery. I

²¹⁸ Cf. Meltzer, M., *Slavery A World History*, Vol. 1 (Cf. Footnote 212), p. 23.

shall begin this by establishing in a nut shell the institution of the state of Israel and finally elucidate how the phenomenon of slavery thrived among the Israelites.

The people of Israel were just nomads wandering from one place to the other. However, during this time, they were just seen as a group of exiles looking for a place of settlement until they settled in the eastern edge of the Nile delta. Tracing their history, Meltzer writes as follows:

“As the Egyptian empire declined, a few small states were able to thrive for a time in the Middle East. Among them were the Hebrews, or Israelites. Archeology confirms the tradition that the ancestry of the Hebrews goes back to the patriarch Abraham. His people were among the nomadic tribes of Palestine constantly wandering the desert. Probably about 1850 B.C., Abraham and his family came from Ur in Sumer to Hebron in Canaan, as described in Genesis 11:31. Shepherds, artisans, and merchants, they settled in central Palestine and in the Negev desert below it. Under the leadership of Joseph, a descendant of Abraham, a group of Hebrews went into Egypt sometime around 1700 B.C. (It was common for tribes to seek refuge in the Nile delta whenever drought or famine menaced them in Palestine.) They settled on the eastern edge of the Nile delta, where they multiplied and prospered. It was here that they began to call themselves Israelites.”²¹⁹

At this time however, there was a group of people called the Hyksos. They are a tribe from Palestine who conquered the greater part of Egypt and ruled over it for about 150 years. After about 150 years, Egypt conquered them back and regained their power and freedom. As a result of this conquest, the Egyptians enslaved the foreigners who remained behind and the Hebrews were among these foreigners. They set taskmasters over them and they built for Pharaoh Treasure cities, Pithom and Raamses. It was a long period of bondage for the Hebrews and other slaves captured from other countries. They became construction labourers in the land of Egypt. Nonetheless, probably in the thirteenth century B.C, the Hebrews and other slaves under the leadership of Moses escaped from Egypt and landed in the Peninsula of Sinai – a burning upland desert. They wandered for “forty years” seeking their promised land by Yahweh. When they got to the threshold of the Promised Land, Moses died and Joshua took over the mantle of leadership. During the reign of Joshua, there were elected chiefs or “judges” who led the twelve tribes of Israel and it was at this time that they conquered Canaan.

About 1000 B.C., the leadership and position of the judges were dissolved and Saul took over the mantle of leadership and laid the foundations of the Hebrew Kingdom.²²⁰ Saul was succeeded by David and David was succeeded by his son Solomon who held the mantle of leadership in Israel for a long time, expanding its commerce and treasure or wealth, building outstanding and enviable structures like palaces and the great Temple. Solomon enslaved the

²¹⁹ Meltzer, M., *Slavery A World History*, Vol. 1 (Cf. Footnote 212), p. 37.

²²⁰ Cf. Meltzer, M., *Slavery A World History*, Vol. 1 (Cf. Footnote 212), p. 38.

Canaanites and imposed forced labour on his subjects for the execution of his projects. He died around 940 B.C and at this time the kingdom of Israel was divided into two parts by plebiscite: Israel which is located in the north with Samaria as capital and Judah which was located in the south with Jerusalem as capital. They were ruled by separate monarchs for about a hundred years until the Assyrians defeated the northerners and the south fell to Nebuchadnezzar, and many of the defeated Hebrews were deported to Mesopotamia. When they were given back their freedom to go back to Palestine, many of them decided to remain there and thus their descendants dispersed over much of the ancient world. We are made to understand that the Hebrews practiced slavery just like the other people of this age but most of their slaves were prisoners of war. However, they also purchased some slaves especially from the Phoenician slave traders.

At this point, it is worthy of mention that in the Old Testament, there are contradictory views about slavery. For instance, in Leviticus 25:42, God said to Moses, "For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen." But in II Kings 4:1, a mother cries out to Elisha the prophet: "Thy servant my husband is dead...The creditor is come to take unto my two sons to be bondmen." The poor often became the slaves of the haves. Commenting on the above cited Leviticus text 25:42ff, Thomas Hieke the author of *"Levitikus 16 - 27, Herders Theologischer Kommentar zum Alten Testament"* stated as follows:

"If one considers the religious justification for the factual ban that an Israelite could enslave others in the case of debt, it becomes clear that this ban cannot apply to Slaves from other peoples (places): (because) YHWH has not freed the family members of other places from Egypt, they are not slaves to YHWH and can therefore be sold as slaves. This case is consequently addressed in V 44-46 and treated analogously in V 39-43. If one juxtaposes V 39 and V 44, it becomes clear that Israelites may well hold slaves, but these must not be Israelites, they must come from other peoples. The Sabbath and Jubilee year do not apply to these slaves from other places; they can remain permanently in the possession of the Israelites and even be passed on to subsequent generations."²²¹

However, Thomas Hieke goes further to observe that the use of the term (possession) here could also convey a very specific message, which could be described as follows: "The slaves bought from the other peoples could become the permanent possession of the Israelites, but actually the legal title, that is, the (person who possess the slaves as property), remains with YHWH, the creator of all men."²²² More so, he adds that one could interpret that this part

²²¹ Hieke, T., *Levitikus 16 - 27, zweiter Band, Herders Theologischer Kommentar zum Alten Testament*, Freiburg im Breisgau, 2014, p. 1030. This book is written in German but the translation to English was done by me.

²²² Hieke, T., *Levitikus 16 - 27, zweiter Band, Herders Theologischer Kommentar zum Alten Testament*, Freiburg im Breisgau, 2014, p. 1031.

expresses the fact that the Israelites have no absolute right over their slaves from foreign lands, in particular, no right over (their) life and death.²²³

From the biblical citations given here, one could deduce here that God did not want the people of Israelites to practice slavery but some of them went ahead practicing it. One could compare this with our present situation whereby slavery or human trafficking is abolished but hoodlums and gangsters still practice it today with reckless abandon because of the "inordinate wealth" that they make at the expense of human rights, freedom and dignity of the human person of the victims. In fact, this practice of enslaving the poor by the haves or bourgeoisies among the Israelites lasted long until the time of Christianity that Rabbi Akiba (c. 50 – c. 132 A.D.) pleaded with the wealthy men to put into consideration the poorest man in Israel “a patrician who has lost his possessions; for they are all progenies of Abraham, Isaac, and Jacob.” This practice continued until the Hebrew priest-lawmakers tried to lighten the burden of slaves. Hence in the code of Deuteronomy, it is decreed to masters that anyone sold into slavery by others would “serve thee six years; then in the seventh year thou shall let him go free from thee.” And in Leviticus 25: 39-41, it says: “And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shall not compel him to serve as a bondservant: but as a hired servant, and as a sojourner, he shall be with thee, and he shall serve thee unto the year of jubilee: and then shall be departed from thee, both he and his children with him, and shall return unto his own family.” This shows that slavery as a result of debt by the Hebrews was not a permanent issue.

It is worthy of note that according to Leviticus, the year of Jubilee comes every fifty years. In Leviticus 25:10, it says: “And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.” However, the Hebrews did not always obey this rule as we could see it stated in the book of prophet Jeremiah 34: 8 - 11 thus:

“The word that came to Jeremiah from the Lord after King Zedekiah had entered into an agreement with all the people in Jerusalem to proclaim freedom for their slaves: everyone who had Hebrew slaves, male or female, was to set them free; no one was to keep a fellow-Jew in servitude. All the officers and people, having entered this agreement to set free their slaves, both male and female, and not to keep them in servitude any longer, fulfilled its terms and let them go. Afterwards, however, they changed their minds and forced back again into slavery the men and women whom they had freed.”²²⁴

²²³ Cf. Ibid.

²²⁴ Jeremiah 34: 8 - 11.

As a consequence for the betrayal of this pledge, the Lord meted out punishment for the people of Israel through prophet Jeremiah. They would be reprimanded through the instrumentality of defeat and ruination at the hands of Babylonian king. Later, laws were made to protect both Hebrew and non-Hebrew slaves from the brutality of their masters. For example, death punishment was meted out for a Hebrew master who kills a slave and on the other hand, the law of Torah granted freedom to a slave who suffers undue brutality in the hands of his master. Philo of Alexandria, a Hellenistic Jew who lived one generation before Jesus, advocated for the fair treatment of slaves. He also pointed out the moral principle expressed in Hebrew law which states that:

“Children must not be parted from their parents even if you have them as captives, nor a wife separated from her husband even if you are her owner by lawful purchase.”²²⁵

It is regrettable to observe that this noble principle enshrined in the Hebrew law that should have helped to alleviate the sufferings and agonies of parents who were shackled by the "monstrous claws" of slavery was not recognized by the "callous and dubious" American slaveholders for more than 2,000 years. On the other hand, the Hebrew code allowed full condition of slavery for “the heathen.” They had no hope of liberation and it appears to be a matter of religion and not race. A believer who was a slave had so many advantages over a pagan slave.

The Hebrew people were not allowed to engage in man-stealing for slavery. In Exodus 21:16 it states: “Whoever kidnaps an Israelite must be put to death, whether he has sold him, or the man is found in his possession.” More so, in Deuteronomy 24:7 it states: “When a man is found to have kidnapped a fellow-countryman, an Israelite, and to have treated him harshly or sold him, he must suffer the death penalty, and so you will rid yourselves of this wickedness.”

In the Talmud, the body of ancient Hebrew law, the master is encouraged to handle his slave with the same love and care that a member of the masters' family receives. More so, the law of Sabbath as a day of rest should be applicable to all without exception. In other words, it should apply to slaves and non slaves equally. It is worthy of mention that when a pagan slave becomes freed and decides to get converted and get engaged with a Jew, this avails him or her with time the opportunity to be accepted by the Jewish people.

Besides, in the ancient times, there was a group of Jews called the Essenes who opposed and rejected slavery in all its ramifications. They even went further investing their income on

²²⁵ Philo, quoted in: Meltzer, M., *Slavery A World History*, Vol. 1 (Cf. Footnote 212), p. 43.

buying slaves from their owners in order to set them free. They lived in semimonastic brotherhood beside the Dead Sea and river Jordan around the end of the first century B.C. Their aim in life was striving for sanctity and self-perfection so that they would not be taken unaware by the imminent coming of the Messiah. They were totally against war and violence of any sort. They denounced corruption and social injustice as wanton human aberration. They are known to have been the first Jewish community to abolish slavery. In fact, for them slavery is a gross personification and institution of wickedness which contradicts the natural law that made us brothers and sisters created the same way. Their life reflected totally the life of Jesus and the Apostles to the extent that it is believed that it is either that Jesus Christ the founder of Christianity was one of them or that the teachings of the Essenes completely influenced him. This is the first group of people that made a real moral approach to the issue of slavery which I shall treat in detail in the chapter three of this work.

In addition, there was another advanced Jewish community known as the Therapeutae, who lived near Alexandria that was also antislavery. Just like the Essenes, they abhorred slavery with passion and condemned it to be totally against the natural law which has borne all men to be free. In fact, according to Philo, they claim that slavery came as a result of the false, greedy and wicked acts of some inglorious people that created inequality among men and for the Therapeutae, inequality is the root of evil that consequently granted the Bourgeoisie power over the peasant or the weaker people.

There were no other groups during the ancient era of slavery that condemned slavery so much like the Essenes and the Therapeutae until many centuries later when some certain radical Protestant sects appeared.²²⁶ In line with the denunciation of slavery as evil, the Stoic philosophers in 300 B.C developed a belief in the brotherhood of the human race that totally rejected the institution of slavery. The sophist Alcidamas in 361 B.C also followed this line of thought and preached against slavery saying that God created us all free and that nature makes no slaves. Philemon a comic poet during the fourth century B.C supported the fight against slavery and said that "though one is a slave, he is a man no less than you, master; he is made of the same flesh. No one is a slave by nature; it is fate that enslaves the body"²²⁷. Having seen a bit of the history of slavery or human trafficking in the ancient times, I shall now go over to the treatment of the history of slavery or human trafficking during the medieval period.

²²⁶ Cf. Meltzer, M., *Slavery A World History*, Vol. 1 (Cf. Footnote 212), p. 45.

²²⁷ Philemon quoted in: Meltzer, M., *Slavery A World History*, Vol. 1 (Cf. Footnote 212), p. 96.

1.3.2 Medieval Slavery

The medieval period of slavery was characterized by feudalism. Feudalism is a construct of post-medieval scholars, referring to a system of political organization, in which an elite individual called a "lord" has control over several common people, or "vassals" who till the land, serve as warriors, and conduct other work for the lord. This system was in effect in Europe during the middle ages or medieval period, roughly from the 9th through 15th centuries AD.²²⁸

The great majority of the people during the medieval era lived on manors or estates under feudalism and most of the peasants were neither slaves nor fully free people. Each estate had its own custom that had the force of law but the general feudal Europe had no comprehensive and systematic regulation of rights, duties, or patterns of behaviour. The customs changed from time to time according to the needs of the time like famine, plague, war, invasion etc. In the most part of Europe, the peasants produced food for the nobles, priests and themselves. The common men served and rendered specific services and paid dues to their lords.

Nonetheless, there were also true slaves in the middle ages who worked like domestic animals. They were oft captives of war who worked according to the whims and caprices of their masters. For instance, when the Anglo-Saxons invaded England in the fifth century A.D., the "Welshman" - the name of the native Britons that were enslaved did work as a slave for the nobles.

In 1066, when the Normans conquered England, many Englishmen were sold abroad in the slave markets of Europe and the East. Nevertheless, William the conqueror (1066-1087) allowed domestic slavery to continue, but he prohibited the sale of English slave overseas. As such, with William the conqueror, one could trade on English slaves but only locally and not internationally. During this time, there were a lot of "serfs," a name taken from the Roman word for slave - servus. They worked their lord's lands, but were given the opportunity to have their plots which they cultivated and from the proceeds, they paid dues and taxes either in cash or kind. They also helped to build castles, bridges and roads. They were freer than the normal slaves. They catered for their needs and paid their rents. They also had some free time that a normal slave did not have.

²²⁸ Cf. Hirst, K. K., "Feudalism - The Political System called Feudalism", URL: <http://archaeology.about.com/od/fterms/g/feudalism.htm>, (31.08.2013).

The middle age was also characterized by guerrilla-like skirmishes between the lords coupled with constant wars and invasions. As a result of fear, free peasants sought the protection of the lords by handing over their lands to them. They enjoyed the protection of the lords but worked as serfs. Through this, the serfs were exempted from military service which the knights of the lords did. By the twelfth century, it was difficult to find peasants who were absolutely free in Europe and life was extremely hard for them because they laboured very hard for the great aristocracy of warriors and the priests and monks whose work was to serve Christ.

During the middle ages, the church practiced slavery and did nothing to fight against the institution of slavery. In fact, the Church behaved exactly like the feudal aristocracy by using slaves and free labour in the system of production. For instance, the Benedictines were pioneers in the methods of large business enterprise. In their tightly controlled chain of communities, they made use of the voluntary work of the monks and slave labour. Thomas Aquinas (1225 – 1274), a famous saint of the Catholic Church even said that slavery was one effect of Adam's sin and was as such morally justified as an economic necessity.²²⁹

For many centuries, the popes and bishops, churches and monasteries owned slaves. For example Pope Gregory 1 (590-604) used hundreds of slaves on the papal estates and even endorsed a law preventing slaves from becoming clerics or marrying free Christians. At the beginning of eighth century, the Abbey of St. Germain des Pres near Paris had 8,000 slaves and St. Martin of Tours had 20,000.²³⁰ The French kings gave vast numbers of slaves to the Church and there was no record or evidence that the Church treated her slaves better than others. More so, just like the civil law, the canon law also recognized, saw and treated a slave as a chattel or property. It was only when the Christians were enslaved by infidels that the Church for once opposed slavery but when it was vice versa, the Church did not oppose it. Even when the Greek Christian Church members were taken into slavery, the Church did not oppose it. They only felt concerned when the Roman Catholics were involved. However, in trying to protect the interest of her members in this ugly institution of slavery or human trafficking, her preaching helped a little bit in reducing the evils of slavery because they encouraged some Christian slave masters to free their slaves as an act of charity that would be handsomely rewarded in heaven. Nevertheless, this did not stop slavery in the feudal Europe.

²²⁹ Cf. St. Aquinas, T., in: Meltzer, M., *Slavery A World History*, Vol. 1 (Cf. Footnote 212), p. 211.

²³⁰ Cf. Meltzer, M., *Slavery A World History*, Vol. 1 (Cf. Footnote 212), p. 211

During this period, trade did not play a major role in the lives of the people but wool, cloth, and cheeses were among the few products that were exported alongside with slaves. During the late eleventh century, English girls were still being sold to Denmark and many children into Islamic Spain.

Slaves suffered terribly during this epoch. For example, slaves were terribly beaten when they commit little offenses and they were mutilated or executed when they committed great crimes, unless the owner was willing to redeem him or her by paying the required fines. A male slave who is kleptomaniac was usually executed by stoning and a female by burning. Nonetheless, the Church punished a master for injuring or killing his slave. The civil law on the other hand did not punish anybody for harming or killing a slave. Archbishop Wulfstan of York (1003-1023) said that the Viking invaded Britain as a punishment from God for disregarding the rights of the slaves.²³¹ When the Vikings raided England, slaves ran away and joined the Danish forces and seized the opportunity to pay their slave masters back in their own coins.

The great hardships that characterized this epoch forced people to sell their children or other members of their kin into slavery. But most of the English slaves were reduced to the state of slavery as a punishment for certain crimes or for failure to pay their fines or carrying out other obligations. The children of slaves irrespective of their origin were automatically slaves. The Church encouraged manumission as an act of mercy, and many wills (testament) recorded such acts. The slave who had no hope of gaining freedom sometimes ran away but was stoned to death if he was caught.

During the period of the Roman Empire, both the Germanic tribes and the Romans were seriously involved in slave trade. At the time of the Merovingian dynasty of Frankish Kings (428-751), the Germanic tribes acquired more slaves and a great number of them were being abducted from the Slavs while the rest were being purchased abroad by slave dealers. It was dangerous for the Frank when he was not able to pay a debt or a fine because it automatically reduced him into the status of a slave who was denied his personality and was not recognized by his community. In fact, the value of a slave was not rated more than a mere cattle and worse still, he was considered a mere mobile property which could be given out anytime and at will. It was only free men (irrespective of their ethnicity) that were regarded as part of the Frankish people. With time, some Frankish slaves also started to gain their freedom at the

²³¹ Cf. Archbishop Wulfstan of York, in: Meltzer, M., *Slavery A World History*, Vol. 1 (Cf. Footnote 212), p. 213.

beginning of the eighth century because the mantle of leadership by the Frankish domains changed and it was taken over by the Carolingians. The leadership saw to the emancipation of many slaves every year. Marc Bloch, a French historian of Feudalism believes that the slave masters were in favour of this noble move and policy because the world economy was changing momentum and direction.²³² The previous big farms (the old latifundia) that yielded income were now subdivided and consequently, the quantum labour which the slaves supplied was automatically not required anymore. More wealth then accrued from the exaction of rents and services than from the business of owning vast estates. One had more power from a protective control over free men than from the ownership of a chain of human cattle. This is because the freed slaves paid yearly a pool tax to their patrons who were oft their former masters. The patrons provided protection for the freed slaves. At this point, people started to live out their Christian obligations by adhering to the teachings of the Church. Thus, for those who wanted to save their souls, they had to free their slaves as an act of special piety.

However, in the Mediterranean lands, slavery survived much longer. The European business adventurers who appeared in the seventh century travelled from West to East by land and sea. A Persian scholar noted that at this time, they sailed from the West bringing eunuchs, slave girls and boys, brocades, beaver skins, marten, and all kinds of furs and swords. They sailed from southern Italy or France to the Nile, Syria, and Constantinople.²³³ In Constantinople, the slaves suffered so much to the extent that they preferred death to daily misery, pain and despair. At this time, many of the slaves who escaped from their masters found refuge in the Byzantine monasteries, where legal limits were placed on their acceptance. The aforementioned trade went beyond Constantinople. They used camel to ride through far away east to the Red Sea or the Persian Gulf where they took ship to make it to India or China. However, the traders sometimes also travelled by land through Spain and North Africa to the Middle and Far East.

There was also a group of people called the Frisians, who lived on the sea coast and islands north of the Rhine. They traded oft on slaves. Besides, in the ninth and tenth centuries, there were also the Scandinavians, who like the Frisians, traded on slaves. They were a Germanic fringe living close to the sea. They had more or less a common language, rules and regulation. Their nobles enjoyed fighting against themselves as hobby but they had no interest in fighting against foreigners. Nonetheless, they also had slaves who were mainly war captives, criminals

²³² Cf. Bloch, M., in: Meltzer, M., *Slavery A World History*, Vol. 1 (Cf. Footnote 212), p. 218.

²³³ Cf. A Persian scholar, in: Meltzer, M., *Slavery A World History*, Vol. 1 (Cf. Footnote 212), p. 219.

and peasants. Slaves did not play major roles or importance by them because the Scandinavians had no workshops and plantations or great manors or estates where the slave power could be needed. The Scandinavians are sometimes referred to as “Norsemen or Norse folk” and they called their slaves “thralls”²³⁴.

During the seventh century, the Swedish Norsemen started to have their way into Russia through the Baltic. They stormed the villages for slaves and made their way back through the Black Sea or at Constantinople where they traded their wares for silks, spices, wine, fruits, and various metal products. During this feudal time, the peasants in western Russia, Poland and Hungary were ruled by outsiders like the Swedes instead of men of their own stock and traditions. At about 1075, Adam of Bremen observed that when the “Danes” catches a neighbour, he would callously sell him off as a slave to a friend or a stranger.²³⁵ They only knew and practiced the wicked form of punishment by the axe or slavery. The majority of the slaves during their time seem to be women. The Danes practiced brutal and gross inhuman acts against their slaves like killing a slave woman of a deceased chieftain in order to burn her on the funeral pyre together with the corpse of her master.

On the other hand, before the inception of Crusades in the eleventh century, Venice became a vibrant and booming business center where raw materials and slaves from Europe’s northwest frontier were exchanged for Oriental goods and Venice’s own materials. The people of Venice took their young slaves for sale to great estates and harems of Egypt and Syria. They made great profits from slave trade which they used in building their city. They refused to pay heed to the papal threats to excommunicate sellers of Christian slaves. The slave traders were so heartless that their capitalistic zeal knew no bounds to the extent that they could also kidnap children and sell them into Egypt.

The city of Verdun became an important slave market in the tenth century. During this time, slaves were being purchased from other places and sold to the south, mainly to Moslem Spain, where they would be many a time made eunuchs to work in the courts of the Caliphs. Spain is known to have always practiced slavery from Roman times and it stretched into feudalism. Worthy of mention is that during this period, Spain was seemingly divided into two parts namely Christians in the north and Moslems in the south. However, both of them were converted to Islam in 711 when Arabs and Berbers stormed, swept, and ravaged across from North Africa and enslaved captives in their consistent attacks and counter attacks. The rural

²³⁴ Meltzer, M., *Slavery A World History*, Vol. 1 (Cf. Footnote 212), p. 220.

²³⁵ Cf. Adam of Bremen, in: Meltzer, M., *Slavery A World History*, Vol. 1 (Cf. Footnote 212), p. 221.

slaves in Spain suffered more if they did not convert to Islam. However, in the thirteenth century, the reverse became the case. The Moslem invaders were overthrown and sold into slavery. At this time, Barcelona, like the Venice of earlier times, became deeply involved in the slave trade. Christian slave traders had a good time and made great profits by taking people to southern France and Italy and even distant markets for slavery. Slaves at this time were appreciated for their skill in gardening and in the industrial crafts. In the middle ages, all faiths – Christians, Moslems and Jews took part in the slave trade until during the thirteenth century when the Church tried to forbid Christians from trading on Christian slaves but allowed trading on slaves of other faith. The Church also objected to the Jews having slaves of their own because they have the tendency of converting them to Judaism, which obligates a Jew to free a fellow Jew from slavery. Consequently, they forbade the Jews from converting Christians to Judaism. Iris Origo – a modern historian, observes that slaves in Jewish households were generally much better treated than in Christian household.²³⁶ In fact, as far back as 339 A.D., under Christianity's growing influence in the Roman Empire, the Emperor Constantius II decreed that a Jew could not possess a Christian slave. Based on the exposition of how people practiced slavery during the middle era, one could easily see here that many people of different calibers were guilty of the evil of slavery. The people of this era had many methods of acquiring slaves for sale in the market, which included warfare, piracy, kidnapping, breeding, punishment for debt or crime, and the purchase of unwanted children. In fact, slavery was an attractive and important business for all and sundry who could afford it during this period because it was a lucrative business that yielded a lot of profit. With this brief excursus on the institution of slavery during the middle ages, I shall now go over to the history of slavery during the modern period which was more sophisticated and advanced than all the previous epochs.

1.3.3 Modern Slavery

The modern slavery started with the European slave trade in the year 1441 with a small Portuguese ship which was manned by a young Antam Goncalves. It stormed the Atlantic coast of Africa and seized 12 blacks and took them as prisoners back to Lisbon as gifts for Prince Henry the navigator (1394 -1460). Prince Henry was so happy about this adventure especially with his new slaves. This prompted him to send words to the pope asking his permission for more attacks in Africa. The pope replied in affirmation and granted to all those who shall take part in this (callous and inhuman devastation of a peaceful people) attack and

²³⁶ Cf. Origo, I., in: Meltzer, M., *Slavery A World History*, Vol. 1 (Cf. Footnote 212), p. 223.

war a complete absolution of their sins. Thus in 1455, a papal bull gave Portugal the permission to enslave all heathen peoples. This marks the beginning of a terrible time for the African race with regard to the institution of slavery. It was the climax and the apex of the devastation and plundering of a race through the institution of slavery. The Africans were regarded as heathen and savagery and the European secular and religious hierarchies raided the African continent and used the captured African prisoners as slaves to blend and garnish their friendship. Human beings that are created in the image and likeness of God became mere things or objects that could be used as gifts.

The European infected and contaminated the African soil with misery, agony, destruction and devastation and left her the perpetual heritage of woe. They devoured that part of the human race or mankind at leisure without compunction of heart. At the end, the African continent was left with a century of rubbish clothed in the garments of torments, tribal wars, kidnappings, massacre and chaos. Shedding more light on this aberration, Malcolm Cowley writes:

"As the market for slaves expanded, each little tribe on the West African coast lived in a state of endemic warfare with its neighbors. Some of the vigorous nations of the interior - as witness the Susu of what was later French Guinea, the Vai of Sierra Leone, who had long refrained from selling slaves, the Ashanti of Ghana, and the rising kingdom of Dahomey - fought their way to the coast largely in order to maintain their supply of European weapons. In the Bight of Biafra, a monstrous sort of partnership was formed between the slaving captains and the coastal states. They cheated each other, they quarreled and sometimes opened fire, but they both profited from the business of exploiting the inland tribes, thus helping each other to spread fear and chaos deep into the continent."²³⁷

Poised with huge profits accruing from slave trade, the European and American slave dealers committed gross atrocities against the African continent. One could not reconcile their brutality and maltreatment of African slaves with the faith they practiced. They descended and pounced on the poor defenseless Africans and parked them in their ships like sardines and transported them to their factories and plantations in Europe and America. The Europeans and Americans made a lot of money through the sweat, suffering and blood of the slaves uprooted from their tranquil homes and families to the Western countries where they perished in hard labour. Most often, the slaves endured their pains, agonies and sufferings and surrendered their fate and destiny in the hands of the unscrupulous slave dealers like "sheep taking to their slaughter house without saying a word." The miseries of the slaves during their transportation to the land where they faced woe, destruction and devastation cannot be over emphasized. Many of them frequently fainted because of too much heat and sometimes one could see the

²³⁷ Mannix, D. P. and Cowley, M., *Black Cargoes, A History of the Atlantic Slave Trade: 1518 - 1865*, the Viking Press, New York, 1962, pp. x - xi.

steam coming through the gratings like a furnace during their transportation. In addition, Falconbridge gives one instance of the suffering of the slaves during their transportation or shipment to Europe and America as follows:

"I frequently went down among them till at length their rooms became so extremely hot as to be only bearable for a very short time. But the excessive heat was not the only thing that rendered their situation intolerable. The deck, that is, the floor of their rooms, was so covered with the blood and mucus which had proceeded from them in consequence of the flux, (flux and fevers were ailments that ensued among the slaves or negroes as a result of the too much heat) that it resembled a slaughter-house... Numbers of the slaves having fainted they were carried upon deck where several of them died and the rest with great difficulty were restored."²³⁸

The white slave masters treated the African slaves like brutes or animals that have neither souls nor feelings. This claim was supported by Bishop Berkeley who said that Negroes are "creatures of another species who had no right to be included or admitted to the sacraments"²³⁹. The poor victims of African slave trade passed through hell for minor offences that they committed and for major offences, they went through the abyss of hell and death. They were treated as beasts of burden. Shedding light on some of these inhuman and excruciating experiences, Sir Hans Sloane observes that slaves were kept in a state of terror. After a tour of the islands in 1688, he reported that they were punished for major crimes by:

"Nailing them down on the ground with crooked sticks on every Limb and then applying the Fire by degrees from the Feet and Hands, burning them gradually up to the head, whereby their pains are extravagant; for crimes of a lesser nature gelding or chopping off half of the Foot with an Ax. Their punishments are suffered by them with great constancy. For running away they put iron rings of great weight on their ankles or pottochs about their necks which are iron rings with two long necks riveted to them or a spur in the mouth. They are whipped till they are raw; some put on their skins pepper and salt to make them smart, at other times their masters will drop melted wax on their skins and use several very exquisite torments."²⁴⁰

Such horrible and excruciating experiences forced some slaves to commit suicide when ever they had the chance of doing so than passing through the hell that they did under the wicked and indomitable hands of their slave masters. In fact, the slave dealers looted, devastated and maimed the African Continent with reckless abandon and impunity of heart. They killed resistant slaves straight away without casting a dime. More so, the weak African slaves that could not march on due to exhaustion were also killed and their miserable bodies left littered along the streets. Capturing these miserable and sad situations, Nevinson writes:

"That path is strewn with dead men's bones. You see the white thigh-bones lying in front of your feet, and at one side, among the undergrowth, you find the skull. These are the skeletons of slaves who have been unable to keep up with the march, and so were murdered or left to die... It is very horrible to see a man beginning to break down

²³⁸ Falconbridge, quoted in: Mannix, D. P. and Cowley, M., *Black Cargoes, A History of the Atlantic Slave Trade* (Cf. Footnote 237), p. 117.

²³⁹ Bishop Berkeley, quoted in: Mannix, D. P. and Cowley, M., *Black Cargoes, A History of the Atlantic Slave Trade* (Cf. Footnote 237), p. 60.

²⁴⁰ Sloane, H., quoted in: Mannix, D. P and Cowley, M., *Black Cargoes, A History of the Atlantic Slave Trade* (Cf. Footnote 237), p. 53.

in the middle of the Hungry Country. He must go on or die... It would take an army of sextons to bury all the poor bones which consecrate that path."²⁴¹

People were consistently exposed to the greed, violence, lust, criminality and brutality of the slave masters. They plundered, ravaged and devastated the innocent and vulnerable people. They painted the land and its pathways with the blood of the victims of slavery. Sometimes, the runaways are hunted just like animals and shot down. These shameful atrocities committed against innocent people are part of the moral issues that I shall try to reflect in the chapter three of this work. Besides, according to Dr. Falconbridge, "men who went insane (maybe out of frustration and psychological traumas) might be flogged to death, to make sure that they were not malingering. Some were simply clubbed on the head and thrown overboard"²⁴².

The slave masters lived a life of contradiction. They assumed to preach the Good News with the bible in their hands but their actions were "heinous, cruel, obnoxious, obscene and inhuman." For instance, the Portuguese slave masters baptized the Africans in the name of God the Father, Son and Holy Spirit on one hand and at the other hand plundered, ravaged and devastated them in the name of "greed, brutality and capitalism." In fact, they could not put moral responsibilities above economic considerations. They hypocritically baptized them and exploited them and lynched their noble warriors that were the pride of their continent. They took away in chains their men of heroic virtues that have preserved the culture and heritage of the enviable continent. Sir Bartel Frere estimated the annual drain of human lives as a result of the slave trade at more than a million²⁴³ and it should not be forgotten that this trade lasted for so many centuries and plunged African continent into a state of misery, stagnation and social chaos. In fact, it was a brutality and criminality so grandiose and more fatally persuasive as Adolf Hitler's extermination of six million Jews. Nevertheless, we would discover in the course of the treatment of the history of slavery in the modern era that there were some greedy, unscrupulous and infamous Africans (most often kings) who aided the whites on unleashing this "notorious evil" on the African people especially as the evil trade continued to grow and expand. The native kings got considerable amounts of gunpowder, bullets, and muskets from the infamous white slave dealers. The native kings used them to wage wars against innocent tribes and capture their people - men, women and children to be sold as slaves to the white slave dealers. In fact, the supply of slaves for the greedy and

²⁴¹ Nevins, H. W., *A Modern Slavery* (Cf. Footnote 209), pp. 26 - 27.

²⁴² Falconbridge quoted in: Mannix, D. P. and Cowley, M., *Black Cargoes, A History of the Atlantic Slave Trade* (Cf. Footnote 237), p. 117.

²⁴³ Cf. Frere, B., in: Mannix, D. P. and Cowley, M., *Black Cargoes, A History of the Atlantic Slave Trade* (Cf. Footnote 237), p. 243.

unscrupulous European powers became the profession and the recreation of many native kings.

During this epoch, the Portuguese had skillful and fearless sailors who went far out to the sea after sardines, tuna, and whale. They were very adventurous and wanted to discover the new world unknown to Europe. Prince Henry, an ambitious and farsighted nobleman led this course. He had a great vision of expansion and discovery and sought for better knowledge of the western ocean and a seaway along the unknown coast of Africa. He set in motion the assemblage of the best Arab and Jewish astronomers, mathematicians, and map-makers. He assembled important and valuable library of maps and charts and raised funds to build ships and hire crews. He gathered the best brains and men of technical know-how during this era for his scientific, technical and economic adventures. He sought for the best brains wherever they existed and gave prizes to encourage the invention of new and better navigational devices and other improvements. At this time, Meltzer observed that his mariners had the best training and his caravels are known to be the best sailing vessels.²⁴⁴

Based on the Portuguese's ability to build better ships that could withstand difficult sea weather at the end of the fifteenth century, Vasco da Gama was able to lead three ships around the Cape of Good Hope, up the eastern coast of Africa, and across the ocean to India. At this time, Prince Henry was already dead for about 40 years but the discovery of the waterways from Europe to Asia and across the Atlantic to the mouth of the Amazon River is credited to his genius. The Portuguese financed their explorations by bringing back slaves who toiled hard on their sugar plantations off the coast of Europe and Africa. Worthy of note, is that Prince Henry brought sugar cane plants from Cyprus and Sicily and planted it in Madeira around 1420 and in 1452, he financed the first watermill for crushing the cane; and by the time Columbus sailed the Atlantic, people have acquired experience on how to establish and hold colonies and how to develop plantations. With all these development, within a short time, "the Goncalvez voyage", the small and sporadic slaving raids on the African coast gave way to organized trading. At this stage, slavery gradually became instituted in Africa and African leaders started dealing on slaves. They sold and exchanged their fellow countrymen for the European goods. In fact, in the fifteenth century, slave trade extended all through eastern Africa. The Swahili slave traders sold slaves to Arabs who shipped the black slaves to Arabia, Persia, and India in their dhows. Buttressing this fact Meltzer writes as follows:

²⁴⁴ Cf. Meltzer, M., *Slavery A World History*, Vol. 2 (Cf. Footnote 211), p. 2.

“The Berber chieftains of the southern Sahara traded horses for slaves with the black rulers, usually getting 10 or 15 men for one horse. Silks, silvers, and other goods were exchanged for slaves and gold. The slaves in turn were sold by the Arabs to the Portuguese. In the early course of the trade the Portuguese bought about 1,000 slaves a year from the port of Arguin (an island on the north coast of what is now Mauritania). Before the century ended, slaving had moved far down the African coast, crossing the equator to reach Angola, 2,300 miles southeast of the Senegal River. For their textiles and horses the Portuguese were getting gold, leather, ivory, and more than 3,000 slaves a year. By 1552 Lisbon’s slaves numbered 10,000 – in a population of 100,000. There were more than 60 slave markets in the city.”²⁴⁵

Slaves had great ordeal during this period. Many of them died on the way to their destination countries of labour, hostage, exploitation and misery. The Portuguese built their first fort in West Africa at Elmina (el mina – the mine) on the Gold Coast in 1481 and with this, they opened the door for other European countries to devour and ravage the African soil through slavery. Based on this open door for slavery in Africa through the instrumentality of the Portuguese, the English, the French, the Swedes, the Dutch, the Danes, and the Prussians followed soon and built their own forts as they struggled for pieces of Africa’s trade.

The European fought for the pieces of African man (humanity) as if he were fruits, things or wild animals that could be domesticated for other use or purposes. They toiled with the African man as if he were mere beasts of burden. Unfortunately, some greedy African leaders who were blindfolded by the white man’s goods lost sense of the sacredness of the human life that is the bedrock and essence of the African life and betrayed and sold their fellow Africans to the white slave dealers. The effects of this "devilish slave" trade by miscreants were uniformly disastrous in Africa. Commenting on its brutalizing and devastating effects on the humanity, Malcolm Cowley writes:

"The trade brutalized almost everyone who engaged in it. The guilt for it rests not wholly on the white race, or partly on the African Kings and slave merchants, but beyond them on humanity itself, the same humanity that was responsible for Auschwitz and Matthaussen and, in its blundering fashion, for Hiroshima and for the next catastrophe; I mean on the apparently inexhaustible capacity for greed and numbness of heart and the infliction of suffering that survives in the nature of man."²⁴⁶

Furthermore, the Portuguese continued with their slave hunt and in 1491, they were able to make it to Bantu in the Congo. They came along with gifts and tools which they always used to lure the leaders of the people into cooperating with them in unleashing terror and horror on their people. They baptized Chief Nzinga Knuwa as King John I who then made an agreement or alliance on equal terms with John II of Portugal. Just as I mentioned before, when the chieftains receive gifts from the Portuguese, they turn back and betray their kinsmen and hand them over as slaves to the Portuguese. Consequently, the Bantu chieftains had to provide

²⁴⁵ Meltzer, M., *Slavery A World History*, Vol. 2 (Cf. Footnote 211), p. 3.

²⁴⁶ Cowley, M., quoted in: Mannix, D. P. and Cowley, M., *Black Cargoes, A History of the Atlantic Slave Trade* (Cf. Footnote 237), p. xiii.

slave labour needed in the sugar plantations of the Portuguese which they constructed on tropical Sao Tome Island. The Sao Tome Island is 600 miles northwest of the mouth of the Congo River. A year later, Columbus arrived in this New World and constituted a process of colonization based on slave labour.

Columbus continued his adventure until he landed in the shores of the “New World” – India. Columbus and his European confreres did not understand the Indian life and culture and labeled them savage and barbarian. They did not see them as normal human beings. At first, they even thought that the Indians were a sort of subhuman species, two-legged animals without souls. However, they did not know that the “New World” was not made up of Indian people but exactly like the “Old World” it was made up of many different people who had different racial characteristics, cultures, and languages. The discovery of this New World and the contact with the white slave dealers was a catastrophe. It did not augur well with Indian culture and life. The Spanish conquest of the Caribbean which started with Columbus’s voyage of 1492 basically messed up the Indian culture and extinguished the whole Indian populations by murder, slavery, and disease. The “New World” on the other hand, treated the white men that they have never seen before with hospitality, generosity and love. For instance, Columbus noted that the Arawaks of the Greater Antilles showed “as much lovingness as though they would give their hearts”²⁴⁷. However, this love and generosity was not reciprocated by the white men.

Even though the people of the New World were loving and generous, they suffered so much through the slave trade adventures of Columbus. He took many in the name of conversion and winning them for Christ but sold them into slavery. Slaves were uprooted from their culture, separated from their families and sent into an onward journey to an unknown world that was harsh and unpleasant to their humanity in all its ramifications. Meltzer noted that Columbus captured 1,500 Tainos and at last it was only 400 that were not fit that he set free. The rest of them were plunged into the bondage of slavery and sent to Spain. Unfortunately, when the ship arrived in Spain in 1495, only 300 of the slaves were still alive and half of them were sick.²⁴⁸ The healthy ones were sold in a slave market in Seville but this did not augur well with the buyers because most of the slaves soon died. As a result of this, Columbus changed his *modus operandi* and started practicing levying of tribute on the conquered Indians. This gave birth to the *encomiendas* which introduced the Indians into slave labour.

²⁴⁷ Columbus, quoted in: Meltzer, M., *Slavery A World History*, Vol. 2 (Cf. Footnote 211), p. 5.

²⁴⁸ Cf. Meltzer, M., *Slavery A World History*, Vol. 2 (Cf. Footnote 211), p. 6.

The Indios of Hispaniola were made to extract gold from the thin gold dust of the river beds in order to pay for their tribute. More so, they were required to pay a certain amount every three months. Those who objected or revolted were tortured or executed by Columbus and thousands of Indios took poison rather than submitting to the intolerable hardship, cruelty and misery meted out on them. Death became the order of the day. A Spaniard reported that out of an estimated 300,000 of Hispaniola's in 1492, only 500 were left in 1548.²⁴⁹ In fact, one Spanish planter complained that the Indios "died like fish in a bucket"²⁵⁰. It is also argued that the Indians were too "noble" to bend their necks to the white man's yoke and this led to the death of so many of them. More so, it is thought that this may have been the reason why so many of them took poison and died instead of going through the hell of slavery.

Spain and Portugal quarreled about who had rights over the New World. They traced their claims to several papal bulls until Pope, Alexander VI, Aragonese in Origin, established a line 100 leagues west and south of the Azores, giving everything beyond to Spain. As such, Portugal was left only with Africa. This was later revisited and it moved the line farther west, and the great hump of Brazil became Portugal's too. Pope enforced this division and threatened with excommunication any Christian who dared not respect it.

After a while, the Spaniards, the Portuguese and all the other European nations poured into the Americas and cruelly and rapaciously plundered the land. They made one group of the New World to fight the other and conquer them and subsequently enslave them. The life of the Indians became immersed with woes, miseries, agonies and tragedies. Dominican missionary Bartolome de las Casa, whose father sailed with Columbus notes that the Spaniards came with their horsemen and lance and lynched the Indios with most cruelty that one can think of.²⁵¹ They rained havocs on innocent Indios in the every nook and cranny of their cities and villages without consideration of sex and age. The Spaniards committed heinous crime against the pregnant women because they ripped up their bellies, brought out their unborn babies and cut them up in pieces. This is a terrible moral issue that is hard to comprehend. They often laid wagers who should with most cruelty, brutality and wanton wickedness either cleaves or cuts a man into two parts. They held children on the feet and hit their innocent heads on the rocks, throw them into water and ask them to swim. They constructed certain gallows where they always hung thirteen people and blasphemously claim

²⁴⁹ Cf. A Spaniard, in: Meltzer, M., *Slavery A World History*, Vol. 2 (Cf. Footnote 211), p. 8.

²⁵⁰ A Spanish planter, in: Mannix, D. P. and Cowley, M., *Black Cargoes, A History of the Atlantic Slave Trade* (Cf. Footnote 237), p. 5.

²⁵¹ Cf. De las Casa, B., in: Meltzer, M., *Slavery A World History*, Vol. 2 (Cf. Footnote 211), p. 9.

that they did it in the honour of our Redeemer and his Apostles. They would put fire under them and burn them alive. Those that they want to pity and spare, they did not leave them to go unpunished but wickedly tortured them. They would cut off their hands and send them away.

Thus, people who posed to be messengers of God and the bearer of good news ravaged peaceful and innocent people with torture and misery. The whites plagued the Indios with untold human degradation and pains. The Indios were lost in despair and hopelessness. They could not reconcile the good news of the whites with their harsh, cruel and inhuman treatment of slaves. For instance, Meltzer reported a case of a monk who tried to preach to an Indio who was to be burnt alive about the glories of the Christian faith and wanted to baptize him but the Indio rejected the offer because he did not want to go to heaven if that is the same place where the Spaniards also go when they die. He would rather go to hell than go to heaven with the Spaniards.²⁵²

The whites – Spain, England and France etc tried to use the Indios for their sugar, tobacco, and cotton plantations which required large-scale production and plenty of cheap labour for profitability but it was to no avail since the Indios were not used to hard labour and to enduring captivity. Many of them died of hard labour and the diseases that the white men transmitted to them. At last, the whites decided to import African slaves who were hardworking and fit to survive the tropical climate of the Hispanic colonies. More so, Africans were considered to have long known domestic slavery and had traded slaves internally before the Europeans came to their continent. Nevertheless, the African slavery was not so much garnished with violence, greed, devastation and brutality before the arrival or introduction of the western slavery. Prior to the introduction of the western slavery, the African slaves were treated with a kind of respect and dignity but the introduction of the western slavery changed the whole panorama drastically. Gustavus Vassa, the only slave shipped from Africa who acquired a sufficient mastery of English to write an account of his life, says in recounting his boyhood memories that slaves did not do more work than other members of the community.²⁵³ More so, he noted that there was not much difference between the masters' food, clothing and lodging with their slaves. The only difference was that they were not allowed to eat with those who were free born. Echoing what Gustavus Vassa said, Mary Kingsley, the English missionary-anthropologist, defines African slavery as "a state of

²⁵² Cf. Meltzer, M., *Slavery A World History*, Vol. 2 (Cf. Footnote 211), p. 9.

²⁵³ Cf. Vassa, G., in: Mannix, D. P. and Cowley, M., *Black Cargoes, A History of the Atlantic Slave Trade* (Cf. Footnote 237), pp. 43 - 44.

servitude guarded by rights"²⁵⁴. As such, the western slavery that the whites brought to Africa was a totally different type of callous, atrocious and inhuman type of servitude that completely deprived man of his fundamental principles of human rights, freedom and the dignity of the human person.

In 1518, the first cargo of African slaves arrived in the West Indies from the Guinea coast. However, since 1501, there were Africans already in the coast of Hispaniola but they were not slaves and they seemed to be happy there. Based on that, Spanish priest Bartolome de las Casas, later bishop of Chiapa in Mexico and known as the Apostle of the Indies, felt sorry for the Indio slaves and appealed to the king of Spain Charles V to spare the Indio survivors since he thought that it would be better to import Africans because those already in the colony seemed to be happy and hardworking. Las Casas went with his father on one of the Columbus's expedition to the West Indies at the age of 24 in 1498. In 1510, he joined the Dominican order and became the first priest to be ordained in the New World. He watched how thousands of Indios were being brutally tortured and many burnt alive in order to induce others to work and those left in the hills were still being pursued by *caballeros* as if they were foxes and he could not endure this man's inhumanity to man. He therefore returned to Spain and in 1517 he stood before the throne of Charles V, who had succeeded Ferdinand and Isabella and pleaded for the remaining surviving Indios. Las Casas then suggested the importation of Negroes, twelve for each colonist who would replace the Indios and work in the plantations and mines because a good number of Negro slaves who were already brought to Haiti appeared to be happy and hardworking.

Las Casas had Indio slaves too who worked for him but when he had crisis of conscience and became convinced of the injustice of slavery, he began to preach against it. As a result of this, he traveled throughout the islands investigating, protesting, and gathering facts for his "*very Brief Account of the Destruction of the Indies*." This book became an eye opener for the Europeans because it gave to the Europeans a devastating picture of the Spanish rape and plunder of the New World.

Charles V agreed to Las Casas request and granted the "Asiento", a license to import slaves from Africa to Spanish colonies in the New World and by 1540 about 10,000 Africans were carried across the Atlantic to the West Indies within a year, and more to Mexico and South America. In fact, by 1600, 900,000 African slaves had landed in the Americas and by 1700

²⁵⁴ Kingsley, M., quoted in: Mannix, D. P. and Cowley, M., *Black Cargoes, A History of the Atlantic Slave Trade* (Cf. Footnote 237), p. 43.

another 2,750,000 slaves had crossed the Atlantic.²⁵⁵ The Africans took the place of the vanishing Indios. In a short time, Las Casas found out that slavery is also unjust to the Negroes as to the Indios and regretted his suggestion of the importation of the Negro slaves. Nonetheless, he did not fight for the abolition of black slavery as he did for the abolition of Indio slavery.

It is hard to believe the cruelty and terrorism of the white slave dealers against innocent people and difficult to understand why they ravaged and plundered the African continent the way they did. They turned the African continent to slave ground where everyone scrambled for human beings as if they were things and not humans. Instead of building schools and hospitals to help the Africans, they constructed slave factories. Already in the late 1700s, the Europeans constructed 40 slave factories on the coast of Africa. The English owned 10, the Dutch 15, and the Danes, 4.²⁵⁶ On the other hand, the Portuguese had 4 factories which they operated from Angola and Sao Tome to their plantations in Brazil. At last, the British dominated in the trade because they took over more than half of the business.

Based on this account of the ravaging and the plundering of the African continent by the greedy white slave masters, one can see that there is no other continent in the world that suffered the devastating effect of modern slavery like the African continent. Slave factories were established in African continent as if they were factories for the manufacturing of inanimate goods. This distressing phenomenon and what I may call "the glorification of evil and enthronement of man's inhumanity to man" had a lasting negative effect on the African continent. Commenting on one of such lasting effects, Amartya Sen writes:

"Perhaps the most troubled continent in the last century, particularly in the second half of it, has been Africa. Toward the middle of the century the formal ending of empires – British, French, Portuguese, and Belgian – came with a strong promise of democratic developments in Africa. Instead the bulk of the region soon fell prey to authoritarianism and militarism, a breakdown of civil order and educational and health services, and a veritable explosion of local conflicts, intercommunity strife, and civil wars."²⁵⁷

It is a pity that some of these lasting negative effects are telling hard on the African continent and consequently undermine the continual growth and development of the continent in many ramifications. The land (The Western World) that is known as the home ground of liberty and individual rights consolidated and enthroned slavery in the African continent. They ravaged the land, maimed the people, decimated them, systematically brutalized them and took them off in chains to be sold as wares. Africans knew slavery before now but not to the extent of

²⁵⁵ Cf. Meltzer, M., *Slavery A World History*, Vol. 2 (Cf. Footnote 211), p. 12.

²⁵⁶ Cf. *Ibid.*

²⁵⁷ Sen, A., *Identity & Violence, The Illusion of Destiny*, Penguin Books London, 2007, pp. 95 - 96.

this magnitude and systematic brutalization. They took prisoners of war and forced them into domestic servitude just as they did to their acclaimed criminals but not to the extent of the human degradation, callous brutalization and extermination of lives introduced by the whites.

Among African societies, slavery did not mean the legal extinction of human rights or the denial of human personality as was the case with the slavery that the Africans passed through in the hands of the Europeans, where slaves had no human rights, freedom and dignity of the human person.

As the demands for slaves and the profit increased, the dealers changed their modus operandi. They changed to other criminal ways of capturing more slaves from Africa. As early as 1526, King Affonso of Congo who was baptized and educated by missionaries thought that the people of Congo would be educated by the Portuguese to produce teachers, doctors, carpenters and boat builders as they promised in return for Congo products but he was disappointed because the reverse was the case. The Portuguese did not impart technical knowledge on the people but were selfishly interested in taking their people as slaves. Deeply disappointed, Affonso wrote a complaint to the king of Portugal expressing the mischievous activities of his landmen in their kingdom. He brought to the awareness of the King of Portugal that the merchants from his land are daily taking natives of Congo including the sons of their noblemen, vassals and relatives into slavery. This was fuelled by some corrupt thieves who wanted to have the wares from Portugal at all cost and so they decided to kidnap people randomly to be sold into slavery in the exchange of Portuguese goods. This act led to a gross corruption and licentiousness in the land of Congo which caused a great depopulation of the land.

This later did not produce any positive result. The slave trade grew wilder and more devilish. They were totally blindfolded by their ruthless economic and capitalist interests. They could not place sound moral and human values over economic values. Greed, money and power were the chief motivating values and principles for the Portuguese. These "malicious and monstrous values" had the primary of place over everything. Thus, the Portuguese did not relent but continued their nefarious activities of enslaving the people of Congo with reckless abandon and the King Affonso of Congo had to write another letter to the King of Portugal expressing his grievances over his indifference with regard to the mischievous activities of the slave dealers from Portugal residing in Congo. He therefore made it clear to the King of Portugal that the devilish activities of his men are not in the service of the God whom they

claim to worship. He made him to understand that the wares that his slave dealers bring to Congo awaken a sort of voracious appetite in his people and in order to satisfy this appetite, they seize many people without respect to age and status and sell them to white men who are in Congo Kingdoms for onward transportation to Portugal. Most of their noblemen, sons and relatives were kidnapped in the night and are immediately ironed and branded with fire by the white men and shipped as slaves to Portugal. Consequently, the land of Congo became corrupted, devilish and malicious and above all, ruined through the inhuman activities of the white slave dealers. The desire and hunger for slave trade and its corresponding criminal profits led to great rise in warfare and disorder in Congo. People fought useless wars in order to acquire slaves.

On the other hand, the Europeans established so many depots on the Gold Coast and engaged in slave business with the Fanti or Akan tribes and the Ashanti people. These tribes started fighting tribal wars in order to acquire people to be sold into slavery. The Ashanti tribe used the weapons that they bought from the European traders to lynch their fellow men especially people from the other tribes in order to meet up with the supply of the increased demand of slaves by the Americans. The business of gun became so important to the African people who needed it for tribal wars. Africans sold slaves in exchange for guns which they used to perpetrate more evil on innocent people by destroying their lives and selling them into slavery. People started engaging in mischievous and criminal activities in order to raise money to acquire guns either for slave hunts or for self-preservation. As such, guns and gunpowder became the main articles that were demanded for in the market.

Africans thus became the commodities on the slave market with a quantum leap in devilish activities on the African soil. Evil, pain and misery became the order of the day and at the end of the seventeenth century, kidnapping and abducting people into slavery had become a common practice. Before slave trade started flourishing and yielding immense profits, people were being rarely sold into slavery as a punishment for a crime. However, when the business started booming and prospering, kings and chiefs became greedy and "pregnant with malice" and increased the list of what they termed criminal offences that demanded that one would be sold into slavery as a punishment for the offence committed. For example, women who committed adultery, thieves and debtors were sold into slavery and indulging in acts like plotting against the king equally attracted an immediate punishment of being sold into slavery. These are kings and monarchs that should be the custodians of the law and defender

of the people entrusted into their cares but out of greed, they maltreated, terrorized, plundered and callously sold their people away into slavery.

Africans were maltreated and humiliated without compunction of heart. They were treated like brutes. Shedding light on the distressing and agonizing brutalization and humiliation of the Africans, John Bunyan in his book '*Pilgrim's Progress*', talks about the continent as "the valley of humiliation"²⁵⁸. Amartya Sen captures Bunyan's harrowing experiences as follows:

"Bunyan knew humiliation well, having spent many years in prison. In fact, he began writing *Pilgrim's Progress* during his second bout in jail in the 1670s (the book was published in 1678). But harrowing as the image of that imagined valley is, it cannot begin to match the world of indignity and degradation that, say, Africa was already experiencing in Bunyan's seventeenth – century world. Africa, which gave birth to the human race and was responsible for many of the pioneering developments in the growth of world civilization, was beginning to be turned into a continent of European domination and the hunting ground for slaves to be transported like animals to the New World."²⁵⁹

Besides, Martin Delany, an American black, who visited Africa in the mid-nineteenth century could not believe the calamities of the blacks that he met in the Continent. He was dumbfounded. He could not believe the harrowing experiences of this poor and unfortunate continent. For him, it was an apogee of human degradation, destruction, devastation and man's inhumanity to man. Reporting on his experiences and what he learned in Africa he writes as follows:

"slaves are abducted by marauding, kidnapping, depraved natives, who, like the organized bands and gangs of robbers in Europe and America, go through the country thieving and stealing helpless women and children, and men who may be overpowered by numbers. Whole villages in this way sometimes fall victim to these human monsters, especially when the strong young men are out in the fields at work, the old of both sexes in such cases being put to death, whilst the young are hurried through some private way down to the slave factories usually kept by Europeans (generally Portuguese and Spaniards) and Americans, on some secluded part of the coast."²⁶⁰

Africans were being enslaved and taken away in thousands to an unknown world where many languished in plantations, mines and domestic servitude. Many were physically and psychologically brutalized, while many paid with their lives for trying to resist or escape. The white slave dealers became ogres for the land of Africa. They harvested the Africans both ripe and unripe as slaves in thousands and planted among the remaining miserable population social chaos and above all, psychosocial traumas. In 1789, James Perry, a Liverpool slaver who sailed to West Africa 11 times noted that 14,000 slaves were being carted away and exported from the Nigerian River Delta. The king of Bonny on the coast of Nigeria

²⁵⁸ Bunyan, J., quoted in: Sen, A., *Identity & Violence, The Illusion of Destiny* (Cf. Footnote 257), p. 86.

²⁵⁹ Sen, A., *Identity & Violence, The Illusion of Destiny* (Cf. Footnote 257), p. 86.

²⁶⁰ Delany, M., quoted in: Meltzer, M., *Slavery A World History*, Vol. 2 (Cf. Footnote 211), p. 32.

spearheaded this criminal and callous slave adventure.²⁶¹ A good number of the unfortunate slave victims at this time were children.

Finally, I wish to end this part with the observation that the whites who embarked on slave trade grew rich and amassed wealth and as exchange for slaves that enriched them gave some of the African leaders who helped them in carrying out this nefarious and malicious enterprise shoddy products like guns, ammunition, and liquor. The whites carted away able bodied and healthy African people in millions and sent them abroad to their plantations in chains and in return gave the foolish African chiefs and kings cheap product that had nothing to do with the improvement of the standard of living of the African people. They poisoned the African soil with calamities and woes and polluted the chiefs, monarchs and kings with guns and ammunition which they used in devastating and destroying the African land and the African people. In fact, there are no amount of goods or gifts given to the African continent today by her slave traders and colonizers that can vindicate the evil, havoc, physical and psychological injuries, and excruciating pains that they wreaked on the continent. It is a damage that cannot be recompensed. Re-emphasizing this great human loss, humiliation and devastation of human lives in the African continent, Amartya Sen writes:

“The devastating effects of humiliation on human lives can hardly be exaggerated. The historical ills of the slave trade and colonization (and the racial insults that were added to physical and social injury) have been seen as 'the war against Africa' by the Independent Commission of Africa, chaired by Albert Tevoedjre, which identifies Africa's principle task today as 'winning the war against humiliation' (the chosen title of the report). As the commission argues, the subjugation and denigration of Africa over the last few centuries have left a massively negative legacy against which the people of the continent have to battle. That legacy includes not only the devastation of old institutions and the forgone opportunity to build new ones, but also the destruction of social confidence, on which so much else depends.”²⁶²

At this juncture, I wish to conclude this part of the discussion by noting that slavery or human trafficking did a lot of harm to the African continent. It shattered the joys and hopes of the continent and planted nightmares and unbearable hardships in the continent. In fact, the physical and psychological traumas that it wreaked on the continent will still take centuries to heal. Having made an elucidation of slavery during the modern period, I shall now go over to the treatment of the last part of this chapter which will focus on human trafficking as a new general form of contemporary slavery.

²⁶¹ Cf. Meltzer, M., *Slavery A World History*, Vol. 2 (Cf. Footnote 211), p. 32.

²⁶² Sen, A., *Identity & Violence, The Illusion of Destiny* (Cf. Footnote 257), p. 86.

1.4 CONTEMPORARY SLAVERY

Today, many scholars agree that in almost all countries of the world slavery is illegal. However, it is regrettable to note that slavery is still being practiced everywhere in spite of its illegality. Most often, it is practiced clandestinely but in some places openly. The clandestine nature of it makes it difficult to establish a reliable statistics about contemporary slavery or human trafficking. In fact, there is no verifiable statistics on contemporary slavery in many countries because governments are afraid of bringing to light the fact that in spite of the illegality of the institution of slavery in the contemporary world that they are still either condoning slavery or failing to enforce its prohibition. The word slavery as defined in 1956 by United Nations Supplementary Convention on the Abolition of Slavery, the Slave Trade, and Institutions and Practices Similar to Slavery has grown and gone beyond the scope of its definition. It defined slavery as “the status or condition of a person over whom any or all of the powers attaching to the right of ownership are exercised, and "slave" means a person in such condition or status”²⁶³ but the word slavery today has increased in scope and magnitude and has given birth to so many criminal and inhuman activities against vulnerable and innocent people that many today only refer to as human trafficking. It was against this background that I chose at the beginning of this discussion the definition of human trafficking given by the 2000 United Nations Anti Human Trafficking Protocol since it is all embracing and as such took care of the later developments in slavery and what is today generally known as human trafficking.

As I have stated earlier, one could use slavery and human trafficking today synonymously. Each implies the other in use, form and application in many of its ramifications. In both cases, the fundamental principles of human rights and dignity of the human person are being threatened and violated. Based on this fact, the United Nations did not relent in trying to adequately combat this despicable evil. Thus, the United Nations Supplementary Convention on the Abolition of Slavery, the Slave Trade, and institutions and Practices Similar to Slavery in 1956 reaffirmed their faith in the worth and the dignity of the human person and therefore binds the states that signed it to vehemently eradicate, abrogate, abolish and combat chattel slavery, serfdom, debt bondage, the exploitation of children in all its ramifications, and servile

²⁶³ Cf. "Supplementary Convention on the Abolition of Slavery", URL: www.ohchr.org/EN/ProfessionalInterest/Pages/SupplementaryConventionAbolitionOfSlavery.aspx, (18.06.2014). This was already exactly so defined in the Slavery Convention of 1926 and was now only reaffirmed by the Supplementary Convention on the Abolition of Slavery, the Slave Trade, and Institutions and Practices Similar to Slavery Adopted by a Conference of Plenipotentiaries convened by Economic and Social Council resolution 608(XXI) of 30 April 1956 and done at Geneva on 7 September 1956, Entry into force on 30 April 1957, in accordance with article 13.

forms of marriage.²⁶⁴ There were also other conventions after that like the 2000 United Nations Anti Human Trafficking Protocol that I gave at the beginning of this discussion but unfortunately, the realization of this noble dream is still today succinctly farfetched.

Based on this quantum leap on the growth, development, use and application of the word “slavery” in the contemporary epoch and globalised world, a detailed study of the issue reveals that the word slavery in our contemporary context could mean the various "obnoxious and hydra-headed" forms of the 21st century human rights violations. The new intricacies, complexities and nature of some of these human rights violations were not foreseen during the 1956 United Nations Supplementary Convention on the Abolition of Slavery, the Slave Trade, and institutions and practices similar to slavery. As a result of the shift in nomenclature and applications, in a 1991 report on contemporary forms of slavery, the Center for Human Rights of the United Nations states that:

“In addition to traditional slavery and the slave trade, these abuses include the sale of children, child prostitution, child pornography, the exploitation of child labor, the sexual mutilation of female children, the use of children in armed conflicts, debt bondage, the traffic in persons and in the sale of human organs, the exploitation of prostitution, and certain practices under apartheid and colonial regimes.”²⁶⁵

According to the Centre for Human Rights of the United Nations, the afore mentioned ugly faces of slavery exhibit their wrath in clandestine forms and automatically makes it extremely hard to understand and measure the scale and magnitude of this contemporary evil that plagues the most vulnerable in our societies, let alone to uncover and punish the perpetrators. The victims are most often from poor and disadvantaged places and are therefore always afraid to resist their torturers and to speak out. Up on until today, we still have in so many countries and families slaves who are at the services of their wicked masters in spite of the loud cry and the efforts of the United Nations Organization and so many Non Governmental Organizations to totally abrogate and abolish this evil. For instance, despite the painstaking effort of the Government of Mauritania which issued a decree that abolished slavery in 1980 for the third time in her history, there are still evidence of thousands of black slaves owned by their white masters who use them as goods without respect for their human rights and personal dignity. They must dance to the whims and caprices of their masters as if they are beast of burden. They work daily for their masters without payment and they are denied access to education, freedom to marry and associate with other fellow blacks. They could only

²⁶⁴ Cf. Ibid.

²⁶⁵ "Slavery Convention - People's Movement for Human Rights Education", URL: www.pdhre.org/conventionsum/slasum.html, (18.06.2014).

end their bondage when they are able to escape to an unknown destination without being caught.

In addition, it is worthy of note that it is not all the slaves who have the courage to attempt to escape because of the adverse consequences meted out on them if one is caught on the process of escaping and brought back. The act of gaining freedom through this means requires a lot of courage and brevity. In fact, it is a herculean task for the victims of slavery or human trafficking to make this giant or costly adventure of trying to escape and based on this, many of them become depressed, downcast and discouraged from attempting to escape.

This ugly and wicked incident is not better or different in so many other countries especially in the Third World countries. In Mozambique for instance, poverty and long civil wars that ravaged and plundered this land exposed many a man to slavery. It is a country of about 15 million people on the southeast coast of Africa that has had relatively no internal peace and unity. In addition to this skirmishes in Mozambique, many of her young boys and girls are transported to South Africa to be sold into forced labour or sex chattels. In such a poor and war troubled land, gun and slave trade or human trafficking reigns. For the haves and callous bourgeoisie, it is a good and lucrative trade that does not require much capital for the investment. Teenage girls and boys full of hope make their ways illegally across the border to Johannesburg for a better life of peace, freedom and fulfillment but they end up in the hands of slave dealers and human traffickers who force them into prostitution and slavery. Sometimes too, they are forced into marriages with men in the townships who want a second wife in the city, while the first continues to work in the farm in their home areas or villages.

The teenage boys and girls who manage and succeed to enter Johannesburg often have no legal documents to cover and protect them or give them a legal residence in the land. As a result of this residential legal documents handicap, most of them end up doing forced labour on building projects in the townships or on farms where they are not paid but get only basic subsistence. As such, they only get food for sustenance so as to be able to work further for whoever is harbouring or enslaving them. They have no rights for what so ever and because of the fear of being deported back to Mozambique – their land of war, poverty, terror, chaos and devastation, they prefer or choose the option of staying in South Africa and working under appalling conditions than going back to their country.

This ugly and monstrous face of human trafficking or slavery does not spare the people of Ghana. It has also its strong tentacles and foot prints in Ghana where it shattered the dreams

and visions of many poor people. Ghana is located in the south coast of West Africa and has a population of about 15 million people. During the colonial era, the indigenes did all sort of slavery work in the hands of their colonizers and had little or no rights. In addition to servitude, they were treated by the colonial masters with racial contempt and that was a hard pill to swallow for the Ghanaians. However in 1957, Ghana gained her independence and the colonizers left the scene but slavery or human trafficking did not phase out with the ascent of the mantle of leadership by the native Ghanaians. Politicians, businessmen, bureaucrats, professionals, academics felt the need of domestic servants and turned round and enslaved their fellow Ghanaians as a symbol of their newly acquired social status. Most of the slaves are children that are recruited from poor families in the villages with the promise of giving them a better future in the cities but the dreams of the children were never realized. The parents of the children have no written agreement with the slave masters or human traffickers either and do not oft have contact with their children when they leave for the cities with cheats and human traffickers who pose to them as redeemers, philanthropists and saviours.

Sudan is one of the countries in Africa that is badly faced with this ugly situation. Sudan is divided into two major conflicting regions – the Muslim in the north and the Christian/animist in the south. The constant conflict between the two regions ravages the land with poverty and infirmities and exposes the land consistently to the high risk of slavery or human trafficking. Traditional, ethnic, tribal and religious conflicts are the order of the day. Children are made to do house chores and also work in farms by force, and young women become automatically servants and concubines under duress. Many a time, children are being disposed off by their own parents in order to fend for themselves. The incessant tribal wars and civil unrests have driven them into abject poverty and starvation. In fact, many African countries have no special government policy or law on this issue and when they have it at all, they are not being enforced because it is oft the custodians of the laws and policies that perpetrate this repugnant and obnoxious evil.

In Asia, the situation is not also better than what is obtainable in African continent. For example, in Myanmar (formerly Burma; the country's name was changed in 1989) Muslims have been the victims of military offensive, against ethnic minorities and opposition activists. It has been observed by the refugees from the war torn zone in the northwestern region that their men were being abducted and launched into forced labour, women were brutally and systematically abused and raped, and soldiers dispossessed them of their houses, land, farms and animals. Those who tried to escape were tortured and sometimes killed and their families

attacked and persecuted. The consequence of this incredible misery and dilemma in the land is that Burmese women who succeed in crossing the border to Thailand are sold into slavery and forced into prostitution. In Thailand, they face inhuman working conditions as forced prostitutes. The human traffickers use various callous and cruel ways in order to induce them into prostitution. Most often, they are being beaten up with sticks, starved, gang-raped, burnt with lighted cigarettes, humiliated, drugged and their head forced into water so that the person cannot breathe in air. The person would gasp for air and would automatically subject and bow to the whims and caprices of their "bloody vampires." After this horrible experience, Meltzer observed that they would be sold to the brothel owners for about 100 to 200 dollars depending on their age, appearance and sexual orientation²⁶⁶ where they would be used as objects of raising money for their "greedy and unscrupulous capitalists." In fact, the poor and innocent girls who are forced into prostitution undergo terrible and untold hazards and pains. Sometimes, their woes are indescribable. Their spirits are broken and their bodies mutilated and disfigured.

The punishment for those who try to consistently resist or escape the sexual slavery when caught is death. On the other hand, those who escape and get back to Burma are caught by the police, locked up for a month or so, assaulted and raped and then released. Most often, they end up being picked up again by the slave traders and sent back to Thailand for prostitution. The poor women have no protection or security and means of escape from their poor and miserable fate. It is in fact a chain of pain, misery, harrowing experiences and man's inhumanity to man.

Kevin Bales suggests that there are about eight to ten million slaves in India²⁶⁷ while Meltzer records that about 80 million children are victims of slavery or human trafficking in the subcontinent of India.²⁶⁸ The law provides for the protection of children from slavery and human trafficking but it is not enforced because the law enforcement agencies are very corrupt and indulge in this awkward business. Thus, the exploitation of children and bonded labour persists and increases from day to day in India, Bangladesh, Nepal, Pakistan, and Sri Lanka. The worst victims are children working in carpet industry in India, Pakistan and Nepal. More than one million children ranging from the age of six to eleven live there in bondage. Dealers and traffickers make use of the poor and defenseless children instead of the adults because they are physically and psychologically vulnerable. They cannot vehemently

²⁶⁶ Cf. Meltzer, M., *Slavery A World History*, Vol. 2 (Cf. Footnote 211), p. 291.

²⁶⁷ Cf. Bales, K., *Ending Slavery* (Cf. Footnote 13), p. 69.

²⁶⁸ Cf. Meltzer, M., *Slavery A World History*, Vol. 2 (Cf. Footnote 211), p. 291.

resist those who exploit them and cannot form trade unions not to talk of taking their exploiters and violators to labour courts. Most of the children languish in pain, misery and respiratory illnesses like anemia, tuberculosis, skin infections, cuts, spinal deformation, and eye problems because they consistently breathe in wool dust which is very dangerous for their health. Meltzer noted that in addition to this, the children are often times beaten, starved, burnt with cigarettes and above all, the girls among them are usually sexually abused and gang-raped. Sometimes too, the girls being the less privileged gender face the risk of being sold into brothels for prostitution.²⁶⁹ The slave dealers and traffickers use every means within their reach to break the spirit of their victims especially those forced into prostitution so that they could easily dance to the whims and caprices of their clients in the brothels. The infliction of pains and torture begin immediately after their being captured, recruited or kidnapped as a submissive measure. Some are even murdered in the presence of other victims and would be asked to clean up the remains of those slaughtered as a deterrent for others who would nurse the idea of resistance or escape. Kara Siddharth noted that sometimes, minors are mercilessly abused and given opium so that they would be able to have sex with clients.²⁷⁰

Unfortunately, the government of these countries tries to present a good image of their land by making porous and hypocritical laws that are not enforced in order to protect these children. The laws exist only on papers but they do not have practical effects and sometimes the government employs another means to promote what they intend to fight. Most of the protective laws are only cover up in the eyes of the outside world. For instance, India adopted two laws against this form of child slavery in 1978 and 1986 but the same government of India that adopted these laws promotes and subsidizes the manufacturing and exporting of carpets made by children under slavery or human trafficking. This is exactly the case in Pakistan where child labour is illegal but the government itself sponsors small industries like carpet weaving centers in four provinces, in which 50,000 children work. The children range in age from four to twelve and are paid about four dollars a month for backbreaking carpet weaving.²⁷¹ More so, these children undergo series of pains, misery and untold hardship like narcotics addiction and some die through the wicked hands of tuberculosis. These children labour and toil daily without enough clean water, food, personal effects like shoes, clothing, shelter, toys and books. These are parts of the ethical and moral issues that I would reflect on in the chapter three of this work.

²⁶⁹ Cf. Meltzer, M., *Slavery A World History*, Vol. 2 (Cf. Footnote 211), p. 293.

²⁷⁰ Cf. Kara, S., *Sex Trafficking* (Cf. Footnote 23), p. 12.

²⁷¹ Cf. Meltzer, M., *Slavery A World History*, Vol. 2 (Cf. Footnote 211), p. 293.

The various forms in which contemporary slavery or human trafficking exists today cannot be over emphasized. The war in Afghanistan is also a notorious and complicated war that has lasted for years and gave room for the "monstrous ill" of slavery or human trafficking in and outside the land. Human trafficking or slavery is like a contemporary plague. Refugees from the Afghanistan wars have flooded into Pakistan and entered the bonded labour market. Many of the poor victims of this war both young and old earn their living in brick kilns, agriculture, quarries, and rag and paper picking. They are daily confronted with inhuman conditions. Those who oppose this inhuman business are targeted and persecuted by the slave master's "Mafia," who take to brutal violence and assassinations to thwart social justice and silence human rights activists. Brazil is not an exception in this contemporary plague that has ravaged and devastated many a land. In the Amazon region of Brazil, forced labor and debt bondage are the characteristic of certain kinds of work like forest clearance, charcoal production, and mining. It is also one of the countries of the world where corruption, social unrest, economic instability and poverty make people vulnerable and expose them to the clutches and marauding hands of human trafficking where gunmen guard workers and threaten those who ask for their due entitlements. Sometimes, workers are callously maltreated, humiliated, degraded, beaten and killed.

In addition, closely linked to the system of exploitation in Brazil is the practice of forced prostitution. It is a monstrous and evil means that human traffickers use to amass wealth at the expense of the poor, innocent and vulnerable people. This is a wicked act that could only be practiced by greedy miscreants whose moral senses have been beclouded by the clutches of capitalism. The contemporary sex slavery or human trafficking is a "calamity, perversion and aberration beyond human imagination." Innocent people are deceived and lured into chains of torture and miseries. People are systematically brought to the gallows called brothels for the purpose of satisfying the untamed desires of men and the maximization of profit by unscrupulous individuals. This phenomenon should be outlawed and completely rooted out from our societies more especially for the sake of the most vulnerable in our societies. It is a fabulous crime that robs man of his fundamental principles of human rights, freedom and dignity. Reiterating the fact of this contemporary anomaly in our society Kara states:

"The contemporary sex trafficking industry involves the systematic rape, torture, enslavement, and murder of millions of women and children, whether directly through homicide or indirectly through sexually transmitted diseases and drugs."²⁷²

²⁷² Kara, S., Sex Trafficking (Cf. Footnote 23), p. 15.

In fact, slavery or human trafficking is a global and contemporary enigma. It is a generational hydra headed phenomenon. It is practiced both in the developed and undeveloped countries but many of the victims are taken from the underdeveloped countries to developed countries. However, this does not mean that this monster spares or excludes the original inhabitants or indigenes of the developed countries from falling victims to this "malaise or nefarious malady." According to Meltzer for instance, many of those who do menial jobs in the United Kingdom and stand the risk of being trafficked come from poor countries like Bangladesh, Brazil, Colombia, Ethiopia, Eritrea, India, Indonesia, Morocco, Nepal, Nigeria, the Philippines, Sierra Leone, and Sri Lanka.²⁷³

These victims of slavery or human trafficking are often not educated and do not even know that they have rights. Above all, when one is born into servitude, the chances of his or her having any idea of rights and freedom are difficult. He or she is condemned to slavery by birth. However, these types of criminal and obnoxious activities against fellow human beings are absurd and opprobrious and should not be allowed to continue in this present century.

1.5 CONCLUDING REMARKS

I have tried in this first chapter of the work to posit slavery or human trafficking as one of the greatest moral and ethical challenges of our century and made a general overview of what human trafficking is and what it consists in which is basically the gross abuse and violation of the fundamental principles of human rights, freedom and the dignity of the human person. After doing this, I made recourse to some of the United Nations Anti Human Trafficking Protocols which are serious attempts that have been made in order to adequately combat and eradicate this "monstrous evil" in our societies. For a better comprehension of the bone of contention of my work, I explored the classes of slavery or human trafficking that we have today in the world such as sex trafficking, military prostitution, child trafficking, bonded labour, marriage trafficking and organ trafficking. This part treated in details the opinions of various erudite scholars that have grappled with this issue and brought to bear the menace of slavery or human trafficking on the fundamental principles of human rights, freedom and the dignity of the human person. After doing that, I made an elucidation of the history of slavery or human trafficking in the world. This aspect shaded light on how this "monstrous phenomenon" that has plagued humanity evolved in the history of humankind. It traced the history of this pandemic plague right to the ancient times when humans fought wars against

²⁷³ Cf. Meltzer, M., *Slavery A World History*, Vol. 2 (Cf. Footnote 211), p. 298.

themselves and took those conquered in wars as captives and enslaved them. At the beginning, slavery played a deep religious role because they were being sacrificed to the gods of the lands of their captors or slave masters in order to appease the gods. Shortly after this, the economic purpose of slavery evolved. The ancient people discovered that slaves could be used for domestic and agricultural purposes. This economic aspect of slavery continued to evolve in the medieval ages where they worked in the farms and fields of the feudal lords and in the modern time, it became a real lucrative business that became internationalized with the advancement of transatlantic slave trade. At the end of this chapter of the work, I focused on the contemporary slavery which is a sort of an overview of how slavery is being carried out today in many parts of the world under what we generally consider today as human trafficking. This part serves as a kind of introduction to the next part of the discussion that will focus on the causes of this pandemic plague in the world especially in the present era. In fact, the chapter two of this work will treat in details some of the issues that I discussed briefly under the aspect of contemporary slavery in this chapter.

2. CAUSES OF HUMAN TRAFFICKING

The facts that are provided in the chapter one of this work depict that human trafficking is an existential evil that thrive at our doorsteps today with impunity. It is a heinous and deadly phenomenon of our present generation that wrecks dangerous havocs to humanity. In today's literature, there are some authors who consider modern or contemporary slavery simply as human trafficking.²⁷⁴ In the old form of slavery or human trafficking, people were enslaved or trafficked based on racial lines and specific capabilities or talents but today human trafficking transcends racial lines and capabilities. An intensive study of the old and new form of slavery or human trafficking shows that the common denominators that have been consistent between them are the use of force, violence and intimidations in order to suppress, subdue and control the victims of this "persistent ugly monster" that ravages the vulnerable and the less privileged in our societies; and promotes the denial of their fundamental principles of human rights, dignity and freedom. The victims are thus forced to submit their free will to their captors or masters, who marginalise, intimidate, abuse, violate and economically exploit them. According to Majeed A. Rahman, the victims of slavery and human trafficking are striped off their own beliefs, traditions and cultural practices and forced to adopt the new life of their oppressors.²⁷⁵ This is a "vicious act and a gross man's inhumanity to man" that poses great ethical and moral challenge to the entire humanity in the twenty-first century. Addressing 17 new ambassadors to the Vatican who were presenting their letters of credential to the Pontiff on the 12 December 2013, Pope Francis joined his voice in condemning this wicked act against the poor and the vulnerable in our societies and told them that "The trafficking of human beings is a crime against humanity and must be stopped."²⁷⁶ Shedding more light on this "opprobrious and heinous plague" that has continued to bedevil and drastically ravish our human societies, Pope Francis notes as follows:

"Human trafficking is a crime against humanity. We must unite our efforts to free victims and stop this crime that's become ever more aggressive, that threatens not just individuals, but the foundational values of society, international security and laws, the economy, families and communities... Even those who have no religious beliefs should be concerned about victims of human trafficking out of pure 'compassion for their suffering' and should help work to free them and soothe their wounds."²⁷⁷

²⁷⁴ Cf. Majeed, A. R., "Human Trafficking in the era of Globalization: The case of Trafficking ...", URL: www2.huberlin.de/transcience/Vol2_Issue1_2011_54_71_Glossary.pdf, (14.01.2015).

²⁷⁵ Cf. Ibid.

²⁷⁶ Pope Francis, quoted in: Carol, G., 12 December, 2013, "Pope Francis speaks out on human trafficking", URL: www.catholicerald.co.uk/news/2013/12/12/pope-francis-speaks-out-on-human-trafficking/, (22.01.2015).

²⁷⁷ Ibid.

Slavery or human trafficking makes life miserable for the unfortunate victims of this difficult phenomenon. Many people come across the victims daily without being able to recognise them as victims and many who do recognise them as victims do not know the physical and psychological challenges that they face because the phenomenon has various chameleonic faces that consistently change from place to place in order to evade recognition and consequent prosecution. Unfortunately and undisputedly, this pandemic evil has viciously permeated into the nook and cranny of every human society with alarming and disastrous uncontrollable effects that are savagery, brutal and inhuman. In the course of my research, I found out that slavery or human trafficking is a "recalcitrant evil" that perceives humanity and reality only through the lens and prism of capitalism and money making. It is a gross epochal problem that vitiates, vilifies and decapitates human rights, freedom and dignity. Echoing this frame of thought, Kevin Bales one of the greatest scholars of contemporary slavery in his book *"Ending Slavery, How We Free Today's Slaves"* says that "being enslaved can be terribly damaging, and because slavery is the theft of work and life, it leaves the victim destitute as well"²⁷⁸. In fact, the problems of slavery or human trafficking cannot be overemphasized and commenting on the challenges that it poses to humanity, Pope Francis says that "this cannot go on, since human trafficking constitutes a serious violation of human rights and is an affront to (victims') dignity as well as a loss for the world community"²⁷⁹.

On the other hand, slavery or human trafficking appears to be worse than Ebola virus because one could easily diagnose the Ebola virus in hospitals and get antivirus for the Ebola but the diagnoses for slavery or human trafficking are difficult to carry out because of their clandestine nature and when they are at all diagnosed, there is still no adequate and global antivirus for this "horrific and bizarre existential malady." As such, slavery or human trafficking is so problematic because the victims have neither the opportunity to be diagnosed nor the access to the antivirus when eventually diagnosed by chance. The nefarious schemes of this issue continue to rage like wild fire in our societies and therefore pose worrisome challenges to the principles of human rights and the dignity of the human person. This is a nightmarish human aberration that should not be allowed to continue to reverberate in this present century with such a colossal magnitude that is succinctly observed in every nook and cranny of our global structures. Buttressing this fact, Pope Francis observes as follows:

²⁷⁸ Bales, K., *Ending Slavery* (Cf. Footnote 13), p. 133.

²⁷⁹ Pope Francis, quoted in: Carol, G., 12 December, 2013, "CatholicHerald.co.uk » Pope Francis speaks out on human trafficking", URL: www.catholicherald.co.uk/news/2013/12/12/pope-francis-speaks-out-on-human-trafficking/, (22.01.2015).

"Every country in the world is touched in some way by this new form of slavery, which often targets the most vulnerable members of society: women, children, the disabled, the poor and people from broken homes or other difficult situations."²⁸⁰

This chapter of my work would try to study and elucidate the factors that cause or promote the perpetuation of this human anomaly. This could help in exposing more the intricacies of this evil phenomenon which I touched briefly in the chapter one of this work²⁸¹ and proffer solutions that could assist in combating this perilous and nerve - crushing human challenge. The surge in practice of human slavery or human trafficking in our time is alarming and therefore calls for a Copernican revolution in our moral and ethical standards in order to procure solutions to these pandemic vicissitudes of life that menace the fundamental principles of human rights and the dignity of the human person at local, national, international, continental and global levels. At this juncture, I wish to observe that my study of this phenomenon shows that there are so many socio-cultural, economic, political, religious and ideological factors that promote the breeding and spreading of this "virus" in our societies like wild fire. The factors are interconnected, intertwined and interwoven but it is expedient and exigent to treat them one by one because even though they appear sometimes to be similar, they are nevertheless many a time structurally different and sometimes too, their patterns of *modus operandi* greatly vary and depend on geographical and regional locations. Before going on with the discussion of the major causes of this "virus" in the world, I would first of all present here in a chart form the way that the major factors are connected. This is a form of categorisation which will show how best the factors could be grouped even though they could still be grouped or categorised in another form. This categorisation will also bring to bear the areas that contribute more to the proliferation of the phenomenon of slavery or human trafficking in our societies.

²⁸⁰ Ibid.

²⁸¹ Cf. This was treated under the intricacies of human trafficking in chapter one.

4. Categorisation of the Major Causes of Slavery and Human Trafficking

Socio-cultural	Economical	Political	Religious	Ideological
War and civil unrest	Capitalism	Bad government	Blind religious observance and fanaticism	Fetish beliefs
Moral decadence	Globalisation	Corruption		Caste system
Cultural relativism	Poverty	Terrorism		
Gender inequality	Demand for cheap labour and unemployment	Legalisation of prostitution		
Illiteracy		The collapse of the Soviet Bloc		
Natural disaster		Illegal immigration and human smuggling		
Wild sexual demand				
War and civil unrest could also fit into political but according to my estimation, it is best fitted here.	Globalisation could also fit into political.	Terrorism could also fit into socio-cultural but according to my estimation it is best fitted here.	Fanaticism could also fit into ideological factors but blind religious observance does not.	There could also be some fetish beliefs that could fit into religious observance but not in all cases.

The aim of this chapter of my work as I have tried to represent in the above chart is to systematically explore the main causes of slavery or human trafficking (virus) that has infected and maimed many people in our global society. It will strive to raise awareness concerning the root causes of this terrible and despicable evil that tends to elude our consciousness and consequently help people to guard against being naively lured to this "unfathomable evil." The systematic exploration of the root causes of this pandemic plague will also help in preparing the ground for the ethical and moral appraisal of this colossal evil that will be treated in the chapter three of this work. I shall now state the major causes of this disastrous problem and briefly discuss them one by one. I shall begin with the socio-cultural causes of slavery or human trafficking since human beings are directly born into a socio-cultural milieu.

2.1 SOCIO-CULTURAL

This aspect deals with the overall socio-cultural life and the behaviour of people that contributes to the proliferation of the institution of slavery or human trafficking in the world. Many a time, the socio-cultural aspect of a human being has a deep psychological preponderance or undertone because it brings to lime light the description of how people are being influenced by their surroundings in all of its ramifications. As such, there are many

important social and cultural factors that a human being needs for a healthy, stable, sustainable and fulfilled growth and life. The socio-cultural aspects of man shed light on how the behavioural pattern of people are being influenced and shaped by their interaction with their environments through the microscopic lens of race, gender and nationality. It is an essential ingredient in human life because it touches on almost every aspect of the human reality or existence like the way of human communication, understanding and relationship. In fact, the internal and external tranquillity, unity, co-existence and holistic well-being of a human being revolves around this because his or her spiritual, mental, physical, emotional and physiological life are all shaped and influenced by his or her socio-cultural make up. At this stage, I wish to observe that the bone of contention here is not the definition of what socio-cultural life of a human being is or what it entails but an attempt to explore the problems that human beings encounter on a daily basis which are as a result of unresolved socio-cultural problems of human beings which consequently fuel the institution of slavery or human trafficking. Unresolved socio-cultural problems often gather chaotic and sophisticated momentum around the daily activities of human beings. This gathered momentum could explode like an atomic bomb at the slightest provocation. History has it that such socio-cultural problems have attracted fierce and turbulent waves in so many societies that moved armies and even pulled down great empires.

In fact, it is worthy of mention that socio-cultural related problems are part of the burning issues of our present generation. The central themes of many media today are filled with reports of socio-cultural problems and crisis across the globe that point to "a quantum and a colossal socio-cultural panic and confusion." As such, there are myriads of complex and complicated socio-cultural issues that confront us on regular basis such as wars and civil unrest, moral decadence, cultural relativism, gender inequality and high rate of illiteracy which lead to a sort of socio-cultural collapse in our societies. This causes great harms to the entire humanity especially the most vulnerable in our societies. Based on the aforementioned great harms that the socio-cultural havoc and collapse in our societies cause to the most vulnerable, I shall therefore briefly deal with these problems in this part of my discussion and elucidate how they greatly influence and contribute to the proliferation, perpetration and perpetuation of the institution of slavery or human trafficking in our global world taking into cognisance its past and present "callous and iniquitous" effects on the general well-being of the entire humanity. I shall begin this exploration with war and civil unrest.

2.1.1 War and Civil Unrest

A trip down the memory lane shows that human beings have always witnessed wars, violence and civil unrest from time immemorial. The history of human beings has never known a long and enduring relative peace. War is a colossal problem and a catastrophe that has always reoccurred in the history of humanity. The world has always been accompanied by the clashing cymbals and the drumbeats of wars and violence. War is one of the greatest monsters and enemy of human beings that has challenged their peaceful co-existence with one another. It is an enigma that has always ravaged and devastated humanity at all times and ages. In fact, war, violence and civil unrest have always been part of the greatest challenges of every generation. They appear to be in the gene of human beings. When we honestly take a look at the ravages of war in the twentieth century alone not to mention other past centuries, it would appear as if human beings are predestined to war and violence. This is a sad and painful reality that cannot be denied anywhere. They cause innumerable loss, agony and pain to humanity. They are gigantic dangerous plagues that obliterate lives and properties. They destabilise the entire functioning system of the world politically, socially, economically, religiously and otherwise. They sow the seed of enmity among continents, countries and peoples and thereby lead to mistrust among nations. Wars, violence and civil unrest cause humanity a lot of excruciating misery such as starvation, poverty, ecological devastation, mass exodus of people, destabilisation of a functioning government and widens the dichotomy between the bourgeoisies and the proletariats, and above all expose the most vulnerable and the less privileged in the society to the calamity and chilling paws of slavery or human trafficking. In this state of societal chaos and quagmire, the societal equilibrium and the tranquil life of the people give way to the opprobrious and monstrous feelings of irrevocable apprehension and melancholy.

The world powers of the present century are marked with the ability to develop new technologies and nuclear arsenals that can extinguish life with light speed. They take glory in their capability to manufacture the newest weapons of mass destruction. They invest heavily in structures that will ensure the sustainability of the production of weapons of mass destruction like atomic bombs, missiles, chemical weapon, bomber jets, etc and at the same time lobby for policies that will encourage and make rooms for wars and violence in order to be able to sell their "devilish" weapons of mass destruction and annihilation.

The governments or the leaders of so many countries have no money to provide quality education for all, safe and clean water, good health facilities but they have millions and

trillions of dollars and Euros to invest in the acquisition of armaments that would only be used for the destruction of lives and properties and at the end expose vulnerable and poor people to the chilling hands of human traffickers who use this seemingly "apocalyptic period" for their selfish interest and the acquisition of "blood-money" through the abuse and exploitation of poor victims of war and violence. This is appalling and all hands should be on deck in order to minimise the rate of war, violence and civil unrest in our societies because they do a lot of harm to humanity especially the less privileged in the societies who are defenceless, maltreated and finally used as the object of maximisation of profits by slave dealers or human traffickers. Reflecting along this line of thought, Kevin Bales notes that since after the Cold War, more than one hundred ethnic, sectarian and religious conflicts have erupted across much of the developing world²⁸² with tremendous consequences on lives and properties. Wars and civil strife lead to the death of so many people and consequently render so many people vulnerable in our societies. For instance, the effect of the Cold War is still felt in the world today even though many people seem to be highly ignorant of this fact. Shedding more light on this, two experts of the Cold War Jeffrey Boutwell and Michael T. Klare write as follows:

"These wars have killed more than five million people, devastated entire geographic regions, and left tens of millions refugees and orphans. Little of the destruction was inflicted by the tanks, artillery or aircraft usually associated with modern warfare; rather most was carried out with pistols, machine guns and grenades. However beneficial the end of the Cold War has been in other respects, it has let loose a global deluge of surplus weapons into a setting in which the risk of local conflict appears to have grown markedly."²⁸³

The world is always immersed in the culture of war and violence. The skies are consistently filled with dark smoke coming from uninterrupted shelling, missiles and bombardment of lives and properties from different corners of the world. There are so many fanatical human beings in the world today that do not consider peaceful dialogue as the best option for resolving of political problems. The only language that many of these people understand today is war and violence. Based on this culture of war, many fanatical people apply war and violence as the quickest means or the best machinery of resolving disputes locally, nationally and internationally. This culture of war unfortunately has never worked out at all. It has never restored peace and tranquillity in any part of the world. It has always ended up catastrophically with a lot of unimaginable woes, havocs and human losses and casualties.

It is regrettable to note that war and violence are consistently being applied in the world as the instrument of self protection and defence. There are now terrorists everywhere in the world unleashing untold horror and havoc in every nuke and cranny of the universe. On the other

²⁸² Cf. Bales, K., *Ending Slavery* (Cf. Footnote 13), p. 159.

²⁸³ Boutwell, J. and Klare, M. T., quoted in: Bales, K., *Ending Slavery* (Cf. Footnote 13), p. 159.

hand, the move to stop them has only resulted in more violence and war since the language of dialogue is no more understood and welcomed in our societies as the best means of resolving disputes. The end product of wars and violence has never been known to be peace and tranquillity but mistrust, misery, pains, loss of lives and properties and gross impoverishment. This ugly situation creates a breeding ground for the reign of the institution of slavery or human trafficking. Buttressing this fact, Kevin Bales makes recourse to his wealth of experience and extensive research on the catastrophic effects of wars and civil unrests as part of the major factors that fuel the institution of slavery or human trafficking in the world and therefore writes as follows:

"...the ethnic and sectarian conflicts fuelled by the increasing availability of small arms also foster a rapid emergence of slavery. Most countries that have suffered these destructive conflicts (Liberia, Sierra Leone, Sudan and Bosnia are good examples) have seen a marked increase in slavery of child soldiers, women enslaved for sexual exploitation, and slavery in industries, such as gold and diamond mining that fund the warlords."²⁸⁴

It has been proven beyond reasonable doubt that in the bid to escape death during wars and civil unrest, the vulnerable, weak and poor people that these monsters drive away from their home countries land in the hands of slave dealers or human traffickers who profit from these unfortunate situations. Those who try to escape violence and war are often at the mercy of "unscrupulous human traffickers" who usurp the bad fate of refugees and asylum seekers for their "devilish" self - aggrandisement. Many a time, the victims of war and violence - torn countries pass through the hand of so many slave dealers or human traffickers in collaboration with their middle men (pimps) who cannibalise and maim them. For instance, a woman from Nigeria may be sold to a human trafficker in Sudan that would further sell her to a human trafficker in Turkey who then exposes her to another trafficker in Thailand. This vicious cycle goes on until the victim becomes confused, worn out, disorientated and psychologically broken down. The victim passes through harrowing experiences such as post-traumatic stress disorder and consequently serious, correlative, and acute anxiety, depression and insomnia. At this stage, the victim is at the mercy of the hoodlums. He or she has no resistance capacity anymore and is therefore submissive to the whims and caprices of the (criminals and tormentors) human traffickers.

In addition, many soldiers use the opportunity of wars, violence and destruction of lives and properties during these chaotic periods to indulge in human trafficking. Sheila Jeffreys in her book "The Industrial Vagina" notes that they cease and kidnap women²⁸⁵ and keep them in

²⁸⁴ Bales, K., Ending Slavery (Cf. Footnote 13), p. 159.

²⁸⁵ Cf. Sheila, J., The Industrial Vagina (Cf. Footnote 66), p. 107.

their military barracks where they consistently, brutalise, abuse and rape them with reckless abandon. More so, there are some victims of human trafficking who are being caught by the dealers during wars and sold to plantation and factory owners in distant places where they toil day and night without rest or wage. More so, wars and violence create an atmosphere that destabilise the function of the rule of law and order in our societies and in the absence of the rule of law and order, human trafficking excels, booms and reigns. At this juncture therefore, one could see that wars and civil unrest are very strong factors that contribute to the escalation and the booming of the "perilous global pandemic evil" of the institution of slavery or human trafficking. Having seen how war and civil unrest help in the proliferation of slavery or human trafficking, I shall now go over to the treatment of moral decadence as one of the socio-cultural factors that contribute to the growth and escalation of this phenomenon in the world.

2.1.2 Moral Decadence

Moral decadence is one of the major banes of the modern world that tends to diminish the once cherished moral values and standards of our people. It is a way of life that is immersed in profound excessive self indulgence und moral profligacy. It is a way of life that depicts a colossal decline, decay and deterioration in the societal moral and ethical values. Many of our societies today are engulfed and intertwined in the shackles of moral quagmire. The bias against religious and moral instructions in our institutions of higher learning today has left our youth and society at large in what I may call grandiose phenomenal and generational moral bankruptcy. Our noble and eternal values are given up and cast down to the dust because of mere "temporary relativistic pleasure and irrational values" that at the end plagues humanity with eternal suffering and sadness. Reiterating the moral wreckage and the dilapidation of our societal values, ethos and standards, John Silber, president of Boston University, in his powerful book, *"Straight Shooting"* comments as follows:

"In generations past, parents were more diligent in passing on their principles and values to their children and were assisted by churches and schools which emphasized religious and moral education. In recent years, in contrast, our society has become increasingly secular and the curriculum of the public schools has been denuded of almost all ethical content. As a result universities must confront a student body ignorant of the evidence and arguments that underlie and support many of our traditional moral principles and practices."²⁸⁶

The present generation is therefore filled with many parents who lack ethical and moral standards and those who have it, lack the ability to pass it on to their offspring. More so, our school systems have become so secularised that they also lack the ability to pass on sound

²⁸⁶ Silber, J., *Straight Shooting*, Harper and Row, New York, 1989, p. xiv.

ethical and moral principles onto the students and the end result is flamboyant moral decadence in our societies. In the course of my research for this work, I found out that a society which is wallowing in moral decadence is often plagued by all sorts of moral decay and vices that many a time cause the dissolution of basic ethical norms that guide the lives of individuals and that of the society at large. A society where there is a high rate of immorality among the people is proven to be a favourable breeding ground for such evils like kidnaps, rapes and various forms of sexual abuses. Buttressing this fact, the Catholic Bishops' Conference of Nigerian writes as follows:

"Undoubtedly, the most potent cause of the evil of trafficking in women is the moral decadence that has overtaken our land. So many people, young and old, have lost the sense of right and wrong. They will do anything for the sake of money, including putting their bodies on sale. Such is the situation that has given rise to a dangerous slogan: *'if you can't beat them, join them!'* This situation is not unconnected with the ill-advised take-over of Church and voluntary agency schools in most parts of Nigeria. In the schools taken over, little or nothing is taught about religion and morality. Consequently, there is a near-total loss of the sense of God. Where a people have no sense of God, there can be no sense of sin either. That is one of the tragedies of contemporary society in both Africa and Europe."²⁸⁷

In addition, moral decadence creates a situation of excessive sexual demand in a society which directly or indirectly increases the erecting of brothels to satisfy this demand. The erection of the brothels for the satisfaction of increased "sexual madness and desires" which is orchestrated by the high rate of moral decadence in the society consequently increases trafficking of women in the area. Human traffickers often use such opportunities of what I may call a dilapidation of moral ethos and standards to traffic on women and maximise "devilish wealth."

Furthermore, many societies today are simply wallowing in the ocean of "moral and spiritual chaos." Many people have lost their sense of morality in the name of freedom in the modern world. This of course increases our societal problems in so many ways that at last leads to the increase of moral decadence and its consequent effects in our societies. Reflecting along this line of thought, a Jewish scholar Will Herberg writes as follows:

"We are surrounded on all sides by the wreckage of our great intellectual tradition. In this kind of spiritual chaos, neither freedom nor order is possible. Instead of freedom, we have the all-engulfing whirl of pleasure and power; instead of order, we have the jungle wilderness of normlessness and self-indulgence."²⁸⁸

²⁸⁷ The Catholic Bishop's Conference, quoted in: Schineller, P. (S.J.), (ed.), *The Voice of the Voiceless: Pastoral Letters and Communiqués of the Catholic Bishops' Conference of Nigeria 1960 - 2002*, printed by Daily Graphics Nigeria Limited, Ibadan, Nigeria, 2002.

²⁸⁸ Herberg, W., in: "The Three Kinds of Illiteracy", URL: www.reformed.org/webfiles/antithesis/index.html?mainframe=/webfiles/antithesis/v1n5/ant_v1n5_illiteracy.html, (26.10.2014) (First published 1968/69).

Many have lost sense of the fact that there is an existence of a transcendental universal moral order. A great number of people have cast morality to the dust and as a consequent of this "opprobrious misnomer"; they swim in the ocean of moral crisis. The present generation is therefore being propelled by over bloated pleasure that blurs and impairs humanity of her ethical directions and enduring divine truth. Many societies today are living under the conditions of complete moral stupor. A society that is ethically and morally bankrupt is liable to be vicious, corrupt, fraudulent and pernicious and these are factors or conditions that create favourable market for slave dealers or human traffickers to market their goods. It is worthy of note that the reign of moral decadence changes the moral values and paradigm of a society to the banal level that encourages inordinate sex and explosive and uncontrolled sexual desires. This ugly situation directly increases the cases of human trafficking in any of such societies because it incites the high demand for sex in brothels that would automatically pave way for the trafficking in women and children that would supply the required goods in the brothels, massage parlours and strip clubs. Based on the excavations that I have made regarding this issue, I could say at this juncture that moral decadence is "corrosive in nature" and therefore causes a lack of ethical, moral and sexual values and standards. This ethical dilapidation and quagmire with its concomitant moral decadence invariably spurs and brings about so many vices in the society that lead to the perpetration and perpetuation of the institution of slavery or human trafficking. Having seen the impact of moral decadence on slavery or human trafficking, I shall now shed light on cultural relativism as one of the major factors that catalyses slavery or human trafficking in our societies.

2.1.3 Cultural Relativism

Cultural relativism simply could be referred to as a value system that perceives beliefs, customs and ethics as relative to individuals, place or land based on their own social context. This implies that the wrongness or rightness of an action or something depends on the cultural belief system and the understanding of the people. In other words, what could be considered morally good or correct in a particular place could be seen as immoral and incorrect in another place and vice versa. Thus, the moral implications and applications of issues based on this view vary from place to place because this view opposes the principle of absolute or universal moral laws, ethics and standards. For the proponents of cultural relativism, no one has the right to judge another society's custom as wrong, right, timid, barbaric or modern. This is also one of the moral issues that shall be treated in the chapter three of my discussion. Cultural relativism was a brain child of Franz Boas in 1887. He articulated it as axiomatic in

anthropological research in the beginning of the twentieth century but it was actually his students who popularised it. My research and study of this topic brought to limelight that Boas himself did not coin the term and that the concept became common among anthropologists in 1942 after the passing away of Boas to convey and elucidate a number of ideas conceived by him.²⁸⁹

Cultural relativism is generally applied in social sciences such as modern anthropology. The proponents of cultural relativism such as John Dewey, William Graham Sumner, Melville Herskovits and Anthony Flew strongly believe and opine that all cultures are of equal value and should not be judged or seen as inferior to any other culture.²⁹⁰ Reiterating this for instance, John Dewey often considered as the father of American education taught that:

"Moral standards were like language and therefore the result of custom. Language evolved over time and eventually became organized by a set of principles known as grammar. But language also changes over time to adapt to the changing circumstances of its culture. Likewise, ethics were also the product of an evolutionary process. There are no fixed ethical norms. These are merely the result of particular cultures attempting to organize a set of moral principles. But these principles can also change over time to adapt to the changing circumstances of the culture."²⁹¹

As such, the plurality of cultures which are often shrouded in the midst of conflicting moral beliefs should not be placed under the canopy of right or wrong and good or bad. Buttressing this, Melville J. Herskovits wrote in "*Cultural Relativism*" that "Judgments are based on experience, and experience is interpreted by each individual in terms of his own enculturation";²⁹² while Sumner in his book "*Folkways*" argues that "World philosophy, life policy, right, rights, and morality are all products of the folkways."²⁹³ In other words, what we perceive as conscience is merely the product of culture upon our minds through childhood training and cultural influence. There are no universal ethical principles, merely different cultural conditioning.²⁹⁴

More so, for the philosophical anthropologists, all cultures should be seen as legitimate expressions of human existence that should be clarified, studied and appreciated from a purely neutral point of view. At this juncture, it is worthy of mention that cultural relativism is closely associated with ethical relativism which sustains the view that there is no absolute

²⁸⁹ Cf. "Cultural relativism - The Art and Popular Culture ...", URL: www.artandpopularculture.com/Cultural_relativism, (30.04.2016).

²⁹⁰ Cf. "Cultural Relativism - Probe Ministries", URL: www.probe.org/cultural-relativism/, (26.05.2015).

²⁹¹ Dewey, J., quoted in: "Cultural Relativism - Probe Ministries", URL: www.probe.org/cultural-relativism/, (26.05.2015).

²⁹² Herskovits, M. J., quoted in: "Cultural Relativism - Probe Ministries", URL: www.probe.org/cultural-relativism/, (26.05.2015).

²⁹³ Sumner, quoted in: "Cultural Relativism - Probe Ministries", URL: www.probe.org/cultural-relativism/, (26.05.2015).

²⁹⁴ Cf. "Cultural Relativism - Probe Ministries", URL: www.probe.org/cultural-relativism/, (26.05.2015).

truth. It therefore sees truth as a variable. Thus an individual or the society determines the rightness or wrongness of an action. Based on this assumption, truth is not objective and if truth is not objective, there is consequently no objective standard of values and beliefs that apply to all cultures. As such, morality and truth could become controversial entities that dwell in the realm of personal opinion and rely on each society's judgement and evaluation. It is exactly this point that makes cultural relativism one of the factors that contribute to the perpetuation of slavery or human trafficking in so many societies. There are so many acts of slavery or human trafficking committed in so many places under the umbrella of cultural relativism. For instance, in the Muslim communities and some non Muslim communities, minors are forced by their parents to contract marriages with men that are old enough to be their fathers under the umbrella of cultural relativism. They are forced into these marriages because their Muslim culture or their culture in case of places outside the Muslim communities allows such an infamous act. However, a trip in the traumatic world of the victims reveals that they are directly trafficked by their own parents and therefore live as slaves with their so called husbands. They are physically and psychologically tormented, abused and brutalised. I discussed this aspect extensively in chapter one of my work under marriage trafficking.

In addition, these powerless and defenceless minors are completely denied of their personal rights when they contract such marriages. They are merely used as objects of sexual satisfaction that do not have choices, opinions and the power of personal expression. As slaves, they are often being maltreated, beaten up, tortured and above all sexually exploited and abused. Unfortunately, the government of these countries approve, condone and allow such recalcitrant and pernicious human aberration under the auspices of cultural relativism. Based on all these atrocities committed against women especially the minors in Muslim communities and other non-Muslim communities alike that condone such vices, we could see that it is succinctly clear that cultural relativism highly contributes and fuels the institution of slavery or human trafficking in our societies. After seeing the gross effect of cultural relativism on slavery or human trafficking, I shall now treat gender inequality since it is a similar factor that contributes to the proliferation of slavery or human trafficking in the world.

2.1.4 Gender Inequality

One of the overriding factors in the proliferation, perpetration and perpetuation of the institution of slavery or human trafficking in some parts of the world is the iniquitous and fundamental belief that the lives of women and girls are expendable. Thus in some parts of

our global world where the female gender is perceived as such, women are highly exposed to the personal risk of being physically and psychologically abused, trafficked, lured, abducted and coerced into sexual exploitation and slavery. This "anachronistic perception" of the female gender is otherwise known as gender inequality which I shall now briefly explore and clarify in order to establish how it is inimical to the fundamental principles of human rights, freedom and the dignity of the human person. Gender inequality is one of the perennial and dominant phenomena in many parts of the world especially in the Islamic and under developed countries. It is a situation whereby the women and girls are perceived, seen and treated as inferior to men and boys and thus do not enjoy the same opportunities and rights as men socially, economically, politically, religiously and other wise.

As such, gender inequality simply defined refers to unequal treatment, perceptions and the discriminations against women based simply on their sex. In this kind of ugly situation, women and girls are regarded as lower beings by their male counterparts and are consequently oppressed and suppressed by the men. This "pernicious and despicable" perception of the female gender is a very strong barrier to the development of their latent talents and potentials since they are strongly discriminated against in the areas of health, education, political representations, labour markets etc. This is a very "dichotomous and hierarchical malady" that hampers the full development of their enviable capabilities and their freedom of choice in many ramifications. Buttressing this fact, Amartya Sen in his work *"Development as Freedom"* writes as follows:

"The freedom of women to seek employment outside the family is a major issue in many third world countries. This freedom is systematically denied in many cultures, and this in itself is a serious violation of women's liberty and gender equality. The absence of this freedom militates against the economic empowerment of women, and also has many other consequences. Aside from the direct effects of market employment in adding to the economic independence of women, outside work is also causally important in making women have a better "deal" in intrahousehold distributions. Needless to say, women's work at home can be backbreaking, but it is rarely honoured or even recognized (and certainly not remunerated), and the denial of the right to work outside the home is a rather momentous violation of women's liberty."²⁹⁵

In many cases, the women undergo a lot of deprivations and sufferings not because of any offence that they have committed but simply because they are women. This is an "ontological and cultural misnomer." It is an anachronistic perception of the female gender that should not be allowed to continue to rear its ugly head in our present generation because of the adverse effects it has on the welfare of the women folk. Many a time, based on this gender inequality,

²⁹⁵ Sen, A., *Development as Freedom*, Oxford University Press, Oxford, 1999, p. 115. One can also read more on this from Sen, A., *Gender and Cooperative Conflicts*, in: *Persistent Inequalities, Women and World Development*, edited by Irene Tinker, Oxford University Press, New York, 1990.

boys are sent to school for formal education while the girls are either sent to farms or are given off too early into marriage to men who are old enough to be their fathers as their legal husbands especially in many Islamic countries. A closer look at this ugly situation has revealed that many of the minors who contract this type of marriage live in their matrimonial homes as slaves to their husbands. This vice or indirect system of human slavery does not only affect the women who are minors. It also affects grown up women who contract marriage in almost all the third world countries and Islamic states. Most often, they live like slaves without human rights, freedom and personal dignities in their so called matrimonial homes. They are consistently being used and exploited by their husbands. Their husbands abuse them regularly under the umbrella of conjugal love and beat, starve and torture them if they do not dance to their whims and caprices. This is a pure recognised and legalised form of human slavery or trafficking that is culturally approved by so many Islamic states and some underdeveloped countries in the world.

In addition, the women in this horrible situation often do not have right to express their opinions and even if they are given the opportunity to air their views, it is often not respected, considered or taken. More often than not, they are being publicly admonished and disgraced by their so called husbands. As a matter of fact, many of the victims of this gender inequality are completely denied of their personal rights and dignity. They are being used as objects of men's satisfaction of their untamed and profligate desires. They are being sent to errands and used for house chores as mere objects and not human beings. In fact, I see gender inequality as one of the causes of slavery or human trafficking because it gives men the audacity to enslave and traffic women in many parts of the globe with reckless abandon. This is also one of the reasons why many men from the industrialised world travel to the third world countries and contract a quick marriage with the women there and bring them back to their own countries where the poor women would begin a new phase of life immersed and shrouded in the garments of slavery in their supposed new marital homes. Some of the women are being chained or locked up by the men when they go out so that they do not escape before they come back. Sometimes too, the men come back drunk and stinky and beat, rape, and sexually abuse them with no compunction of heart. This is extensively treated in chapter one of this work under (1.2.6) marriage trafficking. Based on all these atrocities committed against women simply because of their gender in the Islamic states, poor and socio-economically deteriorated and dilapidated countries, one could easily see that gender inequality is one of the factors that gigantically contribute to slavery or human trafficking in the world. At this point,

I shall now explore illiteracy as one of the factors that make so many people susceptible to falling victim of slavery or human trafficking.

2.1.5 Illiteracy

Illiteracy is a phenomenal problem especially in many parts of the underdeveloped countries of the world. It is a stark reality that has a multi-faceted socio-economic cum political related problems. It has debilitating consequences at individual, local and national levels at large. It is one of the greatest factors that have to be vigorously and meticulously attended to in order to reduce the proliferation of the institution of slavery or human trafficking in the world. Illiteracy is a dangerous plague that sows the seed of many a societal evil and must therefore be nipped in the bud before it escalates like a wild fire. I shall now try to define it and briefly state how it is one of the greatest factors that strengthen the growth and proliferation of the institution of slavery or human trafficking in the world.

Illiteracy simply defined is the inability to read and write. Therefore, literacy would mean the ability to read and write. Nonetheless, my study of this topic has brought to bare that there are many types of illiteracies. This implies that the attainment of a holistic literacy or an all round knowledge in every field or aspect of life by an individual is neither very easy nor realisable. In other words, someone who has the ability to read and write could also show some elements of illiteracy in one way or the other because it is not all aspects of illiteracy that could be addressed during formal education. There are so many literate people who exhibit one form of illiteracy or the other without being aware of it. Illiteracy is one of the major diseases of human beings that affect their general well-being. In fact, illiteracy is a "monstrous epidemic" that could easily lead to death if one is very unfortunate. For instance, lack of functional and scientific literacy could easily lead someone to his or her Waterloo. Consequent upon the adverse effects of illiteracy on the growth, development and the general well-being of human beings, I would therefore try to shed light on some of the types of illiteracies that we have for a better understanding of my case study here before I treat how it is a factor that fuels the institution of slavery or human trafficking in the world. According to Kate Mulcahy, there are about 20 various types of illiteracy. I find the 20 classifications of illiteracy by Kate Mulcahy very interesting because it is all embracing and more so, it extensively covers every aspect of illiteracy that is necessary for the discussion of how illiteracy contributes to the proliferation of the evil of slavery in the world. At this juncture, I shall in my own words paraphrase the 20 types of illiteracy given by Kate Mulcahy. They are as follow:

1. Agricultural illiteracy: This is the inability to comprehend issues regarding agriculture. Often those who are affected here are those who are not farmers even though there are some farmers that are also not duly informed about agriculture and thus use wrong cultivation or farming methods that are detrimental to their products. The use of wrong cultivation method for example leads to having a very bad harvest due to agricultural illiteracy. Nevertheless, the majority of those affected here are non-farmers who are literates in other fields of life and have enough to eat but do not have a common knowledge of how to plant a flower or a simple seed. This of course affects stark illiterates in the underdeveloped countries who stick to their traditional ways of farming and therefore turn down the mechanised form of farming. Many a time, people who are agriculturally illiterates do not know how much our life as human beings greatly depends on agriculture.²⁹⁶

2. Computer illiteracy: This is simply the inability to make use of computer technology. The global world is today computerized but there are a great number of people who do not have the access of acquiring the knowledge. On the other hand, some have the opportunity to acquire the knowledge but are unable to come to terms with the nuances of the technology.²⁹⁷

3. Critical illiteracy: This is the ability to read and write devoid of the ability to make critical analysis of issues. Thus, one could read and write but cannot make meaning of poetic or ironical statements and therefore applies them either word to word or wrongly. Many a time, the media uses the advantage of critical illiteracy to project propaganda and public opinions as if they were facts.²⁹⁸ For instance, the two terrorists who on the morning of 7 January 2015, at about 11:30 local time, with assault rifles and other weapons forced their way into the offices of the French satirical weekly newspaper *Charlie Hebdo* in Paris and fired up to 50 shots, while shouting "*Allahu Akbar*" (Arabic for "God is [the] greatest"),²⁹⁹ killing eleven people and injuring eleven others during their attack lack critical literacy. They are critical illiterates who cannot make proper analysis of satirical works.

4. Cultural illiteracy: This is the inability to be attuned and familiar with one's culture. This is often very evident in the life of the city-dwellers who do not have close touch with their culture. This could also imply being culturally illiterate about the cultures of the other people

²⁹⁶ Cf. Mulcahy, K., April 4, 2012, "20 Types of Illiteracy - Listverse", URL: www.listverse.com/2012/04/04/20-types-of-illiteracy/, (20.10.2014).

²⁹⁷ Cf. Ibid.

²⁹⁸ Cf. Ibid.

²⁹⁹ Cf. "Paris Attack Part 1 Day Of The Jackals Great Game India", URL: www.greatgameindia.com/paris-attack-part-1-day-of-the-jackals/, (13.02.2015).

which promotes bias, mistrust, rancor and unnecessary wrangling among people. This could also apply to Islamic extremists and fundamentalists who do not come to terms with the western culture.³⁰⁰

5. Ecological illiteracy: This is the inability to comprehend the fact that we should maintain our environment and take proper care of our eco-system because our life depends on its proper management. For instance, ecological illiteracy affects people who are often involved in deforestation but do not have any idea of a forestation. They simply do not know that there is a great need to plant new trees to replace the once that have been cut down. Such people could damage and do harm to our environment for pleasure sake because they are ignorant of the fact that our life depends on the proper care and maintenance of the earth and our eco-system.³⁰¹

6. Emotional illiteracy: This is the inability to understand one's emotion as well as the emotion of the others. Those who lack this knowledge could exhibit awkward, barbaric and stupid behaviors as a result of stress or anger and are consequently more likely to exhibit destructive tendencies. More so, they could misunderstand and misinterpret good gestures from others.³⁰² Many terrorists and students who commit mass shooting of their fellow students are often victims of emotional illiteracy.

7. Financial illiteracy: This is the inability to make proper use of one's earnings. As such, people who belong to this category cannot either make budgets or do not come to terms with budgets when they are made. They spend more than what they earn and invest wrongly. They are liable to becoming poor and at the end they turn out to be liabilities and social problems to the society.³⁰³

8. Functional illiteracy: This is the inability to understand a sentence or something holistically and not in compatibility. This means that these people have the ability to read and understand words but do not have the ability to put them together in order to properly understand the message that is being portrayed. They have the tendency to make use of phrases and not the whole sentences and as such apply them wrongly. Many people including learned adults have this problem and therefore quote things out of context.³⁰⁴ It is also worthy

³⁰⁰ Cf. Mulcahy, K., April 4, 2012, "20 Types of Illiteracy - Listverse", URL: www.listverse.com/2012/04/04/20-types-of-illiteracy/, (20.10.2014).

³⁰¹ Cf. Ibid.

³⁰² Cf. Ibid.

³⁰³ Cf. Ibid.

³⁰⁴ Cf. Ibid.

of note that many terrorists in different parts of the world today are victims of functional illiteracy.

9. Health illiteracy: This is simply the inability to understand and believe basic healthcare facts and truths that promote the general well-being of man.³⁰⁵ For instance, the rejection of blood infusion by the Jehovah Witness congregation or the rejection of immunization by some villagers in the remote areas of the under developed countries is a good example of health illiteracy. People that belong to this category hold onto long, archaic and anachronistic traditions that are outdated and obsolete.

10. Information illiteracy: This is the inability to understand that the horizon of someone's knowledge is limited. For instance, one who has information illiteracy would still continue to argue about a particular issue even when he has been proven wrong. This includes those who make fool of themselves by arguing with experts in the field where they themselves do not know as much as the experts of the particular field and as such have little or nothing to offer. This people can hardly discover their intellectual faults.³⁰⁶ People of this kind could constitute great problems for the society since they stick to their guns even when they are very wrong. Many of the fundamentalist of all kinds that we have today fall under this category.

11. Media illiteracy: This is the inability to sieve what is true and what is false from the media. In this case, the people do not know that it is not everything that the media says is true and thus believe the media hook, line and sinker. It is like a fallacy of the media where one builds up his or her argument based on the fact that it was carried out or said by the media.³⁰⁷ This could be very dangerous to the society and in fact, this is one the mediums that extremists, fundamentalists and terrorist apply for their propagandas.

12. Mental health illiteracy: This is the inability to understand the mental state or health of oneself and that of the other people. People of this kind have the problem of recognizing and understanding mental disorders. They could take grievous issues resulting from mental disorders such as a threat to commit suicide or murder lightly.³⁰⁸

13. Numerical illiteracy: This is a lack of basic mathematical calculation skills that one needs on daily basis in all of its ramifications such as buying, cooking, washing etc.³⁰⁹

³⁰⁵ Cf. Ibid.

³⁰⁶ Cf. Ibid.

³⁰⁷ Cf. Ibid.

³⁰⁸ Cf. Ibid.

³⁰⁹ Cf. Ibid.

14. Racial illiteracy: This is the inability to properly understand issues that have to do with race or racism. People with this type of mentality believe general and unfounded aphorisms about a particular race without taking time to verify its authenticity or the real truth.³¹⁰ This is very dangerous since it can always lead to unnecessary violent demonstrations and destruction of lives and properties. This was the illiteracy that Dominican missionary Bartolome de las Casa whom I discussed in the treatment of the modern era of slavery in chapter one of this work (1.3.3) exhibited when he suggested that Africans should be brought to the New World as slaves in place of the Indios in order to save them from being wiped out through the scourge of slavery. This was an act that he regretted later when he discovered that the Africans suffered the scourge of slavery exactly like the Indios since they are also human beings with flesh and blood.

15. Reading and writing illiteracy: This is the inability to either read and understand or produce written information. This is what the majority of the people understand as illiteracy whenever the word illiteracy is mentioned.³¹¹ This is very dangerous because one who cannot read and write or understand written information cannot also follow written doctors' prescriptions or even know sign of dangers written on the sign posts.

16. Scientific illiteracy: This is the inability to grasp with scientific axioms and truths. Science is an embodiment of proven facts and truth that is known to man. A scientific hypothesis could be disproved, altered or updated and the inability to come to terms with this reality or fact is a big disease.³¹²

17. Statistical illiteracy: This is the inability to understand the common use and nuances of statistics. For instance, those who lack the knowledge of statistics would not know that there is no difference between statements such as: 20 % of the soldiers are fit for combat and 80 % of the soldiers are not fit for combat.³¹³ They would interpret such statements differently.

18. Technological illiteracy: This is the inability to grapple with the new technological inventions like handy, ipad, laptops, binocular, microscopes, automats etc.³¹⁴ The lack of such knowledge could cause someone great difficulties in coping with the modern world.

³¹⁰ Cf. Ibid.

³¹¹ Cf. Ibid.

³¹² Cf. Ibid.

³¹³ Cf. Ibid.

³¹⁴ Cf. Ibid.

19. Trans-illiteracy: This is the inability to properly sort pieces of information from one form of media to the other. In this case, one could acquire pieces of information from one form of media or the other without knowing how to properly apply it to his daily life and circumstances. In addition, people of this nature could see pictures and written signs but could not apply them to their own circumstances.³¹⁵

20. Visual illiteracy: This is the inability to access, analyze, process and comprehend graphic or visual information. Sometimes, people who have this problem undergo a lot of difficulties in understanding and recognizing faces and visions entirely. Many a time, they have problems in identifying different types of colour properly.³¹⁶

Taking cognizance of the various types of illiteracies that have been propounded by Kate Mulcahy above, it is then proper at this juncture to note that illiteracy generally considered is one of the major factors that help in the proliferation, perpetration and perpetuation of the institution of slavery or human trafficking in so many societies of the world especially in the Third World countries where the majority of the citizens are illiterates and do not have a chance for either an adequate formal education or at the least informal education. As such, many people in these poor countries lack formal education and are therefore stark illiterates that lack wisdom and knowledge and are encapsulated in the ocean of ignorance. As a result of their ignorance, they become very vulnerable and liable to be deceived and lured into slavery and human trafficking. This is one of the major factors that lead to the luring of so many people into the noxious nets of human traffickers in Nigerian and reiterating this fact, the Catholic Bishops' Conference of Nigeria writes as follows:

"With the high rate of illiteracy in Nigeria, many parents can neither read nor write, while their children are attending fourth rate schools, where they learn next to nothing. As a result, both groups are easily deceived by fairy tales of milk and honey flowing bountifully in Europe, where people simply pick hard currency off the street."³¹⁷

In fact, ignorance and lack of wisdom and formal knowledge expose people to highly personal risks and problems that could have ordinarily been averted, avoided and prevented through the power of literacy or knowledge. Illiteracy impairs vision, reason and understanding and as such makes people susceptible to vices and crimes.

³¹⁵ Cf. Ibid.

³¹⁶ Cf. Ibid.

³¹⁷ The Catholic Bishop's Conference, quoted in: Schineller, P. (S.J.), (ed.), *The Voice of the Voiceless* (Cf. Footnote 287), p. 451.

In addition, illiteracy enhances and promotes social breakdown that paralyses the societal equilibrium. Education equips people holistically for the development of their God-given latent talents and potentials that would avail them the opportunity of gainful employment which automatically reduces the risk of being vulnerable and falling prey to the agents of woes and death in the garment of slave dealers or human traffickers. Thus if people are literate and therefore experience improved economic and social status, human trafficking or slavery in many parts of the world would be automatically greatly and adequately thwarted, combated and radically eradicated. In fact, illiteracy is frustrating and renders people weak and vulnerable to the iniquitous and chilling paws of the evil of slavery or human trafficking. Therefore, based on these aforementioned reasons with regard to the menace of illiteracy on the general well-being of humanity, one could clearly see that illiteracy is one of the major factors that contribute to the growth and proliferation of the institution of slavery or human trafficking in the world. Having now seen the adverse effects of illiteracy on the general well-being of human beings that makes them susceptible to slavery or human trafficking, I shall now make an elucidation of natural disaster as one of the major factors that catalyse human trafficking in the world.

2.1.6 Natural Disaster

The United Nations International Strategy for Disaster Reduction (UNISDR) defines disaster as "a sudden, calamitous event that causes serious disruption of the functioning of a community or a society causing widespread human, material, economic and/or environmental losses which exceed the ability of the affected community or society to cope using its own level of resources"³¹⁸. However, according to Greg Bankoff, Dorothea Hilhorst and George Frerks, a natural disaster is a major adverse event resulting from natural processes of the earth; examples include floods, volcanic eruptions, earthquakes, tsunamis, and other geologic processes. A natural disaster can cause loss of life or property damage, and typically leaves some economic damage in its wake, the severity of which depends on the affected population's resilience, or ability to recover.³¹⁹ As such, natural disaster has to do with any event or force of nature that has catastrophic consequences on lives and property such as avalanches, earthquakes, volcanic eruptions, hydrological disasters like floods, limnic eruptions and tsunami, meteorological disasters like blizzards, cyclonic storms which include

³¹⁸ "3. Definitions of "disaster" and "crises" and...", URL:

www.ec.europa.eu/agriculture/analysis/external/insurance/definitions_en.pdf, (1.05.2016).

³¹⁹ Cf. Bankoff, G., et al (eds.), in: "Disaster / World Public Library - eBooks / Read", URL: www.worldlibrary.net/articles/eng/Disasters, (30.04.2016).

tropical cyclones, extra-tropical cyclones, droughts, hailstorms, heat waves and tornadoes, wildfires, health disasters like epidemics, space disasters such as impact events and solar flare. Most often, they occur unexpectedly and this is one of the reasons why they cause a lot of damage and destruction. Natural disasters take people including animals unaware and consequently hit anything that stands on their way with atomic power of destruction. The venom of its destruction is very catastrophic and sometimes irreparable. Sometimes too, scientists try to give prior information about a forthcoming or impending natural disaster but it only remains at the level of information so that people would get prepared and go to places of safety. However scientists cannot prevent their taking place because they are forces beyond the control of human beings. Sometimes, disease epidemics could also be considered as natural disasters but they are often categorised differently. It is worthy of mention that there could be cases where natural and human factors may combine to produce a disaster that has horrendous effects on lives and property.

According to Petra Löw, a geographer and consultant at Munich Reinsurance Company, in 2012, the world experienced horrendous natural disasters that cost her lots of lives and property. It is estimated that there were about 905 natural disasters that took place within that year worldwide and 93% of them are said to be connected with weather disasters. Its callous and destructive effects on the lives and property cost the world about US \$170 billion and insured losses of \$70 billion.³²⁰ In addition, it is also recorded that 45% of the disasters that took place in 2012 were meteorological (storms), 36% were hydrological (floods), 12% were climatological (heat waves, cold waves, droughts, wildfires) and 7% were geophysical events (earthquakes and volcanic eruptions). However, between 1980 and 2011 geophysical events accounted for 14% of all natural catastrophes.³²¹

The wanton destruction of lives and property caused by myriads of natural disasters in the world lead to the opprobrious effect of slavery or human trafficking because the natural disasters make her victims vulnerable and therefore expose them to personal risks of being easy prey to the merchants of slavery or human trafficking who are waiting for the slightest opportunity to clamp down on their victims and lure them into their "dungeon of brutality, abuses and exploitations." Human traffickers or slave dealers cease this miserable opportunity to make false and empty promises to victims of natural disaster that they would help them to

³²⁰ Cf. Löw, P., in: "Natural Catastrophes in 2012 Dominated by U.S.", URL: www.worldwatch.org/natural-catastrophes-2012-dominated-us-weather-extremes, (1.05.2016).

³²¹ Cf. U.S. Weather Extremes Worldwatch Institute May 29, 2013, quoted in: "Natural Catastrophes in 2012 Dominated by U.S.", URL: www.worldwatch.org/natural-catastrophes-2012-dominated-us-weather-extremes, (1.05.2016).

either build and put their broken lives and property together or take them to places where they would be able to begin a new and better life. However, it has been observed that they use these empty and false promises only to lure them to their nets of slavery or human trafficking. For instance, after the January 12, 2012 earthquake that took place in Haiti, about 200,000 people lost their lives and slave dealers or human traffickers ceased the opportunity immediately and recruited a number of children between the ages of 5 and 15 and smuggled them out of Haiti to the Dominican Republic.³²² These children were promised by their captors and wolves in the garments of philanthropists a land of safety and peace but the reverse was the case. These children were unfortunately recruited as child soldiers and launched into horrendous and callous wars. As such, they moved from frying pan into the fire. These are moral issues that would be addressed later in chapter three of this work.

Furthermore, there have been cases of natural disasters like the 2004 Indian Ocean earthquake which is the third largest earthquake recorded in history registering a moment magnitude of 9.1-9.3. The huge tsunamis triggered by this earthquake killed at least 229,000 people. The 2011 Tohoku earthquake and tsunami registered a moment magnitude of 9.0. The earthquake and tsunami killed 15,889 and injured 6,152 while 2,609 were still missing as of 2014. The 7.9 magnitude May 12, 2008 Sichuan earthquake in Sichuan Province, China has a death toll of over 61,150 as of May 27, 2008. The 8.8 magnitude February 27, 2010 Chile earthquake and tsunami cost 525 lives.³²³ The bone of contention here is that these natural disasters claim a lot of lives and render so many survivors either homeless or motherless or even fatherless in cases of children and therefore expose them to personal risks that make them highly vulnerable. This vulnerability ipso facto creates a favorable condition for the perpetration and perpetuation of the institution of slavery or human trafficking in the world because human traffickers use the opportunity of their vulnerability to deceive and lure them into their wicked nets. The natural disasters are not man made but their adverse effects create room for unimaginable atrocities and obnoxious iniquities among men. It serves as bait for wicked slave dealers or human traffickers whose binocular eyes are consistently watching for such opportunities to cast their nets into the deep and make a huge catch of weak and vulnerable people.

³²² Cf. Rahman, A. M., in: "Human Trafficking in the era of Globalization: The case of Trafficking ...", URL: www.waw2.hu-berlin.de/transcience/Vol2_Issue1_2011_54_71_Glossary.pdf, (13.02.2015).

³²³ Cf. "Earthquake: Everything You Must Know About The...", URL: www.answersafrica.com/earthquake-everything-you-must-know-about-this-catastrophic-natural-disaster.html, (1.05.2016).

More so, there are also cases of floods like the 1998 Yangtze River Floods, in China which left 14 million people homeless, the 2000 Mozambique flood covered much of the country for three weeks, resulting in thousands of deaths, and leaving the country devastated for years afterward, the 2005 Mumbai floods which killed 1094 people and the 2010 Pakistan floods directly affected about 20 million people, mostly by displacement, destruction of crops, infrastructure, property and livelihood, with a death toll of close to 2,000.³²⁴ In fact, the cases of natural disasters which have taken place in history are more than we can imagine. There have also been cases of epidemics in history like the 1918 Spanish flu pandemic, killing an estimated 50 million people worldwide, the 1957–58 Asian flu pandemic, which killed an estimated 1 million people, the 1968–69 Hong Kong water flu pandemic, the 2002-3 SARS pandemic, the AIDS pandemic, beginning in 1959 and the H1N1 Influenza (Swine Flu) Pandemic 2009–2010.³²⁵

At this point, it is worthy of note that there are many other natural disasters that haven taken place which I have not recorded here. However, I have only tried to mention a few as an example of the cases of natural disasters that have taken place which led to the wanton destruction of lives and property and at the end made many people vulnerable and consequently exposed them to the clutches and chilling paws of the slave dealers or human traffickers. Based on the adverse effects of natural disasters on the lives and property that expose the unfortunate victims to the nets of slave dealers or human traffickers, it is therefore succinctly clear that natural disaster is one of the major factors that fuels and ignites the proliferation of the institution of slavery or human trafficking in our societies. Having clarified and elucidated how natural disasters contribute to the perpetration of this monstrous plague of slavery or human trafficking in the world, I shall now shed light on wild sexual demand as the last part of the socio-cultural factor that fuels this pandemic phenomenon in the world.

2.1.7 Wild Sexual Demand

This has to do with the increase in demands for cheap sex in many parts of the world. I discovered in the course of my research for this work that the sexual revolution of this century has made sex a very cheap article that could easily be bought with money at every corner of the world and the demand for sex increased rapidly with alarming rate. In fact, the world is currently witnessing wild sexual demands or explosion especially in industrialized countries

³²⁴ Cf. "Protection By International Law Environmental...", URL: www.ukessays.com/essays/environmental-sciences/protection-by-international-law-environmental-sciences-essay.php, (1.05.2016).

³²⁵ Cf. Ibid.

where sexual morality has little or no meaning anymore among so many people. In many parts of our industrialized world, sex has become a very lucrative business since many people young and old visit brothels, massage parlors, strip clubs etc where sex could be obtained with few Euros and dollars. For instance, Kevin Bales demonstrates that the sale of sex in Japan has a very great financial relevance for the country and therefore observes as follows:

"In 2001, the sex business in Japan generated a whopping \$20 billion in revenue, which is four times more than what Toyota will make. Furthermore, the price for sex in most massage shops, also known as soapy shops, is between \$300 and \$500. However, it was common to find sex on the street for as low as \$8. The sex business in Japan is part of Japan's overall "entertainment industry" that employs a large number of young foreign women from developing countries like Thailand, Philippines, Latin America, and also well to do countries like the United States, China and Russia."³²⁶

The prevalence of sexual business in Japan is alarming and at the same time appalling. The major streets of Japan have become a beehive of sexual activities which is popularly and legally known as entertainment industry. The legality of this business in Japan brings to bear that the government directly or indirectly supports the activities of the human traffickers who amass wealth through the sexual exploitation of so many vulnerable women. The Japanese government even established a special visa called "entertainer visa" for young foreign women who would want to come to Japan and work in the entertainment industry. The visa is normally supposed to be given to singers and dancers that would be working or performing in theatres and nightclubs as professional entertainers but there is no doubt that this is not the case. The visa only opened up doors for young women from the less privileged countries who come to Japan and be forced into prostitution. Kevin Bales observes that about 133,103 singers and dancers are imported in Japan in a single year. In fact, he argues that this entertainer visa is simply a "gift to human traffickers from politicians who are willing to do favours for organized crime. He added that in 2003, 80,000 of the 'entertainers' came from the Philippines; another 6,000 to 7,000 came from each of the United States, China and Russia and over the years, about 40,000 young women from Latin America have made their way into Japan through this visa"³²⁷. With this alarming number of young foreign women who are imported into Japan annually, it would not be mistaken to say that Japan has become a sexual rendezvous.

Besides, there are so many people who in spite of being married would still have to visit brothels and sex clubs in order to satisfy their untamed and wild sexual orgies. In the course of my research, I was duly informed by a staff of Solidarity with Women in Distress, a Non-

³²⁶ Bales, K., *Ending Slavery* (Cf. Footnote 13), pp. 108 - 111.

³²⁷ Bales, K., *Ending Slavery* (Cf. Footnote 13), pp. 109 - 110.

Governmental Organization in Germany that tries to rehabilitate abused women from foreign countries who were victims of slavery or human trafficking, that one in every three men in Germany whether married or unmarried visits brothel or sexual clubs to satisfy himself with prostitutes.³²⁸ This is also exactly the case with other men in many industrialized countries. It is not just particular to men in Germany. Currently, it is like a western pandemic ravaging the whole western world. Many families in Europe and America are broken and they try to compensate this ugly incident of brokenness, loneliness and forlornness with cheap sex which they could get at their beck and call in sex industries that are scattered everywhere in Europe and America. This of course leads to a boom in the sexual industry in America and Europe that yields billions of dollars yearly. This unfortunately created room for the soaring of slavery and human trafficking in the world because of the economics of demand and supply in our global capitalistic world. In order to supply the goods that are needed for the sexual market in America and Europe slave dealers and human traffickers use every possible means to deceive and attract women and children to America and Europe for the sexual industries. They often use false promises to lure women into their nets before sending them out into their business posts where they would be brutally abused and exploited by their captors and clients who come to satisfy their untamed sexual desires.

The traffickers often attract their victims from the third world countries where people are desperate to leave their countries for foreign countries in search of greener pasture. Thus the slave dealers or human traffickers lure and recruit their victims by promising them of better job opportunities overseas. However, upon arrival on the destination countries, those who posed to be philanthropists and their saviour would automatically turn to become vipers and wolves. Their so called benefactors and redeemers would become their captors and devourers. They would take away their passports and all their valuable documents from them and send them direct into forced prostitution where they will never have peace and rest again. They would be daily abused and exploited under terrible and inhuman conditions. They would be subjected to consistent sexual intercourse with any client that comes at anytime whether protected or not. They would never again earn money for themselves in their so called dream land or countries flowing with milk and honey. Pain, misery and agony would become their own sort of milk and honey. Many a time, they have no chance of escape until they have either contacted venereal or deadly sexual disease. Shedding light on the pitiable and callous situation of women who have been deceived and lured into forced prostitution by slave

³²⁸ Cf. This is an oral information obtained from a staff of Solidarity with Women in Distress (SOLWODI) as I visited them for my research in their office in Duisburg, Germany in 2012.

dealers or human traffickers, Kevin Bales narrated a conversation that he had with a trafficked woman to Japan as follows:

“Sri was approached by a woman she knew from her province, who ...told her about a well paid job opportunity in Thai restaurant in Japan. Sri decides to take up the offer because her parents needed money for her younger brother’s schooling. Sri applied for a passport herself, but was called to an office to meet a 'boss' who had many passports at hand and chose one for her. She had silicon injections in her face to make her look more like the picture on the passport. However, she barely carried the passport herself, entering Japan with a man posing as her 'Japanese boyfriend,' who took her passport after passing through immigration officers. Sri believed the passport may have carried a visa for a Japanese spouse. At the airport in Japan, the 'boyfriend' rang another man who came to pick her up by a car, and took her to a bar where she was told she had to repay a debt of 4.8 million Japanese Yen about \$40,000 to cover the cost involved in bringing her to Japan, and that she would have to work as a prostitute. The bar was in the countryside, without any sign advertising it as such. There were many other women from Thailand and China, but Sri was too frightened to talk to anyone. She had her hair dyed yellow. Clients paid 10,000 yen for 20 minutes. Sri had to pay 45,000 yen a day on her debt, 1,000 yen for food and another 1,000 yen for a bodyguard. She needed ten clients a day to repay her debt, but managed only three or four.”³²⁹

This is just an example of the situations which many victims of slavery and human trafficking who have been deceived by slave dealers or human traffickers face overseas on daily basis. It is really a pity that many of the victims would only find out the true nature of their work when they have already fallen into the net without any hope or chance of reversing their situation. At this point, we could clearly see that the high rate of sexual demand in Europe and America is one of the biggest factors that fuel and contribute to the perpetration of the institution of slavery or human trafficking in the world. Having treated the last part of the socio-cultural factor that fuels the institution of slavery and human trafficking, I shall now go over to the economic factors that contribute to the enthronelement of the institution of slavery or human trafficking in the world.

2.2 ECONOMICAL

Economics is the branch of science that studies the production and distribution of trade, acquisition and consumption of goods and services by different agents or peoples in a given geographical set up.³³⁰ The success or the failure of an economy depends heavily on the agents which could be individuals, businesses, organisations, or governments. As such, economics deals with how goods and services are produced, transacted, acquired and consumed. Often times, transactions are being carried out in economic activity which entails the agreement of two parties or agents on the worth, value and price of good and service in

³²⁹ This is based on an interview with Sri conducted by House for Women, SAALAA Shelter staff, Japan, 2003; published in International Labour Organization, *Human Trafficking for Sexual Exploitation in Japan* (Geneva: International Labour Office, 2005), quoted in: Bales, K., *Ending Slavery* (Cf. Footnote 13), pp. 110 - 111.

³³⁰ Cf. "Economics - definition of economics by The Free...", URL: www.thefreedictionary.com/economics, (1.05.2016).

cash or kind. Thus, an economic transaction could be conducted with currency, services or solid mineral resources.

Furthermore, economics also deals with the explanation of the people's interaction with one another in the capital market which is geared towards satisfying their wants and fulfilling of certain set visions, prospects or goals.³³¹ Economics is very vital in the lives of people, states or nations because it has to do with their daily struggle for survival, sustenance and existence. It is one of the most essential ingredients of life that propels the interaction of people of different nationalities, gender and race. As such, it transcends national and continental boundaries and often times could influence the behavioural pattern of people in different parts of the world with regard to how they use their latent human and mineral resources, duration of time of labourers in offices, factories, and all places of work, taxes and revenues, investments, imports, exports and the success or the failure of business ventures.

In fact, our economical system is holistic in nature because it affects the lives of the people in its entire ramification. It is like a network that permeates every aspect of the life of the people in a nation or a given community. The 1911 Encyclopedia Britannica considers economics as "the science which investigates the manner in which nations or other larger or smaller communities, and their individual members, obtain food, clothing, shelter and whatever else is considered desirable or necessary for the maintenance and improvement of the conditions of life... It necessarily involves the scientific examination of the structure and organization of the community or communities in question; their history, their customs, laws and institutions; and the relations between their members, in so far as they affect or are affected by this department of their activity"³³².

Nonetheless, there is no gainsaying the fact that in many countries of the world that the people are being plagued and ravaged by the hydra headed consequences of the evils caused by uncontrolled economic activities of some unscrupulous and callous agents. Some of our uncontrolled and unethical economic activities create an atmosphere of fear and insecurity among the weak and vulnerable in our societies. Some of the records that I consulted during this research show that many economic activities that are based purely on the extreme maximisation of profits many a time create breeding grounds for myriads of social vices that are inimical to the fundamental principles of human rights, freedom and dignity of the human

³³¹ Cf. "What is Economics? A Definition of Economics", URL: www.whatis-economics.org/, (13.02.2015).

³³² "1911 Encyclopædia Britannica/Economics", URL: www.en.wikisource.org/wiki/1911_Encyclop%C3%A6dia_Britannica/Economics, (24.04.2016).

person. Many a time, some of our unbridled economic adventures are iniquitous and consequently breed terror, physical and psychological traumas that precipitate the victims to land into the realm and abyss of darkness, restlessness and forlornness. In fact, a closer and critical examination of the present global economic system that operates in the world today would certainly show that many of our economic structures and systems are exploitative and therefore lack moral and ethical justifications. These exploitative economic systems expose the weak and the most vulnerable in our societies to great personal risks. Therefore, at this juncture, it is worthy of mention that my aim here is not to determine or establish the functionality, success or failure of any economy but to engage our intellectual faculties on how our economical systems have given birth to factors that in one way or the other contribute to the building and the consolidation of the institution of slavery or human trafficking in our global world. I shall make this intellectual enterprise through the microscopic lens of capitalism, globalisation, poverty, demand for cheap labour and unemployment. I will now begin the discussion with capitalism which is the major aspect of this part.

2.2.1 Capitalism

Capitalism is an economic system that is purely based on the private ownership of trade, industry and the means of production of goods and services solely for the purpose of maximising profit. It is a sort of free economic system where the production of goods and services are mainly propelled by the principles of demand and supply in the general market. Giddens Anthony in his book *"The Consequences of Modernity"* defines it as "a system of commodity production, centred upon the relation between private ownership of capital and propertyless wage labour, this relation forming the main axis of a class system. Capitalist enterprise depends upon production for competitive markets, prices being signals for investors, producers, and consumers alike"³³³. As such, it could be termed a market economy where the principles of demand and supply reign rather than a planned economy where the principles of central organisation maybe from the government reign. The most important aspect of this economic or social system is that it is geared towards a blind type of profit making. There are of course various forms of capitalism that is being operated in different parts of the world but in all its forms, maximization of profit remains its elemental or pivotal force. It is worthy of mention that in a capitalistic system, there is always a yawning chasm between the rich and the poor. In other words, capitalism creates a type of inequality in the

³³³ Giddens, A., *The Consequences of Modernity*, Cambridge: Polity Press, 1990, p. 55.

distribution of goods and services. Nonetheless, it is currently the most dominant economic structure that operates in many human societies. Reiterating this fact, Barry Gills and Paul James the editors of the work *"Globalization and Economy, Vol. 1: Global Markets and Capitalism (2007)"* write as follows:

"The process remains uneven, but notwithstanding the continuing importance of national and regional economies today, global capitalism is undoubtedly the dominant framework of economics in the world. There are many debates about what this means, but across the political spectrum 'capitalism' has become the taken-for-granted way of naming the economic pattern that weaves together the current dominant modes of production and exchange."³³⁴

Capitalism in its modern sense is always traced back to Karl Marx. He is popularly known as the father of modern capitalism. He treated in his *"Magnum Opus Capital"* the capitalist mode of production using a method that we today generally refer to as Marxism. The most important thing to note here is that capitalism created more problems than it tended to solve when it was welcomed as an alternative economic system to replace the feudal system of economy during the medieval era.

In the capitalist's society, the lower class or working class as it is called in so many places devote or render their services to the capitalist class or the wealthy people for little wages and the bourgeoisies would in turn sell their products that are produced by the working class to the market at high prices for the sole aim of making money. In other words, the capitalists have no interest of the common good at heart in their agenda. They are only interested in exploiting the working class and investing back the proceeds in the economy in order to maximise more profits and at the end accumulate more wealth at the expense of the working class.

Furthermore, I could deduce from the foregoing that capitalism is an economic system that is shrouded in abuse and violence of the working class, less privileged and marginalised in the society. It gives economic power to the democrats, bourgeois and neglects, manipulates and exploits the vulnerable, weak and the proletariats in the society. Capitalism as an economic structure that is based on blind maximisation of profit without ethical or moral control nurtures and spurs violence, criminality, wars and abuses that inadvertently and strongly create a favourable market for slavery or human trafficking. It is an economic system that opens up its gate very wide for the practice of all sorts of evil in our societies in the name of making money and maximisation of profit. It could condone any type of evil that helps to enrich the pockets of the unscrupulous people in the societies without any qualms of

³³⁴ James, P. and Gills, B., quoted in: "Globalization and Economy, Vol. 1: Global ...", URL: www.academia.edu/4199690/Globalization_and_Economy_Vol_1_Global_Markets_and_Capitalism_2007_, (24.04.2016).

conscience. Shedding light on this "devilish economic system" that plagues and ravages our contemporary world and as such catalyses the rate of slavery and human trafficking in the current epoch, Pope Francis notes as follows:

"Another cause of slavery is *corruption* on the part of people willing to do anything for financial gain. Slave labour and human trafficking often require the complicity of intermediaries, be they law enforcement personnel, state officials, or civil and military institutions. This occurs when money, and not the human person, is at the centre of an economic system. Yes, the person, made in the image of God and charged with dominion over all creation, must be at the centre of every social or economic system. When the person is replaced by mammon, a subversion of values occurs."³³⁵

Pope Francis raised here a moral issue that would be reflected upon at the last part of this work. It should not be allowed that money instead of the human person takes a primary of place in our economic activities. The human person should be at the centre of our economic endeavours and not money. In fact, I observed in the course of my research for this work that capitalism is one of the strongest factors that contribute to the increase of slavery or human trafficking in the global world. This is because in the aid to make money as orchestrated and spurred by the evils of capitalism, unscrupulous people enslave fellow human beings in various shapes and forms without compunction of heart and chain them in their "catacombs where they exploit, abuse, and cannibalise" them. Human beings are being trafficked in various forms by pure capitalists as if they were mere inanimate goods in order to make money. Shedding more light on this hydra-headed monstrous plague that ravages our human societies, Pope Francis notes as follows:

"It's a disgrace that people are treated as objects, deceived, raped, often sold many times for different purposes and, in the end, killed or, in any case, physically and mentally damaged, ending up thrown away and abandoned."³³⁶

This is really a moral issue that is thought provoking since innocent people are just being killed for the sole purpose of making money. The greedy desire for the amassing of wealth is the brain child of capitalism and money is thus the driving force that nurtures and sustains the raging flames of this criminal and callous offense against humanity that is burning like wild fire in our societies. More so, capitalism is an economic system that creates a great dichotomy between the rich and the poor. This dichotomy automatically favours the rich at the expense of the poor or less privileged in the society. This dichotomy exposes the poor to serious personal risks that make them easy prey for the human traffickers who are ever ready to

³³⁵ Pope Francis, "No longer slaves, but brothers and sisters", URL: www.w2.vatican.va/content/francesco/en/messages/peace/documents/papa-francesco_20141208_messaggio-xlvi-giornata-mondiale-pace-2015.html, (10.12.2014).

³³⁶ Pope Francis, quoted in: Carol, G., 12 December, 2013, "CatholicHerald.co.uk » Pope Francis speaks out on human trafficking", URL: www.catholicherald.co.uk/news/2013/12/12/pope-francis-speaks-out-on-human-trafficking/, (22.01.2015).

clamp down on the vulnerable and the poor in our societies with their barbaric and cannibalistic chilling paws at any slightest opportunity. As such, the instruments of capitalism enrich the bourgeoisies in the society, empower them and conversely impoverish the less privileged and vulnerable in the society and therefore make them easy prey for slave dealers or human traffickers. In fact, capitalism favours practices like decision making, divisions of labour, market policies, means of production etc that would help in fetching and adding more wealth in the pockets of unscrupulous rich economic gangsters that perpetrate the evil of slavery or human trafficking in the world. Reflecting along this line of thought Michael Albert observes as follow:

"Capitalism revolves around private ownership of the means of production, market allocation, and corporate divisions of labour. It remunerates property, power, and to a limited extent contribution to output. Class divisions arise from differences in property ownership, and differential access to empowered work versus subservient work. Class divisions induce huge differences in decision-making influence and quality of life. Buyers and seller fleece one another and the public suffers anti-social investment, toxic individualism, and ecological decay"³³⁷

The system nurtures a ground whereby the poor labours and toils under inhuman conditions in the factories of the bourgeoisies with little or no wage. Many toil and labour there under forced or bonded labour and many are made to languish there under the tutelage of poverty as slaves in order to survive. A trip down memory lane shows that the yawing chasm created between the wealthy and the poor through the devilish influence of capitalism in the world establishes breeding fields for human trafficking in the world. The developed worlds pounced on the Third World countries and cannibalised and violated them as if they were not human beings. People were being callously and maliciously uprooted from their places of origin and launched into an unknown world where they were monstrously abused and used as beasts of burden. The victims find themselves in a situation where they rarely understand the language and the culture of the people where they are held in bondage and chains and as such undergo a hell of psychological stress and frustration.

The Trans Atlantic slave trade is a major example of the evils of capitalism. Millions of Africans and Indios were callously maimed and transported to Europe and America where they were dumped in factories and plantations to toil day and night under heavy inhuman surveillance without wages and benefits. One would think that this is now a thing of the past that belongs only to the worlds' history but the reverse is the bitter truth. It still exists but has only metamorphosed into other more dangerous forms that ought to beat the imagination of

³³⁷ Albert, M., Parecon: Life after Capitalism, Participatory Economics, published by Verso London and New York, 2004, pp. 8 - 9.

any human being of scruple because of its adverse effects on the victims who are being trapped by its "obnoxious and heinous paws."

This monstrous evil rears its ugly head today in our contemporary world in various forms and shapes such as sex trafficking, child trafficking, bonded labour, forced labour, marriage trafficking and organ trafficking. It is undoubtedly clear that capitalism contributes a lot to the perpetration and perpetuation of this evil since unscrupulous people indulge in this callous evil in order to maximise profit without taking into consideration the physical and psychological traumas that the victims of slavery or human trafficking undergo. Reiterating this fact, Siddharth Kara in his work *"Sex Trafficking, Inside the Business of Modern Slavery"* notes that "the structures of Western capitalism, as spread through the process of economic globalization, contribute greatly to the destruction of lives this profitability entails"³³⁸. He further observes that sex trafficking for instance is one of the ugliest contemporary actualizations of global capitalism because it was directly produced by the harmful inequalities spread by the process of economic globalization..."³³⁹. As such, capitalism puts gains and profits making before the human rights and personal dignity of the people. As such, maximisation of profit has a primary place over human beings. This is the major reason while the system allows and condones the institution of slavery or human trafficking.

In addition, capitalism boosts greed and greed is a very fertile ground for slavery or human trafficking. During the Trans Atlantic slave trade, greedy sailors who traded on slaves overloaded their ships with slaves. They packed them like sardine fish and when they had stormy weather during their voyage, they (greedy sailors) had to throw some slaves overboard into the deep waters in order to reduce the weight of the overloaded ships and avert the sinking of the ships. The greedy sailors and slave dealers treated fellow human beings as if they were inanimate objects that could be used at will for any purpose and disposed at will. Reflecting on the greedy nature of capitalism Michael Moore writes:

"Capitalism is the legalization (of) greed. Greed has been with human beings forever. We have a number of things in our species that you would call the dark side, and greed is one of them. If you don't put certain structures in place or restrictions on those parts of our being that come from that dark place, then it gets out of control. Capitalism does the opposite of that. It not only doesn't really put any structure or restriction on it. It encourages it, it rewards it."³⁴⁰

³³⁸ Kara, S., *Sex Trafficking* (Cf. Footnote 23), p. 4.

³³⁹ Ibid.

³⁴⁰ Moore, M., quoted in: "Why Capitalism Is Evil - Daily Kos", URL: www.dailykos.com/story/2010/01/02/821208/-Why-Capitalism-Is-Evil#, (6.10.2014).

For the capitalists, the end justifies the means. The system sacrifices humanity's well-being at the altar of profit making. In my point of view, the capitalists who indulge in slavery or human trafficking and create favourable environment for the booming of the industry by using their "blood - money" to influence and lobby policy and law makers are guilty of ethical and moral crimes. In fact, they are "societal stigmas" that no amount of social or chemical detergent can wipe, clean or remove. Based on these obvious appalling and recalcitrant facts orchestrated by capitalism which are inimical to the fundamental principles of human rights, freedom and dignity of the human person that I have discussed here, one can at this juncture clearly see that capitalism causes a lot of harm to humanity since it creates a favourable ground and market for the proliferation, perpetration and perpetuation of the institution of slavery or human trafficking. Having seen the adverse effects of capitalism on the fundamental principles of human rights and the dignity of the human person and how it fuels slavery or human trafficking, I shall now go over to the treatment of globalisation as another factor that facilitates and greatly and boisterously influences the proliferation of the institution of slavery or human trafficking in our global world.

2.2.2 Globalisation

"IFSW at its general meeting in July 2002 defined globalisation as "the process by which all peoples and communities come to experience an increasingly common economic, social and cultural environment"³⁴¹. As such, globalisation could be seen as a system of interaction and integration existing between peoples and nations politically, socially, economically and religiously. Following this frame of thought, Anthony Giddens defines globalization as "the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa"³⁴². However, "most contemporary social theorists endorse the view that globalization refers to fundamental changes in the spatial and temporal contours of social existence, according to which the significance of space or territory undergoes shifts in the face of a no less dramatic acceleration in the temporal structure of crucial forms of human activity"³⁴³. Globalisation opens up doors for a wider and extensive trade and investment, exchange of information technologies and technical know-how among peoples and nations. It has also myriads of

³⁴¹ IFSW (2002, p. 3), quoted in: Weil, M., Evolution, Models, and the Changing Context of Community Practice, in: Weil, M. (ed.), The Handbook of Community Practice, Sage Publications, London, 2005, pp. 117 - 150, here 124. IFSW is a global organisation striving for social justice, human rights and social development through the promotion of social work, best practice models and the facilitation of international cooperation.

³⁴² Giddens, A., The Consequences of Modernity, Polity Press, Cambridge, 1990, p. 64.

³⁴³ "Globalization (Stanford Encyclopedia of ...", URL: www.plato.stanford.edu/entries/globalization/, (26.04.2016).

effects in the lives of the people in many ramifications such as environment, culture, politics, economics, physical and psychological orientations and the well-being of humanity. Globalisation is not something new because the history of humanity shows and testifies that people have always interacted with people of other places and nations since time immemorial but in a smaller scale that could not be compared with the quantum scale of interaction of peoples in the present computer age where the whole world has become a sort of global village. Echoing this view, Swedish journalist Thomas Larsson, in his book "*The Race to the Top: The Real Story of Globalization*", stated that globalization "is the process of world shrinkage, of distances getting shorter, things moving closer. It pertains to the increasing ease with which somebody on one side of the world can interact, to mutual benefit, with somebody on the other side of the world"³⁴⁴. More so, one could also see today similar economic and political pacts among peoples and nations that already existed before the Middle Ages and the First World War in 1914.

In addition, the process of globalisation also facilitated the movement of people from one place to another nationally, internationally and globally at large. Through this means, people became aware of other ways of living that could promote and enhance their living. Globalisation availed people the opportunity to travel and have access to information and new economic and technical know-how that could improve their lots. Globalisation opened up doors for the learning and assimilation of new and helpful ideas and cultures that make life more meaningful for those who have lived in darkness. It availed the under developed countries the opportunity of acquiring knowledge and having access to a better medical care. In fact, globalisation increased the quality of life of the people and established a new healthy way of living and a new culture of life that added colour and splendour to humanity. Reflecting along this line of thought, Alassane D. Ouattara, the Deputy Managing Director of the International Monetary Fund in his address at the Southern Africa Economic Summit sponsored by the World Economic Forum in Harare, May 21, 1997, notes as follows:

"Globalization has become a major topic of discussion and concern in economic circles since the mid-1990s. It is clear that the trend toward more integrated world markets has opened a wide potential for greater growth, and presents an unparalleled opportunity for developing countries to raise their living standards."³⁴⁵

The dividends of globalisation cannot be overemphasised. It availed people from the poor countries of the world the opportunity of travelling abroad to develop their latent talents and

³⁴⁴ Larsson, T., *The Race to the Top: The Real Story of Globalization*, Cato Institute, Washington, D.C., U.S., 2001, p. 9.

³⁴⁵ Ouattara, A.D., quoted in: "The Challenges of Globalization for Africa...", URL: www.imf.org/external/np/speeches/1997/052197.htm, (26.04.2016).

human potentials. As such, people were exposed to a better and modern way of life that makes life worth living. Globalisation helps in the easy exchange of ideas that helps the world in solving the myriads of problems that confronts her on daily basis. Above all, globalisation helped in opening up doors that helped in increasing the fight for the respect of human rights, freedom and personal dignity in the world.

Nevertheless, globalisation is also very controversial because of her dark side that sometimes depicts it as vicious and undesirable. Globalisation is considered by some people as a heinous misnomer because of its negative influences and the consequent opprobrious side effects of its adventurous escapades and expeditions in the Third World countries. For instance, a stroll down memory lane reveals that globalisation helped a lot in the success of the European's colonisation of other continents like Africa and Asia. It also facilitated and strengthened the American imperialism and was a catalyst to the Trans Atlantic slave trade and the subsequent consistent human slavery or trafficking in the world. Globalisation is one of the major factors that contribute to the enthrone of the institution of slavery and the perpetuation of human trafficking across the globe with reckless abandon since it allows the free and easy movement of slave dealers and human traffickers nationally and internally. The global jet age avails the slave dealers and human traffickers the opportunity to access information where there are myriads of vulnerable and less privileged people that could either be easily deceived, lured, coerced or kidnapped and sold off into slavery.

Furthermore, the present epoch has witnessed a globalisation of economy that set in motion corporations and firms that outsource business overseas where they know that they can legally and illegally make use of the services of children and minors with little or no cost. Children and minors are wantonly exploited economically and otherwise under the umbrella of economic globalisation. For instance, the world famous firm *Nike* outsources her major productions to Lebanon and Indonesia where they could easily engage the services of children and women for just a dollar per a day for products that later would be sold in the Western World for exorbitant prices. Buttressing this fact, Matt Wilsey and Scott Lichtig observe as follows:

"Large corporations from the United States have moved a large portion of their factories overseas to circumvent the strict working regulations within the United States. The third world countries such as Vietnam, China, South Korea, and Taiwan provide access to readily abundant cheap labour. These corporations could now reap the benefit of the United States consumer market, while keeping their costs extremely low in offshore production. The media has awakened the public to this fact and several prominent corporations have come under fire lately for the malpractices. No corporation has come under as much criticism as the culture icon of Nike. It was

illustrated that conditions were sub-par in several critical areas of Nike's factories overseas and minimal standards needed to be reached for all employees."³⁴⁶

Many a time, some of these poor and vulnerable people work in factories that are locked up where there have been cases of fire outbreaks and they all died because they had no way of escaping from the factories since those who have the keys are not always there. Most often, those who have the keys only come during the break periods to open the factories for them in order to allow them to quickly buy things to eat and go back to work. There have also been cases where the houses that they were working in collapsed and trapped the poor workers under the rubbles of the houses. This is pure economic exploitation that depicts an act of slavery. Most of these acts of slavery and exploitation go unnoticed in our societies because of the subtle nature of their operations.

More so, globalisation provides an easy means of having access to false pieces of information through the media and internet that have misled many naive and innocent people who fall easy prey to slave dealers or human traffickers. Bandits, hoodlums, gangsters and criminals in the garment of slave dealers or human traffickers use various crooked means made available to them through the instrumentality of globalisation like internets and private media to disseminate false job offers and opportunities which are used as bait to lure their victims into their dungeon of slavery or human trafficking. For instance, some of the victims are lured with exciting and glaring offers of authentic, legitimate and legal work as baby sitters, shop keepers or waitresses. Others are being deceived with the promise of honourable and enviable marriage, educational opportunities and a fulfilled, comfortable and better life. Besides, a good number of people are being deceived via the internet through the instrumentality of the so called boyfriends or lover boys. Reflecting and lamenting further on the adverse effect of these false promises on the vulnerable in our societies, Pope Francis observes in his message for the celebration of the World Day of Peace on the 1st of January 2015 as follows:

"Not infrequently, the victims of human trafficking and slavery are people who look for a way out of a situation of extreme poverty; taken in by false promises of employment, they often end up in the hands of criminal networks which organize human trafficking. These networks are skilled in using modern means of communication as a way of luring young men and women in various parts of the world."³⁴⁷

In fact, my research in the course of this work brought to limelight that many victims of slavery or human trafficking especially in the Third World countries got trapped through this

³⁴⁶ Wilsey, M. and Lichtig, S., quoted in: "The Nike Controversy - Stanford University", URL: www.web.stanford.edu/class/e297c/trade_environment/wheeling/hnike.html, (26.04.2016).

³⁴⁷ Pope Francis, "No longer slaves, but brothers and sisters", URL: w2.vatican.va/content/francesco/en/messages/peace/documents/papa-francesco_20141208_messaggio-xlvi-giornata-mondiale-pace-2015.html, (10.12.2014).

delusive and fraudulent means. Globalisation and its glaring promises led to mass exodus and migration of vulnerable and less privileged people from countries with low per capital income to industrialised worlds where they landed in the chilling hands and paws of slave dealers or human traffickers who enslaved and exploited them and physically and psychologically "abused, cannibalised and brutalised" them. Based on these reasons, one could succinctly see that it is crystal clear that globalisation with its inherent universal lens is one of the major factors that contributes to the pernicious and perilous business of the wanton exploitation of the people across the globe and therefore fuels and catalyses the institution of slavery or human trafficking in the world. At this point, having explored and elucidated how globalisation leads to the proliferation of slavery or human trafficking, I shall now cast a look at poverty as the next factor that enhances and promotes the institution of slavery or human trafficking in the world.

2.2.3 Poverty

Poverty is a great disease that has bedevilled humanity and the society since time immemorial. It is a plague that has eluded all scientific and medical research and as such has no functional universal solution. It is like a virus whose universal antivirus has not been developed or found. The phenomenon is an enigma that has puzzled the global world like an epidemic without any foreseeable quick universal solution. It is one of the greatest generational challenges of every century and culture that has withstood the test of time. It is precisely because of this that Angus Deaton in his book " *The Great Escape: Health, Wealth, and the Origins of Inequality*" writes that "Life is better now than at almost any time in history. More people are richer and fewer people live in dire poverty. Lives are longer and parents no longer routinely watch a quarter of their children die. Yet millions still experience the horrors of destitution and of premature death. The world is hugely unequal."³⁴⁸ This brings to bear that in spite of the affluence of the world, the greater population of the world is living in abject poverty. Many families cannot afford to feed their children and take care of their health and education. Buttressing this fact, Angus Deaton, writes as follows:

"We have known for the best part of a century how to use vaccines and antibiotics to stop children from dying, yet around two million children still die every year from vaccine-preventable disease. Rich people are treated in world-class modern medical facilities in Sao Paulo or Delhi while, a mile or two away, poor children are dying of malnutrition and easily preventable disease."³⁴⁹

³⁴⁸ Deaton, A., *The Great Escape: Health, Wealth, and the Origins of Inequality*, published by Princeton University Press, Princeton, New Jersey, 2015, p. 1.

³⁴⁹ Deaton, A., *The Great Escape: Health, Wealth, and the Origins of Inequality* (Cf. Footnote 348), p. 7.

Poverty is a great "social monster" that cuts across continents, race and gender. This fabulous plague has been identified as one of the root causes of so many problems both in the ancient times and in the present time. Its catastrophic effect is seen in every nook and cranny of every human society. It is a disease that drives people helter-skelter day and night in search of a remedy. In fact, this disastrous plague causes daily the migration of people from one place to another and in most cases, people move from frying pan into the fire. Its traumatic echo is felt and heard world wide especially in the Third World countries. Margaret Mathai and Felix Koikara even consider poverty as a serious human rights violation.³⁵⁰ Many people of good will and some international organisations have continued to wage war against this global epidemic without much success. Its tentacles and roots are so strong and firm that they prove herculean to uproot. Shedding light on the quantum effect of this disastrous and colossal enemy of human beings in the world, the World Bank observes as follows:

"Poverty reduction is a major goal and issue for many international organizations such as the United Nations and the World Bank. The World Bank forecasts that 702.1 million people were living in extreme poverty in 2015, down from 1.75 billion in 1990. Of these, about 347.1 million people lived in Sub-Saharan Africa (35.2% of the population) and 231.3 million lived in South Asia (13.5% of the population). Between 1990 and 2015, the percentage of the world's population living in extreme poverty fell from 37.1% to 9.6%, falling below 10% for the first time. Nevertheless, given the current economic model, built on GDP, it would take 100 years to bring the world's poorest up to the previous poverty line of \$1.25 a day. Extreme poverty is a global challenge; it is observed in all parts of the world, including developed economies. UNICEF estimates half the world's children (or 1.1 billion) live in poverty. It has been argued by some academics that the neoliberal policies promoted by global financial institutions such as the IMF and the World Bank are actually exacerbating both inequality and poverty."³⁵¹

In addition, poverty also causes the untimely death of so many of her victims both young and old in so many places. Angus Deaton also focused on this problem in his work and reported that "almost a billion people still live in material destitution, millions of children still die through the accident of where they are born, and wasting and stunting still disfigure the bodies of nearly half of India's children"³⁵². Besides, a closer look at our societies reveals that poverty is an enemy of progress that cripples the economy of many Third World countries and retards their healthy growth in many facets and ramifications. It is an overwhelming fact that poverty is like a dangerous virus that spreads everyday in the world like a wild fire. In fact, the aim of this part of my work is not necessarily to discuss poverty in details but to x-ray and elucidate how poverty contributes to the high rate of slavery or human trafficking in the world. This is because it breeds a fertile ground and establishes a favourable market for the proliferation of the institution of human slavery or human trafficking. Based on these

³⁵⁰ Cf. Mathai, M. and Koikara, F., *All Rights For All, Sessions for Human Rights Education*, published by Better Yourself Books Bandra, Mumbai, 2008, p. 157.

³⁵¹ "penniless - definition - What is ?", URL: www.english.my-definitions.com/en/define/penniless, (25.04.2016).

³⁵² Deaton, A., *The Great Escape: Health, Wealth, and the Origins of Inequality* (Cf. Footnote 348), p. 267.

aforementioned reasons with regard to the adverse effect of poverty on the less privileged and the vulnerable in our societies, I shall therefore try to give here some major definitions of poverty for a wider perception of the concept and discuss how it influences the perpetuation and perpetration of the institution of slavery or human trafficking in our societies. According to Encyclopedia Britannica, this phenomenon could be defined as follows:

"Poverty (is) the state of one who lacks a usual or socially acceptable amount of money or material possessions. Poverty is said to exist when people lack the means to satisfy their basic needs. In this context, the identification of poor people first requires a determination of what constitutes basic needs. These may be defined as narrowly as "those necessary for survival" or as broadly as "those reflecting the prevailing standard of living in the community." The first criterion would cover only those people near the borderline of starvation or death from exposure; the second would extend to people whose nutrition, housing, and clothing, though adequate to preserve life, do not measure up to those of the population as a whole."³⁵³

One could identify here two major types of poverty namely absolute poverty or destitution and relative poverty. Absolute poverty or destitution has to do with the deprivation of basic human needs such as food, water, sanitation, clothing, shelter, health care and education while relative poverty contextually considered deals with economic inequality in the location or society in which people live.³⁵⁴

Furthermore, in 1776 Adam Smith in the *Wealth of Nations* argued that poverty is the inability to afford, "not only the commodities which are indispensably necessary for the support of life but whatever the custom of the country renders it indecent for creditable people, even of the lowest order, to be without"³⁵⁵. On the other hand, in 1979, British sociologist, Peter Townsend published his famous definition, and said that "individuals [...] can be said to be in poverty when they lack the resources to obtain the types of diet, participate in the activities and have the living conditions and amenities which are customary, or are at least widely encouraged or approved, in the societies to which they belong..."³⁵⁶. More so, "poverty may also be understood as an aspect of unequal social status and inequitable social relationships, experienced as social exclusion, dependency, and diminished capacity to participate, or to develop meaningful connections with other people in society"³⁵⁷.

Poverty is one of the greatest enemies of the vulnerable and less privileged in the society that renders them easy prey to the clutches of slave dealers or human traffickers. It is a very big problem that confronts the less privileged in the society daily and deprives them of money, food, clean water, health care facilities, shelter, clothing, education, leisure etc. It is one of the

³⁵³ "Poverty/Sociology/Britannica.com", URL: www.britannica.com/topic/poverty, (30.12.2016).

³⁵⁴ Cf. "Poverty - DESTITUTE INFORMATION", URL: www.webot.org/?search=Destitute, (26.04.2016).

³⁵⁵ "penniless - definition - What is ?", URL: www.english.my-definitions.com/en/define/penniless, (25.04.2016).

³⁵⁶ Ibid.

³⁵⁷ Ibid.

most combustible elements that ignite the flame of human slavery or trafficking in the world. More so, the World Bank Organisation in her research found out that the woes and perils of poverty cannot be overemphasised and therefore states as follows:

"Poverty is hunger. Poverty is lack of shelter. Poverty is being sick and not being able to see a doctor. Poverty is not having access to school and not knowing how to read. Poverty is not having a job, is fear for the future, living one day at a time. Poverty has many faces, changing from place to place and across time, and has been described in many ways. Most often, poverty is a situation people want to escape. So poverty is a call to action - for the poor and the wealthy alike -- a call to change the world so that many more may have enough to eat, adequate shelter, access to education and health, protection from violence, and a voice in what happens in their communities."³⁵⁸

Based on this further elucidation of what poverty is by the World Bank Organisation, it is succinctly clear that poverty is a societal demise that requires all hands to be on deck in order to minimise or eradicate it. In fact, it is a colossal enemy of human beings that can cause unprecedented stamped and pandemonium among peoples and nations that often lead to fatal casualties. It can destabilise a nation or a continent and establish a skirmishes ground for various types and forms of problems like wars, civil unrest, mass exodus and above all slavery or human trafficking. Efforts are being made to eradicate this "virus" and make it a history but it has not yet yielded outstanding or appreciable positive results. Recently World Bank gave an overview of what they seemingly observe as the poverty rate in the world as follows:

"According to the most recent estimates, in 2011, 17 percent of people in the developing world lived at or below \$1.25 a day. That's down from 43 percent in 1990 and 52 percent in 1981. This means that, in 2011, just over one billion people lived on less than \$1.25 a day, compared with 1.91 billion in 1990, and 1.93 billion in 1981. Even if the current rate of progress is to be maintained, some 1 billion people will still live in extreme poverty in 2015—and progress has been slower at higher poverty lines. In all, 2.2 billion people lived on less than US \$2 a day in 2011, the average poverty line in developing countries and another common measurement of deep deprivation. That is only a slight decline from 2.59 billion in 1981."³⁵⁹

The adverse effect of poverty on humanity in our global world cannot be overemphasised. It undermines the smooth running of our societies and exposes the vulnerable and less privileged in our societies to gigantic personal and environmental health hazards. It cripples their ability to feed well and have sound mind and body. Above all, it deprives them of a great measurable access to necessary information that is required for a healthy and meaningful growth and development. Amartya Sen, a great philosopher and economist, in his analysis of social justice explored the adverse effects of poverty on individuals and people and therefore noted in his word "*Development as Freedom*" as follows:

"There is a strong case for judging individual advantage in terms of the capabilities that a person has, that is, the substantive freedoms he or she enjoys to lead the kind of life he or she has reason to value. In this perspective,

³⁵⁸ "What is poverty? - Economic and Social Inclusion Corporation", URL: www2.gnb.ca/content/gnb/en/departments/esic/overview/content/what_is_poverty.html, (9.10.2014).

³⁵⁹ "Poverty Overview - World Bank", URL: www.worldbank.org/en/topic/poverty/overview, (9.10.2014).

poverty must be seen as the deprivation of basic capabilities rather than merely as lowness of income, which is the standard criterion of identification of poverty."³⁶⁰

The capability deprivation that Sen talks about here has to do with those factors that are intrinsically important in order to make life worth living such as good and quality education, good health, good environment with its concomitant social amenities and infrastructures and freedom from oppression and suppression of tyrant regimes. These are concrete factors that their denials lead to adverse poverty in the world. However, Sen does not deny the fact that lowness of income is a major contributing factor to poverty because he added in his work that "the perspective of capability-poverty does not involve any denial of the sensible view that low income is clearly one of the major causes of poverty, since lack of income can be a principle reason for a person's capability deprivation"³⁶¹. Thus he added that inadequate income is indeed a strong predisposing condition for an impoverished life. For instance, I found out in my research that in Asian and African countries, poverty as lowness of income forced a lot of parents who are not able to fend for their families to sell their children to slave dealers or human traffickers in order to earn money to feed the remaining members of their families. I treated this extensively in chapter one of this work under child trafficking. This "monster" forces parents to hand over the fate of their innocent children to unknown vampires who buy them and use them to make "dubious money". This plague forces innocent children and the vulnerable in our societies to land in the hands of unscrupulous human traffickers who buy them for pennies and abuse and exploit them often to the point of death. The girls among them are often raped severally until they are physically and psychologically broken. More so, through these consistent sexual abuses, many of the victims contract venereal and deadly diseases. Reflecting and lamenting on the adverse effect of poverty on the vulnerable in our societies and its contribution to the proliferation of the institution of slavery or human trafficking in the contemporary world, Pope Francis observes in his message for the celebration of the World Day of Peace on the 1st of January 2015 as follows:

"Alongside this deeper cause – the rejection of another person's humanity – there are other causes which help to explain contemporary forms of slavery. Among these, I think in the first place of *poverty*, underdevelopment and exclusion, especially when combined with *a lack of access to education* or scarce, even non-existent, employment opportunities."³⁶²

From the reflection of Pope Francis, it is therefore crystal clear that poverty is one of the major factors that fuel the institution of slavery or human trafficking in the world. In addition,

³⁶⁰ Sen, A., Development as Freedom (Cf. Footnote 295), p.87.

³⁶¹ Ibid.

³⁶² Pope Francis, "No longer slaves, but brothers and sisters", URL: www.w2.vatican.va/content/francesco/en/messages/peace/documents/papa-francesco_20141208_messaggio-xlvi-giornata-mondiale-pace-2015.html, (10.12.2014).

I wish to observe here that some of the children sold by their parents to human traffickers because of their wretchedness find themselves many a time in plantations and factories where they labour and toil for 24 hours daily without adequate feeding to nourish them and invigorate them because of the laborious tasks that they have to do nor do they have time to rest. They are being inhumanly exploited until they wither away like grass. It is worthy of note that there are also so many young girls who out of poverty leave their countries of origin for other countries in search of greener pastures but unfortunately land in the hands of human traffickers who send them to brothels where they offer sexual services to wolves in the garments of men whose sexual orgies are explosive and uncontrollable. Many of these poor young girls who get into the lion's den of human traffickers pass through horrible, excruciating and unforgettable physical and physiological traumas. I reflected more on this aspect in chapter one of this work under sex trafficking.

The many cases of forced labour and bonded labour in India and Pakistan and some forms of marriage trafficking that we have today is as a result of poverty. This "monstrous evil" forces many widows especially in the Third World countries to freely enslave themselves to dubious men in order to earn money to feed their children. Poverty creates situations that condemn many vulnerable and less privileged in our societies to fall easy prey to slavery and human trafficking. For example, children and young men are taken from Mali and sold to Ivory Coast where they are recruited for agricultural purposes like working in the cocoa farms. Kevin Bales notes that a nineteen-year-old that is healthy and capable of performing agricultural work can easily be acquired for about \$50 in Ivory Coast.³⁶³ Children in Ghana face the same ordeals. They are made to work in cocoa and palm oil production firms, serving in the market and homes, fishing in Lake Volta as well as in the gold mines³⁶⁴ where they work under inhuman conditions with little or no remuneration. More so, the fishing industry in Ghana is also a wide den of human traffickers. Kevin Bales in his book *"Ending Slavery, How We Free Today's Slaves"* observes that in the 1960s, a dam was built on Ghana's Volta River and this slowed the vigorous flow of water and consequently created a precarious and unfavourable economic situation for the communities around the Volta River whose major source of livelihood depends on fishing. Many families became impoverished overnight and could not fend for their families any more and were as such rendered vulnerable. Kevin Bales notes that fishermen and traffickers immediately took advantage of this ugly situation and recruited children for about \$30 to \$90 to work under inhuman conditions coupled with the false

³⁶³ Cf. Bales, K., *Understanding Global Slavery* (Cf. Footnote 48), p. 159.

³⁶⁴ Cf. Bales, K., *Ending Slavery* (Cf. Footnote 13), p. 49.

promises of skill training and education.³⁶⁵ A few years latter, Monika Parikh, a researcher for Free the Slaves, travelled to Lake Volta which is the Lake that is created through the construction of the dam in Volta River in Ghana. Lake Volta is one of the world's largest lakes that at a time took care of the fish consumed in Ghana as well as fish that they exported to other countries. Monika Parikh went there to explore and investigate the issue of children being enslaved in the fishing villages there and what she found out is grotesque, bizarre, repulsive and terrible. She discovered that "some of the children as young as three work for a long time everyday mending, setting, and pulling nets; cleaning and smoking fish; and rowing the fishing boats. The children are hollow-eyed, gaunt, and grim"³⁶⁶ and this is a sign of undernourishment. They are fed with fermented corn and cassava flour which is even only sparingly and this means that they do this tedious work most often under empty stomach. In fact, Monika Parikh noted that the children work under unfathomable and unbearable conditions which she expressed as follows:

"They must also dive deeply into the lake to retrieve snagged nets. Sometimes the children have weights tied to them to help them descend more quickly; some never make it to the surface again. Much of the work goes on during the night, and in the dark depths the children get tangled, trapped, and drowned. If not drowned outright, the children suffer from shock when forced down into water that is too cold for diving."³⁶⁷

The findings of Monika Parikh here raise serious moral issues that I would shed light in chapter three of this work. What the traffickers under the umbrella of fishermen do with the most vulnerable children in Ghana has no moral and ethical justification. They indulge in wanton exploitation and abuse of children which is unacceptable. More over, in Mauritania, the case is not so much different. It is the same precarious episode for children. Kevin Bales notes that Mauritania is one of the poorest countries of the world with an average income of just a few hundred dollars a year. The country cannot even maintain its two paved highways built as gifts by other countries.³⁶⁸ The country is as such immersed in abject poverty which leads to the random recruiting and exploitation of children. Majeed A. Rahman observes that these vulnerable children in Mauritania are principally recruited for begging and sent to the streets with containers where they beg for money and send the returns to their masters. They barely could eat three square meals a day but their masters and exploiters who profit from their begging have more than enough to eat and enjoy life without having to do any work.³⁶⁹ On the other hand, Robyn Dixon notes that in Mauritania, as many as 20% of the population

³⁶⁵ Cf. Bales, K., *Ending Slavery* (Cf. Footnote 13), pp. 46 - 47.

³⁶⁶ Parikh, M., quoted in: Bales, K., *Ending Slavery* (Cf. Footnote 13), p. 47.

³⁶⁷ Ibid.

³⁶⁸ Cf. Bales, K., *Ending Slavery* (Cf. Footnote 13), p. 29.

³⁶⁹ Cf. Majeed A. R., "Human Trafficking in the era of Globalization: The case of Trafficking ...", URL: [www. www2.hu-berlin.de/transcience/Vol2_Issue1_2011_54_71_Glossary.pdf](http://www2.hu-berlin.de/transcience/Vol2_Issue1_2011_54_71_Glossary.pdf), (14.01.2015).

is enslaved. He went further to note that the worst thing about slavery in Mauritania is that it goes back to generations.³⁷⁰ The country has joined the whole world in banning the practice of legal slavery and thus signed international conventions against slavery and child labour but a closer look at the situation of things in Mauritania shows that the prevalence of slavery in the country is still very high. The high rate of poverty in the land makes so many families vulnerable and condemns them into slavery where they are seen as property of their masters or slaveholders.

I would want to end this part of my discussion on poverty as one of the major factors that fuel the business of slavery or human trafficking with the findings of Anne Kielland a Norwegian child-labour expert. She works for the World Bank and her carefully sampled, sensitively carried out and precisely analysed work is probably the best researched work that I have come across on the issue of child labour in West Africa and some of our erudite scholars on this topic agree with this opinion. For instance, Kevin Bales argues that her work or research in Benin in 2000 in collaboration with Roger Quensavi is the largest and the most complete study of child trafficking and child labour migration ever done.³⁷¹ In the introductory part of her work on *"Child Labor Migration in Benin: Incentive, Constraint, or Agency? A Multinomial Logistic Regression"*, she brings to bear how poverty could change the fate of poor children and therefore make them vulnerable and easy prey to slavery and human trafficking. Shedding light on this, she clearly and scholarly writes as follows:

"Every day a large number of West African children leave their rural families in search of work. They travel by public cars, by boat, and by foot. They go to districts where there is paid work in cash crop production, to the cities, or to prosperous neighbouring countries like Cote d'Ivoire, Nigeria and Gabon. Some leave with a parent or a relative, other family acquaintances, or friends and perhaps siblings. Some leave alone, at times without the consent of parents and guardians. Some have used the bargaining powers they may have to get the permission to go. Others are forced to leave against their will. While many return after the harvest season, others will return after the years it took them to earn their dowry or to learn a craft, or settle more permanently at the destination site. And there are those that will never be heard from again."³⁷²

One of the most striking things from this deep research by Anne Kielland is the report about those children that will never be heard from again. Their whereabouts and fate remains a puzzle for us. They cannot just vanish from the face of the earth like that. This is part of the moral issues that I shall try to reflect on in chapter three of this work because these lost children are human beings created in the image and likeness of God and should not be used as means to an end. Based on this elucidation about the perils of poverty and how it leads to the

³⁷⁰ Cf. Dixon, R., "Slavery still haunts Africa, where millions remain captive - Los ...", URL: www.articles.latimes.com/2013/oct/17/world/la-fg-wn-slavery-africa-20131017, (25.02.2015).

³⁷¹ Cf. Bales, K., Understanding Global Slavery (Cf. Footnote 48), p. 12.

³⁷² Kielland, A., Child Labor Migration in Benin: Incentive, Constraint, or Agency?, A Multinomial Logistic Regression, published by VDM Verlag Dr. Müller Saarbrücken, Germany, 2008, p. 1.

proliferation of the institution of slavery or human trafficking in the world, it is therefore clear that poverty exacerbates the living conditions of the people especially those in the Third World countries and thereby makes them vulnerable victims of slavery or human trafficking. At this juncture, I shall now treat the demand for cheap labour and unemployment as the last part of the economical factors that fuel the evil of slavery or human trafficking in the world.

2.2.4 Demand for Cheap Labour and Unemployment

The high demand for cheap labour in factories and plantations in America and Europe is one of the major factors that led and still lead to the institution of slavery or human trafficking in the world today. One clear example of this is the Atlantic slave trade where Africans were carted away in millions by the whites and transported like sardines in ships and sent to America and Europe where they worked daily under inhuman conditions without payment and remuneration. They were plucked away from their families and transported to overseas for factory and plantation labour. The situation today is not very different from that of the past. The only difference that I see in the whole game today is that one could say that the trade is according to the United Nations Conventions officially illegal. Thus, one could say that the Atlantic slave trade has been abolished long ago but I have discovered in the course of my research that people especially victims of slavery or human trafficking still work under inhuman conditions in these industrialised countries just like before. In order to maximise profit, many bourgeoisies in the industrialised countries go for cheap labour in their factories and plantations and many a time those who supply the cheap labour are poor and vulnerable people in the third world countries who are cast down by the clutches of unemployment in their countries that are economically and politically grossly weighed down by the evils of corruption and misplacement of values. Most often, the poor and the less privileged in those corrupt and poor countries of the world take loans or borrow huge sums of money in order to foot the transport bills of travelling to the industrialised countries for a greener pasture. Sometimes, the servicing of the loans or the repayment of the borrowed huge sums of money lasts for decades and generations and as such hold them to ransom. In fact, unemployment many a time makes people in the Third World countries vulnerable and exposes them to the risk of being easily lured and recruited by notorious slave dealers or human traffickers who cease the opportunity of their unemployment and vulnerability to drag them into their nets of abuse, captivity, exploitation and suffering.

Unemployment is a disease that leads to poverty and poverty is a disease that leads to vulnerability and exposition to personal risks. In so many underdeveloped countries of the world like Africa, South East Asia and Eastern Europe, the rate of unemployment is very high there and the youths who are unemployed constitute about 50% of the population. This ugly situation of unemployment makes the countries fertile grounds for slave dealers and human traffickers who would therefore use every possible avenue to lure the unemployed and hopeless youths. More so, since the youths have no hope for a better future in their retched, corrupt and impoverished countries, they would also be eager to leave their countries for greener pasture overseas at any cost. Many a time, they only realise when they get to their dream land of industrialisation that is flowing with milk and honey that it was a wrong decision to leave their home countries for the type of troubles and problems that they have landed into in the Western World which are more drastic, frustrating, humiliating and unbearable simply because of the perils and scourge of slavery or human trafficking.

In addition, the economic crisis that the world faces in the twenty first century has greatly affected the financial market and has consequently led to massive global unemployment. While unemployment globally soars in the face of financial crisis in the market sector, slave dealers or human traffickers enjoy and profit from the situation because many workers who are being laid off from their places of work are now forced to be at the mercy of slave dealers or human traffickers. Slave dealers or human traffickers would quickly assess the economic profiles of any place and know where many workers have been laid off and quickly get there and recruit them for their selfish interest. In fact, slave dealers or traffickers maximise a lot of profit in the face of economic and financial crisis that give birth to massive unemployment. This ugly situation automatically makes people in the society vulnerable. At this juncture, it would not be exaggeration to conclude that the demand for cheap labour in the industrialised countries and the massive unemployment in the face of global economic and financial crisis are greatly part of the factors that contribute and fuel the institution of slavery or human trafficking in the world. With this, I shall now try to shed light on the political factors that fuel the proliferation of the institution of slavery or human trafficking in the world.

2.3 POLITICAL

In the book "*The Man-Made World*", written by Charlotte Perkins Gilman, politics is defined as "the science of government; that part of ethics which has to do with the regulation and government of a nation or state, the preservation of its safety, peace, and prosperity, the

defense of its existence and rights against foreign control or conquest, the augmentation of its strength and resources, and the protection of its citizens in their rights, with the preservation and improvement of their morals"³⁷³. As such, politics could be considered as a science that deals with the art of running or organising a human society. It thus caters for the affairs of the state and the proper organisation and equitable distribution of social goods and services. It is one of the greatest instruments, pillars or ingredients that determine the sustainability or the collapse of a society, country or the world at large. It could be very helpful for the peaceful co-existence of human beings when it is duly applied but it could at the same time be very disastrous when it is being misapplied, misused or abused. In fact, it is like a double edged sword that has to be used with utmost caution, care and discipline. This part of my work will try to engage our intellectual faculties to the problem of political abuses and instabilities in our societies and the world at large that are detrimental to the most vulnerable and less privileged in our societies which directly and indirectly expose them to the personal risks of being engulfed and trapped by the cankerworm of slavery or human trafficking. It is an attempt to articulate the myriads of political dilemma and crisis that eventually lead to the perpetuation and perpetration of the institution of slavery or human trafficking in our global world. Our political systems and structures have often proven to be an avalanche of betrayal of hopes and trust that have always launched our global world into serious human crisis and malaise. The so called politicians who are on the echelon of power have failed to realise our peculiarities and differences and this therefore poses a great challenge to national and international unity, tolerance, freedom, development and peaceful co-existence of humans. They have failed to put into consideration the noble and enviable qualities and latent potentials and talents of many people that are untapped for the common good in our societies. Instead, they have pursued their private and personal interests to the detriment of our societal values and standards. Today, people of honour, probity and high moral integrity who could lead the world better for the good of all and sundry are driven away from the corridors of power and unscrupulous mediocre who are obsessed and intoxicated with power fill our political terrain and therefore lead the world into a political pandemonium and fiasco. They lack vision and aim and as such have failed to establish an egalitarian society where freedom of speech, religious tolerance, rule of law and fraternity among people reign. Many of our politicians quibble with words and ideas, tell a lot of lies and fail to deliver their political mandates. Our politicians have failed to use the instrument of politics to establish structures that would pave way for peace and harmony in the world where people could co-exist with

³⁷³ Gilman, C. P., *The Man-Made World*, published by Cosimoclassics, New York, 2007, p. 89.

one another in tranquillity. Our political terrain is filled with a lot of falsehood and lofty ideas that are only geared towards the enrichment and personal aggrandisement of our greedy politicians that indiscriminately imbibe and exhibit immoral values. Consequently, they disrupt our social harmony, dislocate and bastardise our economic structures.

In addition, our political terrain has been high jacked by "wolves in the sheep's clothing" that lack noble vision, aims, prospects and professionalism. Our world politics is characterised by contemptibleness, deceit, dissension, intolerance, mistrust, sectionalism and wrangling. Our political systems and structures are immersed in the shackles of daunting challenges and problems that often times spur and contribute to the perpetuation and perpetration of the institution of slavery or human trafficking in the world. It is worthy of note, that slavery or human trafficking is undesirable because it carries within itself the seed of human brutalisation and destruction that physically and psychologically maim and impoverish humanity and surreptitiously deteriorate and exterminate our God-given human dignity, rights and freedom. This automatically gives rise to hydra-headed evils and vices that invariably distort and destabilise the pivotal anchor of our societal equilibrium.

Therefore, I shall try here to make an objective excursus and time-transcending investigations into the political roots of some complex political problems in our societies that support and encourage the proliferation of the institution of slavery or human trafficking in our societies. A trip down the memory lane shows that the consistent political quagmire, chaos and instability in the world have contributed a lot to the obnoxious institution of slavery or human trafficking. Thus, the inability of our political systems to cohesively and coherently shape public opinions and inspire strong political structures and views that would make room for a mediation of polarities of interests among peoples and nations created opportunities for the perpetration of the evils of slavery or human trafficking in so many societies in the world. As such, our political systems have failed to provide and enrich humanity with its ultimate aspirations and desires. This automatically leads to conflicts of interests, dilemma and crisis that give birth to problems that fuel slavery or human trafficking in the world such as bad governance, corruption, terrorism, legalisation of prostitution, the collapse of the Soviet Bloc, and illegal immigration/human smuggling. At this juncture, I shall now try to examine these elemental forces and vices of political malady that serve as catalyst to the institution of slavery or human trafficking in our societies one after the other. I shall begin the discussion with bad governance.

2.3.1 Bad Governance

Bad governance is the inability of elected officers to deliver their electoral mandates and promises. It is a situation whereby the democratically elected officers shelve their civic responsibilities and initiate new policies and agendas that are geared towards the fulfilment of their selfish interest and their self aggrandisement. "Bad governance is coordinated by aggression that is violence, deception, cheating against the wills of many citizens... Bad governance is characterized by corruption, crime, no freedom of expression etc in public organizations."³⁷⁴ It is a government where the selfish interests of the leaders take precedence over the general welfare of the citizens. Such leaders are obsessed with power and would indulge in any sort of criminal activity in order to remain in power. Most often, they use the money and resources that are meant for the improvement and development of the land to bribe those who would probe them and move motion that would remove them from office or power. It is a government where the leaders have no moral and ethical compass. Often, they rule like monarchs, tyrants and dictators who place themselves above the constitution of the land. They exploit the land, suppress and oppress the people without compunction of heart. It is a government that lacks effective leadership, accountability, transparency, respect for opposition leaders and above all, lack of respect for the common people and the democratic principles that put them into power. In fact, a bad government is built on the principle of bribery, conceit, corruption, dishonesty, hubris, incarceration of political opponents, injustice and abuse of constitution and the judiciary. As such, bad governance is a product of unscrupulous men and women of bad will who are power intoxicated and consequently discharge their duties in unprincipled manners and pernicious ways.

Bad governance is a global challenge that exposes so many countries to concomitant and intermittent crisis and vices such as civil unrest, bribery and corruption, armed robbery, kidnappings, slavery or human trafficking. The echoes of bad governance resound clearly in so many places. It is the bane of underdevelopment and abject poverty in so many countries of the world especially in the third world countries. Oluwole Owoye and Nicole Bissessar asserted in their work *"Bad Governance and Corruption in Africa: Symptoms of Leadership and Institutional Failure"* that "many foreign newspapers and studies have reported that African leaders extract billions of dollars every year from their economically strapped

³⁷⁴ "GOOD GOVERNANCE AND WHAT CONSTITUTES BAD GOVERNANCE", URL: www.academia.edu/6413378/GOOD_GOVERNANCE_AND_WHAT_CONSTITUTES_BAD_GOVERNANCE, (26.04.2016).

countries"³⁷⁵. Furthermore, they observed that in 1991, United Nations estimated that the ruling elites drained more than \$200 billion out of Africa which Ayittey George (2002) and Lawal Gbenga (2007) agree to be more than half of African foreign debt, and equally added that it exceeded the amount of foreign aid to Africa.³⁷⁶ It is beyond dispute that the inability of so many under developed countries to help their citizens to develop their latent talents and potentials stems from the poor and bad quality of governance in those areas. The leaders of these countries do not make any effort to move the country forward because they have no prospects and thus lack commitment. For instance, Africa as a continent cannot boast of any leader who has distinguished himself or herself in office that he or she could be worthy of emulation except someone like the late Nelson Mandela of South Africa. More so, the continent cannot boast of any government or leadership that fully embraced the tenets of good governance. Many of them have spent over twenty to thirty years in office oppressing and suppressing their citizens. They bastardise their land, brutalise and cannibalise their people and hold them to ransom. Oluwole Owoye and Nicole Bissessar noted that "African leaders are self-aggrandizers and self-perpetuators who subvert and debauch every key institution of government to serve their needs and not that of their people."³⁷⁷ Bad governance chains and locks the potentials and prosperity of a land and renders it impotent and redundant. Every country needs the ingredients of good governance in order to move ahead in the right direction and prosper.

Bad governance is a dangerous phenomenon that creates a yawning chasm between the poor and the rich. It is a government where the national cake rests and revolves in the hands of selected greedy sycophants and enemies of progress. These sycophants loot the state treasury and oppress their people. No wonder these third world countries are socially and economically dwindling more and more everyday. No wonder every nook and cranny of these countries are tainted and dotted with pains, misery, agony and lamentations. No wonder in spite of the countries deep human and mineral resources, there is a mass exodus of young talented men and women from these countries for the industrialised countries in search of the greener pasture. No wonder the youths of these countries are scattered in various industrialised countries where they are subjected to inhuman conditions and thus suffer the pangs and lot of slavery or human trafficking.

³⁷⁵ Owoye, O. and Bissessar, N., quoted in: "Bad Government and Corruption in Africa: Symptoms...", URL: www.ameppa.org/upload/Bad%20Governance.pdf, (26.04.2016).

³⁷⁶ Cf. Ibid.

³⁷⁷ Owoye, O. and Bissessar, N., quoted in: "Bad Government and Corruption in Africa: Symptoms...", URL: www.ameppa.org/upload/Bad%20Governance.pdf, (26.04.2016).

Bad governance is like a "deadly virus" that is more contagious than the Ebola virus. The virus is known to be holding so many countries in ransom. It is a virus whose antivirus is seemingly difficult to come by. It is a virus that globally leads to the untimely death of millions of people everyday. Most often, the virus continues to kill people from the affected areas for decades before the antivirus is discovered. It is one of the most dangerous diseases that beat the wit of benevolent researchers. In fact, it is this problem (virus) that has ravaged the African and Asian continents more than any other deadly diseases known to man. This problem helps and quickens the growth of slavery or human trafficking because it causes socio-economic paralysis and deterioration of social infrastructure that make life for the peasant and vulnerable people frustrating and very unbearable and this automatically exposes them to excruciating dangers which make them prey to the chilling paws of slave dealers or human traffickers.

Above all, bad governance creates a favourable market for slavery or human trafficking in so many ways. It exposes the citizens to the danger of running into the hands of "evil people" who pose and masquerade themselves as philanthropists that want to improve their lots by taking them to overseas - the land filled with milk and honey where they would eventually exploit them. The poor, helpless and the innocent victims that believe them most often land in the dungeon of slave dealers or human traffickers who abuse them and exploit them. It is a horrendous journey of moving from the frying pan into the fire. They abuse the women sexually and send them to brothels and massage parlours for forced prostitution and for the maximisation of "ill profit" and the men among them are sent to factories and plantations in Europe and America where they work under inhuman conditions until their weak and emaciated bones begin to wreck down disjointedly in pain, agony and misery. Reacting to this politico cum moral and ethical impasse and fracas, Pope Francis proposes that "a more decisive political will, adequate legislative measures in countries of origin, transit and destination, including facilitating legal immigration, can reduce the problem"³⁷⁸.

In fact, a closer study of countries where bad government reigns brought to lime light that these countries lag behind in virtues and boom and swim in the ocean of terrific and heinous vices that often expose people to the dangers of the pernicious claws of slavery or human trafficking. In these countries, people are wallowing in darkness, forlornness and hopelessness. One of the most painful things about their unfortunate situations is that they live

³⁷⁸ Pope Francis, quoted in: Carol, G., "CatholicHerald.co.uk » Pope Francis speaks out on human trafficking", URL: www.catholicherald.co.uk/news/2013/12/12/pope-francis-speaks-out-on-human-trafficking/, (22.01.2015).

in lands which are blessed with rich human and mineral resources but they have nothing to show for it. Based on these afore mentioned reasons, one could see here that bad governance is a dangerous plague and vice that fuels and boosts the institution of slavery or human trafficking in the world. At this stage, I shall now go over to corruption as one of the major factors that contribute to the proliferation, perpetration and perpetuation of this terrible and malicious institution of slavery or human trafficking in the world. I consider the treatment of corruption at this point appropriate because it is one of the societal ills that prosper within the ambience of a bad government.

2.3.2 Corruption

The tremendous breakthroughs in historical records, human rights activities and social networks of the present century have identified corruption as one of the highest set-backs to economic, human and social development. The unimaginable magnitude of corrupt practices that have ravaged our global world today is a clear sign of the deep moral and ethical decay that our contemporary era is witnessing. Corruption has shaken the moral edifices of our time and launched the entire humanity into a profound moral crisis that has led to so many incredible acts of abomination and atrocity against humanity both in lower and high levels. The social injustices and the scandalous and shameful poverty level that more than half of humanity endures, together with the deterioration of public trust generated and perpetuated by corruption, have greatly diminished the capacity of time - honoured institutions of society to govern human affairs for the common good.³⁷⁹ The global capitalism and endomorphic consumerism of our time have displaced the centrifugal force of good will and the quest for the general welfare in the world. The dilapidation and paralysis of our social, economic, political and legal systems have created lapses and loopholes for the consolidation and nurturing of corruption as either accepted or tolerated system in our societies which in turn destabilizes the smooth running of affairs for the common good. In a dilapidated and paralyzed system, corruption reigns and thus breeds anger, sufferings, civil unrest, conflicts and above all poverty in all its ramifications.

More so, the insatiable desire of man to amass "devilish wealth" at the cost of common good has created room for corruption in every fabric of our society. The desire for self aggrandisement has dethroned honesty, integrity and good will and has consequently instituted and enthroned corruption, greed and instability in our global society at higher levels.

³⁷⁹ Cf. "A Framework for Good Governance in the Public - World Health ...", URL: www.who.int/medicines/areas/policy/goodgovernance/GGMFramework2008-04-18.pdf, (9.07.2013).

Corruption is as old as man and it is an evil that cuts across religious faith, race, gender, nations and continents. It is a phenomenon that has beclouded every fabric of our society and cripples the hope of a functional and tranquil world. Its corrosive and disastrous effect is felt in every nook and cranny of the world. No country, state, religion, continent or political system is exempted from its chilling paws that tear, devour and destroy the foundation and basement of any functional society or institution.

At this juncture, I shall now try to look at the various definitions of this "monstrous plague" called corruption that has shaken and paralysed the foundations of our societies and destroyed the good functioning of the global world. Different authors and organisations have different and divergent definitions of corruption which try to explore and bring to bear the magnitude of the problem of corruption in our societies. This exploration will serve as a prelude to the adverse effect of corruption as a major factor that catalyses the perpetration of the institution of slavery or human trafficking.

A commonly applied definition of corruption is "the abuse of public office for personal gain"³⁸⁰. However, there is another seemingly extensive definition of corruption which defines it as "the abuse of entrusted power for private gain"³⁸¹. Professor Agomo from his own point of view considers corruption as a thing that is morally degenerate, depraved, spoiled or tainted or is inconsistent with the rules and principles of morality.³⁸² Reflecting along this line of thought, Professor Epiphany Azinge argues that corruption is "the involvement in illegal, dishonest or wicked behaviour which is destructive of the moral fabric of the society"³⁸³. On the other hand, Ha-Joon Chang in his book *"Bad Samaritans, The guilty secrets of rich nations and the threat to global prosperity"* defines corruption as "a violation of the trust vested by its 'stakeholders' in the holders of offices in any organization, be it government, a corporation, a trade union or even an NGO (Non-Governmental Organization)"³⁸⁴. Sharing this opinion, Professor Susan Rose Ackerman observes that "political legitimacy is undermined if government permits some to obtain disproportionate private gains at the expense of others"³⁸⁵. Besides, Professor Taiwo Osipitan from his own perspective sees corruption as tainting something with vice or impurity and went further to

³⁸⁰ Chang, H. J., *Bad Samaritans. The Myth of Free Trade and the Secret History of Capitalism*, published by Bloomsbury Press, New York, 2008, p.170.

³⁸¹ "Transparency International", URL: www.transparency.org/ -, (9.01.2010).

³⁸² Cf. Agomo, C. K., *Evolving A Moral Society in a Corrupt Nation*, a paper presented at a conference organized by Network For Youth Development Transparency Project in Lagos on 21 January, 2002, p. 5.

³⁸³ Azinge, E., *Corruption in Political Parties and Political Process*, a paper presented at National Conference on Problems of Corruption in Nigeria at Chelsea Hotel Abuja, 26 - 29 March 2001, p. 1.

³⁸⁴ Chang, H. J., *Bad Samaritans* (Cf. Footnote 380), p.170.

³⁸⁵ Ackerman, S. R., *Corruption and Government*, Cambridge University Press, United Kingdom, 1999, p. 226.

say that to be corrupt is to fail to follow accepted standard of behaviour or the willingness to act dishonestly or illegally purposely for personal gains. More so, he added that corruption connotes the perversion of anything from its original state of purity to a state of infection.³⁸⁶ To sum up this evil cankerworm that has bedeviled so many societies, Professor B. O. Nwabueze sees corruption as having horrendous negative effect on the way of life of the people because it affects their mentality and attitude negatively. He therefore notes that "by far the most tragic consequence of corruption is its effects upon the attitudes and mentality of the people. It has created a widespread feeling of frustration, of disgust and cynicism, which has in turn undermined enthusiasm for, and faith in the state"³⁸⁷.

One could see from the above definitions given by some scholars that corruption from its nature poses a big ethical challenge in our societies. It is against this background that it serves as a cog in the wheel of the global efforts in combating slavery or human trafficking since it is shrouded and immersed in the abuses of all kinds that are geared towards personal gains that are devoid of ethical and moral basis. Corruption is one of the greatest "monstrous challenges" of our century that has eaten deep in every nook and cranny of our societies. It has shaken the foundations of many a nation and destabilised the noble goals and dreams of many a country. It has ruined the dreams and aspirations of many a heroic people who toiled day and night to sow the seed of social, economic and moral structures in their lands. Corruption is a plague that has destroyed the stable political and economic structures that were laid down or built by the laborious and heroic efforts of our founding fathers that made gigantic sacrifices for our fatherland. A trip down the memory lane depicts corruption as a cankerworm that has persisted through many centuries. It is one of the greatest enemies of our noble and moral principles. Its tentacles are deeply spread in every part of the globe and its ruins are felt in both developed and underdeveloped countries of the world. It has proved itself as the greatest contender of good governance and economic and social stability. Reiterating this fact, Professor Rose Ackerman notes that "Corruption may have its roots in culture and history, but it is nevertheless an economic and political problem. It produces inefficiency and unfairness in the distribution of public benefits and costs. It is a symptom that the political system is operating with little concern for the broader public interest."³⁸⁸ It has lured many people and many nations like a magic honey that was eaten with good appetite, desire and joy but turned out to nourish people with political, social and economic

³⁸⁶ Cf. Osipitan, T., Structuring Measures Against Corruption for Sustainable Development in NALT Proceedings of 38th Annual Conference, LASU April 23-26, 2002, p. 331.

³⁸⁷ Nwabueze, B. O., *Nigeria's Presidential Constitution 1979-83*, Longman London, New York, 1985, p. 326.

³⁸⁸ Ackerman, R., quoted by Ilias B. Lawal in: *Journal of Public and International Law*, Volume 1, No 1, published by the Department of Public and International Law, Igbinedion University, Okada, Nigeria, February 2005, p. 38.

diarrheal, paralysis and instability. In the same vain, this pandemic monster has polluted the morality of legal officers in many countries who are supposed to wage the war against the institution of slavery or human trafficking. Consequent upon this moral depravity, the institution of slavery or human trafficking prospers and proliferates in the face of corruption at the expense of many poor innocent and vulnerable people. Corruption exacerbates the phenomenon of human trafficking in the world and the victims often become exasperated by the corruption of their legal personnel who increase their plight instead of ameliorating it. In the light of this Kara writes in his book *"Sex Trafficking Inside the Business of modern Slavery"* as follows:

"Across the developing world, corruption in law enforcement, border control, and judicial systems allows traffickers to conduct business with minimal consequences. Police take bribes in every country I visited to allow sex-slave establishments to operate, warn brothel owners when investigations are imminent, and permit the exploitation of minors with impunity. Border guards do the same to allow traffickers to pass from one country to the next. Judges take bribes to lessen trafficking charges to minor infractions, such as pimping. In all cases, paltry civil wages allow traffickers to offer bribes that represent a rounding error in operational profits to them but a large increase in a civil servant's income."³⁸⁹

Corruption and greed create loop holes in our polity and make room for organised criminal activities to prosper. As such, corruption breeds criminal activities like slavery or human trafficking. Organized crime is largely responsible for the spread of international human trafficking like sex trafficking along with its correlative elements such as, kidnapping, rape, prostitution and physical abuse which is illegal in nearly every country in the world but persists and prospers in spite of their illegality due to corruption. Reflecting further on this obnoxious and depressing phenomenon with particular regard to his experiences in Greece, Grigoris Lazos writes:

"Trafficking is not an isolated social, economic, political and cultural phenomenon. It is part of the broader complex of the illegal market in Greece (and not only), the market in which all sorts of illegal commodities - drugs, guns, sexual services (and, lately, human organs) etc. - are for sale to meet needs and desires of all sorts, those available through money and /or power. All those specialized markets are intimately connected. And they enjoy the - crucial for their survival and reproduction - contact with legality, the kind of contact known as corruption. The corrupt elements contribute to and participate in the illegal economic and psychological exploitation of the trafficked women and youths."³⁹⁰

In fact, widespread corruption and greed make it possible for sex trafficking and other devilish societal ills to quickly and easily proliferate and threaten the dreams and visions of many poor innocent people who have left their father land with hope of a better future or a greener pasture in foreign lands but unfortunately landed in the hands of slave dealers or human traffickers who are nothing but "vampires and cannibals." It is regrettable that national

³⁸⁹ Kara, S., *Sex Trafficking* (Cf. Footnote 23), pp. 38 - 39.

³⁹⁰ Lazos, quoted in: Savona, E. U. and Stefanizzi, S. (ed.), *Measuring Human Trafficking* (Cf. Footnote 28), p. 96.

and international institutions attempt to regulate and enforce anti-trafficking legislation, but corrupt local governments and police forces participate in sex trafficking rings and shatter the hope of the hopeless and defenceless victims of slavery or human trafficking.³⁹¹ In some countries, we witness a lack of political will to confront and prosecute the perpetrators of human trafficking or slavery and root out completely this monstrous and endemic evil in our polity.

It beats my imagination when law enforcement officers who are supposed to be the custodians of the law flaunt the laws and swim in the ocean of disdainful and degradable corrupt practices out of selfish interests. Commenting on this public anomaly, Pope Francis notes that even though some countries have been trying to address this big problem but "we cannot deny that sometimes even public officials and members of peacekeeping forces have been contaminated"³⁹² by the forces of trafficking. They take cheap bribes and allow the innocent to suffer and languish in pain and agony. A young woman named Mallaika painted a bleak picture of the corrosive, disappointing and shameful inner workings of Mumbai's sex industry which is being fuelled by the corrupt practices of the law enforcement agent as follows:

"...the women in Falkland Road in India were tortured, drugged, and murdered every day. She said that every year the number of trafficking victims increased, especially minors. Minors are starved and beaten when they first arrive. The gharwali gives them opium so they will have sex. If they do not behave, the malik makes the radio high and beats them until they go unconscious. Just a few days back a minor came from my village and was sold by her parents for twenty thousand rupees (\$444). She refused to have sex, so the malik broke her arm. ...I have seen the police take bribes to leave the minors behind in brothels. Also the medical officers take bribes to provide certificates that the girls are not minors. No one is helping these children. No one knows how they suffer. Something must be done to prevent trafficking and forced prostitution. So many women are dying; the children are suffering."³⁹³

The narration of Mallaika about the sexual abuses and exploitation of minors here raises serious moral issues that I shall reflect on in chapter three of this work. At any rate, the atrocities committed here by the corrupt legal officers in collaboration with human traffickers depict or show a sign of our contemporary moral miscarriage. Many a time, the incredible and atrocious acts of the legal enforcement agencies betray the ethical ethos that the agencies are built upon. Sometimes, the police go to brothel and harass the owners and extort money per prostitute from them in weekly and monthly basis. At other times, they make sporadic arrest of the prostitutes in brothel and huge sums of money would be spent on bailing them and it is sad to note that this money is not accounted for by the police. More so, they take much bribe from the brothel owners and allow the consistent abuse and rape of the minors

³⁹¹ Cf. "What is human trafficking? – Soroptimist", URL: www.soroptimist.org/trafficking/faq.html, (8.12.2012).

³⁹² Pope Francis, quoted in: Carol, G., "CatholicHerald.co.uk » Pope Francis speaks out on human trafficking", URL: www.catholicherald.co.uk/news/2013/12/12/pope-francis-speaks-out-on-human-trafficking/, (22.01.2015).

³⁹³ Mallaika, quoted in: Kara, S., Sex Trafficking (Cf. Footnote 23), pp. 49 - 50.

who are held under bondage in their brothels as victims of human trafficking. In some countries like India, Bangladesh, Pakistan, Nigeria etc, the police are more corrupt than the politicians. Nonetheless, it is worthy of observation that the corruption of the police officers and other law enforcement agencies is not only limited to these countries. Corruption is a cankerworm that has eaten deep in the veins and arteries of so many government, judicial and law-enforcement entities in many parts of Europe especially in East Europe. They also languish in endemic corruption that automatically retards and vitiates the fight against human trafficking especially with regard to sex trafficking.

The government, judicial and law enforcement agents that we see as gentlemen, honest and truthful people allow organised gangs and criminals to feast on innocent children day and night. Even corrupt politicians take bribes in order to see that prostitution prospers. Elected office holders who are in their positions based on trust by their citizens unfortunately indulge in this infamous act. Sometimes, politicians take bribes to oppose bye-laws that would help to completely root out prostitution in the clubs. The politicians are bribed by traffickers to vote for the legalisation of prostitution which most often becomes an open door for the brutalisation, rape and abuse of minors in so many brothels. This is a sign of ethical and moral bankruptcy.

I found out with dismay during my research that in areas where prostitution is legalized, that corruption rears its ugly head and flourishes more there. In fact, it has been proven that the legalisation of prostitution in a land ipso facto turns the country into a fertile ground for the abuse of human rights and freedom of the most vulnerable in and around the area. When prostitution is legalized, it is expected that there are laws to guide its operation for the welfare of those girls and ladies that are used as raw material for this industry. However, corrupt officers rob them off their benefit of fair treatment in the industry through their corrupt practices. For instance, some law enforcement agents who are "pregnant with malice and corruption" give tips of forth coming police raids to the unscrupulous brothel owners who make use of minors in their business or market sectors. At other times, they also take bribes to allow unaccredited brothels to operate illegally. Some of them take the bribes either in form of cash or kind such as sexual services.

In fact, the role of corruption in the perpetration of slavery or human trafficking cannot be overemphasised. It frustrates the genuine effort of some well-meaning citizens who try to uproot this evil that plagues, plunders and ravages our society. Some police officers even go

to the extent of sexually abusing the victims of human trafficking who are being rescued from brothels during police raids and are kept under their care while waiting for the prosecution of the traffickers. Just as Kara noted above, police officers and other law enforcement agents sometimes give tips to unscrupulous traffickers who are under police investigation. In fact, these police tips given to those wicked human traffickers who are under police net or investigation have severally led to the assassination of good and trustworthy citizens who could have given evidence in court about the evil activities of the obnoxious and callous human traffickers.

It beats my imagination to see that legal officers who are custodians of the law indulge in corrupt practices that strengthen the continual rape, abuse and violation of poor and defenceless girls and women. We should not forget that in sex slavery, innocent and defenceless people are robbed off their self-esteem, human dignity and human rights and cast into the abyss of trauma, insomnia, psychic destabilisation und disorientation. The victims are human beings created in the image and likeness of God. The injustice perpetrated on them is a wicked act against humanity and it is a serious moral issue that the elected and legal officers who should help in alleviating their pains, agonies and miseries increase their sorrows and nightmares through their corrupt practices. Our legal officers and practitioners connive with organised criminal networks and do a lot of harm to poor, vulnerable and innocent people. Citing further examples on the combined activities of the legal officers, practitioners and organized criminal networks, Sonia Stefanizzi writes:

"Examples of this can be seen in the evidence from many young women, in particular Nigerians, collected in various qualitative studies, where it can quite clearly be seen that for these women their passport (duly issued, but acquired through the criminal organization) can be obtained directly from the local police who prepare and sell it. The most numerous groups of Nigerians arrived, for instance in Rome with collective transit and entry permits for pilgrimage to various sacred Italian sites. The situation of Albanian prostitution seems somewhat different, as it is the same bodies of Albanian criminal groups who organise and control it. Procurement of a passport for these women is an Albanian racket fully hand-in-glove with the local police and organised Italian crime, who accept the presence of Albanian prostitutes in their joint interests."³⁹⁴

The pains and miseries of the victims of the institution of slavery and human trafficking orchestrated by the corrupt practices of the custodians of the law cannot be overemphasised. Some of these innocent victims who tried to defend themselves by reporting their harrowing and excruciating plight to the police ended up being punished by the government and their law enforcement agents who would prefer to defend and protect the image of their lands and the status of the gangsters who are the beneficiaries of the misery and pains of the innocent

³⁹⁴ Stefanizzi, S., *Measuring the Non-Measurable: Towards the Development of Indicators for Measuring Human Trafficking*, in: Savona, E. U. and Stefanizzi, S. (ed.), *Measuring Human Trafficking* (Cf. Footnote 28), pp. 45 - 54, here pp. 51 - 52.

victims of slavery or human trafficking than saving the victims from these abuses, brutalisation, torture, physical and psychological traumas. This is an unfathomable act of "man's inhumanity to man" that robs the victims of their human rights and personal dignity. In the light of this, B. Skinner cites an example of such a case with the chilling and appalling case of Nour in Saudi Arabia as follows:

"Nour was in Saudi Arabia. She had worked as a maid for four years in order to earn enough money to support her nine-year-old daughter in Indonesia. Then, when she switched employers, her new bosses forced her to work up to eighteen hours a day for no pay. They beat her regularly and confined her to a bathroom for one month, where they tied her hands and feet until gangrene set in. In an attempt to 'repair' their 'commodity', her masters wheeled her into Riyadh Medical Complex, where doctors removed several of her fingers and toes. The doctors filed a report on her behalf, and a Saudi court responded by sentencing Nour to seventy-nine lashes for 'false accusations'."³⁹⁵

This is a pure judicial decomposition, deterioration, dilapidation and malady. In fact, this is a pure judicial corruption which Ilias B. Lawal defines as "any form of perverse act perpetuated by holders of judicial offices including magistrates and other persons acting in judicial capacity in performance of their duty or in relation to the performance thereof"³⁹⁶. Here evil is glorified while justice is denied. According to Ilias B. Lawal, this brings "odium, opprobrium, contempt and ridicule to any society where it exists"³⁹⁷. On the other hand, there are so many children who toil day and night for hours without seeing the light of the day under appalling and inhuman conditions and the government knows about it but because of their corrupt nature and the bribes that they receive from the respective factories and companies where these helpless victims work, they keep their eyes closed to the miseries, pains and desperation of these defenceless victims. For instance, in Firozabad in India, dalit kids from nearby jhuggi slums worked under poor and inhuman conditions in factories that looked like what we had during the dawn of the Industrial Revolution. Sometimes, the heat of the furnaces in these factories was up to 3,000 degrees.³⁹⁸ These children roost and die gradually without the help of anybody. Most often, these children are being bought from an outdoor children's bazaar as if they are not human beings. This is a grievous moral crime not only against the unfortunate children but against humanity at large. Some of the children work without protection in factories where arsenic trioxide powder is used.³⁹⁹ This is a substance that is banned in Europe long ago but the corrupt governments and their corrupt legal officers allow and tolerate that in their countries at the expense of the most vulnerable children in their societies.

³⁹⁵ Skinner, E. B., *A Crime So Monstrous* (Cf. Footnote 12), p. 231.

³⁹⁶ Lawal, I. B., *Journal of Public and International Law*, Volume 1, No 1, published by the Department of Public and International Law, Igbinedion University, Okada, Nigeria, February 2005, p. 41.

³⁹⁷ Lawal, I. B., *Journal of Public and International Law*, Volume 1, No 1, published by the Department of Public and International Law, Igbinedion University, Okada, Nigeria, February 2005, p. 38.

³⁹⁸ Cf. Skinner, E. B., *A Crime So Monstrous* (Cf. Footnote 12), p. 241.

³⁹⁹ Cf. Skinner, E. B., *A Crime So Monstrous* (Cf. Footnote 12), p. 242.

The government of India cannot prove innocent of the fact that they do not know that the victims of slavery and human trafficking in their land especially vulnerable children are passing through hell in various factories that pay taxes and bribes to the government officials in order to allow them to continue to extort and use children as brutes for economic gains. When corruption persists, miseries, agonies and total destabilisation and systematic annihilation of innocent children soars. In Varanasi in India, there are some windowless underground factories with a great number of Bihari children who are working without pay. They pass through a hell of excruciating and inhuman experiences. They labour up to fifteen hours a day at the looms weekly which many a time leads to the drastic deterioration of their health. Many of them have sight problems and respiratory malaise or maladies. Moreover, many of the children who work in carpet industries have serious problems with their tender bones because of the poor condition of work in these factories. In fact, many of them cannot walk anymore without walking aids like sticks and wheelchairs.

In these callous and inhuman working conditions, the victims become vulnerable to so many diseases and one could easily notice that most often, the disease turn workers already withered, disfigured and discoloured by hunger, wretchedness and fatigue into walking skeletons. The corrupt government officers stay in their air conditioned offices and collect bribes from these factories and allow them to continue to perpetrate this evil against the poor and innocent children. They collect money and amass "inordinate wealth" while across the globe and under their roofs millions of women and children are struggling to breathe. Unfortunately, these are those who are supposed to combat, fight and battle with the "merchants of evil and death" in their countries but in stead, they facilitate to unleash pain and death among their people because of corruption. In fact, the path to justice in our global jet age is too far and complex. Children are being devoured by beasts that masquerade and parade themselves as gentlemen and our corrupt governments and law enforcement agents who have the mandate to root out this nefarious and callous evil tolerate it without raising an alarm or lifting a hand to help or rescue the poor victims. Thus, immersed and entangled in the shackles of corruption and bribery, they sacrifice human dignity, rights and freedom of their people to self aggrandisement and "devilish wealth."

Based on these aforementioned reasons, one could succinctly see that slavery or human trafficking soars and proliferates in the face of corruption. One could see here that human trafficking coupled with corrupt practices of some of the law enforcement officers and agencies is an ethical problem and one of the greatest challenges of our epochal struggle for

the enthronement of the equality of man, fundamental human rights, freedom and the dignity of the human person. This shows that people are legally free but in practice are everywhere in chain. More so, people are having physical and psychological traumas. At this juncture, it is clear to all and sundry after this deep and extensive exploration of the evil effects of corruption that it is really a disastrous plague that boosts and fuels slavery or human trafficking and corrosively ravages, plunders and vitiates the substance and the beauty of the fundamental principles of human rights, freedom and the dignity of the human person. At this point, I shall now shed light on terrorism as one of the major factors that contribute to the nefarious proliferation of the institution of slavery or human trafficking in our societies.

2.3.3 Terrorism

Terrorism is one of the greatest causes of slavery or human trafficking in our contemporary world. It is a recurrent pandemic phenomenon in the history of humanity that has distinguished itself as a global torn in the flesh of human beings that stages an attack on civilized life and enthrones terror, sporadic lynching and barbarism in the world. It has claimed so many innocent lives and sent millions of people into the dungeon of slavery or human trafficking where they are wallowing in frustration, brutal sexual and human rights abuses. Almost every nook and cranny of the globe is dotted with the ravages and plunder of terrorism. Terrorism is a brutal force that has no respect for gender, race or age. It is a monstrous force that sets in motion the consistent destruction of lives and property without compunction of heart. It is a fabulous and nebulous phenomenon that lacks a universal or generally accepted definition because of the complicacies and complexities that shroud its' terms and application. Nevertheless, I shall try to give some commonly applied definitions of terrorism by some agencies here for a better comprehension of our case study. The United States Department of Defence defines it as:

“The calculated use of unlawful violence or threat of unlawful violence to inculcate fear; intended to coerce or to intimidate governments or societies in the pursuit of goals that are generally political, religious, or ideological.”⁴⁰⁰

One could easily deduce from the foregoing definition that terrorism is a violent act that consistently intimidates people and instils fear in them. It is an unlawful act that has no recourse for the rule of law or judicial principles. Most often, terrorism could be religiously, politically, socially or economically motivated. Reflecting further on the causes and menace of terrorism to our general well-being, the Federal Bureau of Investigation (FBI), an agency

⁴⁰⁰ United States Department of Defence (Dictionary of Military Terms), quoted in: Forest, J. J. F. (ed.), *Intersections of Crime and Terror*, published by Routledge, USA and Canada, 2013, p. 112.

of the U.S. Justice Department observes that "terrorism is the unlawful use of force and violence against persons or property to intimidate or coerce a government, the civilian population, or any segment thereof, in furtherance of political or social objectives"⁴⁰¹. From the records that I went through in the course of my research, it is very difficult to get a universal definition of terrorism because different people and various institutions define it from different perspectives and automatically give it various interpretations, features, emphasis and meanings. Nonetheless, until now, the most commonly acceptable academic definition of terrorism is the one given by Alex Schmid. He defines terrorism as:

"An anxiety-inspiring method of repeated violent action, employed by (semi-) clandestine individual, group or state actors, for idiosyncratic, criminal or political reasons, whereby - in contrast to assassination - the direct targets of violence are not the main targets."⁴⁰²

At this stage, one could see that terrorists are just a group or bunch of fanatics, lunatics, extremists and thugs who are masquerading themselves as legitimate combatants fighting for what they believe in whether it makes sense or not using whatever means at their disposal whether lawful or unlawful, good or bad. In fact, they neither see themselves nor the havoc and destructions that they perpetrate as evil. For them, the end justifies the means. The aim of the majority of these terrorist groups that torment and maim people in various parts of the world today is to instil terror and fear in the public and destroy, extinguish and totally annihilate lives and property and establish Islamic caliphate or Sharia state everywhere. Their public and clandestine adventures have led to so many wars and civil unrest in so many parts of the globe like Liberia, Somalia, Kenya, Nigeria, Yemen, Pakistan, Syria, Libya, Iraq, Afghanistan, Palestine, Iran, Lebanon etc and this automatically creates a favourable ground for the vice of slavery or human trafficking to prosper and proliferate. Reiterating the menace of terrorism to our public peace, tranquillity and well-being, the Chinese permanent representative to the United Nations writes as follows:

"Terrorism, which endangers innocent lives, causes losses of social wealth and jeopardizes state security, constitutes a serious challenge to human civilization and dignity as well as a serious threat to international peace and security."⁴⁰³

Terrorism is a pernicious force that consistently unleashes terror and human abuses on innocent people going about their daily businesses. Terrorists groups have no respect for the human life, person, rights and dignity. They always execute people and brutally lynch lives

⁴⁰¹ The Federal Bureau of Investigation (FBI), quoted in: Steven, G. C. S. and Gunaratna, R., Counterterrorism: A Reference Handbook, published by ABC-CLIO, Inc., California, 2004, p. 6.

⁴⁰² Schmid, A., quoted in: Fuchs, C., Internet and Society: Social Theory in the Information Age, published by Routledge, New York, 2008, p. 266.

⁴⁰³ China Daily, quoted in: Simpson, P., "The War on Terrorism: its Moral Justification and ...", UGL: www.ethics.sandiego.edu/Resources/PhilForum/Terrorism/Simpson.html, (13.10.2014).

with reckless abandon. More so, they not only contribute to the growth of slavery or human trafficking in the world but are sometimes directly slave dealers or human traffickers. As such, they are directly slave dealers and human traffickers who enslave people through the power of the barrels of their guns and exploit and abuse them. They kidnap innocent people and enslave them and forcefully initiate them into their callous and cannibalistic groups by force. In fact, once someone is captured by them, the victim has the option of either dancing to their whims and caprices or face death sentence without charge or judiciary procedures. They are serious thorns in the flesh of the civilised world. Re-echoing this, Pope Francis in his message for the celebration of the World Day of Peace on the 1st of January 2015 observes as follows:

"Further causes of slavery include armed conflicts, violence, criminal activity and terrorism. Many people are kidnapped in order to be sold, enlisted as combatants, or sexually exploited, while others are forced to emigrate, leaving everything behind: their country, home, property, and even members of their family. They are driven to seek an alternative to these terrible conditions even at the risk of their personal dignity and their very lives; they risk being drawn into that vicious circle which makes them prey to misery, corruption and their baneful consequences."⁴⁰⁴

In addition, they kidnap and capture so many vulnerable people in our societies more especially women and innocent children and sell them off into slavery or to human traffickers who would abuse them sexually at will. A clear example of this anomaly is the issue of Chibok girls in Nigeria taken away in the night from their boarding school by the Boko Haram terrorist group. Such victims of terrorist groups are often enslaved without hope of gaining their freedom again. Some of the girls are already suspected to be pregnant by the terrorists and this is what terrorists do to the majority of their victims who are women.

It is also worthy of note that they cause the mass exodus of many people from their homes and countries who in the bid to escape the wrath of the terrorists land in the dungeons of slave dealers or human traffickers in other places outside their countries of origin. For instance, there are so many people who wanted to escape from the present scourge of terrorist attacks and insurgence of the Isis in Iraq and Syria but only landed into the cannibalistic chilling paws of slave dealers or human traffickers who ceased them and further sold them off to other slave dealers or human traffickers in other parts of the world more especially the industrialised worlds where the markets for slaves or human trafficking is still in high demand due to the quantum demand for cheap factory, plantation and brothel labour. I reflected on this

⁴⁰⁴ Pope Francis, "No longer slaves, but brothers and sisters", URL: www.w2.vatican.va/content/francesco/en/messages/peace/documents/papa-francesco_20141208_messaggio-xlvi-iii-giornata-mondiale-pace-2015.html, (10.12.2014).

extensively under the aspect of demand for cheap labour and unemployment (2.2.4) in this chapter.

In addition, terrorist groups capture places and enslave people who would either convert to their fundamentalistic and extremist's religious beliefs or sect by force or face the wrath of death or monthly tax payment that would be paid to them as a punishment for not accepting their wicked belief system. Once they capture a place, all the victims automatically become their slaves who hence forth lose their human rights, freedom and dignities. This is known to be one of the practices of the Isis in Iraq, Syria, Pakistan, Yemen, Egypt and other African countries where they have overpowered the government of the land and are thus very active there and control some parts of the country as their own property or territory.

Based on the elucidation of the scourges and evils of terrorism that I have made here, one could clearly see that terrorist groups are psychologically ill, deranged, distorted and disoriented people who commit a lot of indiscriminate and unimaginable atrocities, heinous crimes, vendetta and evil against humanity that directly or indirectly fuels, promotes and strengthens the institution of slavery or human trafficking in our troubled world. At this juncture, I shall now go over to the legalisation of prostitution in so many countries especially in Europe which my studies in this field have brought to limelight as one of the major factors that contribute to the perpetration and perpetuation of the institution of slavery or human trafficking in the world.

2.3.4 Legalisation of Prostitution

The legalisation of prostitution in many parts of the Western World especially in Europe is one of the major factors that have contributed to the proliferation and perpetuation of slavery or human trafficking in many parts of the world. This changed the culture of sex in industrialised countries. People were given the automatic license to buy sex and have access to cheap sex at will at the expenses of the poor victims of slavery or human trafficking who are being used as the raw material for this heinous and devilish industry of the twenty first century. The legalisation of prostitution increased the demand for cheap sexual satisfaction in the Western World and the consequent effect was the erecting of thousands of brothels and strip clubs where women are being consistently sexually violated, abused and brutalised. The pimps, madams and human traffickers saw the legalisation as a blessing for them. In addition, they also saw it as an affirmation, acknowledgement and support of their business by the government. They therefore ceased the opportunity to increase their evil deeds by deceiving

millions of vulnerable and less privileged women in the Third World countries and other parts of western world who are still socio-economically lagging behind with offers of good jobs when they come over to Europe and America without the victims knowing that they would only end up in the wicked and horrific dungeons of woes, brutalisation and abuses. These empty and delusive offers of good jobs and marriages inspired many women to blindly and ignorantly migrate to the western countries where they would meet their Waterloo. Often times, when the victims arrive their destination countries, the bloody traffickers brutally initiate them into the business which was unknown to them before they embarked on the journeys. The initiation is done in order to get the victims attuned to the nature of their business before they could begin to service clients. Sometimes, the initiation takes a cruel form. The traffickers themselves forcefully rape the women in order to initiate them into the vicious cycle of abuse, brutalisation and degradation that would eventually become the order of the day for them in the various brothels and houses where they are trapped and caged like animals in zoo. The strong women among them are some of the times drugged in order to render them powerless and weak and thus prevent them from escaping. Once this vicious, heinous and iniquitous cycle is completed, the victim's spirit would be broken and she would then be able to service up to 30 men a day with or without protection. At the end of the day, the victims are dangerously exposed to sexually transmitted diseases such as Human Immunodeficiency Virus (HIV) infection, gonorrhea, scabies, syphilis, trichomoniasis, molluscum contagiosum, hepatitis B, chancroid, chlamydia, genital herpes, human papillomavirus (HPV), bacterial vaginosis⁴⁰⁵ and unwanted pregnancy. This is a human aberration that deprives the victims of their fundamental principles of human rights, dignity and freedom and should therefore be fought with every means in order to curb and root out this dangerous plague from our societies. Reiterating this fact, Pope Francis notes as follows:

“Together we can and we must commit ourselves so they may be freed and this horrible trade can be put to an end... Together with laws, something must be done to address cultural considerations and communication. There is a need for a deep examination of conscience: how many times, in fact, do we tolerate human beings being considered an object, exposed to sell something or to satisfy immoral desires? People must never be bought or sold like a piece of merchandise and anyone who uses or exploits (a person), even indirectly, becomes an accomplice to this oppression.”⁴⁰⁶

In fact, the legalisation of prostitution did a lot of harm to many vulnerable and less privileged people especially the women in so many societies. It opened up doors for the phenomenal evils and vices such as incessant rapes and kidnapping of women including minors. Brothel

⁴⁰⁵ Cf. "Sexually Transmitted Diseases - Minnesota Dept. of Health", URL: www.health.state.mn.us/std, (15.02.2015).

⁴⁰⁶ Pope Francis, quoted in: Carol, G., "CatholicHerald.co.uk » Pope Francis speaks out on human trafficking", URL: www.catholicherald.co.uk/news/2013/12/12/pope-francis-speaks-out-on-human-trafficking/, (22.01.2015).

dealers started to make advertisements of their goods (naked women) publicly and many a time through the state owned media and internet. The business started booming and flourishing and the adverse effect was the increase or proliferation of slavery or human trafficking in the industrialised world in the garments of legalised prostitution. The legalisation of prostitution opened up the gates of so many countries wide for the perpetration of various nefarious and monstrous evils and this is a clear indication of a paralysis of our moral values, ethos and standards.

The adverse effect of legalisation of prostitution in the industrialised worlds has become a phenomenal problem. Innocent people who were being deceived by the madams, pimp and intermediary hawkers of vulnerable people were being show-cased in so many big cities in the developed countries as if they were inanimate and consumable goods. Women were forced by their captors to stay naked at glass doors and windows to display and advertise their bodies especially their private parts for the incumbent customers and buyers under extreme cold and unpleasant weathers. It is worthy of mention that these advertisements of the body of naked women made many men to consciously and unconsciously become habitual or sporadic clients of prostitutes and this automatically increased the demand for prostitutes and the evil of slavery or human trafficking in our societies. In fact, this is like a vicious cycle where one anomaly leads to another evil. This aspect is also reflected in chapter one under military prostitution.

In the course of my research, I met an NGO called Solidarity with Women in Distress (SOLWODI) in Duisburg in Germany. They help many of the unfortunate vulnerable women that were abused, brutalised, manhandled and mishandled by slave dealers or human traffickers especially those that were able to escape from their cages of brutalisation and maltreatment. Just as I mentioned previously, one of the staff of Solidarity with Women in Distress (SOLWODI) told me that the average of one in every three men in Germany whether married or unmarried goes to a brothel or strip club to satisfy his sexual proclivity.⁴⁰⁷ In other words, these men consistently patronise slave dealers or human traffickers who make "bloody and dirty money" through the cannibalisation and brutalisation of the vulnerable people in our societies. It is appalling that those whom we consider as our gentle men in the so called "enlightened societies" amuse themselves and satisfy themselves at the altar of physically and

⁴⁰⁷ Cf. This is an oral information obtained from a staff of Solidarity with Women in Distress (SOLWODI) as I visited them for my research in their office in Duisburg, Germany in 2012.

psychologically inferior, vulnerable, trapped, caged, abused, exploited and traumatised people.

The various Non-Governmental Organizations scattered in many parts of the world know that a lot of the people in the strip clubs and brothels are victims of slavery or human trafficking but they do not have the power, mandate or the permission of the government to directly intervene on behalf of the victims because it is a legal business where the state earns a lot of money through tax returns from the human traffickers who masquerade themselves as genuine brothel and strip club owners who through their criminal activities patronise the governments. The legalisation of prostitution makes the police and Non-Governmental Organizations most often powerless in helping to rescue the victims of slavery or human trafficking in these morally decayed, deteriorated and disorientated countries. It is only those victims who are able to escape on their own that could be helped by the police or Non-Governmental Organizations and the chances of escaping are often very small.

Furthermore, one of the workers of the Solidarity with Women in Distress (SOLWODI) took me round the city of Duisburg in Germany and showed me some of the brothels and one of the interesting things that I discovered was so many cars and buses with foreign numbers. The most striking thing about them is that they all have dark or tinted glasses. As such you could not see who is sitting in these cars and busses and I asked why they were so. I was made to understand that slave dealers or human traffickers use these cars and busses with dark and tinted glasses to transport deceived vulnerable and less privileged women from other parts of the socio-economically disadvantaged countries to industrialised countries. The dark and tinted glasses help the evil doers to avert or avoid being easily caught by the police. One can easily see here that they are agents of darkness who profit and amass wealth through deceit, brutalisation and exploitation of the vulnerable.

At this juncture, when one considers the exposition and elucidation of the adverse effects of the legalisation of prostitution in some western countries, one could easily see that the legalisation of prostitution is a phenomenal evil that increases the ravaging, maiming, plundering and shattering of the noble dreams of many women in our societies for a better life and future. Therefore, based on these reasons, one can clearly see that the legalisation of prostitution is one of the greatest vicious factors that boost and promote the institution of slavery or human trafficking in our societies. With this, I shall now go over to the treatment of

the collapse of the Soviet Bloc as the next factor that fuels the proliferation of slavery or human trafficking in the world.

2.3.5 The Collapse of the Soviet Bloc

In the late 1980s, the Soviet bloc in Eastern Europe experienced a period of political uprisings, upheaval and change that led to the collapse of the Soviet bloc. The Soviet bloc witnessed during this period series of political pandemonium that culminated in the political and economic independence of such countries like Romania, Poland and Hungary.⁴⁰⁸ "Earlier the same year, the three Baltic republics of Lithuania, Latvia and Estonia had seceded from the union. With the formal end of the Soviet empire, the other constituent republics also became independent states."⁴⁰⁹ This also meant a complete separation from the economic system of the communist government. This was a great jubilation for the former communist states that now gained their independence from Russia. Their new governments tried immediately to imbibe democracy and cast communism into oblivion. People started to freely express their faith without fear of arrest by the communist security forces. As such, religion which was also formerly suppressed became allowed to be freely practiced by all and sundry. Nevertheless, they could not easily break away from commonly held ideas and beliefs system.

In addition, the communist bloc is not only Romania, Poland, Hungary, Lithuania, Latvia and Estonia. It actually refers to the former communist states of Central and Eastern Europe more especially the Soviet Union which includes countries such as Albania, Bulgaria, Czechoslovakia, East Germany, Hungary, Poland, Romania, and Russia (Beissinger) and all the countries that were a part of the Warsaw Pact⁴¹⁰ which was established on May 1, 1955 in Warsaw, Poland to counter the alleged threat from the North Atlantic Treaty Organization (NATO) alliance. NATO is also a military alliance that was established on April 4, 1949 with its headquarters in Brussels, Belgium. They are made to enjoy a mutual defense in case of any threat of attack from any external party and secondly to promote liberty around the world.

The collapse of the Soviet bloc was a welcomed idea by the countries that gained their independence from Russia. However, the collapse of the Soviet bloc had some great economic consequences and repercussions on the former member states. This led to a period of

⁴⁰⁸ Cf. "Fall of Communism in Eastern Europe, 1989...", URL: www.history.state.gov/milestones/1989-1992/fall-of-communism, (26.04.2016).

⁴⁰⁹ "What Happened to the Eastern Bloc Countries After...", URL: www.classroom.synonym.com/happened-eastern-bloc-countries-after-end-cold-war-19984.html, (26.04.2016).

⁴¹⁰ Cf. Kcowman, "Soviet Bloc Collapse - College Essay - Kcowman", URL: www.studymode.com/essays/Soviet-Bloc-Collapse-1823938.html, (19.01.2015).

economic stagnation and decay in Eastern Europe. The International Monetary Fund tried to help them out but the solution to their problem through the intervention of the International Monetary Fund (IMF) did not also make matters for the Soviet bloc better. Siddharth Kara in his book *"Sex Trafficking Inside the Business of Modern Slavery"* borrowed the calculations of Maddison Angus (2006), and tried to use it to shed light on the harrowing economic situation of the Soviet bloc during this period. The calculation states as follows:

"The IMF's prescription of shock therapy to former Soviet republics in the early 1990s yielded cataclysmic results. Most Soviet republics suffered precipitous economic collapse, which, coupled with IMF - mandated cutbacks in social protections, led to unprecedented levels of destitution and poverty. In the former Soviet Union, total gross domestic product from 1990 to 1998 fell by 44 percent while during the same period it increased by 11 percent and 18 percent in the United Kingdom and United States, respectively. In 1998, matters for the former Soviet Union worsened when the price of oil crashed to less than \$10 per barrel, thanks in part to IMF-imposed conditions on East Asia. Because oil was Russia's top export commodity, the Russian economy collapsed, deepening recessions throughout East Asia and Latin America. Capital markets across the globe careened to multiyear lows and hundreds of millions of people fell below national poverty lines, resulting in severe levels of economic degradation, social upheaval, and historic levels of global unemployment."⁴¹¹

The economic system in those countries collapsed and people started undergoing myriads of suffering. Unemployment increased to an alarming degree and poverty became the order of the day. The economic quagmire of those countries in Eastern Europe made people vulnerable and created a fertile ground for slave dealers or human traffickers. Human traffickers launched their nuclear arsenals there and enslaved and trafficked so many people to the Western Europe. Up on till today, there are still so many women and children from these countries who are roaming about in the Western Worlds like sheep without a shepherd and they are often easy preys and victims of slavery or human trafficking. In fact, these countries became the highest suppliers of victims of slavery or human trafficking to Western Europe for prostitution and sexual exploitation. Based on this brief exposition and elucidation of the adverse effect of the collapse of the Soviet bloc one could clearly and objectively say here that the collapse of the Soviet bloc that stalled and weakened economic growth in Eastern Europe in the 1990s and therefore led to massive unemployment and poverty in those countries is one the major factors that contribute to the soaring and the proliferation of the evil of the institution of slavery or human trafficking in the world. With this, I shall now try to shed light on illegal immigration/human smuggling as the last part of the political factor that contributes to the growth of slavery or human trafficking in our societies before going over to the religious and ideological factors that also fuel or lead to the growth of this pandemic plague in the world.

⁴¹¹ Maddison, A., quoted in: Kara, S., *Sex Trafficking* (Cf. Footnote 23), p. 26.

2.3.6 Illegal Immigration/Human Smuggling

Illegal immigration deals with the migration of people across national borders in a way that violates the immigration laws of the destination country. For instance, in the United States, "illegal immigration refers to the act of foreign nationals violating American immigration policies and laws through the entering or remaining in the country without receiving proper authorization from the Federal Government"⁴¹². This often has to do with the migration of people from the Third World countries to the Western countries in search of the greener pasture. However, this does not mean that those who migrate from the underdeveloped countries to the Western countries illegally are always the poorest in their own countries. Many a time, those who take the risk of migrating to the industrialised countries are those who are educated, skilled and qualified but due to political and economic instabilities or even civil unrest in their lands have no good job opportunities or are poorly paid that they cannot make both ends meet or provide for their families from their meagre or miserable earnings. Nevertheless, this does not negate the fact that there are some unskilled and uneducated people who also migrate to the Western countries illegally but oftentimes, their numbers are not comparable with those who are educated, skilled and qualified. Therefore, based on the political and economic instability and sometimes civil unrest that ravage their countries, many of them decide to migrate to Western worlds without passing through the normal judiciary procedures because of the difficulties involved in obtaining visas for the destination Western countries. However it is worthy of note at this juncture that not all illegal immigrants arrived in their destination countries illegally. There are some that arrived to their destination countries lawfully or legally but later received the status of illegal immigrants in their destination countries simply because of the fact that their visas expired and were not renewed by the countries where they reside and they have not been either expelled from the countries or deported to their home countries. Illegal immigrants also include refugees who were granted asylum in the countries where they are but who because of one reason or the other could not be granted a permanent stay in the land and are therefore requested to leave the countries but they have not been officially expelled or deported to their home countries. There are so many illegal immigrants across the globe that have this particular problem.

On the other hand, "human smuggling is the importation of people into a country via the deliberate evasion of immigration laws. This includes bringing illegal aliens into a country, as well as the unlawful transportation and harboring of aliens already in a country illegally.

⁴¹² "Illegal Immigration - Immigration/Laws.com", URL: www.immigration.laws.com/illegal-immigration, (26.04.2016).

Some smuggling situations may involve murder, rape and assault"⁴¹³. Human smuggling as such deals with the practice of paying huge sums of money to intermediaries who help the illegal immigrants to cross over to national borders. The human smugglers do it for financial gains without the use of force, coercion, intimidation and maltreatment. It is a business that is based on the mutual agreements or terms between the smugglers and the smuggled persons. Human smuggling differs from slavery or human trafficking because slavery or human trafficking involves the use of force, coercion, deception or fraud, maltreatment and intimidations which are things that are not involved in human smuggling. Human smuggling is done mutually and peacefully. A human smuggler collects money from those who wish to be helped by him or her to illegally cross national borders and when those who have paid him or her cross over to the national borders or their destination countries, they are usually free but trafficking on the other hand involves the process of using physical, mental or psychological force, coercion, intimidation, fraud or deception to obtain and transport people from one place or country to the other. The victims of slavery or human trafficking are always in chains and highly monitored by their captors and traffickers.

More so, human smuggling always has to do with the crossing of people from one country to the other but slavery or human trafficking could be across national borders or within national borders. Nevertheless, human smuggling is also associated with slavery or human trafficking because sometimes problems could occur in the course of smuggling people across national borders and the smugglers would run away leaving the smuggled people at the mercy of hoodlums and gangsters who are human traffickers. In cases like this, the smuggled persons would automatically become victims of slavery or human trafficking over night. I wish to present here a chart made by the United Nations Office on Drugs and Crime (UNODC) in 2009 that clearly shows the differences between human trafficking and migrant smuggling.

⁴¹³ "Human Smuggling / ICE - U.S. Immigration and...", URL: www.ice.gov/human-smuggling, (26.04.2016).

5. Key Differences between Human Trafficking and Migrant Smuggling⁴¹⁴

	Human Trafficking	Migrant Smuggling
Action(s)	. Recruitment, transportation, transfer, harbouring or receipt of a person by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits.	. Procurement of illegal entry of a person into a country of which the person is not a national or permanent resident
Transnationality	. Not required	. Required
Consent of the trafficked or smuggled person	. Irrelevant once the means are established . For children, the consent is irrelevant regardless of the means	. The smuggled person consents to the smuggling
Purpose	. Exploitation which includes: a) Prostitution and other forms of sexual exploitation b) Forced labour and services c) Slavery and similar practices d) Involuntary servitude e) Removal of organs	. For financial or other material benefit

Source: UNODC (2009), *Anti-Human Trafficking Manual for Criminal Justice Practitioners*.

The illegal immigration of people from the poor countries of the world to the industrialised nations expose them to personal risks which often make them easy prey for the slave dealers or human traffickers. As illegal migrants, they have no official documents that permit them to be in the destination countries and this ipso facto makes them to be at the mercy of any miscreant or hooligan who would cease the opportunity of their vulnerability and promise them of offering help and at the end enslave, traffic, abuse and exploit them. Many a time, when the illegal immigrants are trapped in the dungeon of the slave dealers or human traffickers, they always lack the capability to defend themselves or to escape from their den of hell fire either because of the fear of deportation back to their countries of origin should they be reported to the police or legal officers that they are illegally staying in the country or because they do not speak the language of the destination countries and are therefore helpless when it comes to the issue of self defence. Sometimes too, many of the victims would prefer to undergo the pains of hell in the hands of the human traffickers than going back to their countries of origin because the situation is not better of at home. There are many of the illegal immigrants who would prefer to continue to suffer in the hands of the human traffickers in the

⁴¹⁴ UNODC (2009), in: "Human Trafficking: A Brief Overview - World Bank Internet Error ...", URL: www.siteresources.worldbank.org/EXTSOCIALDEVELOPMENT/Resources/244362-1239390842422/6012763-1239905793229/Human_Trafficking.pdf, (11.05.2015).

Western countries than resign to the shame of going back home where they would be seen as failures by family members and colleagues who have already placed a lot of hopes on them. This is simply because there are some who took the risks and luckily made it and could therefore send some money home to their relatives and friends left behind who are suffering. Sometimes too, those who luckily made it send money home that would be used by their relatives and friends to establish some petty businesses and so when those who unluckily fell into the hands of slave dealers or human traffickers consider the fact of being labelled failures when they return home or are deported, they then decide to stay and suffer the lots of their unfortunate fate than going back to their countries of origin as failures. My research in this work has brought to lime light that many of the unlucky illegal immigrants are often tortured, raped and sometimes brutally killed. In fact, they share similar experiences with what I treated under the aspect of marriage trafficking in chapter one of this work.

In addition, the woes that are associated with illegal immigration are alarming. Many of the illegal immigrants who are still en route to their destination Western countries are sometimes being intercepted on the way by hoodlums and gangsters who already know their routes and kidnap them and ask for ransom from their very poor families at home. Most often, the poor families and relatives at home who are abjectly poor would have to lend huge sums of money in order to pay for the ransom. People have had the painful and agonising experience of being either enslaved, trafficked and exploited or killed as a lesson for other families whose relatives and friends are still caught in their wicked nets of humiliation, destruction and extermination and have not yet paid their ransom. Some of the illegal immigrants are abducted en route by some hooligans and gangsters and taken to their hideouts where they dissect the victims like animals under terrible and excruciating pain and agony and take the major organs in their bodies away for sale in their "evil markets" for various purposes and their wretched, butchered, dissected, maimed and massacred bodies would be dumped, discarded or tossed away in the forest or deserts for the birds of the air to have their fill from their remaining carcasses. Based on the elucidations that I have made here, it is succinctly clear that illegal immigration is one of the major factors that contribute and fuel the proliferation of the institution of slavery or human trafficking in the world. With this, I shall now try to elucidate the religious factors that contribute to the proliferation of the institution of slavery or human trafficking in the world.

2.4 RELIGIOUS

Religion is one of the household concepts that appear very easy in the mind of people because it is a term that confronts people on daily basis and people therefore think that they really know what it is. However, in the course of my research, I found out that when people are asked what religion is that they may find it very difficult to give a universal definition of religion that would include everything that people understand to be religion. This is simply because there are several groups, ways of life, practices and systems that people in different parts of the world would consider as religious which people in other parts of the world would not consider as religious. Sometimes, some definitions of religion are found to be either too narrow and therefore tend to exclude many belief systems and practices which most people would agree to be religious or they would be too vague, ambiguous and general which on the other hand would tend to portray that anything or everything is a religion and this would also not be accepted because not anything and everything is religion. For instance the definition of religion as "belief in God" is narrow because it takes into consideration only the theists' religion but excludes the polytheistic religions and atheistic religions. On the other hand, a definition of religion as "worldview" for example would mean that every worldview qualifies to be a religion but this does not also hold since not every worldview is considered to be a religion.

In addition, there are so many societies who cannot make a clear distinction between their culture and what scholars or many people would understand as religion. Thus, in some societies, their culture is also their own religion but this is not the case everywhere and we would not also subscribe to accepting every culture to be a religion. As such, there are various definitions and divergent views of people about the concept of religion. Until now, there is no one definition of religion that would give us a comprehensive and universally accepted definition of religion. Nevertheless, this would not deter me from attempting to give some definitions of religion here. I may not give comprehensively and universally accepted definitions of religion but the ones that I shall give here would at least x-ray for us what religion is and bring us to a seemingly closer understanding of what I mean by the concept of "religion" here in my work. The definitions would help us in bringing to limelight how religion could be a contributing factor in the perpetuation and perpetration of the institution of slavery or human trafficking in the world.

Penguin Dictionary of Religions defines religion as "a general term used... to designate all concepts concerning the belief in god(s) and goddess(es) as well as other spiritual beings or transcendental ultimate concerns"⁴¹⁵. On the other hand, online *Britannica Concise Encyclopedia* defines religion as "a relation of human beings to God or the gods or to whatever they consider sacred or, in some cases, merely supernatural"⁴¹⁶. There is also another interesting definition of religion as "a world view, or a general picture of the world as a whole and the place of the individual therein. This picture contains some specification of an over-all purpose or point of the world and an indication of how the individual fits into it or a more or less total organization of one's life based on the world view or a social group bound together by the above"⁴¹⁷.

From the foregoing, one could see that the concept of religion is a hydra-headed problem to define and it is even more problematic in the realm of practices of what people understand to be their religious observances and practices. It is exactly this aspect of some religious practices that are of much interest to me here since some of the so called religions admit, accept and condone some religious practices that promote and fuel the proliferation of the institution of slavery or human trafficking in our societies. I shall now briefly try to dig deep into some of these confusing religious practices of some people and elucidate or clarify how they are part of the major factors that contribute to the perpetration and perpetuation of the obnoxious and heinous evil of slavery or human trafficking in the world. I shall make the elucidation here through the microscopic lens of blind religious observance and fanaticism.

Blind Religious Observance and Fanaticism

Blind religious observances or what I may today call fanaticism have from antiquity till today in some major religions of the world contributed to institution of slavery or human trafficking. People have excessively, zealously, obsessively and irrationally committed heinous and obnoxious atrocities against fellow human beings in the name of religious duties. Religious fanatics are known to be unwilling to recognise and respect differences in opinions or beliefs of others. Fanatics are also known to be very stubborn about changing their minds or views of what they believe in even if it has been proven to be wrong. They would prefer to die in the course of defending their belief than changing their minds or submitting to another belief or a

⁴¹⁵ Penguin Dictionary of Religions, quoted in: "What is Religion? Definitions and Quotes - ReligionFacts", URL: www.religionfacts.com/religion/quotes.htm, (20.01.2015).

⁴¹⁶ Britannica Concise Encyclopedia, quoted in: "What is Religion? Definitions and Quotes - ReligionFacts", URL: www.religionfacts.com/religion/quotes.htm, (20.01.2015).

⁴¹⁷ "The Problem of Defining Religion, Mythology and Philosophy", URL: atheism.about.com/od/religiondefinition/a/definition.htm, (20.01.2015).

different opinion. In fact, there have been serious issues of human rights abuses that were accepted and condoned under the umbrella of religious observances and practices. For instance, Christianity during the third and later centuries committed a lot of heinous atrocities in the name of God or religious practices. Those in authority in the Christian Church tried to expand and control the domain of the Christian faith through the fanatical use of force. This was the order of the day during the reign of the Roman Emperor Constantine 1 under the auspices of Catholicism. Constantine was born in Naissus, Upper Moesia, on 27 February in roughly AD 285. Another account places the year at about AD 272 or 273.⁴¹⁸ During his reign, all non-Christians and all Christians who did not live according to the dictates and principles of the official Orthodox ideology were viciously and cantankerously suppressed. These fanatical activities of the Christian faith continued through the middle ages with various Crusades that were being sanctioned by the Pope in order to reclaim the Holy Land from the Muslims. Many of those who stood on their way or who did not convert to the Christian faith were being either killed or taken into slavery. For instance, I found out in the course of my research that when the crusaders eventually captured Jerusalem in 1099 that they indiscriminately killed people without compunction of heart; and according to Encyclopedia Britannica, "the slaughter was terrible; the blood of the conquered ran down the streets, until men splashed in blood as they rode. At nightfall, "sobbing for excess of joy," the crusaders came to the Sepulchre from their treading of the winepress, and put their blood-stained hands together in prayer"⁴¹⁹. Such atrocities were accepted and condoned by the Christian authorities under the umbrella of holy wars waged in order to maintain Christianity's theological, political and social control. This was followed later by inquisitions like the Spanish Inquisition during the fifteenth century which the monarchs used to make sure that their people remained within the Catholic Christianity.⁴²⁰ The inquisitors thought that they were doing a holy duty for God since they believed that through their callous and obnoxious use of force, they were generally helping to educate people on how to maintain correct beliefs and as such be able to make distinctions between errors in knowledge and judgement. These are of course contradictions to the teaching of Jesus Christ the founder of Christianity who preached on upholding of the principles of peace and non-violence and the showing of love even to enemies.

⁴¹⁸ Cf. "Emperor Constantine - The Roman Empire", URL:www.roman-empire.net/decline/constantine-index.html, (26.01.2015).

⁴¹⁹ Wells, H. G., *The Outline of History: Being a Plain History of Life and Mankind* Vol. 2: *The Roman Empire to the Great War*, Barnes & Nobles Books, New York, 2004, p. 161 (reprinted).

⁴²⁰ Cf. *Ibid.*

This work also brought to limelight that for many centuries, the popes and bishops, churches and monasteries owned slaves and handled them as such. For example, Pope Gregory 1 (590-604) made use of hundreds of slaves on the papal estate and as if this was not enough, he went ahead and promulgated laws that prevented slaves from marrying free Christians or from becoming clerics irrespective of their intellectual capabilities. During the beginning of the eighth century, the Abbey of St. Germain des Pres near Paris had about 8,000 slaves and St. Martin of Tours had about 20,000 slaves.⁴²¹ During this era, the Church received numerous numbers of slaves from the French kings as gifts. However, I thank God that the Christianity today does not practice her faith the way that their ancestors did. Today, many Christians try to follow the footsteps of their founder Jesus Christ in spreading and preaching the message of peace, non violence and love in the world.

On the other hand, the case of Islamic religion is not different with regard to the use of brutal force and enslavement as a way of expanding, controlling and maintaining the Islamic faith. Today the world is immersed in sufferings, miseries and pains because of the activities of the Islamic Jihadists who go about killing and enslaving people in the name of religious observance and duties. Islamic Jihad has become a daily issue in the media in the twenty first century. There are series of terrorist attacks in different parts of the world under the umbrella of Jihad. The case of *Boko Haram* sect in Nigeria has become a thorn in the flesh of the Nigerian and Cameroonian governments and other neighbouring countries of Nigeria. Moreso, there are consistent sporadic cases of poor, vulnerable and innocent people who are condemned to untimely deaths every day because of the malicious and heinous terrorist attacks by the popular Islamic Jihadists' sect of *Boko Haram*. On the night of April 14, 2014, the *Boko Haram* Islamic Jihadist group in Nigeria launched an assault on a girl's boarding school in Nigeria and took away about 276 young girls. Some of these abducted young girls have been sold into slavery while some of them have been given out into forced marriages among the terrorists. The sporadic terrorist attacks in Europe today are all in the name of fighting to maintain and expand the Islamic faith. The September 11, 2001 terrorists attack on the twin tower of the World Trade Centre in the United States of America that took the lives of thousands of people was carried out by the al-Qaeda Islamic group who thought that in maiming and killing thousands of people at a stretch, they would be able to deal with the secularised Western World and non-Muslim believers.

⁴²¹ Cf. Meltzer, M., *Slavery A World History*, Vol. 1 (Cf. Footnote 212), p. 211.

In addition, the Islamic worlds who are also Muslims are unfortunately not spared from these terrorist attacks. They are even the most affected because a great number of the jihadists live among them and carry out their obnoxious acts of terrors and woes at any slightest provocation of what they consider to be affront or insult on Prophet Mohammed the founder of their religion. Moreso, there are so many sects among the Islamic religion such as the Shiites and the Sunnis who are consistently fighting among themselves, killing each other and taking some people into slavery. The current issue of Isis in Syria and Iraq is also a clear example of this religious fanaticism that fuels the perpetration of the institution of slavery or human trafficking in the world. They also kill many people and force some to pay taxes to them as their vassals. On the other hand, they take many of the women as wives by force and enslave them perpetually.

Furthermore, many of the cases of forced and child marriages that we have today in the world take place more often than not among the Islamic fundamentalist who place the observances of their religion before the fundamental principles of human rights, freedom and the dignity of the human person. Here young girls are forced into marriages against their wishes and the rejection of such forced marriages merits death sentences. I discussed this aspect extensively in chapter one of this work under forced marriage. There have been cases of brutal killings by publicly stoning young girls and women along the streets by Muslims on the grounds of what they call honour killing which implies the killing of a young lady or a woman who either refuses to marry a man that she is forcefully betrothed to or by marrying a man of another faith. Many a time too, minors are given into marriages to men that are old enough to be their fathers and they would have to consistently live and cope with sexual abuses from the men under the umbrella of marital love.

Majeed A. Rahman shedding more light on these callous religious observances that contribute to the pernicious and pandemic plague of slavery or human trafficking in the world notes that in the Northern part of Nigeria, the *Tijaniy* which is a branch of *Shia* Muslim sect in the sub Saharan Africa, recruits young children for religious and other training purposes which have been found out to be purely exploitative and therefore fall under the categorisation or consideration of human trafficking. The child exploitation and protection centre working in northern part of Nigeria argues that they have noticed that children between the ages of six and ten are being recruited under religious observance to serve particular *Imams* or noble *sheikhs*. It is presumed that the children are recruited on the grounds of religious and moral

guidance and counselling.⁴²² However, it was later discovered that these children are given empty containers and bottles to go along the major streets to beg for money and return the proceeds at the end of the day to their *Sheikhs* or *Imams*.⁴²³ Many a time, these children become vulnerable by begging on the major streets and therefore fall easy prey to slave dealers or human traffickers who would lure them with the promise of going to give them more money and they would follow them to their dungeon of woes and brutalisation where the children would be sexually abused and exploited. Based on these obvious facts that I have presented here, one could easily see and agree with me that there is no iota of doubt that some religious observances and practices are part of the major factors that contribute to the proliferation of the institution of slavery or human trafficking in the world. Having treated the religious factors that contribute and fuel the growth of the monstrous evil of slavery or human trafficking in the world, I shall now make an elucidation of the ideological factors which are the last major factors that contribute to the spread of this pandemic evil in the world. There are some who would consider the ideological factors to be already part of the religious factors but a deep study of the ideological factors shows that they are similar but different in so many aspects and we shall find this out as I make the exploration and the elucidation of the ideological factors now.

2.5 IDEOLOGICAL

Ideology is one of the concepts that are often used daily in the world today because it is a word that nurtures, inspires, governs and influences people in their opinions, beliefs and actions. The way a person thinks, believes and acts is often governed by his ideology. As such, what a person thinks to be as ideal in life determines the way that he or she lives. Ideology as a concept is not as easy as it appears because there are various implications and applications of the concept by different groups, peoples, and places in different aspects of their lives. I discovered in the course of this research that ideology is one of the major factors that contributes or fuels the proliferation, perpetuation and perpetration of the institution of slavery or human trafficking in our societies. I shall first and foremost try to shed light on the meaning of ideology before treating how it contributes to the growth of the institution of slavery or human trafficking in our societies.

⁴²² Cf. Child Exploitation and Online Protection Center (CEOP) and Home Office, A Scoping Project of Child Trafficking into and within the UK, in: Majeed, A. R., "Human Trafficking in the era of Globalization: The case of Trafficking ...", URL: www2.hu-berlin.de/transcience/Vol2_Issue1_2011_54_71_Glossary.pdf, (14.01.2015).

⁴²³ Ibid.

"An ideology is a set of ideas, beliefs, or stance that determines a perspective with which to interpret social and political realities. The term is used either in a pejorative or neutral sense, but it contains political connotations."⁴²⁴ According to New World Encyclopedia, "the concept *ideology* was coined by Count Antoine Destutt de Tracy (1796), a French materialist in the late eighteenth century, to define a "science of ideas"⁴²⁵. However, it is worthy of note that the current usage of the term originated from Karl Marx who defined ideology as a "false consciousness of a ruling class in a society who falsely presents their ideas as if they were universal truth"⁴²⁶. Nonetheless, Marx's notion of ideology received criticisms and he therefore argued that the ideas of the ruling class as he postulated were neither universal nor objective, but they emerged out in order to serve their class interests. At any rate, it is worthy of note that the concept ideology has a wider usage and application than Karl Marx's original formulation. Today, the world ideology is used in a pejorative sense which implies "a set of ideas used as a political tool to achieve hidden goals and interests by distorting social and political realities"⁴²⁷. In addition, ideology deals with the body of doctrines, myths, beliefs and interests etc that govern and guide the activities or actions of an individual, social movement, institution, class, or large groups. It is like the driving force of an individual, socio-cultural, political, religious and economic group. At this juncture, it is worthy of mention that the concept of ideology came into being or into the consciousness of human beings in the pejorative form that it is being used today during the highly controversial philosophical and political debates and fights of the French Revolution.

A closer observation, examination and study of our different societies show that each political, economic, social, religious and cultural group is influenced by one type of ideology or the other and when a group thinks of something as ideal, they always try to plan or make their agendas and manifestoes according to this particular ideology. This is the major reason why we always have different political, economic, social, cultural and religious groups in our liberal societies. What I am describing here about ideology is often generally applicable in liberal societies since the contents or principles of ideology that are mentioned here could be highly regulated or suppressed in communist, tyrannical and dictatorial societies. Nevertheless, communism, tyranny and dictatorship could also be viewed or considered under another sort of ideological concepts or constellation since communism, tyranny and

⁴²⁴ "Ideology - New World Encyclopedia", URL: www.newworldencyclopedia.org/p/index.php?title=Ideology, (26.04.2016).

⁴²⁵ Ibid.

⁴²⁶ Ibid.

⁴²⁷ Ibid.

dictatorship form of leadership stand for what they believe in as the most appropriate or ideal way of life for the people.

In addition, ideology also explains the reason why we have different Christian denominations and Islamic sects in the world today who are consistently in conflict with one another even when they all believe in one God. One could easily see that we have thousands of different Christian churches and denominations in the world who declare themselves as Christians and identify with Jesus Christ as their founder but differ greatly in what is supposed to be the ideal way of their worship and fellowship. For instance, one could easily find among the different denominations of Christians that they differ on issues like Holy Eucharist and the presence of Christ in the Eucharist during and after service. According to Catholics for instance, there is the ever presence of Christ in the Holy Eucharist during and after mass but for many other denominations who at all believe in the Eucharist, Christ is only present in the Eucharist during the service but not anymore after the service. Furthermore, there are also differences in ideals among the various Christian denominations on the issue of euthanasia, abortion and birth control. Some would identify with the Church's traditional standpoint on "pro-life" while others would prefer amendment or a change on some of these issues.⁴²⁸ This is also the same problem with Islam. There are several factions that exist among them and they not only consistently differ in ideals among themselves but also fight and kill one another in incessant terrorist attacks.

Our political terrain in the global world is also deeply immersed in the shackles of divergent political ideologies. The different political parties that we have in various parts of the world many a time aggressively differ in political opinions, manifestoes and agendas because of their different ideological concepts. They strongly stick to their different views, opinions, beliefs and judgements because of what they consider to be the ideal and the ideal for each group should not be compromised under any circumstance.

A walk down memory lane shows that different countries, governments and cultures have also clashed and engaged themselves in myriads of serious and devastating wars simply because of divergence of ideological currents and wavelengths. Many a time countries that belong to the same region have threatened to exterminate the other simply because of differences in ideologies. This accounts for the consistent upheavals and deep harrowing experiences in the Middle East. On the other hand, my studies in this work brought to limelight that

⁴²⁸ Cf. "What is Ideology? What is?", URL: www.qwhatis.com/what-is-ideology/, (21.01.2015).

organisations have broken, split and gone different ways because of differences in opinion which could not tally or rhyme anymore with the principles of their ideology which the organisation is built upon. What the idealists uphold to be the ideal is according to their perspective what is right and best and therefore should not be compromised under any circumstance even at the threat or point of death. It is against this background therefore, that I shall now try to treat some ideological factors that contribute and catalyse the growth and proliferation of the institution of slavery or human trafficking in our societies. I shall begin this discussion with fetish beliefs.

2.5.1 Fetish Beliefs

First and foremost, a fetish is an extremely strong devotion to something. There are sexual fetishes and nonsexual fetishes: both are obsessive interests.⁴²⁹ Having seen what fetish is or means, we could therefore define fetish belief as an extremely strong or obsessive belief in something. There are so many people especially in the Third World countries whose ideological mindsets are fetish oriented. They live and do things that are against the fundamental principles of human rights, freedom and the dignity of the human person. People of this kind condone, connive and indulge in slavery or human trafficking under the auspices of belief systems. They refuse to have real contact with the modern world and as such behave as if they are still living in the fourth or fifth century. A good number of them belief in fetish things and indulge in very awkward activities that bits the imagination of any correct and good thinking human being in the twenty first century. For instance, the *Trokosis* in Ghana indulge in such anachronistic, fetish and wrong practices. Among the *Trokosis* in Ghana, the parents send their young daughters to fetish priests in order to atone for their evils in the society. The girls range between the ages of 10 and 30 years and are therefore many a time not in the situation to decide whether to go or not to go. As such, they would have to go and live and serve the fetish priests whether they like it or not. When the girls arrive in the house of the fetish priest, they would automatically become enslaved, raped and abused at will by the fetish priest. Many a time, this ugly act has resulted in numerous unwanted pregnancies.⁴³⁰ In a similar way, Kevin Bales notes that young women in "ritual slavery" in Ghana suffer the same fate. They are being exploited, sexually abused and impregnated over and over again by a *Trokosi* priest and at the end of the day, he will send them back to their parents after he has violated and abused them to his satisfaction or on the grounds of health reasons if any of them

⁴²⁹ Cf. "fetish - Dictionary Definition : Vocabulary.com", URL: www.vocabulary.com/dictionary/fetish, (19.03.2015).

⁴³⁰ Cf. Foxcroft, G., in: Rahman, M. A., "Human Trafficking in the era of Globalization: The case of Trafficking ...", URL: www2.hu-berlin.de/transcience/Vol2_Issue1_2011_54_71_Glossary.pdf, (14.01.2015).

becomes ill.⁴³¹ This has no moral and ethical basis. This type of fetish belief enslaves the poor and innocent girls and violates their fundamental principles of human right, dignity and freedom. I have already treated the cases of child and forced marriages in details in the first chapter of this work but I wish to note here that they are also part of belief systems which are inimical to the fundamental principles of human rights, freedom and the dignity of the human person. This is still very current in many third world countries especially in the sub Saharan societies. For example, many societies in northern Nigeria and Ghana allow forced marriages and betrothals. Voiceless and vulnerable girls are forced into marriages that they do not give consent to. It is even noted that the Komkombas in Ghana permit that men bid for an unborn baby should the baby turn out to be a girl when given birth to.⁴³² Forced marriages are also highly practiced in Benin and Togo and the poor victims accept their fate without resistance because these practices are often done in conjunction with the fetish Voodoo priests who are known to be very influential and deadly in the societies. Oftentimes, the decisions of the fetish Voodoo priests are respected and adhered to as if they are the direct decisions of the gods of the lands.

In addition, the ritual killings of human beings in some third world countries during the burials of great and influential kings belong to this part of my intellectual endeavour. This is part of human trafficking because people would have to be kidnapped and killed for this fetish and devilish purposes. Sometimes too, the wives of the kings would be used for this unfathomable abomination. This is anachronistic and can be neither morally nor ethically justified anywhere in the twenty first century. Another example of my case study here is the forceful betrothal of a widow to the brother of the deceased husband in many African societies. Many a time, the widows are simply being appropriated by the brother or brothers of the dead husbands and used as mere instrument of their sexual satisfaction. This is a wicked and obnoxious enslavement or human trafficking and should be totally abhorred irrespective of peoples' mode of thinking, beliefs and ideologies.

Another case study here is the killing of the albinos in sub-Saharan Africa. The albinos are frequently under attacks and therefore live consistently in fear because there is a high demand of their body parts for ritual purpose. For example, many people in societies like Tanzania and Burundi, believe that when they make rituals with the body parts of the albinos that they would automatically become rich quickly. There is for instance an albino in Tanzania whose

⁴³¹ Cf. Bales, K., *Ending Slavery* (Cf. Footnote 13), p. 13.

⁴³² Cf. Rahman, M. A., "Human Trafficking in the era of Globalization: The case of Trafficking ...", URL: www2.hu-berlin.de/transcience/Vol2_Issue1_2011_54_71_Glossary.pdf, (14.01.2015).

hands were cut off by human traffickers. It is pathetic that it is very difficult to comprehend the brutality and a sort of barbarism that human traffickers exert on their victims. The albino is a young primary school girl who was abducted on her way back from school. The abductors took her to a hidden and unknown place and cut off her two hands for ritual purpose before dropping her miserable body where she was found still alive. She was then rushed to the hospital where she was quickly treated. She recovered but her hands were no more there. She lives today with artificial hands that were donated from Germany. The poor girl was lucky to be found before she bled to death and was quickly treated. There are many cases of albinos like this who were being killed and so many parts of their bodies carted away and their bodies dumped either in the forest or road sides. This is one of the evils of human trafficking that has no moral or ethical justification. It is also worthy of mention that among the Igbos in Nigeria that the body parts of albinos are used by the witchdoctors for their ritual purposes.⁴³³ More so, it is also noted that many people in different parts of eastern Africa like Burundi believe that a man who is infected with Human Immunodeficiency Virus (HIV) could be cured by having sexual intercourse with a woman who is an albino. Thus, many of the albino women are abducted, abused, raped and infected with Human Immunodeficiency Virus (HIV) and other sexually contacted diseases. These types of acts have no medical basis and should therefore be abhorred.

Finally, I would want to add here the killing of twins in many African societies before its abolition about a century ago by Mary Slessor, the Scottish Missionary that worked in Ekenga Village in Calabar in Nigeria. Mary Slessor was born on December 2, 1848, in the city of Aberdeen. She was the second child of a family of seven children. She spent her whole life sowing the seed of faith in Africa and rescuing Africa from its savage practices. Her missionary work in Africa gave the continent a new conception of womanhood while she showed the whole world an example of an imperishable Christian devotion. She came to Africa in 1876 and died on Wednesday, January 13, 1915, and was buried in Mission Hill cemetery in Calabar.⁴³⁴ Writing on the changes that she has brought to the African continent and how she made deep impart in the people's hearts and lives through the Gospel, she said:

"No tribe was formerly so feared because of their utter disregard of human life, but human life is now safe. No chief ever died without the sacrifice of many lives, but this custom has now ceased. Some chiefs, gathered for

⁴³³ Cf. Carling, in: "Human Trafficking in the era of Globalization: The case of Trafficking ...", URL: www.berlin.de/transcience/Vol2_Issue1_2011_54_71_Glossary.pdf, (14.01.2015).

⁴³⁴ Cf. Mueller, J. T., "Mary Slessor biography - Wholesome Words", URL: www.wholesomewords.org/missions/bioslessor10.html, (26.01.2015).

palavar at our house, in commenting on the wonderful change, said, 'Ma, you white people are God Almighty. No other power could have done this.'"⁴³⁵

However, in spite of the good work done in Africa by Mary Slessor about a century ago, it has been revealed that there are still some places in Africa where twins are being sacrificed to the gods because some tribes see twins or multiple births as abomination and should therefore be sacrificed to the gods in order to appease the gods of the land and thereby cleanse the land. For instance, it was reported that the Bassa Komo in Abuja which is in the heart of the Federal Capital Territory of Nigeria still indulge in this wicked and barbaric act. As the reporter of this ugly and bizarre incident visited the place, he was directly confronted with the ugly sight of a helpless infant, struggling to set himself loose from the grip of community leaders, who want to bury him alive. Many of the perpetrators believe that the twins and multiple births are babies who were fabricated or made in the factory of the devil and are ipso facto in themselves devils. In their own obnoxious, callous and anachronistic point of view, such births are devilish and the evil babies therefore merit punishment by being buried alive.⁴³⁶ At this juncture, one could see that fetish beliefs and ideologies are parts of the major factors that contribute to the growth and increase of the institution of slavery or human trafficking in many parts of the Third World countries.

2.5.2 Caste System

According to dictionary definition, "a caste system is a class structure that is determined by birth. Loosely, it means that in some societies, if your parents are poor, you are going to be poor too and if your parents are rich, you are going to be rich too. The phrase caste system has been around since the 1840's, but we have been using caste since the 1500s. You might've heard about the caste system in India, but there are caste systems all over the world, where people are born into a position, like having a certain kind of job, and it is hard to change"⁴³⁷. Thus, this is a system that directly and indirectly allows the maltreatment, discriminatory treatments, stigmatisation and victimisation of an individual, group or a class of people based on some wrong, irrational and misconstrued ideological reasons. It is an outrageous and heinous practice that is very strong in India and most African countries especially in the South Eastern Nigeria and Southern Cameroon. This is one of the major factors that contribute to the institution of slavery or human trafficking in those countries where the caste system is

⁴³⁵ Mary Slessor, quoted in: Miller, B., "Mary Slessor, Scottish missionary to Calabar (Nigeria) Africa ...", URL: www.truthfulwords.org/biography/slessortw.html, (26.01.2015).

⁴³⁶ Cf. "NIGERIA: Some villages in Abuja kill twins, and bury babies alive ...", URL: www.codewit.com/nigeria-news/7267-nigeria-some-villages-in-abuja-kill-twins-and-bury-babies-alive, (21.01.2015).

⁴³⁷ "caste system - Dictionary Definition : Vocabulary.com", URL: www.vocabulary.com/dictionary/caste%20system, (19.03.2015).

operative. This anachronistic and infamous system is known as the "Osu"⁴³⁸ in the South Eastern part of Nigeria. An "Osu" in English means an outcaste. Historically, the "Osus" are those who were captured during the war and are taken into captivity by their conquerors. In other words, they become "Osus" simply because they lost a war and are therefore taken into captivity or enslavement as prisoners of war by those who defeated them. In the olden days, there were consistent inter tribal wars in Nigeria and this always ended drastically and thus gave rise to the enslaving of the defeated group, tribe or neighbouring village or town. When they are taken into captivity, they automatically become slaves in the foreign village, town or in the place of their captivity and many a time, they would be dedicated to the gods of their conquerors and captors as a living sacrifice to the gods and deities. They ipso facto become the property of the gods or deities and would invariably become outcastes, untouchables and sub-human or inferior human beings just like the slaves of the time of the Roman Empire or African slaves in America and Europe and the Apartheid system in South Africa. Sometimes, they would be put in the shrines to serve the gods and the deities of their conquerors and sometimes too, many of them would be given to the kings to serve in the king's palace. The "Osus" are only allowed to marry among themselves and are therefore not allowed to marry or mix up with their captors otherwise known as the "free born". The children and grand children of the "Osus" automatically become "Osus" and begin from birth to face the same fate as their parents or ancestors. When a free born marries an "Osu", the children that come out of the marriage would also become "Osu". The "Osu caste system" is a wicked ideological construct that is also transferred from one generation to another generation through blood or simply by birth. It is an abomination for an "Osu" to ask for a hand in marriage from a free born. They are neither allowed to marry a free born nor hold some important offices irrespective of their intellectual and business prowess or acumen. An "Osu" is seen to be contaminated and he or she carries the stigma wherever he or she goes even when he or she travels outside the country and meets someone there who knows him or her to be an "Osu", he or she would be treated like an "Osu" from those who know him or her. There have been cases of young boys and girls who met themselves in foreign countries and proposed to each other and came back home for the traditional marriage ceremonies but the marriage was not allowed to hold when investigations were made and it was found out that one of the parties is not a free born. This

⁴³⁸ An "Osu" in English means an outcaste. Historically, the "Osus" are those who were captured during the war and are taken into captivity by their conquerors in the eastern part of Nigeria. The "Osus" in the eastern part of Nigeria could also be those who were given to a group of people, region or town in order to appease them for a wrong committed against them and as such prevent an immanent war between the two parties. It is worthy of note that the "Osus" could marry but their children are also considered as "Osus." "Osu" is a sort of stigma that is transferred from one generation to the other. Many a time, the "Osus" lose some of their basic human rights.

ugly situation creates a yawning chasm between the free-born and the "Osu" in the countries where they are being practiced. However, the stigmatisation, victimisation and discriminatory treatment meted out on the "Osus" could differ in degree from one place to another. This evil act is also being practiced by the learned and educated people including Christians who should have helped to stop and root out this evil completely from our societies because it is a serious crime against the fundamental principles of human rights, freedom and dignity. The government of the then Eastern Nigeria passed a law in 1956 that abolished this heinous and devilish "Osu caste" system. It declared the practice unlawful and a crime punishable by law.⁴³⁹ Nevertheless, it is unfortunate to note that more than 50 years since the enactment of this law, the "Osu" caste system is still practiced in the country today and no one has ever been prosecuted or convicted because of breaking this law. The "Osus" are still obnoxiously and callously treated as inferior human beings. They are deprived of their basic human rights, freedom and the dignity of the human person and above all, kept in a state of irreversible and perpetual victimisation and stigmatisation.

The caste system is also very prevalent in India. It has been practiced for several centuries in India. According to an ancient text known as the Rigveda, the division of Indian society was based on Brahma's divine manifestation of four groups. Priests and teachers were cast from his mouth, rulers and warriors from his arms, merchants and traders from his thighs, and workers and peasants from his feet.⁴⁴⁰ However, there are two conspicuous classes of people in India today namely those who belong to the higher social caste and those who belong to the lower social caste. Those who belong to the lower social caste are regarded as inferior human beings by those who belong to the echelon of the higher social caste. The bourgeoisies who belong to the higher social caste use those who belong to the lower social caste as slaves. My studies in this work brought to bare that many rural Indians belong to the lower social caste and are often expected to work in plantations, quarries, bricks and carpet factories of those who belong to the higher social caste under terrible and inhuman conditions with little or no remunerations. Many a time, they are termed bonded labourers who would have to work for many years or for their whole lives in order to repay loans taken from their masters. The conditions for the repayment of the loans are often so bad that the bonded labourers find it extremely difficult if not impossible to repay the loans. Based on this, the repayment of such loans could usually extend from one generation to the other. As such, this monstrous plague affects even the unborn child and therefore creates room for perpetual enslavement of

⁴³⁹ Cf. "African Cultures - Good Cultures and Bad Cultures: OSU - The Outcaste", URL: www.good-and-bad-culture.com/p/osu-out-caste.html, (21.01.2015).

⁴⁴⁰ Cf. "The Caste System [ushistory.org]", URL: www.ushistory.org/civ/8b.asp, (19.03.2015).

people.⁴⁴¹ It is worthy of note at this point that my bone of contention here is that those who belong to the lower social caste in India are prone to becoming perpetual slaves that are transferred from one generation to another. In bonded labour, people are made to work more than the worth of the money that they have borrowed and the work that they perform is often done under inhuman conditions. More so, many of the bonded labourers resign to their fate and do not make any effort to fight for their freedom since they believe that fate has made it so for them. This is treated extensively in chapter one (1.2.4) of this work. On the other hand, the bourgeoisies also believe that the bonded labourers come from a lower social caste and are therefore inferior human beings that could thus be used as instruments of labour. Consequent upon this ideological construct, the bourgeoisies do not respect the rights, dignity and freedom of their bonded labourers. This is also one of the major reasons why girls from the lower social caste in India are often abducted, raped and killed without the perpetrators being prosecuted. This is a monstrous evil that still operates in the twenty first century and should not be allowed to continue under any circumstance. From the expositions that I have made here about the evils of caste system in India and some African countries, one could clearly see that caste system is one of the ideological social mind constructs that greatly contributes to the proliferation, perpetuation and perpetration of the institution of slavery or human trafficking in the world.

2.6 CONCLUDING REMARKS

I have tried in this second chapter of my work to systematically explore and elucidate the major factors that cause the proliferation of the institution of slavery or human trafficking in the world. In the first part of it, I reflected more on the socio-cultural factors which fuel this pandemic evil in our societies. It was exigent to begin with socio-cultural factors since human beings are conceived in a socio-cultural milieu and directly born into a socio-cultural setting that begins immediately to influence the life of a human being from the moment of conception till birth and after birth. Socio-cultural settings continue to influence humans through life until death. After that, I delved into the economical factors like capitalism, globalisation, poverty, demand for cheap labour and unemployment which are very current issues of our contemporary time that grossly contribute much to the escalation of this phenomenal plague in our societies. The economic factors that I reflected on here brought to limelight how these issues are strong generational enigmas and maladies that constitute serious cog on the wheel

⁴⁴¹ Cf. Bales, K., quoted in: Majeed A. R., "Human Trafficking in the era of Globalization: The case of Trafficking ...", URL: www2.hu-berlin.de/transcience/Vol2_Issue1_2011_54_71_Glossary.pdf, (14.01.2015).

of the efforts for the combating and eradication of the evil of slavery or human trafficking in the world. This elucidation was followed by the treatment of the political factors like bad governance, corruption, terrorism, legalisation of prostitution, the collapse of the Soviet bloc and illegal immigration/human smuggling which greatly contribute to the proliferation of the business of slavery or human trafficking in the world today. They are structural malaise that lead to the disorientation, dislocation and miscarriage of our societal equilibrium and tranquillity and consequently breed the perpetration of the heinous crime of slavery or human trafficking in our societies. After reflecting on the political factors, I shed light on the religious factors that contribute to the escalation of this evil in the world. The religious factors are very dicey since most of those who indulge in the religious practices that lead to slavery or human trafficking are seen or considered by their people to be either little gods or the representative of the gods and are therefore most often untouchables in our societies. Therefore any attempt to grapple with such issue could often lead to more disastrous escalations and problems. However, it was discussed in this work in order to bring to the awareness of everybody that has a chance to read this work the adverse effects of some of these religious practices on the victims of slavery or human trafficking and the society at large. Finally, I made an elucidation of the ideological factors such as fetish beliefs and caste systems which involve some anachronistic practices that are barbaric, bizarre and grotesque which on the other hand lead to the abominable crime of slavery or human trafficking in some parts of the world. With this, I shall now go over to chapter three of this work that would make ethical review and challenges of slavery and human trafficking. It is exigent and expedient to treat this now since all that I have tried to do in the first and second chapter of this work is to expose the evils of slavery or human trafficking in order to have a solid ground for the establishment of how they lead to the abuses and the denial of the fundamental principles of human rights, freedom and the dignity of the human person which serves as the stepping stone for the ethical and moral appraisal of this evil phenomenon.

3. ETHICAL REVIEW AND CHALLENGES

The issue of slavery or human trafficking raises basic and enormous ethical dilemmas. This is precisely because from the 1400s to the end of the last century, the practice of stealing the freedom of human beings of certain races and making them the servants of others was an evil that was allowed to dominate many societies.⁴⁴² It is an evil that Pope Pius II in writing to a missionary Bishop who was leaving for Guinea in 1462 described as the "enormous crime," the "*magnum scelus*"⁴⁴³. Before the advent of 19th century, slavery was embedded in so many cultures and many people therefore did not find anything wrong with it especially with particular reference to voluntary slavery which people freely contracted because of dire economic hardships and circumstances as the only option left for the survival of an individual, group or a family. In this case, the slave offers his services in return for his sustenance or essential necessities. In other words, the slave gives or offers his freedom and liberty in exchange for his survival. Reflecting on this phenomenon that therefore plagued the most vulnerable in our societies for several centuries, Stanley Engerman writes as follows:

"The need (and desire) for survival throughout history led to sacrifices of freedom, whether by sales of children by parents, sales of wards by guardians, slaves of adults by family members, self-sale, or by voluntary acceptance of enslavement without any payments. In these cases, presumably freedom would have meant being free to starve rather than free to choose."⁴⁴⁴

However, this was the type of slavery that was predominant in numerous societies in the world before the type of racial slavery that was introduced by the European from the 14th century after the discovery of the New World which was later followed by the African slave trade in the 16th century. This changed the sort of symbiotic form of slavery that was prevalent in the human societies to a sort of abusive, oppressive and exploitative slavery. Consequently, the phenomenon of the institution of slavery or human trafficking which allowed the suppressing, degradation, exploitation, abuse and violation of the fundamental principles of human rights, freedom and dignity of the human person of certain individuals without payment or remuneration for life became globally a common practice until the 19th century when it is believed by many to have been legally abolished. Unfortunately, this ethical quandary or dilemma still exists today in various obnoxious, repugnant and precarious forms. It has consistently become a herculean task that poses a lot of quantum ethical challenges to the global world. Legal slavery which has metamorphosed into what is today

⁴⁴² Cf. Panzer, J. S., *The Popes and Slavery*, published by the Society of St. Paul, New York, 1996, p. ix.

⁴⁴³ Pope Pius II, quoted by Pope John Paul II on the occasion of his visit to the church of St. Charles Borromeo on the Islands of Goree, Saturday, February 22, 1992, quoted in: Panzer, J. S., *The Popes and Slavery* (Cf. Footnote 442), p. 119.

⁴⁴⁴ Engerman, S., *Slavery, Freedom, and Sen*, in: Appiah, K. A. and Bunzel, M. (ed.), *Buying Freedom, The Ethics and Economics of Slave Redemption*, published by Princeton University Press, New Jersey, 2007, pp.77 - 107, here 100.

generally known as human trafficking has been abolished since over 200 years through the untiring efforts of William Wilberforce.⁴⁴⁵ Most forms of slavery were abolished after England made it illegal throughout the British Empire in 1833 and the United States followed suit in 1863,⁴⁴⁶ yet "the 2016 Global Slavery Index estimates that 45.8 million people are subject to some form of modern slavery in the world today"⁴⁴⁷. This is based on the fact that a lot of businesses today are still carried out through slave labour since it is proven to be a very cheap labour world-wide. In the words of Pope Francis, "the thirst for power and possessions knows no limits. In this system, which tends to devour everything which stands in the way of increased profits, whatever is fragile, like the environment, (the vulnerable in our societies are) is defenceless before the interests of a deified market, which become the only rule"⁴⁴⁸. This act brings to bear the paralysis and the dilapidation of our moral and ethical compass of our past and present era. Reflecting along this line of thought, Frederick Douglass an African American who escaped slavery and became a leader of the abolitionist movement writes of the moral corruption in 1853 as follows:

"What a world of inconsistency, as well as of wickedness, is suggested by the smooth and gliding phrase, AMERICAN SLAVE TRADE; and how strange and perverse is that moral sentiment which loathes, execrates, and brands as piracy and as deserving of death the carrying away into captivity men, women, and children from the *African coast*; but which is neither shocked nor disturbed by a similar traffic, carried on with the same motives and purposes, and characterized by even *more* odious peculiarities on the coast of our MODEL REPUBLIC. We execrate and hang the wretch guilty of this crime on the coast of Guinea, while we respect and applaud the guilty participators in this murderous business on the enlightened shores of the Chesapeake. The inconsistency is so flagrant and glaring, that it would seem to cast a doubt on the doctrine of the innate moral sense of mankind."⁴⁴⁹

Frederick Douglass makes reference here to the moral hypocrisies of our enlightened societies concerning the issue of slavery or human trafficking. People were blindfolded by the immoral desire for wealth. More so, businesses today are no more conducted or carried out on the platform of ethical principles like the respect for autonomy or human dignity, subsidiarity, solidarity, justice or ethical values such as fairness, equality, integrity, trustworthiness, respect, caring and citizenship. There is a sort of miasma and diarrheal of ethical and moral values due to blind capitalism of the contemporary era that places the maximisation of profit above every other value. According to the estimation of International Labour Organization, forced Labour which is a form of modern day slavery yields about \$150 billion profit

⁴⁴⁵ Cf. Foley, P., "Modern slavery and the role of business Ethical Corporation", URL: www.ethicalcorp.com/supply-chains/modern-slavery-and-role-business, (25.08.2015).

⁴⁴⁶ Cf. "What Ethical Theories Were Used to Abolish Slavery? People ...", URL: www.people.opposingviews.com/ethical-theories-were-used-abolish-slavery-3032.html, (25.08.2015).

⁴⁴⁷ "Findings- Global Slavery Index 2016", URL: www.globalslaveryindex.org/findings/, (26.12.2016).

⁴⁴⁸ Pope Francis, "Evangelii Gaudium : Apostolic Exhortation on the Proclamation of ...", URL: www.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_..., (14.11.2015).

⁴⁴⁹ Douglass, F., quoted in: "The Ethical Issues of Energy Dependence: Slavery in 1850s ...", URL: www.eliewieselfoundation.org/CM_Images/UploadedImages/First_Ransahoff.pdf, (25.08.2015).

annually⁴⁵⁰ and this is more than the yearly profit of the entire US banking industry or Google. This is a clear indication of how lucrative the institution of slavery or human trafficking is in our contemporary era and no country is exempted from this capitalistic malady and ethical malaise.

Anti-Slavery Day is even celebrated on the 18th of October every year in order to help in raising more awareness about the continual and persistent activities of the evil of slavery or human trafficking in the world in spite of its abolition over two centuries ago. However, this has not yet yielded any noticeable change if we consider the enormous threat of this colossal phenomenon to the fundamental rights, freedom and dignity of the human person especially the most vulnerable in our societies today who are most affected by this contemporary cankerworm. As I noted and expatiated in chapter one of this work under the history of slavery with its correlative obnoxious forms, the victims of slavery or human trafficking are owned by their slaveholders or traffickers who treat them as mere objects of labour and they control them through such variety of infamous and callous means like granting of large debts that they are unable to pay back, voodooos, threats of harm if they try to leave or escape such as lynching of their family members, rapes, beatings etc. Many a time, victims are moved from one country or region to another until they become physically and psychologically weak and emaciated and thus weary of resistance. Sometimes too, victims are deceived by being promised of a better life or greener pasture but only to find out at the end that they have been trapped by the clutches of slavery or human trafficking.

There are a lot of people of good will and Non-Governmental Organizations who toil day and night in order to help in combating the cankerworm of slavery or human trafficking in our societies but their tireless efforts are proven to be only a drop of water in the ocean due to some criminal networks of many gangsters and entrepreneurs who make use of slave labour. Foley Polly notes that many victims of slavery or human trafficking are still being exploited in most sectors such as electronics and high-tech, steel and automobiles, agriculture and seafood, mining and minerals, garments and textiles, and shipping and transportation industries.⁴⁵¹ Ethically, this shows that many people still support injustice in our present generation which leads to gross corruption of our moral compass. This also brings to bear how skewed our moral compass has become on issues pertaining to slavery or human

⁴⁵⁰ Cf. "ILO says forced labour generates annual profits of US\$ 150 billion", URL: www.ilo.org/global/about-the-ilo/newsroom/news/WCMS_243201/lang--en/index.htm, (26.08.2015).

⁴⁵¹ Cf. Foley, P., "Modern slavery and the role of business Ethical Corporation", URL: www.ethicalcorp.com/supply-chains/modern-slavery-and-role-business, (25.08.2015).

trafficking. There is a sacrifice of our ethical and moral values on the alter of endomorphic maximisation of profit. We ignore the injustices meted out on the victims of human trafficking and simply take what we want leaving the victims of this nefarious evil physically and psychologically in unfathomable ruins. As such, we simply turn blind eyes towards the ethical implications of slavery or human trafficking. The satisfaction of our addiction to slave labour and energy makes us compromise our moral and ethical standards which leads to gross man's inhumanity to man. This is opprobrious and pernicious and thus leads to the pinnacle form of human extortion, violation and abuse. In fact, the institution of slavery or human trafficking brings to limelight the perverse side of our economic systems which are strongly anchored on cheating and unfairness. Reflecting on some of these ethical issues, Pope Francis notes in his encyclical "*Evangelii Gaudium*" no 57 as follows:

"Behind this attitude lurks a rejection of ethics and a rejection of God. Ethics has come to be viewed with a certain scornful derision. It is seen as counterproductive, too human, because it makes money and power relative. It is felt to be a threat, since it condemns the manipulation and debasement of the person. In effect, ethics leads to a God who calls for a committed response which is outside the categories of the marketplace."⁴⁵²

Could we in the face of all these human abuses and violations orchestrated by the practice of human trafficking still conclude that it brings more gains and benefits to humanity than dangers and loses? Could we also in the face of these ethical dilemmas caused by the evil of human trafficking say that the practice is truly humane? Could we really boast of celebrating any objective gain orchestrated by this captain of death and the pinnacle of human aberration? We cannot answer these ethical and moral questions in affirmation. Nevertheless, there are some thinkers who consider the institution of slavery or human trafficking as intrinsically evil while some have other contrary views about it. It is against this background that the institution of slavery or human trafficking has raised dust in many facets including religious, social, political, economic and intellectual levels. It is based on this that this part of my work would try to objectively navigate into the ethical implication of this phenomenon and review the challenges that it poses to the entire humanity. It will try to examine whether the institution of slavery or human trafficking could be morally or ethically justified under any circumstance. I shall treat this under five major parts. The first part will posit how human trafficking is a severe threat to the human person while the second part will focus on its threat to human dignity. The third part will elucidate the challenges that human trafficking poses to our fundamental principles of human rights and freedom especially how it tries to decimate and obliterate our rights and freedom. The fourth part of this chapter will make a past and a

⁴⁵² Pope Francis, "*Evangelii Gaudium* : Apostolic Exhortation on the Proclamation of ...", URL: www.w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_..., (14.11.2015).

present ethical review of the phenomenon and it will mainly focus on the philosophical cum juridical and the theological perspectives. Finally, the fifth part will suggest some concrete steps that would help in checking and subsequently eradicating and abrogating this heinous and nefarious evil from the face of the earth and also proffer crucial steps for the protection and rehabilitation of the victims of this endemic plague. I shall now begin my elucidations here with human trafficking as a threat to the human person.

3.1 THREAT TO THE HUMAN PERSON

The nefarious activities of the institution of slavery or human trafficking in the world has continued to raise serious concerns that require immediate ethical decisions since it has been observed as one of the greatest human aberrations that pose a great threat to the human person. In spite of the consistent fight against the evil of human trafficking in the world by several human rights activists and numerous NGOs, there are still uncountable numbers of people who fail to realise the enormity of the threats that human trafficking poses to the human person. While embracing the economic activities and contributions of the institution to the economic growth of some countries cum the production of some essential economic products in the world by slaves which some people have always offered as a justification for slavery, we must also on the other hand try to focus on the obvious negative impacts and consequences of this institution on the human person because it threatens the human person and deprives human beings of their fundamental principles of human right, freedom and the dignity of their human person. The use of slave labour helped in building great empires and pantheons in the world but we must not lose sight of the threat it poses to humanity especially the most vulnerable in our societies whose repugnant activities of human trafficking are forced to be used as means to an end instead of end in themselves.

When slavery is viewed from the economic perspective, one could quickly conclude that it solves some economic problems and strengthens the economic activities and profit maximisation by the bourgeoisies but ethically considered, it creates a lot of problems since the value of the human person is cast to the dust because of economic reasons. Ethically, it raises questions to the legitimacy of our economic methods and practices. The obnoxious activity of human trafficking and its negative effects on the personhood of the victims really casts doubts to the functionality of the ethical compass of all those who indulge in this despicable enterprise or phenomenon. In fact, there is a big gulf between the dividends of the institution of human trafficking and the threats that it poses to the human person. The

difference between its advantages and disadvantages are incomparable since there is no amount of profit or wealth that is accrued through the activities of slavery or human trafficking that can be compared with the enormity of the decimation and obliteration of the fundamental principles of human rights, freedom and the dignity of the human person that is orchestrated by the act of slavery or human trafficking. Unlike in the past centuries, there is a yawning chasm today between the dividends of slavery and its ethical implications which is precisely based on the fact that slavery is a great threat to the human person in all of its ramifications. Slavery places economic gains over the worth and the dignity of the human person and fuels the gross exploitations of human persons and this is one of the reasons why this evil phenomenon is considered as one of the most extreme forms of human violation and abuse.

It is worthy of note that human trafficking is not compatible with the ethical principles of autonomy, solidarity, subsidiarity and justice and these are real ethical issues that cannot be compromised. A threat to these ethical principles always creates a lot of problems for the peaceful co-existence of human beings in our societies. Most often, human trafficking is driven by socio-cultural, economic, political, religious and ideological reasons which are wrong and as such are always counterproductive to the full and normal development of a human person. This fact was elaborately treated in chapter two of this work. What all these elements or factors that fuel the proliferation of the institution of slavery in our societies consider to be normal or even essential are many a time not harmonious with values that give meaning to the human person. It is succinctly clear that the institution of slavery does not satisfy the fundamental needs and aspirations of the human person. On the contrary, it decimates and obliterates the basic needs and aspirations of the victims who are made to undergo inhuman treatments. Slavery depicts a loss of vision concerning the value of human life and the sacredness of human life because human traffickers do not cast a dime in taking the life of an innocent vulnerable victim in order to make money. For instance, those who indulge in organ trafficking which I treated in chapter one of this work could dissect their victims like animals for laboratory tests and experiments and cart away with their major organs and dispose their miserable bodies away in the bush or desert where they gradually die in pains and agony. This example thus shows that there is no doubt that human trafficking constitutes a great threat to the human person since everything that has to do with the phenomenon goes contrary to the goals and ends of a good human life. There is no reconciliation between the ravages of slavery and the ends of a good human life. This is one of the major reasons why we need to seriously subject the institution of slavery or human

trafficking to ethical evaluations and considerations. We need to subject the effects and consequences of human trafficking to ethical assessments in order to prove to those who defend the institution because of some economic gains that the enormity of physical and psychological damages it causes to the human person are ethically and morally unacceptable.

In fact, the potential dangers that slavery constitutes to the human person have lingered for centuries and our elucidations in this work show that the fears about the gravity of this "cancer" that plagues and ravages the human person is not unfounded. Slavery has really had a profound negative impact on the human person and the human person is still greatly confronted with the sad reality of slavery even in our contemporary world in various forms which we also treated in the first chapter of this work. The power of this endemic cancer of our past and present era is intimidating and therefore needs the instruments of ethics in order to adequately control and combat it. The perils of human trafficking constitute complex problems for humanity with no simple solutions. Because we live in a world that is greatly influenced by capitalism and plurality of interests, there is a sort of divergent verdicts in the assessment of the perils of human trafficking in the world. Consequently, the dissidents who indulge in slavery or human trafficking consider it to be proper based on some reasons while there are some who feel morally and ethically compelled to denounce the evil because of the threats that it poses to the human person. People will always have different views about the phenomenon of slavery but it is the duty of ethics to help us to come to a better conclusion of what is the best option for the majority of the human person under consideration since there will always be those who would argue for the further perpetration and perpetuation of slavery or human trafficking because of some selfish interests and reasons.

The proliferation of the institution of human trafficking in our contemporary world is an indication of the moral, cultural and political collapse of our generation that Pope John Paul II in his encyclical "*Evangelium Vitae*" no 12, describes as "culture of death"⁴⁵³. Human beings have intrinsic values such as dignity, freedom and rights to life which should not be violated but these values are consistently being threatened by the evil practice of human trafficking in the world. Slavery or human trafficking influences every aspect of our human life physically, spiritually and otherwise and this paper tries to raise the question of whether we can still continue to condone the practice of slavery for any reason considering the threats and the challenges it poses to the well being of a human person in the world. How could we resolve

⁴⁵³ Pope John Paul II, "*Evangelium Vitae* (25 March 1995) ", URL: www.w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_25031995_evangelium-vitae.html, (21.11.2015).

the enormous ethical and moral challenges that the practice poses since the practice does not contribute to the general wellbeing of a human person? People have always practiced slavery while ignoring the threats that it poses to the wellbeing of a human person and this cannot continue like this forever. There must have to be a solution to this "contemporary cancer" that is ravaging the most vulnerable in our societies who are also created in the image and likeness of God exactly the same way that the human traffickers or slave dealers are created. The elucidations that I made in the first and second chapter of this work show that slavery or human trafficking has transgressed her boundaries with impunity. It abuses and violates the personality of a human being. The egregious effects of this devilish practice on the wellbeing of the human person thus challenges us today to subject this monstrous phenomenon to rigorous ethical and moral examination in order to save the world and humanity from what Pope John Paul II in his encyclical letter "*Evangelium Vitae*" described as "the culture of death"⁴⁵⁴ because the consequence of this culture of death is catastrophic and disastrous for the human person. It threatens the eternal values that give meaning to the life of a human person and we must therefore look for ways that will help to jealously safeguard these perennial values that characterise us as human beings. This is exactly what this work intends to achieve. It will challenge us to look for ways to safeguard these eternal values that give meaning to us as human persons which are consistently being threatened by the evil of slavery or human trafficking. More so, in human society especially in the African context, family lineage and ancestral relationship are highly cherished values but these values are consistently being thwarted and obliterated by the evil of slavery or human trafficking. Slavery destroys this cordial family relationship and creates psychological traumas. Thus, this work also challenges the human traffickers or slaver dealers to reckon with the ethical implications of human trafficking which directly and indirectly dent our humanity at large since it is a harm done both personally to the affected victims and to all human beings because it generally lessens the respect for life in our societies. This therefore calls us to take a common responsibility in helping to minimize and completely abrogate this "endemic cancer" that plagues the human person in the world. This work should ginger and provoke us to look for means to rectify the havoc that this nefarious enterprise has wreaked upon the human person. The harm that the institution of slavery or human trafficking causes to humanity greatly exceeds the benefits that it brings. It is a hazardous departure from a peaceful life into a life of misery and agony. It leads to human degradation which depicts a sort of the devaluation of

⁴⁵⁴ Pope John Paul II, "*Evangelium Vitae* (25 March 1995) John Paul II", URL: www.w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_25031995_evangelium-vitae.html, (21.11.2015).

our humanity and consequently creates a shift in the appreciation of the beauty of our humanity. We must therefore look for adequate measures to ensure that the values of our humanity are respected and promoted. We should apply everything within our powers to ensure that the eternal values are given primary of place over the transitory values. If this is not done, humanity would continue to face greater risks, disturbing and catastrophic consequences. We must resent this evil and fight for its abrogation in the world for the purpose of our common humanity that is threatened by it. We have a moral commitment to fight this evil and help in healing the wounds and relieving the sufferings, pains and agonies caused by this evil. At this juncture, I shall now try to explore the concept of person that is being threatened by the institution of human trafficking. Here I will also shed light on the concept of a human being since it is not every time that the concept of a human person automatically implies a human being created in the image and likeness of God.

3.1.1 Who is the Human Being or Person?

When we hear the word human, our mind quickly and always goes to the two most popular nomenclatures of Homo sapiens in our head which are man and women - the two pillars of the human race. Nonetheless, when one makes a deeper reflection, brain storming and research on the concept human, one would quickly discover that the concept human is not as easy as we think because it could mean something more as only man or women who are the representatives of the human race in a qualified sense. More so, when one tries to dig deeper into the meaning of the concept human, one finds out that it could have several meanings which are all geared towards the explanation of the concept for a better understanding or holistic and undiluted comprehension of the concept. Sometimes, the concept "human" as a human being or a human person appears to be a bundle of mystery. No wonder the whole history of philosophy was often dotted and preoccupied with an attempt to understand the concept of the human being or person. Many philosophers used the concept of a human being or person as the point of departure for their intellectual excursus and adventures. In fact, it will not be mistaken to see human being or person as the major content or object of philosophical enterprise across the centuries. Humans use philosophical medium to study the mysteries surrounding the nature of human beings and there would be no philosophy without human beings, since human beings are the only species of animate beings capable of philosophizing. Reflecting along this line of thought, A Spirkin writes:

"An ancient maxim tells us that the proper study of man is man. The problem of man is an eternal and at the same time the most urgent of all problems. It lies at the heart of the philosophical questions of man's place and

destination in a world that is being discovered and transformed in the name of humanity, the highest of all values. The main goal of social development is the formation of human abilities and the creation of the most favourable conditions for human self-expression... Nothing in the world is more complex or more perplexing than a human being."⁴⁵⁵

In the various epochs that we have had in the history of humanity, philosophers, great thinkers and scholars have tried to unravel the mystery behind the concept of human being or human person as a living organism capable of so many things or functions. Besides, the complexity in the unraveling of the mystery surrounding what man or a human being is also gave rise to so many branches of science which are all geared towards grappling with this micro reality called man or human being that stays in the centre of the great macro reality - the world. It is worthy of observation that philosophy based most of her studies of man or human being on the findings of the sciences. Thus, philosophy is strongly anchored or built on the pillars of scientific investigations and findings. Buttressing this fact, A. Spirkin writes:

"Many sciences study people, but each of them does so from its own particular angle. Philosophy, which studies humanity in the round, relies on the achievements of other sciences and seeks the essential knowledge that unites humankind. Idealism for instance reduces the human essence to the spiritual principle. According to Hegel, the individual realises not subjective, but objective aims; he is a part of the unity not only of the human race but of the whole universe because the essence of both the universe and man is the spirit."⁴⁵⁶

Here Hegel is only cited as an example since there are so many philosophers who have different views about the essence of the universe and man. Some make allusions to spirit, some to matter while some still take the middle course of matter and spirit or form. It is worthy of note at this juncture that I shall be using human being or man here synonymously because in our common usage, ordinary daily language and contemporary parlance, they are used interchangeably. However, I wish to also observe that even though they are used synonymously, there are still several interpretation, meanings and understanding of the concepts by different philosophers, scholars and great thinkers and in an attempt to expatiate and shed more light on this claim, C. McCall writes:

"An individual may be perceived as a self conscious being, as a person, as a human being, jointly or separately, but it is maintained here that there exists one entity, however many different ways there may be of understanding or of perceiving such a being."⁴⁵⁷

Based on these different ways of perceiving this concept or reality, I shall therefore at this stage try to briefly shed light on the concepts of human being and human person when they are used differently and specifically in a qualified sense.

⁴⁵⁵ Spirkin, A., "On the Human Being and Being Human", URL:

www.marxists.org/reference/archive/spirkin/works/dialectical-materialism/ch05.html, (13.05.2014).

⁴⁵⁶ Ibid.

⁴⁵⁷ McCall, C., quoted in: Kusumalayam, J., Human Rights Individual or/and Group Rights?: An Attempt Towards a Holistic Understanding of Human Rights Based on The Christian Concept of the Human Person as the Imago Trinitatis, published by St. Pauls Bandra, Mumbai, 2008, pp. 35 - 36.

Human Being

In our contemporary ordinary parlance, the concept human being could mean the same thing as the "self", "individual", or the "human person in the sense of a man or a woman". They are used interchangeably and they mean the same thing. However, when they are technically applied in different fields of life by some erudite scholars, they could be interpreted differently and as such assume different meanings. Nonetheless, one would discover that in spite of the different interpretations and meanings that they assume in different fields of life that they are still interrelated. Generally, we could consider a human being as an individual made up of blood and flesh. As such, he or she is ontologically a biological component who belongs to the specie known as *Homo sapiens*. He or she is a living organism which is governed by the law of biological principles accorded only to the specie of *Homo sapiens*. In addition, Encyclopaedia Britannica defines a human being (*Homo sapiens*) "as a culture-bearing primate that is anatomically similar and related to the other great apes but is distinguished by a more highly developed brain and a resultant capacity for articulate speech and abstract reasoning"⁴⁵⁸. One sees here immediately that the advanced brain, articulate speech and the power of abstract reasoning play a major role in the definition of a human being. This is a very popular notion of a human being that is supported by other erudite thinkers like R. Robert Creech and C. McCall. However, R. Robert Creech attributes the above three major factors to biochemical processes and electrical impulses in human beings and reflecting along this line of thought, he defines human beings as follows:

"Human beings are the most highly evolved inhabitants of earth's ecosystem. Like everything else on the planet, we are the product of time and chance, of evolution and survival. When it comes down to it, human beings have nothing special but our highly evolved brains. But even those brains—although capable of imagination, language, creativity, art, music, self-reflection, and reason—are themselves merely the workings of biochemical processes and electrical impulses."⁴⁵⁹

In addition to the aforementioned definition of a human being as possessing advanced brains, articulated power of speech and abstract reasoning, a healthy human being normally has the capability of standing erect and do not need the support of his or her hands in order to walk or move about in his environment. The ability of standing erect avails him or her the privilege and the possibility of performing other functions with his or her hands. I wish to observe here that the afore mentioned features or characteristics of a human being are not unique or peculiar to them since there are other beings that are not humans but have some of the above

⁴⁵⁸ "human being -- Encyclopædia Britannica", URL: www.britannica.com/EBchecked/topic/275376/human-being, (13.05.2014).

⁴⁵⁹ Creech, R. R., "What Is a Human Being? - Explore God", URL: www.exploregod.com/what-is-a-human-being, (13.05.2014).

mentioned characteristics too. This is because there are scientific studies which have proven beyond reasonable doubts that there are some great apes like orangutans, gorillas, and chimpanzees that have shown signs that they possess the capacity of advanced thinking which we believed before to be peculiar to human beings alone. From the foregoing, we could therefore deduce that the distinguishing factor between a human being and other animals which exhibit peculiar characteristics is the fact that a human being is a biological individual that belongs to the specie of the *Homo sapiens*. In line with this frame of mind, C. McCall writes as follows:

"The term "*human being*" is generally used to refer to the individual as a biological entity, a member of a certain species, growing and living according to the biological laws which govern such processes. If one has the biological characteristics of a member of the species *homo sapiens*, then he/she is identified as a human being."⁴⁶⁰

Just as I have mentioned before, many erudite scientists and philosophers offer various notions and interpretations about the concept of human being. Each tries to understand and interpret the concept of human being from his point of view which is often influenced by their numerous disciplines. For instance, A Spirkin opines that a human being is a "biosocial being that represents the highest level of development of all living organisms on earth, the subject of labour, of the social forms of life, communication and consciousness"⁴⁶¹. More so, one notices that during the ancient era that most of the philosophers of this epoch had other notions of a human being. A human being was seen during this era as an entity that is a composite of matter and form or spirit as some would call it. Besides, a human being also stayed at the centre of the universe but not in the sense of the sun in the case of a solar system but with regard to other animals that inhabit the earth. As such, the universe and other animals revolved around the human being and had their names and meanings from the human beings. Toeing this frame of mind, A. Spirkin notes:

"In ancient philosophy man was thought of as a "small world" in the general composition of the universe, as a reflection and symbol of the universe understood as a spiritualised organism. A human being, it was thought, possessed in himself all the basic elements of the universe. In the theory of the transmigration of souls evolved by Indian philosophers the borderline between living creatures (plants, animals, man and gods) is mobile. Man tries to break out of the fetters of empirical existence with its law of karma, or what we should call "fate". According to the Vedanta, the specific principle of the human being is the *atman* (soul, spirit, selfhood), which in essentials may be identified with the universal spiritual principle—the Brahman. The ancient Greeks, Aristotle, for example, understood man as a social being endowed with a 'reasoning soul'. "⁴⁶²

⁴⁶⁰ McCall, C., quoted in: Kusumalayam, J., Human Rights Individual or/and Group Rights? (Cf. Footnote 457), p. 36.

⁴⁶¹ Spirkin, A., "On the Human Being and Being Human", URL:

www.marxists.org/reference/archive/spirkin/works/dialectical-materialism/ch05.html, (13.05.2014).

⁴⁶² Ibid.

On the other hand, the Age of Renaissance revolutionised the notion of man and based it solely on the human anatomy and his boundless creative abilities. It made a great emphasis on man's great ability to think and reason. As such, ratio played a major role during this epoch as we could read from the thoughts and writings of Rene Descartes.⁴⁶³ During this era, a human being must have the capability of thought and consciousness in order to be really considered as a human being or a biological entity. Shedding more light on this fact, A. Spirkin writes:

"The Age of the Renaissance is totally inspired by the idea of human autonomy, of man's boundless creative abilities. Descartes worked on the principle, *cogito, ergo sum* — "I think therefore I am". Reason was regarded as the specific feature of man. Soul and body were understood dualistically. The body being regarded as a machine, similar to that of the animals, while the soul was identified with consciousness."⁴⁶⁴

Nonetheless, it is worthy of observation that the great thinkers of the Renaissance period did not exhaust the problem of who a human being is and what his or her characteristic features could be. They could not bring the notion of a human being and its concomitant complexities to a mathematical conclusion. One would quickly discover here that their intellectual and scientific explorations of the nature of human being or man as a matter of fact led to the opening of more horizons and challenges for a further and extensive scientific and philosophical quest into the nature of man. We have to recall here that the Renaissance period made recourse to the dualistic nature of man or human being as possessing body and soul or consciousness. Consequent upon this special prerogative of a human being, he can therefore form himself, create culture and even talk about his history. This notion was very popular among some classical German philosophers like Immanuel Kant,⁴⁶⁵ Ludwig Feuerbach and Karl Marx. For instance, Barbalet, J. M. observed in his book *"Marx's Construction of Social Theory"* that "Marx concludes that man 'is an active natural being' after developing the Feuerbachian themes of man as a specie through his consciousness of others and of man as an objective sensuous being"⁴⁶⁶. Nonetheless, there is also a critique on Feuerbach that he does not recognise fully the social nature of man but Marx did. Buttressing this fact, Barbalet, J. M. noted that "apart from the general impression created by the claims that Feuerbach's treatment of man is deficient in that it does not sufficiently recognise that he is a social being, there is little indication in the *Theses* of a 'sociological' vision of man. Marx does, of course assert that man's human essence 'is the ensemble of social relations'"⁴⁶⁷.

⁴⁶³ Cf. Manuel, B. D., *Existentialism and Man's Search for Meaning*, in: Manuel, B. D. (ed.), *Philosophy of Man: Selected Readings*, second edition, published by Goodwill Trading Co., INC, Makati City, Philippines, 2001, pp. 31-35, here 31-32.

⁴⁶⁴ Spirkin, A., "On the Human Being and Being Human", URL: www.marxists.org/reference/archive/spirkin/works/dialectical-materialism/ch05.html, (13.05.2014).

⁴⁶⁵ Cf. Kant, I., *The Moral Law: Groundwork on the Metaphysics of Morals* (Cf. Footnote 19), p. 71.

⁴⁶⁶ Barbalet, J. M. (ed.), *Marx's Construction of Social Theory*, published by Routledge & Kegan Paul, London, 2015, p. 41.

⁴⁶⁷ Barbalet, J. M. (ed.), *Marx's Construction of Social Theory* (Cf. Footnote 466), p. 42.

The above discussed notion of human being was also very famous in the eastern cultures. It exists in various forms especially in the religious thinking of Hinduism, Buddhism, and other eastern religions. They see human beings as divine or spiritual beings that are incarnated in material bodies but only for a time. It is not permanent. Thus, death could lead to the end of the incarnated spirit in a particular body that has died but would begin another existence in another sort of (living) body. Shedding more light on this notion of man, R. Robert Creech writes as follows:

"Human beings are essentially divine, spiritual beings that have become incarnated in physical bodies for a time. Death may free the soul from the body to return to the divine, or after death the soul may be reincarnated in a body of another sort."⁴⁶⁸

However, there were also some other classical German philosophers who had other notions about man or human being. For instance, Nietzsche based his notion of man/human being on the vital forces and attractions and not by his ability to reason alone. However, Nietzsche went further to note that man has a high price to pay for his rationality. Richard Lowell Howey shaded more light on this as follows:

"Nietzsche regards man as a special kind of animal that has a capacity for rationality and spirituality, but he adds that man must pay a high price for forgetting his animality, Nietzsche is very literal in his fusion of "rational" and "animal" as a designation for man. If man forgets his rationality, he becomes barbaric and bestial; if man forgets his animality he becomes weak and insipid. Man is, in the most radical and literal sense, a *Spiritual* animal. Yet, there is another sense in which man is indeterminate, for he is in the process of defining what he is."⁴⁶⁹

Nevertheless, for Kierkegaard, it is the act of the will that was determinant for him for the will gives man the capability of self determination. It equips man with the ability to make choices which places man in a state higher than just at the level of nature and as such gains the ability of becoming a conscious personality. Finally, his ability of self consciousness makes him or her a spiritual being capable of self determination.⁴⁷⁰ Illustrating this further, K. Brian Söderquist noted that "the starting point for a thematic study of Kierkegaard and existentialism is Kierkegaard's philosophical anthropology, particularly his understanding of the self as a synthesis of two aspects of a human existence or, less formally, as an embodied participation in the natural world endowed with the unique capacity for reflection,

⁴⁶⁸ "www.hinduism.co.za/natureof.htm and www.patheos.com/Library/Hinduism", quoted in: R. Robert Creech, Ph.D. in *What Is a Human Being? - Explore God*, URL: www.exploregod.com/what-is-a-human-being, (13.05.2014).

⁴⁶⁹ Howey, R. L., Heidegger and Jaspers on Nietzsche: A Critical Examination of Heidegger's and Jaspers' Interpretations of Nietzsche, published by Martinus Nijhoff, The Hague, Netherlands, 1973, p. 116.

⁴⁷⁰ Cf. Manuel, B. D., *Existentialism and Man's Search for Meaning*, in: Manuel, B. D. (ed.), *Philosophy of Man: Selected Readings*, second edition, published by Goodwill Trading Co., INC, Makati City, Philippines, 2001, pp. 31-35, here 32-33.

imagination, interpretation, and volition"⁴⁷¹. At this stage, one could already see that there are really divergent views about what or who a human being is from the philosophical and scientific points of views. The modern German philosophers and thinkers could not even come to either a compromise or a similar conclusion about the notion of man/human being. The personalists and existentialists also have another notion of a human being. They made personality the central focus in this endeavour. For them, a human being cannot just be reduced to a mere biological, psychological, social or spiritual entity. It is more than that and capturing this A. Spirkin observes as follows:

"In personalism and existentialism the problem of personality is central. A human being cannot be reduced to any essence (biological, psychological, social or spiritual). Existentialism and personalism contrast the concept of individuality (being a part of the natural and social whole) to that of personality, as unique spiritual self-determination, as "existence."⁴⁷²

On the other hand, Karl Marx and Engels tried to explain the notion of man/human being from the context of labour activity and in the context of a conglomeration of a social relationship. This brings to bare the fact of man/human being thought of as a social being in relation with others. In other words, he or she is an active being with the power of performing some functions and at the same time exhibiting a certain relationship with the other. A human being in this sense does not live in isolation but in relationship with others. Shedding more light on this notion of man, Karl Marx and Engels note:

"The point of departure of the Marxist understanding of man is the human being as the product and subject of labour activity. The essence of man is no abstraction inherent in each single individual. In its reality it is the ensemble of the social relations."⁴⁷³

From the foregoing, one could deduce that the notion of man/human being based on great thinkers of different epochs seems to be inexhaustible. At any rate, before I end this part of clarification of terms, it would not be out of place to add the biblical notion of man/human being since the ethical appraisal at the end of this work will draw some inspirations from biblical doctrines. When we talk about the biblical notion of man/human being, it includes the major religions like Judaism, Christianity and all other religions that trace their roots to the bible. In the biblical notion, man/human being is seen as a being created in the image and likeness of God. Human beings are the intentional creation of a personal God. All who share

⁴⁷¹ Söderquist, K. B., Kierkegaard and Existentialism: From Anxiety to Autonomy, in: Stewart, J. and Backwell, W. (eds.), Blackwell Companions to Philosophy: A Companion to Kierkegaard, published by Blackwell Publishing Ltd., Malden, USA, 2005, pp. 83-95, here 84.

⁴⁷² Spirkin, A., "On the Human Being and Being Human", URL: www.marxists.org/reference/archive/spirkin/works/dialectical-materialism/ch05.html, (13.05.2014).

⁴⁷³ Marx, K., Theses on Feuerbach in: Collected Works of Karl Marx and Frederick Engels, Vol. 5, Progress Publishers, Moscow, 1976, p. 4.

this view believe that God gave man/human being also the characteristic features of sharing, loving and entering into a covenant or a relationship with him and the others in the community of humans.⁴⁷⁴ This particular notion makes a clarion call for the respect and valuing of human life since every human being bears an image of God.

At this point, I wish to note that I have tried here to give some views of few erudite thinkers, philosophers, scientists and religion on the notion of man or a human being as an aid for a better comprehension of the main topic of our discussion in this work. Nevertheless, I would like to throw a little light here on the concept of human person since a human being is sometimes referred to as a person but it is not all the time that a person is referred to as a human being. There are times that institution, agencies, groups, branches, associations etc having legal rights could be referred to as persons. Based on this ambiguity surrounding the concept of person, I shall now make a brief clarification of what the concept of a human person is.

Human Person

The concept of a human person raises a lot of question today and is as such immersed in a lot of ambiguities and controversies. We are therefore consistently confronted with questions such as: what does it really mean today in different fields of life to be a person? Could all human beings today be regarded as persons or are there specific qualities and characteristics that one must possess or exhibit in order to qualify to be called a person? Are there also inanimate objects that exhibit the same qualities ascribed to persons and are as such termed or regarded as persons? Could we regard an unborn human as a person? Taking for granted that an unborn human is a person, at what stage of his or her development could we exactly establish that he or she is now a person? Could we just conclude that an unborn human is a person on the grounds of his being human? Is personhood implicit in the being of an unborn human? If we answer this question in affirmative, the next question automatically would be what is the difference between an unborn human and an unborn goat or any animal since they all contain similar levels of sentience at the time before they are born? The elucidation of the concept of the human person brings to bear that these brain storming questions are answered differently by various people and thinkers such as a pro-lifer, a planned parenthood, a believer, an atheist, a philosopher or a scientist. These and some other questions make the concept of a human person today very ambiguous and controversial. History has witnessed

⁴⁷⁴ Cf. The Holy Bible, Genesis 1: 27.

myriads of debates geared towards the explication and clarification of the concept of the human person. The concept of the human person sometimes appears as a bundle of mystery pregnant with ambiguous and controversial opinions and views. A stroll down memory lane brings to limelight that some erudite thinkers raised questions that tried to grapple with the personhood of animals, women and slaves. This of course set in motion a great social upheaval in their intellectual pursuit. In the course of this intellectual excursus, I discovered that the concept of a human person in many societies only refers to living adult in a frame of mind. This means that it is not in all cases that a living adult would have to be considered as a human person. For instance, in the course of my brain storming and exploration of the concept of the notion of a human person, I found out that those who have extreme mental impairment are sometimes not regarded as persons. Nevertheless, these controversies and ambiguities surrounding the notion of the human person would not deter me from making a candid effort to unravel this seemingly herculean task. In grappling with this noble venture, I shall begin by making recourse to what people in many societies of the world consider to be a person. Currently in many parts of the world, "living adult humans are usually considered persons, but depending on the context, theory or definition. Nevertheless, the category of "person" may be taken to include such non-human entities as animals, artificial intelligences, or extraterrestrial life, as well as legal entities such as corporations, sovereign states and other polities, or estates in probate. The category may exclude some human entities in prenatal development, and those with extreme mental impairment"⁴⁷⁵.

From the foregoing, we could see that it is crystal clear that the fact of the complexities and ambiguities with regard to the definition of the concept of the human person cannot be denied. At a point in time, one thought that the problem could be solved by a team of experts in the bioethical field but this was also to no avail. They could not also come to a consensus about what or who exactly the human person is. For instance, many contemporary authors prominent in bioethical circles distinguish sharply between being a *human being* and being a *human person* but they do not have a general or common understanding of the meaning of the human person. However, they at least commonly agree that to be a human being does not necessarily mean to be a human person. These renowned and erudite authors strongly opine and maintain that for an entity to be regarded as a person, a fundamental element of having developed at least incipiently exercisable cognitive capacities or abilities must be present in this entity. Most of the recognised defenders of this anthropological view of a person are Peter

⁴⁷⁵ "person - definition - What is ?", URL: www.english.my-definitions.com/en/define/person, (26.04.2016).

Singer, Michael Tooley, Daniel Maguire, Ronald Green, Joseph Fletcher and John Harris. Each of these great and erudite scholars articulates and presents his position of these cognitive or requisite capacities differently.⁴⁷⁶ For instance, Peter Singer opines that "a person is a being who has a capacity for enjoyable experiences, for interacting with others and for having preferences about continued life"⁴⁷⁷. John Harris on the other hand maintains that "a person is any being who is capable of valuing their own life"⁴⁷⁸. They maintain that being a human being does not depend on the ability of the entity to have a moral stance, significance or ability. In fact, some of the advocates of this position like Peter Singer strongly maintain that those who opine that morality is fundamental for an entity to qualify or be considered a human being in the family or community of human species are guilty of the fallacy of Speciesism which for him is a prejudice and a crime similar to racism.⁴⁷⁹

I wish to note here that according to John Wyatt, the stances of these erudite bioethical scholars have some obvious logical implication which cannot easily be overlooked. For instance, going from the definitions of Peter Singer and John Harris who claim that before an entity could be regarded as a person, it must have at least an advanced level of brain function. This of course would imply that the entity must have a completely developed and normally functioning cerebral cortex. Secondly, this position also implies that there are some human beings who because of one reason or the other do not qualify to be called persons. As such, they are non-persons since they do not either have an advanced level of brain function or that their completely developed cerebral cortex is not functioning properly. Those who fall under this category are fetuses, children who lack self consciousness, and all those children and adults who have congenital brain impairment or abnormalities, severe brain injury, dementia and major psychiatric illnesses.⁴⁸⁰

⁴⁷⁶ Cf. Tooley, M., *Abortion and Infanticide* (New York: Oxford University Press, 1983); Singer, P., *Rethinking Life and Death: The Collapse of Our Traditional Ethics* (New York: St. Martin's Press, 1994). See also Maguire, D., *Death by Choice* (New York: Doubleday, 1974) and *Sacred Choices: The Right to Contraception and Abortion in Ten World Religions* (Philadelphia: Fortress Press, 2001), Green, R., *The Human Embryo Research Debates: Bioethics in the Vortex of Controversy* (New York: Oxford University Press, 2001), and Fletcher, J., *Morals and Medicine* (Princeton: Princeton University Press, 1954, 1979) and *Moral Responsibility: Situation Ethics at Work* (Philadelphia: Westminster Press, 1967) in: Harees, L., *The Mirage of Dignity on The Highways of Human 'Progress': The Bystanders' Perspective*, published by AuthorHouse, Bloomington, USA, 2012, p. 264.

⁴⁷⁷ Singer, P., quoted in: Harees, L., *The Mirage of Dignity on The Highways of Human 'Progress': The Bystanders' Perspective*, published by AuthorHouse, Bloomington, USA, 2012, p. 264.

⁴⁷⁸ Harris, J., quoted in: Harees, L., *The Mirage of Dignity on The Highways of Human 'Progress'* (Cf. Footnote 477), p. 264.

⁴⁷⁹ Singer, P., *Rethinking Life and Death: The Collapse of Our Traditional Ethics*, St. Martin's Press, New York, 1994, p. 173; cf. also pp. 202-206, where Singer elaborates his new "fifth new commandment," "Do not discriminate on the basis of species".

⁴⁸⁰ Cf. Wyatt, J., in: Harees, L., *The Mirage of Dignity on The Highways of Human 'Progress'* (Cf. Footnote 477), pp. 264 - 265.

Thirdly, this position also implies that there are non-human beings who qualify to be considered persons simply because they meet the criteria of persons. For instance, chimpanzees, gorillas, monkeys and dolphins, dogs, pigs and some other mammals who meet up with these criteria would be considered as persons. More so, supercomputers may also fall in here since they also meet up with these criteria.⁴⁸¹ In fact, for the proponents of this position, those who therefore qualify as persons based on these criteria mentioned above should have moral rights and privileges, be respected and protected from injuries and harm and above all should be allowed as much as possible to exercise their own choices or autonomy. It is worthy of mention that these rights and privileges cannot be enjoyed by non-persons even if they are human beings since they do not meet up with the criteria of persons. Reiterating this view, Peter Singer writes as follows:

"Only a person can want to go on living, or have plans for the future, because only a person can understand the possibility of a future existence for herself or himself. This means that to end the lives of people against their will is different from ending the lives of beings who are not people...killing a person against his or her will is a much more serious wrong than killing a being who is not a person."⁴⁸²

If we go by this position or definition, it would invariably mean that to hurt, harm or kill a healthy chimpanzee, dolphin or a dog is a much greater moral evil than the hurting or killing of a baby or an adult that is suffering from Alzheimer disease. This theory of Peter Singer did not receive a universal approval from the people that he accused of making a moral distinction on the basis of species or what he calls a crime of 'speciesism', instead of making a moral distinction based on "ethically relevant characteristics", which would mean having the ability to choose and value your own life.⁴⁸³ I also do not accept this position of Peter Singer since I know that all human beings or human persons whether they are healthy or ill are all created in the image and likeness of God and therefore have human rights and dignity that deserve to be respected at all times and places. Besides, John Wyatt also tried to illustrate the futility of Peter Singer's line of thought and all those who accept his position as follows:

"To be a person is to be a unique somebody - someone on a journey. We are becoming what we already are. From the time of your embryonic origins until now you have been on a journey - a process of becoming what we already are. This is true as we look back to our individual origins. When you think of yourself as you were when you were a newborn baby, a foetus, an embryo, is there any point at which you can confidently say, "That being was not me." It seems to me that you cannot. When you were an embryo you were on the journey - you were in the process of becoming what you already were."⁴⁸⁴

⁴⁸¹ Cf. Ibid.

⁴⁸² Singer, P., quoted in: Harees, L., *The Mirage of Dignity on The Highways of Human 'Progress'* (Cf. Footnote 477), p. 265.

⁴⁸³ Cf. "What is a Person? - Christian Medical Fellowship", URL:

www.cmf.org.uk/publications/content.asp?context=article&id=684, (3.12.2014).

⁴⁸⁴ Wyatt, J., quoted in: Harees, L., *The Mirage of Dignity on The Highways of Human 'Progress'* (Cf. Footnote 477), p. 265.

Based on the definition of personhood given by Peter Singer, some people accused him of replacing one form of discrimination with another. They therefore baptised him a 'corticalist' since he argues that we should make moral distinction on the basis of cortical function when we define a person. In other words, he simply preferred corticalism to speciesism. Peter Singer's position has therefore logical flaws and more so, many people make recourse to species membership as a more coherent and fundamental basis for making ethical distinctions between beings rather than distinction based on the function of the cortex. If we would accept the position of Peter Singer, it would mean that somebody could loose his personhood because of one reason or the other such as illness or accident that could lead to someone losing his consciousness. That means that one could be a person in the morning and when he or she has an accident in the afternoon that leads to a cortical damage, he or she automatically looses his or her personhood. There are echoes from so many other great thinkers who do not accept this stance on the grounds that something so fundamental as personhood cannot be so fragile to be lost so easily like that. On the other hand, J. Wyatt observes that the concept of the human person is a hydra-headed problem to define. It is plagued with misconceptions, misinterpretations and misunderstandings. An attempt to arrive at a consensus or a seemingly unanimous agreement on the definition of the human person or what really makes a human person often ends up in raising more dust and controversies among great thinkers, philosophers and scientists than it aimed to solve. J. Wyatt cited concrete examples of this controversial enigma about the concept of personhood in different fields of life, and therefore presents the case of bioethicists as follows:

"In fact disagreements about personhood lie at the heart of many current issues, the foremost of which includes not only prenatal screening, medical infanticide, the persistent vegetative state, dementia and psychiatric illness, but also futuristic issues such as genetic engineering, cloning and enhancement technologies."⁴⁸⁵

Nonetheless, the ambiguities, intricacies and complexities of the concept of human person would not prevent us from making this noble and worthy intellectual voyage since it is the human being or human person that is always enslaved and trafficked and we need to know who he or she really is in order to confidently have reasons or ground to defend his or her fundamental rights and dignity that is infringed upon through the heinous act of slavery or human trafficking. In order to further grapple with this herculean task, some religious groups added their voice so as to help in demystifying this intellectual puzzle that has troubled and overstretched the wit of intellectuals in so many fields of life. Thus from the religious point of view, I found out in the course of my research that some religious groups like Christianity and

⁴⁸⁵ Wyatt, J., quoted in: Harees, L., *The Mirage of Dignity on the Highways of Human 'Progress'* (Cf. Footnote 477), P. 262.

Hinduism consider persons as beings who have souls. They believe that when people die, their souls would either go to heaven or hell or would in some cases be reborn. For these religious groups, the soul is the most essential component and the determining factor of a human person. This belief in the separation of the mind/soul and body is what is today popularly known as dualism. On the other hand, it is worthy of mention that some current scientist who are pragmatists disagree with this point of view since they cling to verifiable evidence. They therefore proposed an alternative argument under the umbrella of monism. It is worthy of note that there are different notions of monism but I shall use here the Psychological notion of monism to elucidate the alternative argument against the aforementioned notion of dualism because it tends to destroy all the distinction made between body and soul in three ways. They include monism of the materialistic type, monism of the idealistic type and psychological parallelism. However, I shall use only the first two notions of monism that I have mentioned here since they are the ones that vividly bring to bare a clear distinction between dualism and monism in the clarification of the notion of a person. "Monism of the materialistic type reduces the soul to matter or material conditions, and thus, in effect, denies that there is any distinction between soul and body; while monism of the idealistic type takes an entirely opposite course. It reduces the body to mind or mental conditions. Some of the neo-Platonists held that all matter is non-existent, that our body is, therefore, an error on the part of our minds, and that the soul alone is the personality"⁴⁸⁶. Nevertheless, Geddes Leonard made recourse to the Latin and Greek roots of the term human person in order to shed more light on the various meanings and interpretations that have been applied in the bid to bring to bare the true meaning of the concept of the human person by myriads of authors in different fields of life and therefore states as follows:

"A person is a being, such as a human, that has certain capacities or attributes constituting personhood, which in turn is defined differently by different authors in different disciplines, and by different cultures in different times and places. In ancient Rome, the word *persona* (Latin) or *prosopon* (πρόσωπον; Greek) originally referred to the masks worn by actors on stage. The various masks represented the various "personae" in the stage play."⁴⁸⁷

This definition of the concept of the human person seems new and different from what we have seen until now since it introduces the notion of masks as representations of personae even though it is metaphorically applied here as mask worn by actors on stage. This last notion of personhood did not also receive a universal acceptance. At this point, one can easily see that the clarification of this concept is very essential. One could see its importance from the bold and gallant efforts of many great thinkers who have toiled tirelessly in the past in

⁴⁸⁶ "CATHOLIC ENCYCLOPEDIA: Monism - NEW ...", URL: www.newadvent.org/cathen/10483a.htm, (24.2.2017).

⁴⁸⁷ Geddes, L., quoted in "CATHOLIC ENCYCLOPEDIA: Person - NEW ADVENT: Home", URL: www.newadvent.org/cathen/11726a.htm, (26.04.2016).

order to clarify this term. One of these great and noble thinkers of this magnificent course is Harry Frankfurt (1929). As a philosopher, he placed the structure of the will at the centre of the determining factor of a human person. From this philosophical point of view, there are certain attributes which one would necessarily need to have before he could qualify to be referred to as a person. It is worthy of note that one of the most important attributes according to this school of thought is the will as we have earlier mentioned in the philosophy of Rene Descartes. As such, one must have the "Free-will" in order to become a person. Reflecting further on this view, Harry Frankfurt notes as follows:

"[The criteria for being a person] are designed to capture those attributes which are the subject of our most humane concern with ourselves and the source of what we regard as most important and most problematical in our lives. Now these attributes would be of equal significance to us even if they were not in fact peculiar and common to the members of our own species. What interests us most in the human condition would not interest us less if it were also a feature of the condition of other creatures as well... Accordingly, there is a presumption that what is essential to persons is a set of characteristics that we generally suppose - whether rightly or wrongly - to be uniquely human. It is my view that one essential difference between persons and other creatures is to be found in the structure of a person's will."⁴⁸⁸

Therefore, in philosophy, "what is a person?" is not a question of biology, but a question of other attributes and Harry Frankfurt considers the structure of the one as one of these basic attributes.⁴⁸⁹ Harry Frankfurt goes further to explain why he took this position by noting that "human beings are not alone in having desires and motives, or in making choices. They share these things with the members of certain other species, some of whom even appear to engage in deliberation and to make decisions based upon prior thought. It seems to be peculiarly characteristic of humans, however, that they are able to form what I shall call "second-order desires" or "desires of the second order." No animal other than man, however, appears to have the capacity for reflective self-evaluation that is manifested in the formation of second-order desires"⁴⁹⁰.

Harry Frankfurt is therefore one of the major proponents of this school of thought that considers the will as one of the major attributes of what qualifies a being to be regarded as a person. Worthy of mention is that the proponents of this school of thought are not also unanimous about their findings and conclusions. Based on this disagreement and a consequent non-universal agreement, we are therefore presented with three different schools of thought with regard to the "Free-will" as one of the main attributes of a person. The three schools of

⁴⁸⁸ Frankfurt, G. H., Featuring the Bestselling Essay "On Bullshit": The Importance of What We Care About, Philosophical Essays, Cambridge University Press, Cambridge, 1998, p. 12.

⁴⁸⁹ Cf. "Journal of Philosophy, Inc.", URL: www.static1.squarespace.com/static/5033029a84ae7fae2e6a0a98/t/..., (7.2.2017).

⁴⁹⁰ Frankfurt, G. H., Featuring the Bestselling Essay "On Bullshit": The Importance of What We Care About, Philosophical Essays, Cambridge University Press, Cambridge, 1998, p. 12.

thought are Determinism, Libertarianism and Compatibilism. I shall now briefly state their various notions, views and understandings of the human person one after the other.

The ability to be able to choose from different courses of action plays a very big role by libertarians who are greatly opposed by the determinists. For the libertarians, one would have to be able to fulfill this condition in order to qualify to be a human person. The determinists on the other hand are those who opine that things in the world are determined by something which many refer to as a divine being. This is a thought that exonerates humans from being guilty of their actions since everything is pre-determined. Their point of view in a nut shell according to Encyclopedia Britannica goes as follows:

"Determinism, in philosophy, theory that all events, including moral choices, are completely determined by previously existing causes. Determinism is usually understood to preclude free will because it entails that humans cannot act otherwise than they do. The theory holds that the universe is utterly rational because complete knowledge of any given situation assures that unerring knowledge of its future is also possible. Pierre-Simon, Marquis de Laplace, in the 18th century framed the classical formulation of this thesis. For him, the present state of the universe is the effect of its previous state and the cause of the state that follows it. If a mind, at any given moment, could know all of the forces operating in nature and the respective positions of all its components, it would thereby know with certainty the future and the past of every entity, large or small."⁴⁹¹

The libertarians however disagree with this position of the determinist because for them, one is responsible for his or her action since he or she has the free-will to choose either to do a certain action or not to carry out an action. They point to the fact that people in their everyday lives make deliberations which presuppose that they truly have choices. This ability to freely decide whether to carry out an action or not is what determines whether one qualifies to be termed a human person or not and this is a strong argument against the stance of the determinists.

In addition, a trip down the memory lane brings to bare that throughout history, the majority of philosophers have found middle-ground, and argued that free-will and determinism are compatible. This gave rise to the school of thought generally known as the compatibilists. The compatibilists believe that someone needs a combination of the Determinist's thought and that of the Libertarians in order to arrive at a better attribute that qualify one to be a human person. As such, neither the position of the determinists alone nor that of the libertarians alone qualify one to become a human person. A middle course must be maintained and Hobbes and Hume are good examples of the proponents of this position. This fact is succinctly buttressed in the Stanford Encyclopedia of Philosophy as follows:

⁴⁹¹ "determinism/philosophy/Britannica.com", URL: www.britannica.com/topic/determinism, (5.01.2017).

"Compatibilism is the thesis that free will is compatible with determinism. Because free will is typically taken to be a necessary condition of moral responsibility, compatibilism is sometimes expressed as a thesis about the compatibility between moral responsibility and determinism."⁴⁹²

This work will not be complete without shedding light on the Catholic notion of the human person because it will be very useful for the last part of this chapter that would reflect on the ethical review and challenges of slavery or human trafficking. According to the *Catechism of the Catholic Church*, "the human person, made in the image of God, is a being at once corporeal and spiritual" (no. 362). The human body is *human* and *living* precisely because it is animated by a spiritual soul (ibid, no. 364). So closely united are body and soul in the human person that one must consider the soul to be the "form" of the "body"⁴⁹³. It is only because it is animated by a spiritual soul that the body in question is a living, human body. The Catholic Theology does not establish a difference between a human being and a human person. The Catholic Church uses the terms synonymously and accords equal respect to both words. This is very prominent in the writings of Pope John Paul II who used his teachings on marriage to bring to bare the interrelatedness of the two terms. He poetically uses the concept of human body/being and human person in his discussion on the Christian marriage that one sees a unification of the concepts in meaning, implication and application. Reflecting on this fact of absence of dichotomy between the human being and human person in the Catholic Theology, Pope John Paul II writes as follows:

"The human body reveals a human person; and since the human body is necessarily either male or female, it is the revelation of a man-person or a woman-person. Precisely because of their sexual differences, manifest in their bodies, the man-person and the woman-person can "give" themselves to one another bodily. Moreover, since the body, male or female, is the expression of a human person, a man and a woman, in giving their bodies to one another, give *themselves* to one another. The bodily gift of a man and a woman to each other is the outward sign of the *communion of persons* existing between them. And this sign, in turn, is the image of the communion of persons in the Trinity. The human body, thus, is the means and sign of the gift of the man-person to the woman-person and vice versa in the *communio personarum* we call marriage. John Paul II calls this capacity of the body to express the communion of persons the *nuptial meaning of the body*."⁴⁹⁴

At this juncture therefore, one can see that the Catholic notion of a human person makes no distinction between a human person and a human being. For the Catholic theology, all human beings are persons and vice versa. A human being or a human person is created in the image and likeness of God. Being a human being or a human person makes no difference for them

⁴⁹² "Compatibilism (Stanford Encyclopedia of Philosophy)", URL: www.plato.stanford.edu/entries/compatibilism/#Det, (5.01.2017).

⁴⁹³ Council of Vienne (1312; DS, 902); see also Catechism of the Catholic Church, no. 365, quoted in: William, E. M., "What Is a Human Person and Who Counts as a Human Person?: A ...", URL: www.christendom-awake.org/pages/may/humanperson.htm, (14.05.2014).

⁴⁹⁴ Pope John Paul II, "The Nuptial Meaning of the Body," General Audience of January 9, 1980, quoted in: John Paul II, *The Theology of the Body: Human Love in the Divine Plan*, pp. 60-63; "The Human Person Becomes a Gift in the Freedom of Love," General Audience of January 16, 1980, in ibid, pp. 63-66, quoted in: William E. M., "What Is a Human Person and Who Counts as a Human Person?: A ..." URL: www.christendom-awake.org/pages/may/humanperson.htm, (14.05.2014).

since a human person or a human being is intrinsically a moral being. He or she is a creation of God and a child of God and therefore deserves respect, care and love. Finally, I would like to conclude this part with the view of McCall about the concept of the human person because it rhymes with our ordinary daily usage of the word person. McCall states his notion of the human person in clear words as follows:

"Whilst the concept of person and the concept of human being can be distinguished, in that they describe individuals under different sets of properties and characteristics, it would seem that an adequate account of the concept of person should make it clear that human beings are persons. The ordinary notion of what a person is refers to everyday people who are invariable human beings."⁴⁹⁵

At this point, we have seen from the explorations and elucidations made here that the notion of a human person is a hard nut to crack because of the ambiguities and controversies surrounding its meaning. Therefore, a further attempt in the explanation of what it means would be by way of giving the characteristics of a human person. This would help to better understand its multi - dimensionality, pluralistic nuances and parlances. It is worthy of note that the characteristics of a human person would also suffice for the human being if we go by our aforementioned conclusion on the clarification of the human person given by McCall who stated that in spite of few differences identified by various authors and thinkers between human person and human being that "the ordinary notion of what a person is refers to everyday people who are invariable human beings"⁴⁹⁶. With this, I shall now go over to the treatment of the characteristics of the human person/being.

Characteristics of the Human Person or Human Being

In the last part of my discussion here, I have tried to unravel the mysteries surrounding the concept of a human being or a human person. The elucidation of the concept brought to lime light that it is really difficult to come to a consensus among erudite scholars and thinkers of various fields of life on what a human being or person is. On the other hand, different religious beliefs also have different notions of whom or what a human being or a human person is. Based on all these complexities and ambiguities concerning a human being or a human person, I shall therefore try to highlight here the characteristics of the human being or a human person as a way of further elucidating the various determinant or fundamental factors of what really constitutes or qualifies an entity in order to be called a human being or a human person. Therefore, considering the aforementioned exploration of the nature of a human being or a human person by some great thinkers, I can identify the characteristics of the human

⁴⁹⁵ McCall, C., quoted in: Kusumalayam, J., Human Rights Individual or/and Group Rights? (Cf. Footnote 453), p. 38.

⁴⁹⁶ Ibid.

person to include; complex unity/totality of spirit and body, rationality/sociality, moral agent, historicity, uniqueness and equality etc. I shall now try to clarify them one by one briefly beginning with human being or person as a complex unity of spirit and body.

3.1.1.1 Complex Unity/Totality of Spirit and Body

This brings out on the one hand the fact that a human person is a bundle of possibilities. He has the ability to perform so many complex functions and activities at will. This is a unique characteristic of human being or person which the other animals like dolphin and dogs or chimpanzees do not have. Reiterating the fact of this complex phenomenon of the human person, Peter A. Bertocci notes that the human person is "the complex unity of activity-potentials: sensing, remembering, imagining, thinking, feeling, emoting, wanting, willing, oughting, and activities of aesthetic and religious appreciation. These activities, however finally interpreted, are better conceived of as dimensions, not levels, of personal being; they constitute the experiential phases of a person's self-consciousness"⁴⁹⁷. These are complex activities which make a human being very unique and admirable. He has a plurality of complex functions but at the same time a unified complexity in itself. On the other hand, the human person is a composite of matter and form or body and spirit. The human person is an embodiment of dualism or a dualistic embodiment. As such, he is a spiritual and a physical being that is at the same time united and not divided in a spatio-temporal universe. Louis Janssens captures this fantastic phenomenon of the human person as a being in totality which is capable of performing different special functions and activities as a unity of organism when he says "I walk, I eat, I see, I think: all these actions I ascribe spontaneously to the same 'I', to the same totality"⁴⁹⁸. It is worthy of note that this complexity and dualism of the human person - body and spirit does not create chaos in the human person but adds beauty to the nature of the human person. This is what we call in the philosophical parlance unity in diversity. This is a quality that makes a human being enviable and admirable. Summing up this envious phenomenon of the human person, I would like to make reference to the study of W. Norris Clarke, S.J. which is based on his study of the *Summa Theologiae* of T. Aquinas. W.N Clarke states in the study as follows:

"A person is a being that is *dominus sui*, that is, master of itself, or *self-possessing* (in the order of knowledge by self-consciousness; in the order of will and action by self-determination or free will."⁴⁹⁹

⁴⁹⁷ Bertocci, P. A., The Essence of a Person, quoted in: The Monist 61, 1978, 28 - 41, p. 29.

⁴⁹⁸ Janssens, L., quoted in: Kusumalayam, J., Human Rights Individual or/and Group Rights? (Cf. Footnote 457), pp. 38 - 39.

⁴⁹⁹ Clarke, W. N., Person and Being, Marquette University Press, Milwaukee, 1993, pp. 27 - 28.

It is only a human being or a human person who is adorned with these glorious qualities. It is only a human being that is a master of itself with the ability of self-possession with the concomitant self knowledge and consciousness. He or she can will something and with the power of his intellectual abilities or knowledge plan and arrange it first before carrying it out. This is a beautiful quality in a human being. With this, I shall go over to the next characteristics of the human person/being which is relationality/sociality of a human person/being.

3.1.1.2 Relationality/Sociality

This brings out the fact that the human person is a being that relates with others in his environment. He is not a being that normally lives in isolation but in relationship with others. This is the characteristic aspect of a human being that is very obvious. We encounter and express this in our daily lives as human beings. We relate with others and depend on others in order to have a fulfilled and worthy life. St. Augustine is a very prominent scholar of this relational characteristic of a human person. His teaching on the relational characteristic of man was informed by his meditation on the Trinity. In his meditation, he discovered that even though a person is an absolute entity in itself, he at the same time relates with others and is open to others and is equally there for others.⁵⁰⁰ In fact, this relational capability is for St. Augustine what defines an entity as a human person. One could see here that this fantastic relational view of the human person is exactly informed by the Catholic doctrine of the Trinity.

In addition, a human person is a being that normally exists in a society and relates with others in the society. His "beingness" (existence) finds fulfilment in his relation with others in the society. He is born into a society and learns the language of the people or the society that he is born into and thus relates with the people through the medium of this language. He is as such a social being that evolves, unfolds and grows in a relationship with others in the society. In fact, sociality is an essential attribute or characteristic of a human person and we can summarise this aspect by capturing the echoes of R. O. Johann's thought which states as follows:

"To be a man, therefore, is to be a person. But to be a person is to exist only as an appeal and a response to other persons. Without the other, another who takes account of me and for whom my free response means something, I do not exist. I can be myself only in your presence. But if I need you in order to be myself, you likewise need me. Each of us holds his "personhood" as a gift from the other, so that to betray the other is always to betray

⁵⁰⁰ Cf. Henry, P., St Augustine on Personality, Macmillan, New York, 1960, p. 23.

oneself. As persons, we are each of us responsible to and for the other, and only in the mutual fulfilment of this responsibility do we secure for ourselves a place in the real."⁵⁰¹

We can see from this that a normal human person is a social being that cannot avoid relating with others in the society. He or she does not live in isolation. He or she is also not an island and therefore realises his or her personhood in relationship with others in the society with him or her. Having treated the relational aspect of a human person/being, I shall now shed light on the human person/being as a moral agent.

3.1.1.3 A Moral Agent

This brings to bare the fact that the human person is an agent who has a free-will and is as such capable of making moral decision, taking action and is consequently morally responsible for his or her actions. He or she can therefore choose to act or not to act and could thus be blamed or praised for his or her actions. This is one of the most distinguishing features or qualities between a human person and other animals. In fact, as a moral agent, a human person has a conscience which other animals do not have. Therefore, it is not only that a human being or person has a ratio and can reason but that he or she in addition to ratio has a conscience that can judge him or her when he or she commits an act on whether he or she has acted rightly or wrongly. In fact, the conscience is a moral agent in the human person or being that helps him or her to determine the goodness or badness of his or her actions and therefore be held accountable for whatever action he or she does or chooses. This is one of the major factors that distinguish them from other animals. Having seen human person/being as a moral agent, I shall now make a brief elucidation of human person/being from the point of view of his or her historicity.

3.1.1.4 Historicity

The human person is a being capable of relating to his past, present and future. He or she builds today based on his experiences of the past and can as well build something today for the future. He or she lives in these three temporal realities - past, present and future. Humans are conscious of this essential reality that other animals are ignorant of. He or she can distinguish between the three realities and orientate and plan his or her life towards them. He or she is the only being that can write his or her own history and learn from history. Describing the historicity of a human person Louis Janssens writes as follows:

⁵⁰¹ Johann, R. O., *Building the Human*, New York, NY, 1968, pp. 82-83.

"It is characteristic of person to be able to take notice of the past, the present, and the future, and to raise the question of their integral meaning. The person feels obliged to respond in the present to the occurrences of the past, and has the capacity for anticipating the future in thinking and acting. ...On the strength of our historicity we are involved in history, specifically as historically conscious subjects."⁵⁰²

Therefore, a human being or person is a dynamic being who develops in a historical process. This brings out the fact that a human being or a human person does not enter into the world as a finished product in its entirety. There are still some other things such as language, eating habit and even how to walk that are actually in the course of time that a human being acquires and develops in a historical process via the society where he or she lives. With this, I shall now go over to the treatment of the last part of the characteristics of a human person/being which is uniqueness and equality.

3.1.1.5 Uniqueness and Equality

The human person is very unique. There are no two human persons that are the same in everything. Each person is unique and as such different from the other person or persons. A cursory look at human beings brings to bare that each person is original in his or her own way. This is also very evident today in the scientific world where each person has a DNA that is unique and original to the person. There are no two persons including identical twins that have the same DNA. This is also evident in the way that human beings do things. People react differently and feel differently. It is worthy of mention that our uniqueness as human beings or persons contribute to the beauty of the world. Our uniqueness could bring harmony or disharmony depending on the situation of things and what is at stake. On the other hand, human beings are also equal in a qualified sense in spite of their uniqueness. No wonder L. Janssens says that "all human persons are fundamentally equal, but at the same time each is an originality and unique subject"⁵⁰³.

This is based on the fact that everyone shares in the common features of our human nature. We make one humankind or human race but attain and achieve our "beingness" differently and equally participate in creation differently and in a unique way.⁵⁰⁴ We also notice this in the way that we reason, think and make decisions. Each human being or person does all these things differently and in a very unique way proper to himself or herself. Having now explored and clarified what it means to be a human being or human person, I shall now go over to the

⁵⁰² Janssens, L., 'Personalism in Moral Theology', quoted in: Curran, C. E. (ed.), *Moral Theology: Challenges for the Future*, Essays in Honour of Richard A McCormick SJ, Paulist, New York, 1990, p. 103.

⁵⁰³ Janssens, L., 'Personalism in Moral Theology', quoted in: Curran, C. E. (ed.), *Moral Theology* (Cf. Footnote 502), p. 105.

⁵⁰⁴ Cf. Gula, R. M., *Reason Informed By Faith: Foundations of Catholic Morality*, Paulist Press, New York, 1989, p. 71.

treatment of human person and human trafficking. From now onwards, I shall be using the word human being and human person in this work synonymously.

3.1.2 Human Person and Human Trafficking

From the elucidation of the concepts of human being/person that I have undertaken in this work, I could ascertain that a human person is a living thing with a bundle of possibilities. A human person could perform different and complex activities at the same time perfectly without problems. Peter A. Bertocci summarises this enviable quality of a human person by saying that a human person is "the complex unity of activity-potentials: sensing, remembering, imagining, thinking, feeling, emoting, wanting, willing, oughting and activities of aesthetic and religious appreciation"⁵⁰⁵. It is worthy of note at this point that a human person faces a lot of terrible challenges in the face or shackles of human trafficking that most often shatters and obliterates these enviable qualities that he has which Peter A. Bertocci colourfully enumerated above. When a human person becomes a victim of human trafficking, he or she becomes trapped and caged like an animal in the zoo that is at the mercy of the zoo attendants. The fact of being trapped and caged denies him or her of his or her free will. This implies that he or she is only at the mercy of the slave dealer or human trafficker as long as he or she has not been set free. Secondly, the person begins slowly to lose the sense of feeling and the true exercise of emotions turns into emotional and psychological stress which is based on the traumas that the person passes through on daily basis as a slave or a trafficked victim. This is one of the major problems that lead to the loss of self worth and self esteem by slaves or trafficked victims. It is also one of the major tasks that many governmental and non-governmental organisations face in the course of the rehabilitation of freed slaves or victims of human trafficking since they are met or confronted with people who many a time do not have feelings, self worth and self esteem any more.

In addition, W. Norris Clarke, S.J. defines a person as "a being that is *dominus sui*, that is, master of itself, or *self-possessing* (in the order of knowledge by self-consciousness; in the order of will and action by self-determination or free will"⁵⁰⁶. W. Norris Clarke points out here the importance of the freedom of man or human beings and this view is supported by the Catechism of the Catholic Church number 1738 which states as follows:

⁵⁰⁵ Bertocci, P. A., The Essence of a Person, quoted in: The Monist 61 (1978) 28 - 41, p. 29.

⁵⁰⁶ Clarke, W. N., Person and Being, Marquette University Press, Milwaukee, 1993, pp. 27 - 28.

"Freedom is exercised in relationships between human beings. Every human person, created in the image of God, has the natural right to be recognized as a free and responsible being. All owe to each other this duty of respect. The right to the exercise of freedom, especially in moral and religious matters, is an inalienable requirement of the dignity of the human person. This right must be recognized and protected by civil authority within the limits of the common good and public order."⁵⁰⁷

Nevertheless, this is also one of the most important and enviable qualities or characteristics of a human being that he or she loses as soon as he or she is entrapped by the epidemics of slavery or human trafficking. A human person enjoys this quality of *dominus sui* - the master of itself. He or she freely decides what to do and what not to do but this freedom of choice of action is immediately lost in the face of slavery or human trafficking. The moment one becomes a slave or a victim of human trafficking, he or she is made to take instructions and orders from his slave master or human trafficker. A slave automatically loses his or her power and authority of self decisions. He or she is now subject to dancing to the whims and caprices of the slaver master and as such only does what he or she is commanded or ordered to do.

On the other hand, a human person loses his relational or social quality and character in the face of human trafficking. As I observed above, St. Augustine notes that even though a person is an absolute entity in itself, he at the same time relates with others and is open to others and is equally there for others and this relational capability is for St. Augustine what defines an entity as a human person.⁵⁰⁸ However, this attribute of a human person is completely destroyed by the institution of slavery or human trafficking which deprives a human person the possibility of exercising this noble function. Once a human being is enslaved or trafficked, he loses the opportunity to freely socialise and relate with others as a social being. He or she automatically becomes an object of manipulation and exploitation. The person becomes an instrument or object of maximization of profit by the slaveholder. This is what Orlando Patterson refers to as a form of "social death" which depicts the radical way in which the life of a slave or a victim of human trafficking is held under bondage. Buttressing this fact further, he writes as follows:

"When people become slaves, they become "naturally alienated"; that is, they effectively lose their cultural, social, and personal history and future, and their slave status is created or socialized only in relationship to the slaveholders."⁵⁰⁹

Kevin Bales adds that this form of "social death or natal alienation" exists for as long as they are slaves, whether their enslavement lasts for a few weeks or a lifetime.⁵¹⁰ Besides, the institution of slavery jeopardises the attribute of a human person as a moral agent. A human

⁵⁰⁷ Catechism of the Catholic Church, Doubleday, New York, 1994.

⁵⁰⁸ Cf. Henry, P., St Augustine on Personality, Macmillan, New York, 1960, p. 23.

⁵⁰⁹ Orlando, P., Slavery and Social Death: A Comparative Study, Cambridge: Harvard University Press, 1982, p. 7.

⁵¹⁰ Cf. Bales, K., Understanding Global Slavery (Cf. Footnote 48), p. 55.

being is a moral agent who should be held responsible for his actions. Under normal circumstances, his or her actions are subjected to ethical and moral examinations since human beings are moral agents. Nevertheless, a slave loses the ability to act freely as a moral agent since they only do what they are required to do by their slaveholders or human traffickers. In such situations, the role of the conscience is relegated to the background since they do not act anymore based on their free will or volition but on commands and instructions.

Finally, I wish to note at this point that slavery or human trafficking tarnishes and decimates the latent human potentials of her victims. Each human being is endowed with latent human potentials that evolve and develop to fulfilment with time. However, the moment one becomes a slave or a trafficked person, many a time, there would be no chance for the person to develop his or her latent potentials. They would never have the opportunity to nurture, grow and develop their latent potentials. Their potentials thus would remain redundant, untapped and unexploited. This is one of the major adverse effects of slavery or human trafficking. Therefore, the total abolition and abrogation of the institution of slavery or human trafficking is a *conditio sine qua non* for the human development of both slaves and free people because according to Amartya Sen in his book "*Development as Freedom*", "Development consists of the removal of various types of unfreedoms that leave people with little choice and little opportunity of exercising their reasoned agency."⁵¹¹ Having treated the adverse effects of slavery or human trafficking on the human person, I shall now go over to the discussion of one of the major aspects of this part of my work which focuses on human dignity. This is an aspect that continues to occur and reoccur in this work because it is one of those essential intrinsic elements of a human being that is seriously trampled upon, abused and violated by the act of slavery or human trafficking.

3.2 THREAT TO HUMAN DIGNITY

The evil of slavery or human trafficking both in the past and in recent years which is aimed at the maximisation of profit but devoid of morality has created new ethical challenges in the world since it is a phenomenon that is highly geared towards economic interest without any consideration of its moral or ethical implications. It is thus propelled by economic interests rather than moral interests and the principle of the common good. Consequently, people are being instrumentalised and used as mere objects of production. People are simply used as means to an end without any consideration of their human rights and dignity. We have to

⁵¹¹ Sen, A., *Development as Freedom* (Cf. Footnote 295), p. xii.

know that it is not everything that is done to satisfy economic desires and interests that are either ethically allowed or justified. It is against this background therefore that human trafficking has become a thing of great concern with regards to human dignity since it poses a great challenge to its protection and promotion and this calls for ethical reflections. Human trafficking is a repugnant practice that has undermined the respect for the dignity of the human person from the ancient times till date. The alarming rate at which human trafficking thrives in our societies is a clear indication that those who indulge in this obnoxious practice have lost sense of the value of life and the dignity of the human person and it is therefore the duty of ethics to help shed light on the gravity of slavery or human trafficking on the dignity of the human person. It is the duty of ethics to bring to the awareness of all and sundry the fact that human trafficking is a perilous affront to human dignity. It threatens one of the intrinsic and eternal values of a human person which we have as human beings by virtue of our being created in the image and likeness of God. It is in line with this that Dr. Clement Campos C.Ss.R. said as follows:

"Human life is sacred. It is invested with what Helmut Thielicke called, an 'alien dignity'. Its worth comes not from any immanent quality but from the fact that God has created human beings and formed them in his own image thus placing it outside human considerations of merit."⁵¹²

We can actually see from his assertion that human dignity is an eternal value that is ontological and has not to be achieved by any sort of merit or the other. It simply inheres in our nature as human beings and the precarious activity of the institution of slavery destroys and obliterates this perennial value of our human nature. There is therefore a need for an ethical and moral assessment and evaluation of this "endemic cancer" that has continued to ravage the human person especially the most vulnerable in our societies in order to quench the further perpetuation and perpetration of this ominous evil in the world and consequently preserve, promote and protect the eternal value of the dignity of the human person. This is very necessary because there is a fundamental right that flows from our human dignity which Dr. Thomas Srampickal identifies as "the right to life for everybody or every human being without discrimination because everyone is a living embodiment of the divine image, deserving respect, love and care"⁵¹³.

⁵¹² Campos, C., The Challenge of Euthanasia: to Kill or to Care, in: Baiju, J. and Hormis, M. (eds.), Catholic Contributions to Bioethics, Reflections on Evangelium Vitae, published by Asian Trading Corporation, Bangalore, 2007, pp. 292 - 316, here 311.

⁵¹³ Srampickal, T., Abortion and Its Evil, in: Baiju, J. and Hormis, M. (ed.), Catholic Contributions to Bioethics, Reflections on Evangelium Vitae, published by Asian Trading Corporation, Bangalore, 2007, pp. 218 - 245, here 221.

The experiences that we make today regarding the phenomenon of human trafficking are clear indications that we have a lot of ethical issues to grapple with such as whether we could simply forgo or sacrifice the respect for the dignity of a human person in order to achieve transitory aims and goals like profit maximisation and whether we could also use human beings just as means to an end instead of end in themselves and as such treat them as if they are devoid of dignity. In fact, human trafficking debases human beings to the point of despair which consequently creates doubts and anxieties in her victims. The dignity of a human being gives meaning to his life. It could be likened to the kernel of his life that gives him a sense of purpose. There is therefore no doubt that the respect for the dignity of the human person is greater than other goals that human trafficking always tends to achieve. Human trafficking is manipulative and discriminative and abuses and violates the sacredness of human life and dignity. It denies human beings the possibility of living honourably as beings created in the image and likeness of God. Reflecting on the sanctity of human life which the evil of human trafficking violates, Pope John Paul II in his encyclical letter "*Evangelium Vitae*" no 2 writes as follows:

"Even in the midst of difficulties and uncertainties, every person sincerely open to truth and goodness can, by the light of reason and the hidden action of grace, come to recognize in the natural law written in the heart (cf. Rom 2:14-15) the sacred value of human life from its very beginning until its end, and can affirm the right of every human being to have this primary good respected to the highest degree. Upon the recognition of this right, every human community and the political community itself are founded."⁵¹⁴

Pope John Paul II stated here the value of the sacredness of the human life and the necessity to respect this sacred value. It is an essential and eternal value that is interwoven with the dignity of the human person. However, the consistent proliferation of the evil of human trafficking in the world has shown our inability to respect and appreciate the value of the dignity of the human person. This human aberration has greatly and significantly affected the ethical and moral aspects of our lives in the society since there is no more respect for the dignity of the human person in the course of pursuing economic interests through the instrumentality of human trafficking. Human trafficking is a pure commercialisation of human beings that involves the physical and psychological destruction of human beings. It leads to the denigration of the inherent dignity in man and is therefore unethical and morally not acceptable since it violates a basic ethical principle which states that people should be seen as ends in themselves and should not be used as means to an end under any circumstance. The facts presented in this work show that when the evil of human trafficking

⁵¹⁴ Pope John Paul II, "*Evangelium Vitae* (25 March 1995) John Paul II", URL: www.w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_25031995_evangelium-vitae.html, (7.11.2015).

proliferates, atrocities reign and ethical rules are invariably broken and the dignity of the human person on the other hand suffers drastically. We should therefore consistently subject human trafficking to ethical evaluations and assessments in order to help in ameliorating the enormous threat that it poses to the dignity of the human person. There is need to pull forces together in order to quench the activities of human trafficking that robs human beings of their intrinsic dignity. Time has come when ethical standards and rules have to be strictly applied in addressing the problems posed by this repugnant enterprise that consistently undermines the respect for the dignity of the human person in our contemporary world. Human trafficking is indeed a terrible crime against human dignity because it destroys the sacredness of a human person in an obnoxious and a cruel way.

From the foregoing, one can understand already that every human being or human person is born with dignity but it is not every human being that is accorded the dignity he or she has. Thus, the very act of slavery or human trafficking depicts that there are some human beings that are being robbed of their fundamental human dignity and this is a "monstrous and callous human aberration" that has continued to threaten humanity till today in the world. This is the bone of contention in this part of my work. In fact, the impact of the absence of real and authentic applications of the fundamental principles of human dignity in our dynamic and globalised world is alarming. This situation is worsening everyday in our societies through the activities of slavery or human trafficking and the aim of this part is to subject this problem to ethical examination and assessment. Nevertheless, before discussing the issue of the ethical implications of slavery or human trafficking with regards to human dignity, I shall first of all try at this juncture, to elucidate the concept of human dignity which is the main crux of this section of my work.

3.2.1 What is Human Dignity?

Human dignity is one of the major slogans that are often used in our contemporary era where human beings are consistently confronted with humiliation, instrumentalization, objectification, degradation and dehumanization. The concept of human dignity has become a watchword that is often applied in our daily lives. It is a word that goes hand in hand with the human right. Thus in our ordinary parlance, one always hears about the fundamental principles of human rights and human dignity as those essential inalienable ingredients of human life that makes for a good, honourable and dignified human life. They are the beauty and flavour of a worthy human life. A human life without the fundamental principles of human right and dignity is like a cooked dish or food without any ingredient. The

fundamental principles of human right and dignity make a human life tasty, delicious, scintillating and worthwhile. It is being applied today in various fields of human endeavour. Just as I mentioned above, human dignity is one of the intrinsic elements of the human life that is being abused and violated by the acts of slavery or human trafficking and this is the reason why it is exigent und expedient at this point to treat the concept of human dignity here and at the end make an ethical appraisal of human dignity and human trafficking.

According to Online Etymology Dictionary, "etymologically, the word dignity stems from the Latin dignitāt-em (nominative *dignitas*) for "merit" and "worth," and in the 12th century the word resurfaced in Old French as digneté and later in Modern French as dignité"⁵¹⁵. However, M. Lebech argues that the concept of dignity etymologically stems from the Latin noun *decus* which means ornament, distinction, honour or glory.⁵¹⁶ In ordinary usage it denotes respect and status, and it is often used to suggest that someone is not receiving a proper degree of respect, or even that they are failing to treat themselves with proper self-respect. Historically, the word dignity was very important during the reign of the Roman Empire. During this epoch, the word dignity had serious moral, political, legal, scientific and social implications but it was not properly defined in these various fields of human endeavour. J. Malpas notes that dignity during this time of the Roman Empire could imply "indifference to profit, those in high public office, greater or lesser in relation to rank and social background, as well as social rank. Dignity was therefore not thought to be distributed equally"⁵¹⁷.

It is worthy of note that the term dignity could not also receive a proper or a universal definition from the international proclamations that we have witnessed in the first chapter of this work and as such failed to secure the respect and implementation of the fundamental principles of human dignity in the world. It has always been shrouded in controversies and ambiguities. However, philosophers, great thinkers and scholars of different fields of life did not give up in exploring the proper meaning of the concept of the human dignity. They gave up a gallant fight in this intellectual adventure in order to demystify its enigmatic nuances and make it more comprehensible for a better application and implementation in our human enterprises. For instance, in the moral, ethical, legal and political fields, dignity was understood to be an innate right that belongs to humans which bestows on them the primary

⁵¹⁵ "Dignity - Online Etymology Dictionary", URL: www.etymonline.com/index.php?term=dignity, (26.04.2016).

⁵¹⁶ Cf. Lebech, M., "What is Human Dignity?" *Maynooth Philosophical Papers*, 2004, available at [http://eprints.nuim.ie/392/1/Human Dignity.pdf](http://eprints.nuim.ie/392/1/Human%20Dignity.pdf), quoted in: Al-Rodhan, N. R. F., *Sustainable History and the Dignity of man, A philosophy of History and Civilisational Triumph*, published by LIT Verlag GmbH & Co. KG Wien, 2009, p. 180.

⁵¹⁷ Malpas, J., *Human Dignity and Human Being*, in: Malpas, J. and Lickiss, N. (eds.), *Perspectives on Human Dignity: A Conversation*, Dordrecht, Spinger, 2007, p. 93, quoted in: Al-Rodhan, N. R. F., *Sustainable History and the Dignity of man, A philosophy of History and Civilisational Triumph*, published by LIT Verlag GmbH & Co. KG Wien, 2009, p. 180.

of place or the right to be respected, appreciated, valued and granted ethical treatment. In line with this, the internet Encyclopedia of Philosophy states that "There are a number of competing conceptions of human dignity taking their meaning from the cosmological, anthropological, or political context in which human dignity is used. Human dignity can denote the special elevation of the human species, the special potentiality associated with rational humanity, or the basic entitlements of each individual. There are, by extension, dramatically different normative uses to which the concept can be put. It is connected, variously, to ideas of sanctity, autonomy, personhood, flourishing, and self-respect, and human dignity produces, at different times, strict prohibitions and empowerment of the individual."⁵¹⁸

Human dignity is a type of right that ontologically belongs to humans on the basis of their human nature. It is not a right that should normally be worked for. Humans have it simply by their virtue of being human beings. The period of enlightenment added more colour and vigour to it by adding that it is an inherent and inalienable right. It is worthy of note that dignity has a proscriptive and cautionary character. For example, in the political terrain, one could use it to criticize the act of the maltreatment and mistreatment of the oppressed, weak or the vulnerable people or groups in our societies. Furthermore, in a way of extension, dignity could also be applied to cultures and sub-cultures, religious beliefs and ideals, animals used for food or research, and plants.⁵¹⁹ Dignity could also have a descriptive character with regard to human worth but we do not have a proper, exact and universal definition of this. Thus the concept of dignity has myriads of functions and meanings which are often based on the frame of mind or circumstance that it is being applied. Reflecting along this line of thought, Paula M. Rayman, said that the concept of human dignity means different things to different people and therefore noted as follows:

"Dignity is something beyond the bottom-line. For Philosophers, human dignity resided in the capacity of human beings to be rational which sets them apart from other living creatures. For theologians, the origins of human dignity and human rights in general reflect the belief that each human being is sacred, made in the image of God, and thus eligible to have dignity. Without God, according to religious doctrine, human beings would not have human rights and would not have dignity. Human beings exist only within the world of transcendent moral laws. They argued that the essence of being human, of experiencing human dignity, is that which brings us closest to being in the image of God. For secularists, human beings are the measure of all things. To act with dignity means living up to your essential worth. Being treated with dignity means, being treated in accord with your essential worth. Their defense of human dignity depends on the area of moral reciprocity and the capacity of human beings to be empathetic."⁵²⁰

⁵¹⁸ "Human Dignity, Internet Encyclopedia of Philosophy", URL: www.iep.utm.edu/hum-dign/, (1.2.2017).

⁵¹⁹ Cf. "Dignity - Online Etymology Dictionary", URL: www.etymonline.com/index.php?term=dignity, (26.04.2016).

⁵²⁰ Rayman, P. M., *The Search for Dignity at Work: Beyond the Bottom Line*, first published by Palgrave, New York, 2001, pp. 15 - 16.

Furthermore, she added that "dignity is a dynamic process from all these perspectives",⁵²¹ and Lukman Harees observes here that dignity is a dynamic process from all the aforementioned perspectives whether arising from man's relationship with God or man's relationship with each other"⁵²². This is a very strong claim that we shall notice in the subsequent treatment of the concept of human dignity according to different thinkers from various fields of life and epochs.

By the dignity of man, Pico della Mirandola (1463–1494), a renowned Italian humanist philosopher of the Renaissance in his work "*Oration on the Dignity of Man*" meant "the high nobility of disciplined reason and imagination, human nature as redeemed by Christ, the uplifting of the truly human person through an exercise of soul and mind. He did not mean a technological or sensate triumph"⁵²³. Heribert Niederschlag in his lectures on "*Verantwortung für das Leben*" (Responsibility for Life) noted that the concept of freedom is very important for Pico della Mirandola in his discussion of human dignity⁵²⁴ since Pico della Mirandola in his discussion of this issue stated that as an image of God endowed with creative freedom, man is the responsible designer of himself and of the whole world⁵²⁵. In fact, for Heribert Niederschlag, one can easily notice that in the modern times, the gift of reasoning of man comes always in the background and this means that freedom and the gift of reasoning are connected.⁵²⁶ Furthermore, Pico della Mirandola asserted that "dignity of man is a phrase that is being used by all sorts of people nowadays including Communist publicists to depict the gratification of the ego, the egalitarian claim that one man is as good as another, or maybe a little better"⁵²⁷. More so, he added that no "being can dignify himself and went further to argue that dignity is a quality with which one is invested; it must be conferred. Thus, he further argues that since dignity is being bestowed on human beings, it invariably means that for human dignity to exist, there must be a Master who can raise Man above the brute creation. He also added that if that Master is denied, then dignity for Man is unattainable"⁵²⁸. Besides, according to Pico della Mirandola, dignity could be applied to animate and inanimate objects. He used the term dignity just like the concept of human person that from the legal point of view could be applied to animate and inanimate beings.

⁵²¹ Ibid

⁵²² Harees, L., The Mirage of Dignity on the Highways of Human 'Progress' (Cf. Footnote 477), p. 53.

⁵²³ Mirandola, P. D., *Oration on the Dignity of Man*, translated by A. Robert Caponigri, published by Regnery Publishing, INC. Washington, D. C., 1956, p. xvii.

⁵²⁴ Cf. Niederschlag, H., *Verantwortung für das Leben*, Vorlesungsreihe von Heribert Niederschlag SAC, SS 2000, p. 23, (an unpublished work). The quotations from Niederschlag's work from German to English were translated by me.

⁵²⁵ Cf. Mirandola, P. D., *Oration on the Dignity of Man*, translated by A. Robert Caponigri (Cf. Footnote 523), pp. xiv - xv.

⁵²⁶ Cf. Niederschlag, H., *Verantwortung für das Leben* (Footnote 524), p. 23.

⁵²⁷ Mirandola, P. D., *Oration on the Dignity of Man*, translated by A. Robert Caponigri (Cf. Footnote 523), p. xvii.

⁵²⁸ Mirandola, P. D., *Oration on the Dignity of Man*, translated by A. Robert Caponigri (Cf. Footnote 523), pp. xvii - xviii.

On the other hand, Samuel Freiherr von Pufendorf (1632-1694), the state and international law theorist, derives the equality of all men from the concept of human dignity, which he takes up in his natural law discussions. His ideas have also influenced the American Declaration of Human Rights of 1776 about middlemen.⁵²⁹ This however does not exhaust the meaning and interpretation of the concept dignity. During the age of Enlightenment (17th and 18th centuries), it received another form of meaning and application from the philosophers of this period. This is strongly expressed in the philosophy of Immanuel Kant who tried to apply and ascribe dignity only to entities that have the capability of making moral decisions and judgments.

Immanuel Kant (1724 - 1804), was a great German philosopher who argued that human beings occupy a special place in the order of creation. It is worthy of note that he is not the first person to consider human beings to have a primary of place in the order of creation because this has been the thought of so many people right from the ancient times.⁵³⁰ However, James Rachels in his work "*The Elements of Moral Philosophy*" notes that Kant is most famous in this regard firstly because he asserted that human beings have "an intrinsic worth, i.e., *dignity*," which makes them valuable above all price and added that other animals on the other hand only have value when they serve human purposes.⁵³¹ Buttressing this fact, Kant wrote in his "*Lecture on Ethics* (1779)", that "so far as animals are concerned, we have no direct duties. Animals ... are there merely as means to an end. That end is man"⁵³². Secondly, Kant is also very famous about his notion of human dignity because of his categorical imperative in his "*Groundwork of the Metaphysics of Moral* (1785)", where he asserted that we should "act only according to that maxim by which you can at the same time will that it should become a universal law."⁵³³ He also reformulated this Categorical Imperative or the ultimate moral principle in the same book thus "act so that you treat humanity, whether in your own person or in that of another, always as an end and never as a means only"⁵³⁴. Thirdly, Kant added that human beings have an intrinsic worth (dignity) because "they are rational agents and this implies that they are free agents capable of making their own decisions, setting their own goals, and guiding their conduct by reason"⁵³⁵. "Now morality is the only condition under which a rational being can be an end in himself; for only through this

⁵²⁹ Cf. Pufendorf, S. F., in: Niederschlag, H., Verantwortung für das Leben (Cf. Footnote 524), p. 23.

⁵³⁰ Cf. Rachels, J., *The Elements of Moral Philosophy*, fourth edition, published by McGraw-Hill, 2003, p. 130 (reprinted).

⁵³¹ Ibid.

⁵³² Kant, I., quoted in: Rachels, J., *The Elements of Moral Philosophy* (Cf. Footnote 530), p. 130.

⁵³³ Murphy, J. G. (ed.), *Kant: The Philosophy of Right*, published by Mercer University Press Macon, Georgia, 1994, p. 42.

⁵³⁴ Ibid.

⁵³⁵ Kant, I., quoted in: Rachels, J., *The Elements of Moral Philosophy* (Cf. Footnote 530), pp. 131-132.

is it possible to be a law-making member in a kingdom of ends. Therefore morality, and humanity so far as it is capable of morality, is the only thing which has dignity."⁵³⁶ Thus, for Kant, human beings are rational beings or agents who are cable of making moral decisions and judgements. Human beings according to Kant thus have a value which is "beyond all price" and must therefore be treated "always as an end, and never as a means only"⁵³⁷. Shedding more light on this, Kant wrote in his famous passage of the "*Groundwork of the Metaphysics of Morals* (1785)" as follows:

"In the kingdom of ends everything has either a *price or a dignity*. If it has a price, something else can be put in its place as an *equivalent*; if it is exalted above all price and so admits of no equivalent, then it has a dignity."⁵³⁸

James Rachels interpretation of this Kant's view on the superficial level is that "we have a strict duty of beneficence toward other persons: we must strive to promote their welfare; we must respect their rights, avoid harming them, and generally "endeavor, so far as we can, to further the ends of others"⁵³⁹. It is worthy of note here that, in Kant's view, the free will is very necessary when we are talking about dignity. As such, dignity has to be ascribed only to human agency since they are the only entity capable of choosing their own actions and thus could as well make and draw moral conclusions from the action that they have chosen. For him, a human being is created with dignity and should never be used as a means to an end since man itself is an end. Based on the dignity of man, a human being should therefore never be objectivised and instrumentalised. Immanuel Kant sees the dignity of man as an objective truth that could not be considered or subjected under the spectrum of relativism. In fact, for Kant, man is a moral being endowed with inalienable dignity which should consequently not be tampered with.

In addition, the search and quest for the true meaning of dignity and its proper interpretation and application also continued raising dust and gathering momentum during the 20th century especially during the latter part of the century. The brainstorming about the concept of human dignity during this period was like an analytic cum comparative study between human rights, human dignity and the subsequent duties that are attached to the rights and dignity of a human being. Such brainstorming and comparative studies reflected in works of Mortimer Adler and Alan Gewirth.

⁵³⁶ Kant, I., *The Moral Law: Groundwork on the Metaphysics of Morals* (Cf. Footnote 19), p. 71.

⁵³⁷ Kant, I., *The Moral Law: Groundwork on the Metaphysics of Morals* (Cf. Footnote 19), p. 67.

⁵³⁸ Kant, I., *The Moral Law: Groundwork on the Metaphysics of Morals* (Cf. Footnote 19), p. 67.

⁵³⁹ Kant, I., quoted in: Rachels, J., *The Elements of Moral Philosophy* (Cf. Footnote 530), p. 132.

For instance, Alan Gewirth postulates that the human dignity springs up from agency and he supports this claim by saying that all human action is rationally purposive action that requires freedom and well-being in order to attain. For Gewirth, "freedom and well-being are the most general and proximate necessary conditions of all his (human being) purpose-fulfilling actions, so that without his having these conditions, his engaging in purposive action would be futile or impossible"⁵⁴⁰. Freedom and well-being here is like essential ingredients for the human dignity since he discusses human dignity in the light of human right. Buttressing this fact, Gewirth writes as follows:

"From this it follows that action, in the strict sense that is relevant to moral and other practical precepts, has two interrelated generic features: voluntariness or freedom and purposiveness or intentionality. By an action's being voluntary or free I mean that its performance is under the agent's control in that he unforcedly chooses to act as he does, knowing the relevant proximate circumstances of his action. By an action's being purposive or intentional I mean that the agent acts for some end or purpose that constitutes his reason for acting; this purpose may consist in the action itself or in something to be achieved by the action."⁵⁴¹

Alan Gewirth went further to note that it is actually "these generic features that constitute the logical justificatory basis of the supreme principle of morality"⁵⁴². Besides, when Gewirth discusses human dignity, he invariably discusses human rights. Christian C. Ekwomadu in his "*Thesis in Applied Ethics*" notes that "human dignity, for him (Alan Gewirth), forms the basis or ground of human rights arguing that an agent's attribution of worth to himself derives from the goodness of the attributes to his particular actions and the general purposiveness that characterizes all his actions and himself qua agent"⁵⁴³. As such, all human action is always for a reason which could be either for a good reason or a bad reason. Further, Alan Gewirth added that dignity goes with positive obligations. In other words, when somebody has a dignity, he automatically has corresponding positive obligations that would have to guarantee the dignity. The obligations here are moral demands which require a man with dignity to respect the will of the others in the society with him or her for the attainment of a general well-being. Alan Gewirth called this the "principle of generic consistency" (PGC)⁵⁴⁴. This means that the basic claim of an individual with regard to dignity or right has to put into consideration the general, rather than, specific attribute of all relevant agents. In fact, the principle of generic consistency can be summarized as "act in accord with the generic rights of your recipients as well as of yourself"⁵⁴⁵.

⁵⁴⁰ Gewirth, A., *Reason and Morality*, University Press, Chicago, 1978, p. 65.

⁵⁴¹ Gewirth, A., *Reason and Morality* (Cf. Footnote 540), p. 27.

⁵⁴² Ibid.

⁵⁴³ Gewirth, A., quoted in: Ekwomadu, C.C., "CTE - Simple Search", URL: www.liu.diva-portal.org/smash/get/diva2:23805/FULLTEXT01.pdf, (27.04.2016).

⁵⁴⁴ "Human Rights Internet Encyclopedia of Philosophy", URL: www.iep.utm.edu/hum-rts/#SH4c, (6.12.2014).

⁵⁴⁵ Gewirth, A., *Reason and Morality* (Cf. Footnote 540), p. 65.

Furthermore, another philosopher of this century called Adler tried to shed more light on the topic of the dignity of humans by making allusions to the concept of equality as a distinguishing factor that establishes and authenticates the dignity of human beings. In fact, he extensively explored the question of human equality and equal right to dignity. Reiterating this fact, he said in a speech titled "*The Dignity of Man and the 21st Century*" that he delivered to the members of The Commonwealth Club, on Oct. 10, 1952, as follows:

"I think I would say that in order consistently and coherently and with full understanding of the grounds, in order to affirm the dignity of man and to affirm in addition that man and man alone of all terrestrial beings has this special dignity, one would have to affirm the following propositions: that man and man alone is a rational animal with free will; that all the other creatures on earth from stones up to apes, have no reason and no freedom, no choice, in the course of their behavior; that the kind of reason man has is, in the conduct of human affairs, able to direct his free decisions, of the decisions that we make individually and as societies; that man is a person, not a thing, and that we understand that this distinction between being a person or being a thing is a distinction that is radically one of kind, not of degree: you can't be more or less of a person or more or less of a thing. All the objects in the world divide absolutely into persons and things, and man, on earth at least, man and man alone is a person, that as such, he is created, created in God's image and that, as a person with reason and free will, he had only as a person with reason and free will, does he have inalienable natural rights, especially those of citizenship and all the basic civil rights and liberties."⁵⁴⁶

Besides, he disagrees with the philosopher of the Renaissance Pico della Mirandola that accorded dignity to animate and inanimate beings. For Adler, dignity should be accorded only to human beings and not to other inanimate beings. In fact, for him, the dignity of man is anchored on his dignity as a human being or a human person which is not shared by other animals or things just as he expressed in the above given quotation.⁵⁴⁷ Dan Egonsson from his own point of view opined that for an entity to qualify to be accorded dignity, that it must be both human and alive. Thus, it is not enough for the entity to be human, it must also have life.⁵⁴⁸ As such, Dan Egonsson's view casts doubts on the dignity of the dead persons. His opinion automatically will not accord dignity to dead people.

On the other hand, Arthur Schopenhauer claims that dignity is simply what we hold as the views and opinions of others with regard to our worth. He also added that the subjective definition of dignity is the fear that we have about the views of others as regards our worth. Besides, there are some philosophers of this epoch that tried to criticize the concept of human dignity. For instance, in 1847, Karl Marx denounced the use of dignity by a fellow socialist as a "refuge from history in morality"⁵⁴⁹. One of the worst and seeming highest critiques of the

⁵⁴⁶ Adler, J. M., quoted in: "Present Concerns: Adler: The Dignity of Man and...", URL: www.presentconcerns.blogspot.de/2014/07/adler-dignity-of-man-and-21st-century.html, (27.04.2016).

⁵⁴⁷ Cf. Ibid.

⁵⁴⁸ Cf. Egonsson, D., *Dimensions of Dignity: The Moral Importance of Being Human*, Kluwer Academic, Dordrecht, Sweden, 1998, 132.

⁵⁴⁹ Marx, K., *Moralising Criticism and Critical Morality, A Contribution to German Cultural History* Contra Karl Heinzen, *Deutsche-Brüsseler-Zeitung* Nos. 86,87,90,92 and 94; October 28 and 31; November

concept of human dignity came from the philosophy of Nietzsche. He saw the profound teachings about the concept of human dignity as teachings based on emotions and sentimentalism. Capturing this fact, K Ansell-Pearson and Carol Diethe note as follows:

"In 1872, Friedrich Nietzsche railed against the ideas of the "dignity of man" and the "dignity of labour" judging them to be merely the outpourings of a sentimental egalitarianism used to persuade those who toiled to continue to do so. For Nietzsche, individuals only had dignity when they are used as instruments: "every human being ... only has dignity in so far as he is a tool of the genius, consciously or unconsciously; from this we may immediately deduce the ethical conclusion, that 'man in himself', the absolute man possesses neither dignity, nor rights, nor duties; only as a wholly determined being serving unconscious purposes can man excuse his existence."⁵⁵⁰

Having seen the perception of human dignity by various philosophers, one could see already at this point that the concept of dignity is differently understood by myriads of erudite scholars and variously applied in different times. Commenting on this fact, Lukman Harees writes in his book *"The Mirage of Dignity on the Highways of Human 'Progress', The Bystanders' Perspective"* that "there is no one 'true' meaning of human dignity, but rather different levels of "thickness" and "thinness" that are culturally determined in each society"⁵⁵¹. It is therefore not without reason that Alfons Auer is of the opinion that "the demands of human dignity can never be definitively established. Man as an individual as well as in his social connections coupled with his sharing or belonging in the universal humanity is always on the process of discovering himself. In all dimensions of his existence, he is continually experiencing threats and violations of his dignity, as well as new possibilities and offers to fulfill them. 'Human dignity' is a key concept of our time"⁵⁵².

The above discussions of the concept of human dignity have helped us to a great extent in knowing the nuances and intricacies that shrouded and enveloped the concept of dignity before it became revolutionised through the Universal Declaration of Human Rights in 1948 that finally accorded it the weight and importance that it has today in the lives of human beings all over the world.

The fundamental principle of human dignity thus assumed another very important dimension in the life of man with the Universal Declaration of the Human Rights in 1948. Since then, it is difficult in our contemporary world to talk about man in its intertwined nature without

11, 18 and 25, 1847, quoted in: McCrudden, C., Human Dignity and Judicial Interpretation of Human Rights, in: The European Journal of International Law 19 (2008) 4, 655 -724, here 661. This could also be found in: McCrudden, C., "HUMAN DIGNITY - IILJ", URL: www.iilj.org/publications/documents/2008-8.McCrudden.pdf, (12.04.2017).

⁵⁵⁰ Ansell-Pearson, K. and Diethe, C. (eds.), Nietzsche: On the Genealogy of Morality, "The Greek State", 176 at 185 (CUP, 1994), quoted in: McCrudden, C., Human Dignity and Judicial Interpretation of Human Rights, in: The European Journal of International Law 19 (2008) 4, 655 -724, here 661.

⁵⁵¹ Harees, L., The Mirage of Dignity on the Highways of Human 'Progress' (Cf. Footnote 477), p. 181.

⁵⁵² Auer, A., quoted in: Niederschlag, H., Verantwortung für das Leben (Cf. Footnote 524), p. 30.

making reference to his dignity. According to Christopher McCrudden, "the incorporation of the concept of "human dignity" in the Universal Declaration was the culmination of a significant historical evolution and use of the concept"⁵⁵³. In fact, from time immemorial human beings have always fought for their human rights and dignity with or without a convention or declaration. As such, people knew about it and fought tirelessly so that it would be respected and legally and universally approbated but this noble vision and dream only materialised with the Universal Declaration of the Human Rights in 1948. This was followed by several conventions and declarations by the international bodies which we will not enumerate here because of its wider scope. Nonetheless, the nature of man continued to evolve daily with new scientific discoveries that sometimes clashed with the dignity and the worth of man. The issue of human dignity from this time gained heated debates more and more. It was in fact, one of the major preoccupations of the 20th century physicians and medical researchers especially in the field of bioethics with particular reference to human genetic engineering, human cloning and end-of -life care like withdrawing the life support care of a human being on the grounds that he or she is now in vegetative state or that he or she has no chances of recovering to normalcy again. This brought about numerous questions in local and international levels especially in the field of politics, economics and sciences as a whole on whether the scientific inventions and discoveries should have a primary of place over human dignity. In an attempt to seek solution to some of these questions, "Wake Forest University School of Medicine held a conference entitled '*Genetics, Biotechnology and the Future: Medical, Scientific and Religious Perspectives*,' on January 24, 2004 in Winston-Salem, North Carolina in partnership with the Center for Bioethics and Human dignity. The conference was co-sponsored by the Bioethics Task Force of Wake Forest University, Christian Medical and Dental Associations, Piedmont Bioethics Network, and Trinity International University."⁵⁵⁴ Baiju Julian and Hormis Mynatty noted that this conference "brought together leaders from medicine, science, law, ethics, religion, and patient advocacy to examine how genetics and biotechnology should be used to shape our future."⁵⁵⁵ Myriads of people especially erudite and great intellectuals acknowledged that the scientific discoveries are often for the good of human beings but many were however of the opinion that it should not be conducted at the expense of the human dignity because the dignity of a

⁵⁵³ McCrudden, C., Human Dignity and Judicial Interpretation of Human Rights, in: The European Journal of International Law 19 (2008) 4, 655 -724, here 656.

⁵⁵⁴ Cf. The Center for Bioethics and Human Dignity, "Genetics, Biotechnology and the Future: Medical, Scientific and Religious Perspectives", Wake Forest University School of Medicine, Winston-Salem, North Carolina, January 24, 2004, in: Kaitharathotty, L., Biotechnology: Blessing or Threat to Humanity?, in: Baiju, J. and Mynatty, H. (eds.), Catholic Contributions to Bioethics: Reflections on Evangelium Vitae, Asian Trading Corporation, Bangalore, 2007, pp. 119 -154, here 135.

⁵⁵⁵ Ibid.

human person is prior to scientific research and other values given as reasons for scientific researches that could neglect the dignity of man. In the field of economy, a human being should not be used as a means to an end but should be considered as an end itself. The maximization of profit should not have the primary of place over the dignity of the human person. In political endeavours, there should be fairness in dealing with fellow men and there should be no dehumanization and degradation of political losers and oppositions because it is contradictory to the concept of the dignity of the human person which is inherent and inalienable in human beings. Thus it is very necessary to observe that the dignity of the human person is a value that is almost equal with the value of life itself. It is in fact interwoven and intertwined with life itself for what is the life of a human being without a human dignity? We shall discover later in the course of our discussion that human dignity actually inheres in a human person and cannot normally be separated from the life of a living human being. Every human being or human person irrespective of colour or race has a dignity that does not depend on any of those accidental attributes of man like colour, height, race and nationality. Every human being deserves respect because of his dignity which gives him a primary of place over all other animals. Reflecting on this obvious fact of the inherent nature of the dignity of the human person, Patrick Lee and Robert P. George observe as follows:

"Dignity is not a distinct property or quality, like a body's colour, or an organ's function. It is not a quality grasped by a direct intuition. Although there are different types of dignity, in each case the word refers to a property or properties—different ones in different circumstances—that cause one to *excel*, and thus elicit or merit respect from others. Our focus will be on the dignity of a person or personal dignity. The dignity of a *person* is that whereby a person excels other beings, especially other animals, and merits respect or consideration from other persons."⁵⁵⁶

Patrick Lee and Robert P. George also tried to define dignity from the point of view of the rational nature of man. It is an inherent quality that is ontologically embedded in man from birth. It is this special inborn quality or characteristic otherwise known as human dignity that distinguishes us from other creatures. It is also this enviable quality that places human beings above other animals even when they try to show and exhibit minor or major signs of rationality. As humans, we could reason wide, make evaluations of our past lives and correct our past mistakes for a better future life. We could make choices and evaluate our actions morally and this is exclusive to human beings. Commenting on this enviable quality that man is endowed with by the virtue of his birth as a being born with dignity that should be recognised and respected, Patrick Lee and Robert P. George further note as follows:

⁵⁵⁶ Lee, P. and George, R. P., The Nature and Basis of Human Dignity, in: Human Dignity and Bioethics: Essays Commissioned by the President's Council on Bioethics, Washington, D.C., 2008, pp. 409 - 434, here 409 - 410.

"Human beings are rational creatures by virtue of possessing natural capacities for conceptual thought, deliberation, and free choice, that is, the natural capacity to shape their own lives. These basic, natural capacities to reason and make free choices are possessed by every human being, even those who cannot immediately exercise them. Being a person thus derives from the kind of substantial entity one is, a substantial entity with a rational nature—and this is the ground for dignity in the most important sense. Because personhood is based on the *kind* of being one is—a substantial entity whose nature is a *rational* nature—one cannot lose one's fundamental personal dignity as long as one exists as a human being."⁵⁵⁷

Nevertheless, it is worthy of observation at this juncture that the present nuclear era is ravaged and bedeviled with dehumanisation, degradation, instrumentalisation and objectivisation of human beings which is totally contradictory to the concept of the fundamental principle of human dignity. The present generation has always meddled with the dignity of the human person by casting it to the dust but fortunately, men of good will and many non-profit organizations in the whole world are seriously campaigning and clamouring for a new world-order where the fundamental principles of human dignity is enthroned and priced above every other thing or value. From the foregoing, I could say that human dignity is the idea that every human being or person has an inherent worth irrespective of distinction from race, colour, sex, religion, political opinion, social origin, property or other status. Supporting this frame of thought, Jacques Maritain, opines that "dignity was a fact (a metaphysical or ontological status, as well as a moral entitlement)"⁵⁵⁸. In other words, man is ontologically an entity endowed with human dignity that gives him a sense of worth and value that deserves to be respected by all and sundry. In fact, it is a concomitant and indispensable decimal in our common humanity be it in a child, grown up, demented person or even embryos and foetuses. At this juncture, I shall now discuss some religious understandings of the concept of the dignity of the human being or person. This will shed light on the theological notion of human dignity and as well give us a more comprehensive understanding of the concept of human dignity.

3.2.1.1 Religious Notions of Human Dignity

The fundamental principle of human dignity is one of the major teachings or doctrines of some popular world religions. According to Lukeman Harees, "respect for human dignity and belief in justice have been rooted deep in the traditions of the world. Hinduism, Buddhism, Judaism, Christianity, and Islam, all stress on the inviolability of these essential attributes of humanity"⁵⁵⁹. Many of them grappled with the issue as something that is very essential to the

⁵⁵⁷ Lee, P. and George, R. P., The Nature and Basis of Human Dignity, in: Human Dignity and Bioethics: Essays Commissioned by the President's Council on Bioethics, Washington, D.C., 2008, pp. 409 - 434, here 410.

⁵⁵⁸ Maritain, J., quoted in: McCrudden, C., Human Dignity and Judicial Interpretation of Human Rights, in: The European Journal of International Law 19 (2008) 4, 655 -724, here 662.

⁵⁵⁹ Harees, L., The Mirage of Dignity on the Highways of Human 'Progress' (Cf. Footnote 477), p. 58.

human nature. In fact, for many of them, dignity is an attribute or a character of a human being that is linked to his or her creator and as such deserves to be respected since an affront on his or her dignity would indirectly imply an affront on his or her creator. Lukeman Harees further noted that "religion has always played central role in the protection of human rights and especially in the promotion of human dignity"⁵⁶⁰. Most importantly, he stated about six points that make religion strong in the protection of human rights and human dignity which are as follows:

"Its emphasis on mankind's spiritual and eternal nature and dignity as children of God, its' stress on universal brotherhood, its' rejection of hatred and violence, its' obligation to practice love by living for others, its' power to forgive and reconcile and its' vision for a world of peace, harmony and mutual prosperity."⁵⁶¹

When theology is asked about the reason for the dignity of man, it refers to the biblical accounts of the human beings created in image and likeness of God in Genesis 1: 26f which states as follows: "Then God said, 'Let us make human beings in our image, after our likeness, to have dominion over the fish in the sea, the birds of the air, the cattle, all wild animals on land, and everything that creeps on the earth.' God created human beings in his own image; in the image of God he created them; male and female he created them."⁵⁶² According to Professor Niederschlag, the original meaning of these texts lies, according to the state of today's exegesis, in the establishment of man as the statutory or governor and representative of God.⁵⁶³ This thought also occurs in Psalm 8, 5-9 as follows: "Yet you have made him little less than a god, crowning his head with glory and honour. You make him master over all that you have made, putting everything in subjection under his feet: all sheep and oxen, all the wild beasts, the birds in the air, the fish in the sea, and everything that moves along ocean paths. Lord our sovereign, how glorious is your name throughout the world"⁵⁶⁴! The interpretation of this Psalm brought to light another important aspect which is the fact that human beings created in the image of God was equated with the ability to recognize and love God.⁵⁶⁵ It was based on this that the Pastoral Constitution on the Church in the Modern World *Gaudium et Spes* no. 12 states that: "For Sacred Scripture teaches that man was created 'to the image of God,' is capable of knowing and loving his Creator, and was appointed by Him as master of all earthly creatures (1) that he might subdue them and use them to God's glory."⁵⁶⁶

⁵⁶⁰ Harees, L., *The Mirage of Dignity on the Highways of Human 'Progress'* (Cf. Footnote 477), p. 60.

⁵⁶¹ *Ibid.*

⁵⁶² The Revised English Bible first published in 1989 and reprinted in 2000 by Oxford University Press.

⁵⁶³ Cf. Niederschlag, H., *Verantwortung für das Leben* (Cf. Footnote 524), p. 25.

⁵⁶⁴ The Revised English Bible first published in 1989 and reprinted in 2000 by Oxford University Press.

⁵⁶⁵ Cf. Niederschlag, H., *Verantwortung für das Leben* (Cf. Footnote 524), p. 25.

⁵⁶⁶ "Pastoral constitution on the Church in the modern world *Gaudium et spes*", URL:

www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_cons_19651207_gaudium-et-spes_en.html, (2.2.2017).

Therefore, according to Heribert Niederschlag, the godliness of a human being first establishes his ability to recognize and love his Creator and one could generally say here: to recognize the truth and to act morally and in the second place, his mission is to shape the world.⁵⁶⁷ The concept of godliness or a human being created in the image and likeness of God is a central concept in the interpretation of the dignity of human life in Christianity and we shall see this in the Catholic notion of human dignity.

In any case, there are some similarities and slight differences in the notion of the dignity of the human person by the most popular world religions that we know and this part of my discussion will therefore try to make an exploration and elucidation of the various notions of the dignity of the human person by these religions. I shall begin this exploration with Christianity using Catholicism as the major representative of this religion in our discussion of the notion of human dignity here. This aspect will also shed more light on the theological understanding of human dignity which I have briefly discussed above.

3.2.1.2 Christianity

The concept of human dignity is also a central consideration of some major religions like Christianity and just as I mentioned above, I would like to cite example here with Catholicism. For instance, the Catholic Church believes that the dignity of the human person is ontological, inherent and inalienable. More so, the Catholic Church added that the dignity of the human person is rooted in his or her creation in the image and likeness of God.⁵⁶⁸ In order to sustain her claims and authenticate her position about man being made or created in the image of God as central to its conception of the human dignity, the Catechism of the Catholic Church states as follows:

“Of all visible creatures only man is ‘able to know and love his creator’. He is ‘the only creature on earth that God has willed for its own sake’, and he alone is called to share, by knowledge and love, in God's own life. It was for this end that he was created, and this is the fundamental reason for his dignity (...) Being in the image of God the human individual possesses the dignity of a person, who is not just something, but someone. He is capable of self-knowledge, of self possession and of freely giving himself and entering into communion with other persons. And he is called by grace to a covenant with his Creator, to offer him a response of faith and love that no other creature can give in his stead.”⁵⁶⁹

⁵⁶⁷ Cf. Niederschlag, H., Verantwortung für das Leben (Cf. Footnote 524), p. 25.

⁵⁶⁸ Cf. "What Is Meant by Human Dignity - Ask.com", URL: www.ask.com/question/what-is-meant-by-human-dignity, (20.05.2014).

⁵⁶⁹ The Catechism of the Catholic Church, Part One: The Profession of Faith, Section 2: The Profession of the Christian Faith, Chapter 1, Article 1, paragraph 6, 356-7, quoted in: McCrudden, C., Human Dignity and Judicial Interpretation of Human Rights, in: The European Journal of International Law 19 (2008) 4, 655 -724, here 658.

Thus the human person shares in the divinity of God. Man is the only creature who has this single privilege of sharing in the divinity of God that places him above other creatures and elevates him to a being that has a dignity that should be recognised and accorded due respect because he or she has a special relationship with God. This is a Catholic theology that is deeply rooted in the biblical concept of the "*imago Dei*." In fact, the dignity of man as a being created in the image and likeness of God cannot be compromised. Reflecting further along this line of thought, Harland writes as follows:

"The human person's most basic property is the right to dignity. Christian ethicists have, at least since the time of Ambrose of Milan, grounded their understanding of human dignity in the biblical concept of the *imago Dei*, a concept which indicates the basic unity of humankind. According to this view, human dignity entails that human beings are entitled to be treated as worthy of respect and concern, because they stand in a special relationship to God. Although explicit references to the human being as the image of God are found in the Old Testament only in priestly material, it is of enormous importance for the Old Testament's understanding of anthropology because it is an expression of that which is most distinctive in the human and in his or her relation to God."⁵⁷⁰

According to Marc Guerra, the Catholic Church emphasis on human dignity may be interpreted as their effort to convey to a modern audience the idea that humankind is created in God's image. He went further to argue that "the Catholic Church for example played an important role in opposing actually existing socialism by emphasising the way in which communist totalitarian regimes denied human dignity, especially during the period of Pope John Paul II"⁵⁷¹. Sulmasy, D. P observes that the Italian Catholic priest and philosopher St. Thomas Aquinas considered human dignity as "the value that something has in relation to its place in the great chain of being. Thus, in this regard, animals have for instance more dignity than plants, human beings more than animals and so on"⁵⁷².

In addition, Nico Vorster also quickly observes that the Catholic teaching about the concept of human dignity is seriously anchored on the basis of man being created in the image and likeness of God. He developed this position further by making recourse to its Christological paradigm which is expressed in the Pauline literature. Paul built his argument on Jesus Christ who is both portrayed as the perfect image of the living God and at the same time the destiny of humankind (Cf. 2 Cor 3:18; 4:14; Eph 4:24; Col 3:10). These Pauline literature brings to bare the fact that man is closely linked to God because of his connection to Jesus Christ and because of the ability of human beings to share in the divine virtues such as knowledge, holiness and righteousness which are the virtues that belong to God but which God has

⁵⁷⁰ Harland, quoted in: Vorster, N., "A theological perspective on human dignity, equality and freedom ...", URL: www.ve.org.za/index.php/VE/article/view/719/1056, (20.05.2014).

⁵⁷¹ Guerra, M. D., The Affirmation of Genuine Human Dignity, *Journal of Markets & Morality*, Vol. 4, No. 2, 2001, p. 1, quoted in: Al-Rodhan, N. R. F., *Sustainable History and the Dignity of man* (Cf. Footnote 517), p. 180

⁵⁷² Aquinas, T., quoted in: Sulmasy, D. P., in: Al-Rodhan, N. R. F., *Sustainable History and the Dignity of man* (Cf. Footnote 517), p. 181.

granted human beings the singular privilege of sharing with him.⁵⁷³ Thus, human beings are the only creatures of God that are capable of expressing these divine virtues and these divine virtues contribute in making a human being worthy of the dignity that is accorded to him or her as a being that is on the earthly level likened to Christ who is knowledge, holiness and righteousness par excellent. The Catechism of the Catholic Church succinctly crowned this view when it says that, "the right to the exercise of freedom belongs to everyone because it is inseparable from his or her dignity as a human person. Therefore this right must always be respected, especially in moral and religious matters, and it must be recognized and protected by civil authority within the limits of the common good and a just public order"⁵⁷⁴. Here the Catholic Church shares the views of Immanuel Kant by making reference to the inevitability of the human agency and free will as concomitant ingredients of man that give meaning to the concept of his human dignity. I wish to observe here that the free will is a gift of God to humans accruing to them on the grounds that they are created in the image and likeness of God.

Finally, Heribert Niederschlag added that the dignity of man is rooted - in the theological sense - in creation and salvation. Redemption states that even the sinner does not lose his dignity. Man is called to the final permanent fellowship with God, in which he is finally given the fulfillment which is promised to us all. Then everything that impedes the earthly life will be confined or constricted and threatened - illness, fear, guilt, death - will be overcome⁵⁷⁵: "Never again shall they feel hunger or thirst; never again shall the sun beat on them or any scorching heat, because the Lamb who is at the centre of the throne will be their shepherd and will guide them to springs of the water of life; and God will wipe every tear from their eyes."⁵⁷⁶ According to Johannes Reiter, when a man dies, it remains "not only the immortal soul, not only love and everything that he did (GS 39), but also his concrete existence which will be given to him in the future life as promised to him by God"⁵⁷⁷. These statements of the biblical revelation on man and his vocation bring to light some of the theological grounds and

⁵⁷³ Cf. Vorster, N., "A theological perspective on human dignity, equality and freedom ...", URL: www.ve.org.za/index.php/VE/article/view/719/1056, (20.05.2014).

⁵⁷⁴ "Compendium of the Catechism of the Catholic Church", URL: www.vatican.va/archive/compendium_ccc/documents/archive_2005_compendium-ccc_en.html, (27.04.2016); Numbers 1738, 1747.

⁵⁷⁵ Cf. Niederschlag, H., Verantwortung für das Leben (Cf. Footnote 524), p. 27.

⁵⁷⁶ Revelation 7, 16-17.

⁵⁷⁷ Reiter, J., Menschliche Würde und christliche Verantwortung 55, quoted in: Niederschlag, H., Verantwortung für das Leben (Cf. Footnote 524), p. 27.

basis for the dignity of man and some consequences arising from it.⁵⁷⁸ With this, I shall now go over to the treatment of the concept of dignity in the Jewish religion.

3.2.1.3 Judaism

Human dignity (or *kvod habriot* in Hebrew) also occupies a central consideration in Judaism.⁵⁷⁹ According to Hershey H. Friedman, "human dignity is of utmost significance in Jewish law. It is, however, of lesser importance than honouring and showing obedience to God"⁵⁸⁰. Nevertheless, Rakover Nahum in the work "*Human Dignity in Jewish Law*" cited Moses Maimonides, Yaakov Emden and other sources which demonstrated that *kvod habriot* applies to gentiles as well as to Jews.⁵⁸¹ More so, he also noted that *kvod habriot* also applies to the deceased as well as to the living. It is worthy of note here that *briot* means creation.

For Judaism, human dignity is considered to be ontological and inherent in man. Thus, poor people should be handled with respect because of their human dignity which should not be infringed upon under any circumstance since it is inherent in every human being and is as such not achieved through a special function or capability. More so, the importance of the dignity of the human being is brought to bare by Martin Sicker who cited in his work "*The Political Culture of Judaism*" how Moses Maimonides a Medieval Jewish philosopher noted in his codification of "*Halakha*" as a way of caution that judges should try to preserve the self-respect of people who came before them for a judgment because of their human dignity which in his view supersedes a negative rabbinical command.⁵⁸² As such, human dignity in the Jewish tradition should have a primary of place over negative rabbinical command. One could liken this frame of thought with Jesus' teaching about the "good Samaritan" and its moral implications. Having given a brief understanding of dignity in Judaism, I shall now shed light on the concept of dignity in the Islamic religion.

3.2.1.4 Islam

According to Mohammad Hashim Kamali, the Islamic notion of human dignity portrays dignity as a quality that inheres in a human being. It is therefore not earned or achieved by a meritorious conduct or a religious observance but given to humans by God. It inheres in the nature of a human being and so it is simply obtained through the grace of God by birth and

⁵⁷⁸ Cf. Niederschlag, H., Verantwortung für das Leben (Cf. Footnote 524), p. 27.

⁵⁷⁹ Cf. Friedman, H. H., in: "Human Dignity and the Jewish Tradition - Jewish...", URL: www.jlaw.com/Articles/HumanDignity.pdf, (27.04.2016).

⁵⁸⁰ Friedman, H. H., quoted in: "Human Dignity and the Jewish Tradition - Jewish...", URL: www.jlaw.com/Articles/HumanDignity.pdf, (27.04.2016).

⁵⁸¹ Cf. Rakover, N., Human Dignity in Jewish Law, In Hebrew, Jerusalem: The Jewish Legal Heritage Society, 1998, pp. 29-30.

⁵⁸² Cf. Maimonides, in: Sicker, M., The political culture of Judaism, Greenwood Publishing Group, 2001, p. 76.

should therefore not be tampered by any person or any state. The mere fact of being born as a human being or a human person automatically confers on humans the grace of dignity. Therefore, any act of discrimination against somebody based on racial and religious grounds before an Islamic court of law or justice is already an affront on the human dignity because it tends to compromise the dignity of the victim in question. Similarly, dignity tends to be cast down to the dust when a human being or person is subjected to acts of oppression, suppression and injustice without any cause or when deprived of due process of justice. The Qur'an also supports this claim and extends an open and unqualified recognition of dignity to all human beings irrespective of colour and creed. As such, all human beings or persons are endowed with inherent and inalienable human dignity. An Islamic Qur'an commentator al-Alusi observes that everyone or all members of the human race including the pious and the sinner are all endowed with dignity.⁵⁸³ This claim is also substantiated in the Qur'an when it states that "We have bestowed dignity on the children of Adam (*laqad karramna bani Adama*) ...and conferred upon them special favours above the greater part of Our creation" (Q. 17:70).⁵⁸⁴

However, I wish to observe here that according to Mohammad Hossein Mozaffari, the Islamic notion of the dignity of the human person is controversial because some Moslem scholars strongly support the view that the dignity of the human person is inherent as an essential teaching of Islam but there are some other scholars who claim that the dignity of the human person is not inherent. They claim that there are verses of Holy Quran that bring to bare that the dignity of the human person is a transcendental status that can only be obtained through sincere belief, good deeds, and piety. Thus for this other group, the dignity of the human person is not attained through the grace of God by birth but only earned and achieved through meritorious religious practices and deeds.⁵⁸⁵ Having elucidated the Islamic notion of human dignity, I shall now discuss the Buddhist understanding of human dignity.

3.2.1.5 Buddhism

According to Bhikkhu Bodhi, Buddhism claims that human beings have innate dignity but the innate dignity of human beings do not stem from our relationship to an all powerful God or

⁵⁸³ Cf. Al-Alusi, in: Kamali, M. H., "Case Highlight HUMAN DIGNITY IN ISLAM - Shariah Law", URL: www.shariahlaw.com/public/ext_high_articles_preview.asp?id=4&tit=HUMAN%20DIGNITY%20IN%20ISLAM, (6.12.2014).

⁵⁸⁴ (Q. 17:70), quoted in: Kamali, M. H., "Case Highlight HUMAN DIGNITY IN ISLAM - Shariah Law", URL: www.shariahlaw.com/public/ext_high_articles_preview.asp?id=4&tit=HUMAN%20DIGNITY%20IN%20ISLAM, (6.12.2014).

⁵⁸⁵ Cf. Mozaffari, M. H., in: "Hekmat Magazine -The concept of Human Dignity in the Islamic ...", URL: www.hekmat.ca/en/issue_04/content/54/, (6.12.2014).

our endowment with an immortal soul but from the exalted place of human life in the broad expanse of sentient existence.⁵⁸⁶ Buddha teaches that humans have a special realm at the spiritual centre of the universe. Human beings are special because they have the capacity of making moral choices which other beings cannot make. This capacity of moral choice is not limitless but at the same time, human beings always possess a sort of inner freedom that helps them to change themselves and the world at large.

It is worthy of note that the life of human beings in the human realm is not rosy and cosy. It is complicated and has a lot of moral challenges where one would have to make the choice between good and evil. It is in this complex situation that one can distinguish himself by sowing the seeds of enlightenment. It is here that one can make the moral choice of rising to the heights of spiritual greatness or falling to the degrading depths. Thus the choice is that of man.

Furthermore, Buddha teaches that our enviable and unique capacity to make moral choice confers on us intrinsic dignity but at the same time, he makes mention of our ability to acquire active dignity which is summed up in the word "*ariya*" or noble. Fully it is called in his teaching "*ariyadhamma*" which is a noble doctrine that should help human beings to be transformed from "ignorant wordlings" into noble disciples consumed with noble wisdom but one would have to achieve this through treading the Buddhist path which changes our weakness into invincible power and our ignorance into knowledge. As such, it cannot be achieved through mere religious practices of faith and devotion. The acquired dignity is likened to the idea of autonomy which according to Buddha's teaching involves self control and self mastery, freedom from the shackles of passion and prejudice, the ability to actively determine oneself. In this case, one is the master of himself and is not being pushed around by forces that he or she cannot put under his or her control. Here one draws strength from within not from outside forces of desires and bias. He or she is guided by a strong quest for righteousness and an inner perception of truth.

In addition, Buddha teaches that the person who is at the vantage point of the human dignity is the "*arahant*." The "*arahant*" is referred to as the liberated one who has attained the highest level of spiritual autonomy.⁵⁸⁷ He or she is at the apex or pinnacle and is as such released from the clutches of greed, hatred and delusion. It is good to note that the word "*arahant*"

⁵⁸⁶ Cf. Bodhi, B., in: "Buddhism and Human Dignity - Soka Gakkai International", URL: www.accesstoinight.org/lib/authors/bodhi/bps-essay_38.html, (7.12.2014).

⁵⁸⁷ Cf. Ibid.

means "worthy one" who by the virtue of the highest spiritual attainment deserves the offerings of gods and humans. He or she is thus worthy of the dignity that is accorded to him or her. However, Buddha also teaches that we should not be afraid when we have not attained the status of "*arahant*" because we can still attain it with effort for it is within our reach. The means of the attainment is regarded as the Noble Eightfold Path with its concomitant twin pillars known as right view and right conduct. The right view is the prerequisite factor that guides all the others. The right view implies that we live in such a way that our decisions count, and that our volitional actions produce effects that extend above themselves and finally lead to our long term happiness or suffering. It is also worthy of note that there is an active counterpart of right view which is known as right conduct. This involves action in accordance with the principles of moral and spiritual excellence which would include right conduct in body, speech, and mind which brings to fulfilment the other seven factors of the eightfold path. This leads to true knowledge and deliverance.

Besides, our violent struggles and confrontations against others is an affront on their human dignity while our frivolous self indulgence violates and undermines one's own dignity. For Buddha, the Noble Eightfold Path is just like virtue that lies in the middle because the middle way helps one to avoid all harmful extremes. Therefore, it is recommended to follow this middle path because it not only brings a quiet dignity into one's own life but also takes care of the cynicism of our epoch with a sort of wholesome affirmation. Having now elucidated the various notions of human dignity by some religions, I shall now make a short presentation of two types of human dignity that we have. This will help us to have a wider understanding of the concept of human dignity.

3.2.1.6 Types of Dignity

Basically, there are two types of dignity known as intrinsic and extrinsic dignity. I shall now try to shed light on them one by one and in doing this, I shall make reference to some of the scholars that grappled with the concepts and try to present their various views about the concepts. I shall begin this exploration and elucidation with the intrinsic dignity since it has a primary of place over the extrinsic dignity in my own point of view and it is also the aspect that directly deals with the main theme of this work which threatens and decimates the dignity of a human being.

Intrinsic Dignity

According to Margaret Somerville, intrinsic dignity simply put is the dignity that inheres in a human being or a human person based on the fact that he or she has a human nature.⁵⁸⁸ It is ontological because one acquires it from the moment of conception.⁵⁸⁹ Sulmasy adds that "someone has dignity, simply because he or she is human - because he or she is someone. This conception of dignity is independent of the attributions of others"⁵⁹⁰. In fact, this notion of dignity has not to be acquired or worked for before one could be considered to have the dignity. It is simply natural to a human being and it is endowed on him or her from his or her Maker and it cannot be taken away from someone in spite of whatever situation that he or she finds himself or herself. When she lives, she lives with the dignity and when he or she dies, he or she dies along with the dignity. It is not based on status and what one can achieve or do and more so, it is not conferral. Margaret Somerville succinctly tried to elucidate the concept of intrinsic dignity and therefore writes as follows:

"Intrinsic dignity means one has dignity simply because one is human. This is a status model—dignity comes simply with being a human being. It's an example of "recognition respect"—respect is contingent on what one is, a human being."⁵⁹¹

Based on Margaret Somerville's classification, we could easily see that the intrinsic dignity is inherent in a human being. In other words, one has the intrinsic dignity only by the mere fact that one is born. It inheres in us as human beings. Supporting this claim, Lukman Harees writes that "the references to human dignity in legal and ethical instruments concern an intrinsic and universal perspective: all individuals, by the mere fact of being members of the human family, are entitled to such a dignity. It means that dignity is equal for all humans. Because it depends on the being of the person, and not on his behaviour, it cannot be gained or lost: it does not allow for any degrees. It is the 'idea of humanity', which is presently in each human being, that requires unconditional respect from the State and other individuals"⁵⁹². Human dignity is therefore embedded in our humanity. It goes with our humanity and belongs to our humanity. It adds meaning and strength to our humanity. It crowns our humanity as the prince of creation and assures our primary of place in the order of creation. Christopher McCrudden notes that one could see traces of the intrinsic nature of

⁵⁸⁸ Cf. Somerville, M., in: "Defining human dignity", URL: www.catholiceducation.org/articles/euthanasia/eu0058.htm, (13.05.2014).

⁵⁸⁹ Cf. Malpas, in: Al-Rodhan, N. R. F., Sustainable History and the Dignity of man (Cf. Footnote 517), p. 185.

⁵⁹⁰ Sulmasy, quoted in: Al-Rodhan, N. R. F., Sustainable History and the Dignity of man (Cf. Footnote 517), p. 185.

⁵⁹¹ Somerville, M., quoted in: "Defining human dignity", URL: www.catholiceducation.org/articles/euthanasia/eu0058.htm, (13.05.2014).

⁵⁹² Harees, L., The Mirage of Dignity on the Highways of Human 'Progress' (Cf. Footnote 477), p. 251.

human dignity in scattered classical Roman writings particularly in the writings of Cicero where "*dignitas*" was used as referring to the dignity of human beings as human beings, not dependent on any particular additional status. In this use of dignity, man is contrasted with animals: "... it is vitally necessary for us to remember always how vastly superior is man's nature to that of cattle and other animals; their only thought is for bodily satisfactions Man's mind, on the contrary, is developed by study and reflection From this we may learn that sensual pleasure is wholly unworthy of the dignity of the human race"⁵⁹³. One can quickly notice here that human beings are special by the virtue of their intrinsic dignity. Besides, the notion of dignity by Cicero here could also raise some important questions such as what kind of beings that we are or even how could we appropriately express the kind of beings that we are?⁵⁹⁴ A reflection on these questions will bring us to the fact that we are beings that are ontologically created with dignity. It means that human beings have inherent dignity that is particular to them. This inherent dignity cannot be shared with other beings or animals. It is a singular honour and privilege enjoyed by human beings alone. It is unconditionally given to human beings from the moment of conception. Reflecting further on the meaning and importance of the inherent nature of our intrinsic human dignity Roberto Andorno writes as follows:

"The term "inherent" means "involved in the constitution or essential character of something," "intrinsic," "permanent or characteristic attribute of something." The idea expressed in this term, when it is accompanied by the adjective "human," is that dignity is inseparable from the human condition. Thus, dignity is not an accidental quality of some human beings, or a value derived from some specific personal features such as the fact of being young or old, man or woman, healthy or sick, but rather an unconditional worth that everyone has simply by virtue of being human."⁵⁹⁵

In addition, the inherent nature of the dignity of the human person cannot be over emphasized. Just like Roberto Andorno noted, the dignity of the human person or being is not an accidental quality of man. It is an attribute, characteristic or value that belongs to the essence of a human being. It is an unconditional quality that cannot be separated from the nature of a human being. To be a human being implies ipso facto that one has dignity irrespective of his or her state of mind and body. Furthermore, Hugo Grotius in his book "*On the Law of War and Peace*" published in 1625 supports the claim that the dignity of man is inherent in man. He tried to sustain this claim by making a practical reference to the respect and honour that

⁵⁹³ Cicero, *De Officiis*, 1, 30, quoted in: McCrudden, C., Human Dignity and Judicial Interpretation of Human Rights, in: *The European Journal of International Law* 19 (2008) 4, 655 -724, here 657.

⁵⁹⁴ Cf. Ron DiSanto, in: McCrudden, C., Human Dignity and Judicial Interpretation of Human Rights, in: *The European Journal of International Law* 19 (2008) 4, 655 -724, here 657.

⁵⁹⁵ Andorno, R., quoted in: "Human Dignity and Human Rights As a Common Ground for a Global Bioethicsmore", URL: www.academia.edu/457873/Human_Dignity_and_Human_Rights_As_a_Common_Ground_for_a_Global_Bioethics Sign Up, (20.05.2014).

should be accorded to the remains of slain enemies during the war.⁵⁹⁶ In fact, his views could be likened to the views of Roberto Andorno and Spaemann who believe that the dignity of a human being or person is not a mere attribute or a characteristic of man that could be lost because of one circumstance or the other but something inseparable from the nature of a human being. Thus, whether a human being is alive or dead, he or she is a human being or person and therefore has an inseparable dignity that should be recognized and accorded to him or her and as such should be given due respect. Nevertheless, it is worthy of mention that the views of Hugo Grotius on the inseparable nature of the dignity of the human being with his or her person resulted to a long excursus on why funeral rites were important. In one of the important passages of his work he highlights this point and therefore supports his claims and writes as follows:

“[T]he most obvious explanation is to be found in the dignity of man, who surpassing other creatures, it would be a shame, if his body were left to be devoured by beasts of prey. (...) For to be torn by wild beasts (...) is to be robbed of those honours, in death, which are due to our common nature. (...) Consequently the rights of burial, the discharge of which forms one of the offices of humanity, cannot be denied even to enemies, whom a state of warfare has not deprived of the rights and nature of men.”⁵⁹⁷

With the views of Hugo Grotius on the concept of intrinsic dignity of the human person which accords even the dead their fundamental principles of human dignity as a sign of its inseparability with the person whether dead or alive, I shall now go over to the last part of the treatment of human dignity that will reflect on the extrinsic dignity of the human person.

Extrinsic Dignity

Extrinsic dignity does not inhere in human beings like the intrinsic dignity. The extrinsic dignity is based on the circumstances that a human being finds himself or herself which is highly influenced by those who are around him or her. In this case, it is those who are within the environment of one that determine whether one has the extrinsic dignity or not or whether one should be accorded or conferred with this type of dignity or not.

This is totally in contrast to the intrinsic dignity which is concomitant with the being of someone simply by the virtue of being human irrespective of one's status and those surrounding him or her. The extrinsic dignity is conferral and could therefore be lost or be taken away by those who conferred it on someone. As such, it depends on someone's ability

⁵⁹⁶ Cf. Grotius, H., *De Jure Belli ac Pacis* (trans. A. C. Campbell, London, 1814) BK II, Chap. 19, in: McCrudden, C., *Human Dignity and Judicial Interpretation of Human Rights*, in: *The European Journal of International Law* 19 (2008) 4, 655 -724, here 658.

⁵⁹⁷ *Ibid.*

and what he or she could achieve. It is his or her achievements that would help to confer either on him or her the extrinsic dignity. Sometimes, it has to do with the status that one has in the society. This is what Hobbes means when he associated the term dignity with power or a man's "price" in the "*Leviathan, Part I, Chapter 10*" where he wrote that "the value, or worth of a man, is as of all other things, his price; that is to say, so much as would be given for the use of his power: and therefore is not absolute; but a thing dependent on the need and judgement of another"⁵⁹⁸ and Nayef R.F. Al-Rodhan added here that dignity in this sense could be thought of as *attributed* dignity.⁵⁹⁹ As such, if one for instance has an exalted position in the society maybe because he is a government functionary or even a church leader, it confers on him or her extrinsic dignity which those who do not have the same position or status do not have. It is in fact, based on one's achievement and abilities. Buttressing this fact, Margaret Somerville writes as follows:

"Extrinsic dignity means that whether one has dignity depends on the circumstances in which one finds oneself and whether others see one as having dignity. Dignity is conferred and can be taken away. Dignity depends on what one can or cannot do. Extrinsic dignity is a functional or achievement model—dignity comes with being able to perform in a certain way and not to perform in other ways. It comes with being a human doing. This is an example of "appraisal respect"—respect is contingent on what one does."⁶⁰⁰

From the foregoing, one could simply deduce here that the extrinsic dignity does not inhere in our humanity. It is not automatic but has to be achieved through hard work. It could also be conferred on someone as recognition for an achievement or for a great height attained by somebody in an establishment or society. D. P. Sulmasy argues that since this kind of dignity is created and can equally be lost that it is problematic because this notion of dignity denies for instance that the unemployed, the mentally ill or the handicapped have dignity.⁶⁰¹ In some cases, extrinsic dignity could also serve as a sort of protection for an office holder. As such the dignity in this particular context provides security for the office that the human being occupies. Thus, the dignity here goes only with the office and as soon as the person who occupies this office leaves, he or she automatically loses the extrinsic dignity attached to this office. In other words, the dignity is directly attached to the office and indirectly to the person and so without the office, the person cannot have this dignity. Therefore, this type of dignity only exists in the context or in connection with the office. The Bill of Rights (Act) 1689 Cap. II (36), Article II made recourse to this type of dignity when it stated as follows:

⁵⁹⁸ Cf. Hobbes, T., *Leviathan*, Part I, Chapter 10, in: Viroli, M., Jean-Jacques Rousseau and the 'Well-Ordered Society', translated by Derek Hanson and published by Cambridge University Press, 1988, p. 78.

⁵⁹⁹ Cf. Al-Rodhan, N. R. F., *Sustainable History and the Dignity of man* (Cf. Footnote 517), p. 180.

⁶⁰⁰ Somerville, M., in: "Defining human dignity", URL: www.catholiceducation.org/articles/euthanasia/eu0058.htm, (13.05.2014).

⁶⁰¹ Cf. Sulmasy, D. P., in: Al-Rodhan, N. R. F., *Sustainable History and the Dignity of man* (Cf. Footnote 517), p. 180.

"Indeed, *dignitas* was not confined to humans and applied to institutions and the state itself. This concept of dignity has long been incorporated in some legal systems in the private law context as the basis for providing protection for dignity in the sense of "status," "reputation," and "privileges". The English Bill of Rights of 1689, for instance, referred to "the Crown and royal dignity."⁶⁰²

According to Chaskalson, in some countries, there are provisions in their legal system that guarantee the protection of extrinsic dignity for the office holders and those who infringe upon this could be sued to the court of law. This is known to be very common in the Roman law.⁶⁰³ I. J. Kroeze also observes that this issue is also obtainable in South African legal system. He also noted that the root of this law in the South African legal system is traced back to the Roman - Dutch law which states that "[i]nfringement of a person's '*dignitas*' constituted a delict and compensation could be claimed with the '*actio iniuriarum*'"⁶⁰⁴. In addition, J. Resnick and J. Suk opined that it was also an interesting issue in the international terrain where it is strongly referred to as the respect accorded to sovereign states.⁶⁰⁵ For instance, those who were sent to other countries as ambassadors or even consular staff had this type of dignity and it was recognised and respected by the international law.⁶⁰⁶

Consequently, it is crystal clear that extrinsic dignity is not a characteristic or a quality that is only conferred on human beings or persons alone. It could also be conferred on things or institutions and this is one of the major differences between the extrinsic and intrinsic dignity because the intrinsic dignity inheres only in human beings and could only be enjoyed by human beings. In other words, it is general to every human being. On the other hand, extrinsic dignity is totally different because it is not everybody that has the extrinsic dignity since it is based purely on personal efforts. It is contingent in nature because one could achieve it today and lose it tomorrow due to certain circumstances. It could be compared with status which one could achieve and enjoy and lose at one time or the other. Therefore, it means that the extrinsic dignity is not permanent in life and as such, it is separable from the human nature or a person. Navigating further along this line of thought, Hubert Cancik made a good description of what extrinsic dignity is by making reference to its historical antecedents in the classical Roman thought which goes as follows:

⁶⁰² The Bill of Rights (Act) 1689 Cap. II (36), Article II. Compare The Act of Settlement, 1701, quoted in: McCrudden, C., Human Dignity and Judicial Interpretation of Human Rights, in: The European Journal of International Law 19 (2008) 4, 655 -724, here 657.

⁶⁰³ Cf. Chaskalson, in: McCrudden, C., Human Dignity and Judicial Interpretation of Human Rights, in: The European Journal of International Law 19 (2008) 4, 655 -724, here 657.

⁶⁰⁴ Kroeze, quoted in: McCrudden, C., Human Dignity and Judicial Interpretation of Human Rights, in: The European Journal of International Law 19 (2008) 4, 655 -724, here 657.

⁶⁰⁵ Cf. Resnick, and Suk, in: McCrudden, C., Human Dignity and Judicial Interpretation of Human Rights, in: The European Journal of International Law 19 (2008) 4, 655 -724, here 657.

⁶⁰⁶ Cf. Vienna Convention on Diplomatic Relations, 1961, 500 UNTS 95, Article 22, 29, in: McCrudden, C., Human Dignity and Judicial Interpretation of Human Rights, in: The European Journal of International Law 19 (2008) 4, 655 -724, here 657.

"The concept of *dignitas hominis* in classical Roman thought largely meant "status". Honour and respect should be accorded to someone who was worthy of that honour and respect because of a particular status that he or she had. So, appointment to particular public offices brought with it *dignitas*. As Cancik writes, the term "denotes worthiness, the outer aspect of a person's social role which evokes respect, and embodies the charisma and the esteem presiding in office, rank or personality."⁶⁰⁷

At this juncture, it is crystal clear that the historical antecedents of the extrinsic concept of human dignity x-rayed and elucidated above dug deep into the origins of the concept in the classical Roman thoughts and its adoption in other countries like England and South Africa. Here one could already see that there is a great difference between the intrinsic and extrinsic dignity based on the fact that intrinsic dignity has to do with human beings alone as animate beings but extrinsic dignity could be applied to both human beings and inanimate entities like institutions, establishments and sovereign states. More so, it equally makes an indirect description of the extrinsic concept of human dignity as a characteristic or attribute that could be attained, achieved and lost under certain circumstances. In other words, the extrinsic concept of the dignity of the human person does not inhere in our humanity. It is achieved through our hard work and the development of our latent human potentials. Having made an exposition of the concept of human dignity from different perspectives, I shall now make an appraisal of human dignity vis-à-vis slavery or human trafficking because it is very important for this work since slavery or human trafficking is an affront to our human dignity.

3.2.2 Human Dignity and Human Trafficking

From the expositions that I have made above about the concept of human dignity, I could say that it is one of those essential inalienable ingredients of human life that help in giving true meaning to our human life. Just as I noted above, it is on one side intrinsic and ontological to the nature of man or human beings since it inheres in our nature as human beings irrespective of our gender, status, colour or race. Besides, it is also extrinsic since one could be conferred extra with it through personal efforts and achievements. Our human dignity adds colour and beauty to our human nature and makes human life honourable. According to Christian notion, human dignity is innate in man and depicts the attribute of God in man or humans since they are created in the image and likeness of God. Reiterating this fact, Sr. Katherine Feely, SND writes as follows:

"Human dignity originates from God and is of God because we are made in God's own image and likeness (Gn 1:26-27). Human life is sacred because the human person is the most central and clearest reflection of God among us. Human beings have transcendent worth and value that comes from God; this dignity is not based on

⁶⁰⁷ Cancik, quoted in: McCrudden, C., Human Dignity and Judicial Interpretation of Human Rights, in: The European Journal of International Law 19 (2008) 4, 655 -724, here 656 - 657.

any human quality, legal mandate, or individual merit or accomplishment. Human dignity is inalienable – that means it is an essential part of every human being and is an intrinsic quality that can never be separated from other essential aspects of the human person."⁶⁰⁸

This notion of human dignity according to the Christian understanding requires that human beings should be given a primary of place above all other creatures and therefore demands absolute respect for their human life. This is one of the reasons why the Old Testament (Exodus 20:13 and Exodus 23:7) sees a threat to human life as a direct affront to God - the giver of life who lives and dwells in the hearts of men or human beings as Holy Spirit. (Cf. I cor. 6.19). Buttressing this fact, Nico Vorster observed in the three basic components of theological concept of human dignity which include the right to life, autonomy and equal respect that he developed⁶⁰⁹ that life is inevitable when we talk about the concept of human dignity for dignity inheres in the life of a human being. Thus without life, we cannot talk about the dignity of a human being or a human person. He further noted that God is the giver of life and the sustainer of life and opines that a violation of life is an affront to God who created man in his image and likeness. Therefore, when we destroy life, we indirectly try to destroy God who shares in the life of a human being. He insists that life should be respected because when life is terminated or destroyed, it obliterates the status of dignity that God grants human persons and separates them from God who is the source and giver of life. Capturing this view he writes as follows:

"Without life, no person can possess dignity or exercise rights. The Priestly material in Genesis emphasises that life has a divine origin and that God is the sustainer of all life (cf. Gen 2:7). Because God is the source of life, he is insulted when human life is destroyed, because his communion with the human being is obliterated. Genesis 9:6 specifically prohibits manslaughter, because the human being is a representative of God. It thereby places life beyond the reach of other values. Death means separation from God, who is the source of life and joy, and therefore death obliterates the status of dignity that God grants human persons. This notion is illustrated in Pentateuchal passages, where dead things represent uncleanness and are excluded from service to God (cf. Lv 22:4, 8)."⁶¹⁰

Nevertheless, the organ trafficking that I treated in the chapter one of this work as one of the major classes of human trafficking indicated that people are being dissected like animals and their major organs are carted away for sales while their remaining carcasses are tossed away in the bush where they die in agony and pains. This is a clear sign that those who indulge in organ trafficking terminate human lives where the dignity of the human person inheres. This despicable practice also highlights the fact that human trafficking promotes the commercialisation of human beings as well as the using of human beings as means to an end

⁶⁰⁸ Feely, K., (SND), "The Principle of Human Dignity - Education for Justice", URL: www.educationforjustice.org/free-files/HumanDignity09.pdf, (20.02.2016).

⁶⁰⁹ Cf. Vorster, N., "A theological perspective on human dignity, equality and freedom ...", URL: www.ve.org.za/index.php/VE/article/view/719/1056, (20.05.2014).

⁶¹⁰ Ibid.

instead of as ends in themselves. This repugnant and nefarious organ trafficking is against the Christian notion of human dignity and the ethical and moral teaching of the German philosopher Immanuel Kant who said “act as to treat humanity, whether in your own person or in another, always as an end, and never as only a means”⁶¹¹. This is completely contradictory to the moral and ethical principles of Mahatma Gandhi an apostle of non-violence, peace and social justice who said that "there are many purposes he would have died for but there are no purposes he would have killed for"⁶¹². This view is also strongly reflected in the Pastoral Letter on Catholic Social Teaching and the U.S. Economy titled "*Economic Justice For All*", no 28 written in 1986 by the United States of America Catholic Bishops which states as follows:

"The basis for all that the Church believes about the moral dimensions of economic life is its vision of the transcendent worth—the sacredness—of human beings. *The dignity of the human person, realized in community with others, is the criterion against which all aspects of economic life must be measured.* (1) All human beings, therefore, are ends to be served by the institutions that make up the economy, not means to be exploited for more narrowly defined goals. Human personhood must be respected with a reverence that is religious. When we deal with each other, we should do so with the sense of awe that arises in the presence of something holy and sacred. For that is what human beings are: we are created in the image of God (Gn 1:27)."⁶¹³

The essential biblical source for the principle of human dignity found in the book of Genesis (Genesis 1: 26-27) which asserted that human beings were made in the image and likeness of God was further developed by St. Thomas Aquinas (1225-1274) in order to make it more comprehensible. Thus, according to Sr. Katherine Feely, SND, Saint Thomas Aquinas drawing inspiration from the Genesis account of human dignity tried to refine the understanding of the human person as being created in the image of God⁶¹⁴ by arguing that this Genesis account intends to teach us that the human person is an "intelligent being endowed with free will and self-movement"⁶¹⁵. The human person has a soul which endows him/her with the ability to know and love God freely, thereby having a privileged place in the order of creation.⁶¹⁶ However, the institution of slavery or human trafficking is a distortion of this privilege. It obliterates and decimates this noble privilege in the order of being and creation given to man by God since the commercialisation of human beings is a contradiction

⁶¹¹ Kant, I., in: Denis, L. (ed.), Immanuel Kant Groundwork for the Metaphysics of Morals, translated by Thomas K. Abbott with revisions by Lara Denis, published by Broadview Press Ltd., Canada, 2005, p. 88. This could also be found in: Chadwick, R. F. (ed.), Immanuel Kant, Critical Assessments, published by Routledge London, 1992, p. 182.

⁶¹² Gandhi, M., quoted by Thorbjørn Jagland in: "The Nobel Peace Prize 2014 - Nobelprize.org", URL: www.nobelprize.org/nobel_prizes/peace/laureates/2014/presentation-speech.html, (10.12.2014).

⁶¹³ "Economic Justice for All - United States Conference of Catholic ...", URL: www.usccb.org/upload/economic_justice_for_all.pdf, (20.02.2016).

⁶¹⁴ Feely, K., (SND), "The Principle of Human Dignity - Education for Justice", URL: www.educationforjustice.org/free-files/HumanDignity09.pdf, (20.02.2016).

⁶¹⁵ Aquinas, T., Summa Theologica, Volume 2 (Part II, First Section), published by Cosimo Classics Press, New York, 2007, p. 583.

⁶¹⁶ Cf. Feely, K., (SND), "The Principle of Human Dignity - Education for Justice", URL: www.educationforjustice.org/free-files/HumanDignity09.pdf, (20.02.2016).

of this enviable gift of God to human beings. More so, the act of slavery or human trafficking also contradicts what Martha C. Nussbaum in her work *"Frontiers of Justice: Disability, Nationality, Species Membership"* refers to as the "Aristotelian sense of Awe" in her treatment of search of global justice where she wrote as follows:

"But I shall argue that an approach basically Aristotelian in spirit is well placed to give good guidance in this area, and guidance better than that supplied by either Kantian or Utilitarian approaches. The approach is animated by the Aristotelian sense of that there is something wonderful and worthy of awe in any complex natural organism - and so it is all ready, in that spirit, to accord respect to animals and recognize their dignity."⁶¹⁷

I wish to clarify here that Aristotle in the aforementioned case is referring to other lower animals or nonhuman animals which are not human beings. He recommended that they should be respected because there is something wonderful in them as complex natural organism and went ahead to emphasize on the respect that should be accorded to them because of their dignity. Through this means, Aristotle raises here an ethical issue concerning the importance of the dignity of organisms and added that it is "an ethical concern that the functions of life not be impeded, that the dignity of living organisms not be violated"⁶¹⁸. According to Nussbaum, this clearly depicts that it is ethically wrong when the flourishing of a creature is blocked by the harmful agency of another.⁶¹⁹ Therefore, one can easily deduce here that when Aristotle talks about giving respect to lower animals or nonhuman animals because of their dignity, there should thus be more respect accorded to human beings (higher animals) created in the image and likeness of God because they have a primary of place over the lower animals that he talked about. More so, the *"Catechism of the Catholic Church Number 357"* supports this assertion and therefore notes as follows:

"Being in the image of God the human individual possesses the dignity of a person, who is not just something, but someone. He is capable of self-knowledge, of self-possession and of freely giving himself and entering into communion with other persons. And he is called by grace to a covenant with his Creator, to offer him a response of faith and love that no other creature can give in his stead."⁶²⁰

This implies that there is a greater expectation that human beings which are higher animals should be highly respected because of their dignity. However, the monstrous and despicable acts of slavery or human trafficking perpetrated in our societies is a clear indication that the world still witnesses today just like in the past centuries a trend of consistent commoditization of human beings by human traffickers which is completely contrary to the fundamental

⁶¹⁷ Nussbaum, C. M., *Frontiers of Justice, Disability, Nationality: Species Membership*, Harvard University Press, Cambridge, 2007, pp. 93-94.

⁶¹⁸ Aristotle, quoted in: Nussbaum, C. M., *Frontiers of Justice, Disability, Nationality* (Cf. Footnote 617), p. 348.

⁶¹⁹ Cf. Nussbaum, C. M., *Frontiers of Justice, Disability, Nationality* (Cf. Footnote 617), p. 349.

⁶²⁰ *Catechism of the Catholic Church*, Doubleday, New York, 1994.

principles of human dignity since it jeopardizes and obliterates human dignity via treating human being as mere objects of money making.

On the other hand, Alan Gewirth postulated that our human dignity springs up from an agency which conditions or helps human actions to be purposive and this can only be achieved under freedom and well-being. This brings to bare the fact that human beings are moral agents whose actions are geared towards either a good result or a bad result. This implies that our human dignity has corresponding positive obligations that would have to be adhered to in order to be worthy of the dignity that a person possesses. These obligations are moral demands that place somebody who has a dignity in a position that requires him or her to respect the will of others in the society with him for the purpose of the attainment of the general well-being. This is what Alan Gewirth called the "principle of generic consistency" (PGC)⁶²¹. This sheds light on the intrinsic nature of our human dignity that inheres in the nature of every human being based on the ontological fact that he or she is a human being. This ontological truth about our human dignity requires that the general well-being of human beings should be considered and not the private interest of people. However, the very act of slavery or human trafficking is a great affront to this ontological truth since slavery or human trafficking neither respects the will of slaves nor considers the general well-being of either the slaves or the society at large. Slavery or human trafficking in our present epoch is purely based on capitalistic and economic reasons. It exploits slaves and obliterates their freedom, well-being and above all their human dignity.

Besides, another erudite philosopher called Mortimer Adler added that human beings have equal dignity.⁶²² As such, no one has more dignity than the other in the world in terms of intrinsic dignity. Nevertheless, the concept of slavery or human trafficking contradicts this position completely since the slaves and victims of human trafficking are being treated by the slaveholders and human traffickers as if they do not have dignity at all. Often, they are being exploited and used as beast of burden that could be used and discarded at will and this type of treatment that are meted on the slaves or victims of human trafficking lack moral and ethical justifications.

More so, the dignity of the human person is a value that is almost equal with the value of life itself. This is one of the reasons why someone who feels that he or she has lost his or her

⁶²¹ Gewirth, A., *The Community of Rights*, published by The University of Chicago Press, Chicago & London, 1996, p. xi.

⁶²² Cf. Weismann, M. (ed.), Mortimer J. Adler, *The Great Ideas: From the Great Books of Western Civilization*, Volume 1 of 2, published by Carus Publishing Company, Peru, Illinois, 2000, p. 149.

personal dignity sometimes thinks or feels that he or she does not live anymore. In fact, the person thinks that he or she is already dead even though he or she still breaths. Such people feel like that because the act of slavery or human trafficking degrades and dehumanizes her victims to the extent that many a time, they feel as if they are bodily alive but psychologically and spiritually dead. Reflecting along this line of thought, Patrick Lee and Robert P. George noted that dignity is not a distinct property or quality like a body's colour or an organ's function but a quality that is grasped by a direct intuition.⁶²³ This point's again to the ontological nature of dignity that inheres in every human being which according to Patrick Lee and Robert P. George gives every human being a primary of place above other animals and therefore merits respect or consideration from other persons. However, the very act of slavery or human trafficking contradicts this enviable position of human beings since slaves and victims of human trafficking are often treated with disrespect and abuses of various kinds and forms. More so, slaves live in the shadow of their traffickers. They have no personal autonomy and this always results to profound emotional problems and psychological turmoil.

In addition, the Christian notion of human dignity emphasises that dignity is an attribute or character of a human being that is linked to his or her creator and as such deserves to be respected since an affront on his or her dignity would indirectly imply an affront on his or her creator. Buttressing this fact, the Catechism of the Catholic Church states that "Of all visible creatures only man is 'able to know and love his creator'. He is 'the only creature on earth that God has willed for its own sake', and he alone is called to share, by knowledge and love, in God's own life. It was for this end that he was created, and this is the fundamental reason for his dignity (...) Being in the image of God the human individual possesses the dignity of a person, who is not just something, but someone"⁶²⁴. Thus, a human being or a human person is a special being in the sight of God. He is not to be compared with other animals in anyway at all. His relationship and communion with God his creator gives him a vantage and enviable position in the order of beings. Reiterating this fact, Harland writes as follows:

"The human person's most basic property is the right to dignity. Christian ethicists have, at least since the time of Ambrose of Milan, grounded their understanding of human dignity in the biblical concept of the *imago Dei*, a concept which indicates the basic unity of humankind. According to this view, human dignity entails that human

⁶²³ Cf. Lee, P., and George, R. P., in: "The Nature and Basis of Human Dignity - Patrick Lee", URL: www.iilj.org/publications/documents/2008-8.McCruden.pdf, (20.05.2014).

⁶²⁴ The Catechism of the Catholic Church, Part One: The Profession of Faith, Section 2: The Profession of the Christian Faith, Chapter 1, Article 1, paragraph 6, 356-7, quoted in: McCrudden, C., Human Dignity and Judicial Interpretation of Human Rights, in: The European Journal of International Law 19 (2008) 4, 655 -724, here 658.

beings are entitled to be treated as worthy of respect and concern, because they stand in a special relationship to God."⁶²⁵

Nonetheless, the very act of slavery or human trafficking decimates this enviable character of human beings that demands respect. The treatment meted on slaves and the victims of human trafficking do not in any way depict or show that they are created in the image and likeness of God. Slavery or human trafficking contradicts the Christian notion of the human dignity and thwarts the plan of God for man or humans created in his image and likeness. The very act of slavery or human trafficking destroys the freedom of will given to human beings by God and indirectly obliterates the special communion or relation between man and God.

On the other hand, the Islamic notion of dignity according to Mohammad Hashim Kamali states that human dignity is a quality that inheres in every human being by birth through the grace of God; and based on this ontological notion of the dignity of man or human beings, any act of discrimination against somebody based on racial and religious grounds before an Islamic court of law or justice is already an affront on the human dignity because it tends to compromise the dignity of the victim in question. Similarly, dignity tends to be cast down to the dust when a human being or person is subjected to acts of oppression, suppression and injustice without any cause or when deprived of due process of justice. This claim is also substantiated in the Qur'an when it states that "we have bestowed dignity on the children of Adam (*laqad karramna bani Adama*) ...and conferred upon them special favours above the greater part of Our creation" (Q. 17:70)⁶²⁶. Nevertheless, the experiences that I have gathered in the course of writing this work show that the practice of slavery or human trafficking contradicts this Islamic notion of human dignity even among the Moslem Worlds since they also indulge in slavery or human trafficking. The current cases of Moslem Jihadists, extremists and fundamentalists who maim and enslave people on religious or ideological grounds or reasons contradicts the Islamic notion of human dignity that demands the absolute respect of human beings irrespective of colour or creed because of their personal dignity.

Finally, I wish to conclude this part by observing that the wanton dehumanisation, degradation, instrumentalisation and objectivisation of human beings through the acts of slavery or human trafficking is totally contradictory to the concept of the fundamental principle of human dignity and it lacks moral and ethical justification. At this juncture, I shall

⁶²⁵ Harland, quoted in: Vorster, N., "A theological perspective on human dignity, equality and freedom ...", URL: www.ve.org.za/index.php/VE/article/view/719/1056, (20.05.2014).

⁶²⁶ Cf. (Q. 17:70), quoted in: Kamali, M. H., "Case Highlight HUMAN DIGNITY IN ISLAM - Shariah Law", URL: www.shariahlaw.com/public/ext_high_articles_preview.asp?id=4&tit=HUMAN%20DIGNITY%20IN%20ISLAM, (6.12.2014).

now try to shed light on the next part of my discussion here that will focus on the concept of human right which is a very important concomitant value of human dignity. The treatment of the concept of human right is also very important since it is one of the major human ingredients or elements that is trampled upon, abused and violated by the act of slavery or human trafficking.

3.3 THREAT TO HUMAN RIGHTS

The concept of human rights has been extensively explored and x-rayed by different authors and schools of thought from different perspectives and in different times. It is often raised and invoked in our contemporary discussions but yet, so much disrespect is demonstrated towards it from day to day. It is as such rarely respected and duly implemented as it should be in so many places. Some of the discussions about the concept raised hope while some problems associated with the application and implementation of the inherent meaning of the concept in our globalised world raised a lot of fear and insecurity. A trip down the memory lane has proven that the respect for human rights historically has witnessed a lot of complex challenges in application and execution especially in the face of slavery or human trafficking. Principally, there has never been a time in the history of humanity that the issue of human rights has gained the primary of place in global discussions as today. However, the world is yet to witness a time that the respect for human rights is guaranteed for all human beings at all times under all circumstances. There have always been controversies, contradictions and biases in its application and implementation more especially in countries of the world where democratic principles are not yet fully put in place and in countries where slavery or human trafficking is condoned and practiced. These controversies, contradictions and biases nonetheless should not discourage us nor make us downcast but should positively and strongly challenge us to grapple with the concepts of human rights in a more extensive and logically comprehensive way for a better today and the best tomorrow for the entire human race. The bone of contention in this part of my work is the fact that slavery or human trafficking leads to the denial, abuse and violation of the fundamental principles of human rights and therefore constitutes a threat to this eternal value of man. This part of my work would therefore shed light on this substance, essence or quintessence of a human person that is being threatened by the institution of slavery or human trafficking.

The global loss of respect for the human person which affects the most vulnerable in our societies and the erosion of the fundamental principles of human rights in our chequered

world owes much of its heritage to the callous and vicious institution of slavery or human trafficking which has adamantly continued to rear its ugly head under various obnoxious forms today. Based on the unfathomable and excruciating atrocities and calamities unleashed on the human being especially the less privileged and the most vulnerable in our societies by this monstrous and nefarious evil of human trafficking, human rights became part of the most burning and recurring issues and heated debates of the present century in almost every country of the world. Reflecting along the part of this ominous fact, Michael Freedden notes as follows:

"The words 'human rights' and 'fundamental freedoms' have been the great popular slogans of the twentieth century. Politicians throughout the world have repeatedly boasted that respect for liberty is a major policy of their governments. Constitution framers have 'entrenched' articles of human rights in bold letters. Judges have confidently perceived themselves as the independent protectors of liberty..."⁶²⁷

It is therefore succinctly clear that the fundamental principles of human rights and freedom of the human person are global challenges of our era that ought to be grappled with since they consistently face threats, abuses and violations. In fact, this is a serious issue that requires ethical examinations in order to restore its place in the economy of the life of human beings. This ugly phenomenon calls for a cross fertilisation of ideas between governmental and non-governmental organisations and institutions in order to curtail and ameliorate the rate at which human rights are being threatened by the callous act of human trafficking with reckless abandon. This is not an easy task or adventure that could be achieved simply over night. Such a task demands a lot of time and requires patience, courage, dexterity and fortitude. It is a battle that requires the engagement of our legal, ideological and political ingenuities with concomitant moral and ethical values and standards. Reflecting on human rights along this line of thought, Andrew Vincent writes as follows:

"To grasp human rights is to engage seriously with historical, legal, ideological, political, as well as moral phenomena. It is not simply a question of imposing abstracted meta-ethical arguments onto an unsuspecting political or legal world."⁶²⁸

The restoration of the respect of the principles of human rights today is a fabulous human enterprise that transverses countries, continents and centuries. In fact, the fight for a true, stable and universal acceptability, recognition and application of the principles of human rights has shaken the foundations of some world empires and civilisation. On the other hand, it is worthy of note that many recalcitrant, callous and devilish ideologies and structures have also consistently put up gallant fight against the realisation of this noble and admirable human

⁶²⁷ Freedden, M., quoted in: Kusumalayam, J., Human Rights Individual or/and Group Rights? (Footnote 457), p. 25.

⁶²⁸ Vincent, A., The Politics of Human Rights, published by Oxford University Press Inc., New York, 2010, p. 1.

enterprise and one of its greatest enemies today is slavery or human trafficking. The battle for the promotion and respect of human rights often times prove to be immensely complex. It is an arduous task that demands brevity and courage as I mentioned earlier especially in our epochal time that is immersed in corruption, intimidation and abuses of various types. However, this colossal challenge did not deter the proponents of human rights to keep up the faith and the fight for the enthronement of the principles of human rights in the world since it is exigent for the entire humanity. It has even metamorphosed into a creed, *lingua franca* or even a form of worship and buttressing this, Michael Ignatieff notes as follows:

"Human rights have developed into 'the major article of faith of a secular culture that fears it believes in nothing else. It has become the *lingua franca* of global moral thought'. In some cases, it has become virtually a secular creed, (or a sort of) humanism worshipping itself."⁶²⁹

Thus, everyone today irrespective of his or her state of life has a serious longing to live honourably with dignity and above all, exercise his or her fundamental principles of human rights. These are innate desires and cravings in humans that are antecedent or prior to their birth. As such, human beings do not make an extra demand when they desire and request that their human rights be respected especially in the face of such obnoxious evil like slavery or human trafficking. Human beings simply try in this way to realise their "Beingness" or their nature as human beings which is consistently confronted by the "cancer of slavery". Today, people are now aware of their fundamental human rights that have to be freely exercised and globally accepted and respected in spite of the repugnant proliferation of human trafficking in the world. This is a global fact that cannot be denied anymore today. Reiterating this fact, Stefan-Ludwig Hoffmann writes:

"Who would not agree today with Hannah Arendt's famous dictum that there is and always has been an inalienable "right to have rights" as part of the human condition? Human rights are the *doxa* of our time, belonging among those convictions of our society that are tacitly presumed to be self-evident truths and that define the space of the conceivable and utterable. Anyone who voices doubt about human rights apparently moves beyond the accepted bounds of universal morality in a time of humanitarian and military interventions. The only issue still contested today is how human rights might be implemented on a global scale and how to reconcile, for example, sovereignty and human rights. Whether human rights in themselves represent a meaningful legal or moral category for political action in the first place appears to be beyond question."⁶³⁰

When we take a closer look at the things happening in the world today, one would agree with Stefan-Ludwig Hoffmann on the incontestability of the existence of human rights world-wide. The issue of human rights poses a great challenge to the current world politics because in many countries of the world, the realisations of the principles of the concepts by so many governments are still far fetched. In the words of Mathai, M. and Koikara, F., "there are still

⁶²⁹ Ignatieff, M., quoted in: Vincent, A., *The Politics of Human Rights* (Cf. Footnote 628), p. 9.

⁶³⁰ Hoffmann, S. L., *Human Rights in the Twentieth Century*, published by Cambridge University Press, 2011, p. 1.

countless millions of nameless, faceless, and helpless human beings all over the world who are innocent victims of human rights violations"⁶³¹. Most often, the victims of human rights violations and abuses are the poor, less privileged and the most vulnerable in our societies who cannot defend themselves. Interestingly, due to unfathomable and unimaginable human rights violations in the past and present centuries, the world has woken up from her laissez-faire attitude towards the victims of the human rights abuses and violations. More so, the Catholic Church and other religious organisations have also taken the bull by the horn by boldly speaking out and publicly condemning the woes and evils of human rights violations in the world. Reflecting further on this fact, Pope John Paul II observes as follows:

"In the course of recent decades much more attention has happily been given to Human Rights: They have been more clearly defined. They are becoming in some ways a major criterion in evaluation of the pertinence of government decision or the legitimacy of agreements among nations. Important institutions have been created to guarantee the rights of individuals, and the rights of communities are gradually being better recognised. The Church gladly takes note of this vast movement, while being aware as well that the limitations of its effects are unfortunately felt in many areas, and even within societies which one would like to think were free of violence against the human person."⁶³²

We could see from what Pope John Paul II says that the concepts of human rights today have become a serious global challenge that transverses race, colour, nationality and religion. It is a concept that has permeated every human society today and greatly influences the actions of human beings in all ramifications. The respect and promotion of the fundamental principles of human rights help humanity to better realize their nature or "Beingness" in the cosmic world as "*Homo sapiens*." This is the basic and the most essential feature that distinguishes human beings from other lower animals. As such, the respect for the fundamental principles of human rights helps human beings to live freely, fairly and honourably in our God given world. This is one of the greatest desires and visions of human beings that witnessed a culmination in 1948 with the United Nations Human Rights declaration. The due application of this declaration of the fundamental principles of human rights as exhorted by United Nations in 1948 was aimed at setting humanity free from the shackles of the current Hobbesian principles and Niccolò Machiavellian philosophy that bedevilled our past centuries and obnoxiously ravages and plunders our present generation through the callous practices of human trafficking and other evils. No wonder Charles Hubib Malik, Rapporteur of the Commission of Human Rights and President of the Economic and Social Commission of Human Rights and President of the Economic Council of the United Nations, in 1948, when

⁶³¹ Mathai, M. and Koikara, F., All Rights For All (Cf. Footnote 350), p. 7.

⁶³² John Paul II; Human Rights and the Church, published by Pontifical Council for Justice and Peace, Vatican City, 1990, p. 9.

the Universal Declaration of Human Rights was adopted by the United Nations Organization philosophically and poetically said:

"We love man and thought him to be wonderful, and we wanted him to be fully himself, enjoying his inherent dignity and freedom, and yet as we looked around we found only caricatures of humanity - men deprived of their material needs, oppressed by the ideas with which they interpreted themselves and the world, distorted by the arbitrary laws of their governments, warped by the customs and convictions of their societies, diminished and disfigured in their human stature. That was far from the best that could be, let alone the best that should be. Therefore, we set about inquiring how much in the U.N Structure, we could define and protect what belonged to the essence of man."⁶³³

Charles Hubib Malik makes here a wonderful presentation of the distortion and disfiguration of the beauty of the human nature through the heinous abuses and violations of the fundamental principles of human rights and the freedom of a human person which ravages the world via slavery or human trafficking. In fact, from the wailings and the chanting hymns of misery of the downtrodden, oppressed and suppressed in our societies all over the world, it is crystal clear that the noble ideas and virtues enshrined in the 1948 United Nations Declaration of Human Rights are consistently cast to the dust and trampled upon by the monstrous feet of men of bad will and evil inclinations who have no regards for the human rights and the freedom of the human person. Unfortunately, many a time those who are supposed to be the custodians of human rights have been found out to be major actors in trampling down on it and violating it without compunction of heart. They enthrone human rights violations in their abodes or kingdoms and thereby force the most vulnerable in our societies to gallivant and swim in the ocean of human misery, pain and degradation. They hold their innocent victims and people to ransom with the power of the gun and continue to carry out their evil and nefarious activities to the detriment of the human rights and the freedom of the human person. Shedding light on this calamity that has befallen the human race, a United Nations Development Programme (UNDP) Human Development Report says as follows:

"In many countries those responsible for administering justice are themselves violators of the law, not guardians. The police are viewed with hostility because of their brutality, their involvement in the drug business, their mistreatment of prisoners and failure to protect the people who need their protection most. Rape by prison guards has been reported in many countries - in prison and outside."⁶³⁴

This is a great moral and ethical problem for humanity. It in fact depicts a colossal failure of the noble dreams and ideas of the founding fathers of "Magna Carta" of Human Rights declaration in 1948. Our world is still plagued by such epidemics like people of bad will and violators of human rights. Our world is still immersed in a colossal evil of man's inhumanity

⁶³³ Malik, C. H., quoted in: Mathai, M. and Koikara, F., All Rights For All (Cf. Footnote 350), p. 13.

⁶³⁴ Mathai, M. and Koikara, F., All Rights For All (Footnote 350), p. 13.

to man. Our societies are dotted and engrossed in flagrant human rights violations. However, time shall come when the truth will prevail. A time shall also come when justice will prevail. A time shall come when the strength of a man or a woman, a ruler, a people or land would no more be measured by the strength of their military forces but by their ability to respect and uphold the dictates of the fundamental principles of human rights. A time shall also come when the strength of a nation would not be measured by her economic strength, political manoeuvres, fanatical patriotism, chauvinism and jingoism but by the strength of their respect, application and implementation of the principles of common good and other things like the fundamental principles of human rights and the freedom of a human person. Amartya Sen a renowned economists of our century and a winner of the 1998 Nobel Prize in Economic Science shares the same view and reflected much on this issue that he refers to as the unfreedom of man. He examines why, in a world of unprecedented opulence, millions of people living in rich and poor countries are still unfree. Consequently, he therefore observes in his work *"Development as Freedom"* that "development requires the removal of major sources of unfreedom: poverty as well as tyranny, poor economic opportunities as well as systematic social deprivation, neglect of public facilities as well as intolerance or overactivity of repressive states"⁶³⁵. History has proven that it is only through the promotion and implementation of the fundamental principles of human rights that freedom, justice and peace could be ensured and guaranteed in the world. Sharing such similar views, the United Nations Organisation notes as follows:

"The day will come when the nations will be judged, not by their military or economic strength, nor by the splendour of their capital cities and public buildings: but by the well-being of their peoples: by the level of their health, nutrition and education, by their opportunities to earn a fair reward for their labours, by their ability to participate in the decisions that affect them, by the respect that is shown for their civil and political liberties, by the provision that is made for those who are vulnerable and disadvantaged: and the protection that is afforded to the growing minds and bodies of their children."⁶³⁶

The present epoch witnesses a type of universal awareness to the importance of human freedom which is guaranteed through the respect and promotion of the fundamental principles of human rights. It emphasises the fact that we are all human beings subject to the same laws of nature. No one is inferior to the other and thus there should be a stop to the silent and clandestine violations of the fundamental principles of human rights which is consistently being threatened by the evil of human trafficking in the world. This is very important because according to Rev. Fr. Prof. Obiora Ike, "worldwide, the concept (human right) has come to be synonymous almost with democratic practice, personal freedoms, the rule of law and the

⁶³⁵ Sen, A., *Development as Freedom* (Cf. Footnote 295), p. xvii.

⁶³⁶ UNO, quoted in: Mathai, M. and Koikara, F., *All Rights For All* (Cf. Footnote 350), p. 7.

guarantee of security for the citizens of the world"⁶³⁷. At this juncture, I shall now go over to the exploration of what human rights are before focusing on how it is being threatened by the evil of slavery or human trafficking.

3.3.1 What are Human Rights?

According to Jack Donnelly in his work *"The Social Construction of International Human Rights"*, "human rights are widely considered to be those fundamental moral rights of the person that are necessary for a life with human dignity. Human rights are thus means to a greater social end, and it is the legal system that tells us at any given point in time which rights are considered most fundamental in society"⁶³⁸. Human rights are also basic claims and entitlements which somebody or a person has simply because of the fact that he or she is a human being. Human rights also include those basic standards of living that belong to the nature of humans that are in accordance with the dignity of the human being. These fundamental standards are coherent with the nature of humans to the extent that an alteration, violation or a denial of any of these basic standards leads to the debasing or the belittling of the dignity of a human being. These basic standards of a human person belong to every human being irrespective of age, colour, race, language, religious beliefs, ideology, gender and status, cultural and political inclinations. Human rights do not have to be bought or worked for because they are inherent in human beings just by the mere fact of being human. Human rights flow from our 'Humaness'. Everyone or every human being is entitled to these basic rights. L. Swilder tried to grapple with this issue and also maintains that human rights are claims that belong to humans by the virtue of their humanity and buttressing this fact, he writes as follows:

"Human right is a claim to be able to and allowed to perform an action because one is a human being - not because one is a citizen, or is permitted in law, or has a grant from the king or the Pope, or for any other reason... The person has rights not as son, not as father, not as brother, or whatever, but as human being. Here the individual person is valued for his/her own sake, and not just as a relationship to others."⁶³⁹

It is worthy of note that they are inherent in human beings so that not even poor bodily or mental health state could disqualify a human being from having the fundamental human rights that are due to him or her. There should be no discrimination with regard to the understanding and application of the fundamental principles of human rights because they justifiably belong

⁶³⁷ Ike, O., *The Fantasy of Human Rights* published by Catholic Institute for Development, Justice and Peace (CIDJAP) Enugu, Nigeria, 1997, p. 86.

⁶³⁸ Donnelly, J., quoted in: Tim Dunne and Nicholas J. Wheeler, (eds.), *Human Rights in Global Politics*, Cambridge University Press, Cambridge, 1999, pp. 71-102.

⁶³⁹ Swilder, L., *Human Rights: A Historical Overview*, in *Concilium* (1990/2), p. 12.

to every person simply by their virtue of being humans. It is precisely because of these reasons that the fundamental principles of the human rights are universal since they are applicable everywhere and every time in the world. They are also inalienable because it belongs to the nature of every human being without qualification and they are egalitarian based on the fact that they are the same for everybody. I wish to note here that the fundamental principles of human rights need the instruments of the rule of law which imposes obligation on the people to respect the human rights of other people. However, human rights are not to be confused with civil liberties because civil liberties deal with freedoms that are established by the law of a particular state and they are applied by that state according to its own jurisdiction. That means that it is the particular state involved that determines the validity, justifiability and applicability of a civil liberty but in the case of human rights, they transcend state jurisdiction since it has a universal application and jurisdiction. Normally, a human being cannot be denied of his or her fundamental principles of human rights except on cases that are obvious for instance when his or her freedom is a threat to the fundamental principles of the human rights of others. However, this could normally be done following a due process of law in order to guard against unlawful imprisonment, torture and execution of people.⁶⁴⁰

Human rights have both national and international approbation and could therefore exist as natural rights and as legal rights. Human right is one of the greatest prospects of this century that is highly cherished and valued. One cannot think of a global world today that gives meaning and value to human beings without the observation and adoption of the fundamental principles of human rights. In addition, human rights are so essential to human beings because they are those claims or ingredients of life that make it worth living. They add flavour and glamour to human life. When the fundamental principles of human rights are respected and duly applied, they help people to realise their full potentials as human beings. They also guarantee their well being and their ability to relate well with others in a given society. In fact, the application of the fundamental principles of human rights makes for tranquil society and peaceful co-existence among people. There have always been different classifications of these basic ingredients of a human life that we generally refer to as human rights and according to the current contemporary notions, definitions, characteristics and classifications, human rights include "the right to personal liberty and due process of law; to freedom of thought, expression, religion, organization, and movement; to freedom from discrimination on the

⁶⁴⁰ Cf. "Human rights - Merriam-Webster Online", URL: www.merriam-webster.com/dictionary/human%20rights, (10.02.2015).

basis of race, religion, age, language, and sex; to basic education; to employment; and to property. Human rights laws have been defined by international conventions, by treaties, and by organizations, particularly the United Nations. These laws prohibit practices such as torture, Slavery, summary execution without trial, and arbitrary detention or exile"⁶⁴¹.

More so, people need the human rights in order to become fulfilled as human beings in all ramifications of life. They help to protect human beings against foreseen and unforeseen abuses that could hinder people from the development of their latent human potentials. They could serve as protective walls to guard citizens of a country or even human beings no matter wherever they are against the excesses of bad and corrupt leaders like tyrants and dictators. Thus, the fundamental principles of human rights are very important and would have to be put in place, respected and applied in order for human beings to realise their full potentials that have been laid down in them during their creation as human beings. Human right accompanies people already from birth and should accompany them on their journey from birth to the realisation of their potentials and goals in life. They are indispensable properties of a human being for a worthy living in his or her journey of life. In fact, they involve all elementary preconditions for a dignified human existence and reiterating this fact, Jack Donnelly, notes as follows:

"Human rights aim to establish and guarantee the conditions necessary for the development of the human person envisioned in the underlying moral theory of human nature, thereby bringing into being that type of person."⁶⁴²

From the foregoing, one could see already that if I say for example that a person has human rights, that it means that the person has all the necessary claims and properties that help him or her to realise his or her full human potentials and as such live a worthy life free of interference on these claims, properties or ingredients of human life. I wish to observe that human rights are not only universal and inalienable; they are also indivisible; interdependent and interrelated. Just as I have noted before, they are universal because everyone is born with it and therefore possesses the same rights irrespective of where they are and on the other hand, human rights are inalienable because people's rights can never be taken away. More so, they are indivisible and interdependent because all rights such as political, civil, social, cultural and economic rights etc are equal in importance and none can be fully enjoyed without the others. The denial of one of them automatically affects the other rights because when these fundamental principles of human rights are put together or are enjoyed together by people,

⁶⁴¹ "Human Rights: Definitions, Characteristics, Classification ...", URL: www.wahabohidlegalaid.blogspot.de/2013/03/human-rights-definitions.html, (10.02.2015).

⁶⁴² Donnelly, J., *The Concept of Human Rights*, Croom Helm, London; St. Martin's Press, New York, 1985, p. 32.

they help them to be realised and fulfilled in lives as human beings. In fact, when one of them is not respected, it affects the well being of people because it would look like a malfunctioning of any major organs in the body of a human being which automatically affects the normal functioning of that particular human being. The fundamental principles of human rights are for everybody and this is one of the reasons why everyone has the right to take part in the decision or decisions that affect his or her life.⁶⁴³ When I critically look at the events that have taken place in the world both in the past and in the present times, I discover that there have been wars and so many human rights violations where people were not asked by their leaders before taking decisions that affected their subjects which are totally contrary to the fundamental principles of human rights. Therefore, in order to forestall peace and unity in a world battered with crisis like war, civil unrest, societal disequilibrium and economic and political quagmire that often create rooms for the abuse and violation of the fundamental principles of human rights, the United Nations created a platform through the universal declaration of human rights in 1948 to guard against further incessant crisis that fuel the monstrous human rights violations in the world. The adoption of The Universal Declaration of Human Rights in 10 December 1948 in Paris was a milestone that tried to promote the respect of the human rights and human dignity that were trampled upon by the foot during the first and second world wars that heinously and obnoxiously violated human rights and dignity and above all claimed millions of lives. It is worthy of mention that the declaration also tried to reflect the agitations, inspirations, desires and dreams of so many revolutions that took place in the world. These revolutions were attempts made by people to fight for the respect of their fundamental human rights that have been seriously violated by so many world leaders who were power intoxicated and obsessed. An in-depth study of the various revolutions brings to bare that each of the revolutions had desires and dreams that it projected and fought for which had to do with either one aspect or more aspects of the fundamental principles of human rights. As we go on, we shall discover that the revolutions mentioned above led to the division of human rights into three generations. This is written in the book "*Human Rights: Chinese and Dutch Perspectives*" edited by Jacqueline Smith as follows:

"The first effort to divide human rights into three generations was made by Karel Vasak, who called, in an article carried in the UNESCO Courier of November 1977, for the recognition of a 'third generation' of human rights. He believed that the world had experienced three revolutions, which created three generations of human rights. The first revolution was the French Revolution of 1789, with its motto 'Liberty, Equality, Fraternity', which was the basis of the first generation of rights: civil and political rights. It was the Russian Revolution in which the second generation of rights was developed, i.e. economic, social and cultural rights. The third revolution, which Vasak thought the world was experiencing then, was the emancipation of colonized and dominated peoples. In

⁶⁴³ Cf. "Human Rights Principles: Advancing Human Rights: UNFPA", URL: www.unfpa.org/rights/principles.htm, (29.04.2014).

this revolution, the third generation of rights was developed, such as the right of self - determination, the right to development, the right to peace, the right to a healthy environment and the right to share in the common heritage of mankind. In respect of the characteristics of these three generations of rights, Vasak identified them in turn, as 'freedom rights', 'equality rights' and 'solidarity rights'.⁶⁴⁴

The Universal Declaration of Human Rights in 1948 was therefore an attempt to amalgamate these dreams, desires and agitations that raised dust in countries like France, America and Russia together so that the fundamental principles of human rights would have one internationally or universally accepted meaning. An extensive and a deep study of this Universal Declaration of the Human Rights shows that the first twenty one articles of this declaration focused so much on the rights that are similar to those rights that are found in the Bill of Rights and succeeding amendments of the U.S constitution. The other five final articles tend to address issues that go beyond the traditional lists of rights and thus included rights that are related to social security and human welfare. Nevertheless, John Kusumalayam in his work "*Human Rights Individual or/and Group Rights?*" observes that there was no clear cut divisions that was made among these rights that are enumerated in the Declaration. He further noted that it was only in the year 1966 which is about eighteen years after The Universal Declaration of Human Rights that we find a clear division being formally approved in the international bills of rights. The world-wide consultation under the patronage of the United Nations at this time gave birth to two groups of rights which are the civil and political rights, and the economic, social and cultural rights.⁶⁴⁵

It is also worthy of mention at this juncture that The Universal Declaration of Human Rights in 1948 was a great instrument in establishing a sort of social order that defined and clarified the various fundamental principles of human rights that should guarantee the well being of humans in the midst of conflicting economic and socio-political perfidy and hassles in the world. More so, it also defined clearly and established the duties of the state to each person and vice versa. As such, it introduced a working modus operandi for human beings and the state to ensure a peaceful co-operation and co-existence in the world. Reiterating this fact, the UNESCO COMMITTEE ON THE THEORITICAL BASES OF HUMAN RIGHTS states as follows:

"These fundamental human rights were meant to regulate man's relations to political and social groups, protecting him, and at the same time assisting him in rightly exercising his functions in relation to the institutions and laws of the State."⁶⁴⁶

⁶⁴⁴ Smith, J. (ed.), *Human Rights: Chinese and Dutch Perspectives*, published by Kluwer Law International, The Hague, The Netherlands, 1996, p. 138.

⁶⁴⁵ Cf. Kusumalayam, J., *Human Rights Individual or/and Group Rights?* (Cf. Footnote 457), p. 54.

⁶⁴⁶ THE UNESCO COMMITTEE ON THE THEORITICAL BASES OF HUMAN RIGHTS, *The Grounds of an International Declaration of Human Rights*, in UNESCO (ed.), *Human Rights, Comments and Interpretations*, Appendix II,

I wish to note here that these rights that the UNESCO COMMITTEE ON THE THEORETICAL BASES OF HUMAN RIGHTS emphasized or stressed on above have to do more or less with the traditional liberties and they are the rights that gradually became what is today generally known as the 'first generation rights'. The first generation rights are also what scholars consider or classify today as the civil and political rights. These rights are "liberty-orientated" and include the rights to life, liberty and security of the individual; freedom from torture and slavery; political participation; freedom of opinion, expression, thought, conscience and religion; freedom of association and assembly.⁶⁴⁷

Besides, the fight for a global peace and tranquillity where the fundamental human rights and the dignity of the human person would have a primary of place did not end with civil and political rights. It was discovered that the advance in science and technology during the 19th century created problems that hampered some of the tenets of the fundamental principles of human rights and the dignity of the human person. Thus, there was a need for further sets of human rights that would take care of this problem. Consequently, the economic and social rights were then added to the fundamental principles of human rights and they became the second group of human rights that were given birth to which was to cater for the fundamental necessities of people that would guarantee a decent living. Shedding more light on this second group of human rights, the UNESCO COMMITTEE ON THE THEORETICAL BASES OF HUMAN RIGHTS, notes as follows:

"During the nineteenth century there were added to these (civil and political) rights another set of fundamental human rights which grew out of the recognition that to live well and freely man must have at least the means requisite for living and which was made increasingly practicable by the advances in technology and industrialisation in making the means of livelihood potentially accessible to all men. These have come to be called *Economic and Social Rights*."⁶⁴⁸

It is worthy of note that these economic and social rights newly given birth to are what is internationally considered or referred to as "second-generation rights". In some works, cultural rights are also considered as part of the second generation rights. The second generation rights are seen as "security-orientated" rights, for example the rights to work and also receive a just wage for the work, education, a reasonable standard of living, food, the

258-272, pp. 263-264, quoted in: Kusumalayam, J., Human Rights Individual or/and Group Rights? (Cf. Footnote 457), p. 54.

⁶⁴⁷ Cf. Cournoyer, B. R., The Social Work Skills Workbook, sixth edition, published by Brooks/Cole Cengage Learning, 2011, p. 99.

⁶⁴⁸ THE UNESCO COMMITTEE ON THE THEORETICAL BASES OF HUMAN RIGHTS, *The Grounds of an International Declaration of Human Rights*, p. 265, quoted in: Kusumalayam, J., Human Rights Individual or/and Group Rights? (Cf. Footnote 457), p. 55.

right to rest and leisure, and to periodic holidays with pay shelter and health care.⁶⁴⁹ Some scholars like Richard Mckeeon, maintain that the birth of the second generation rights under the umbrella of economic and socio-cultural rights were motivated by the rapid and grandiose development of industry and technology in the nineteenth century. He noted that if one has to identify with this development which is very essential; the life of man on the other hand has to be taken very good care of. As such, human beings who would have to identify with this technological development through their work must have to be provided with all the necessary means and security. Besides, it is worthy of observation that he added that economic and social rights are just an extension of the civil and political rights.⁶⁵⁰ In other words, he considers economic and social rights as something that is not totally new with regard to the level of the establishment and recognition of the fundamental principles of the human rights during this era.

In addition, I wish to note that we still have another right known as collective rights or solidarity rights. As the name denotes, they are rights or claims which cannot be exerted or exercised by an individual alone but only through a collective means. They are otherwise known as the third generation rights and they include the right of people to self-determination, right to economic development, right to prosperity, right to benefit from economic growth, right to social harmony and right to a healthy environment, the right to humanitarian assistance, the right of sexual minorities, ethnic, religious, linguistic, clean air and water, etc.⁶⁵¹ Adrian Vasile Cornescu added that the third generation rights have a positive consecration, generally in international law and observes immediately that they are rights that cannot be exerted individually since they require groups or collectivities of people in order to be carried out or exercised.⁶⁵²

Finally, there is a last generation of rights known as the fourth generation of subjective rights which is not given by so many scholars. As a matter of fact, it is only in the work of Adrian Vasile Cornescu that I found this classification. This classification is therefore either not yet known by many other authors and experts on human rights or they are not yet recognised and acknowledge by them. In any case, Adrian Vasile Cornescu notes that the fourth generation of subjective rights refer to the so called “rights related to genetic engineering”, rights which are

⁶⁴⁹ Cf. Cournoyer, B. R., *The Social Work Skills Workbook* (Cf. Footnote 647), p. 99.

⁶⁵⁰ Cf. Mckeeon, R., *Philosophy and History in the Development of Human Rights*, quoted in: Kiefer, H. E. and Munitz, M. K. (eds.), *Ethics and Social Justice*, Albany, New York, 1968, p. 305.

⁶⁵¹ Cf. "Three Generations of Human Rights", URL: www.loki.stockton.edu/~falkd/3gen.htm, (10.02.2015).

⁶⁵² Cf. Cornescu, A. V., "Third-generation human rights and the protection of the environment ...", URL: www.law.muni.cz/sborniky/dny_prava_2009/files/prispevky/tvorba_prava/Cornescu_Adrian_Vasile.pdf, (10.02.2015).

on the doctrinal debate in what regards their recognition or prohibition of certain activities.⁶⁵³ This means that there are still some scholars who argue on whether it has to be included as another generation classification of rights or not. Nonetheless, Adrian Vasile Cornescu went further to indicate that the fourth generation of subjective rights could deal with such issues as the rights of future generations, and what I may call neutral rights because they neither belong to an individual nor to social groups. They are rights that only belong to humanity as a whole and as such should take care of the common assets of the whole humanity. He tried to include in this categorization of rights those rights that are derived from the exploration and exploitation of the cosmic space and rights related to genetics. He noted that the rights that are related to genetics are so complex to define and clarify and a closer look at it brings to bare that they could not easily find solutions to the problems that are associated with rights that have to do with genetic engineering. Nevertheless, The European Council recommended to member states to adopt principles that will see to finding solution to issues concerning rights relating to genetic engineering. Reflecting further on the complexity of this issue, Adrian Vasile Cornescu therefore notes as follows:

"Studying the human genome, genetic manipulation, in vitro fertilization, experiences with human embryos, euthanasia and eugenics are activities that can generate complicated legal issues, ethical, moral and even religious, reason for which public opinion has led States to deal with regulation of these issues. The European Council recommends to member states to adopt principles which will govern the relation between genetic engineering and human rights, in such a way that the right to life and dignity would be understood as a right over genetic characteristics of a person. (Recommendation 934/1982)."⁶⁵⁴

He further tried to establish here with this fourth subjective rights generation that each person has its right to life, dignity, personal identity, that is closely connected to its genetic type configuration, unique, right which it can transmit as genetic heritage to descendants, without being subject to genetic manipulation and if this position is taken, something like human organ donation would be prohibited.⁶⁵⁵ In addition, he maintains that taking cognisance of the inviolability of the human person and the unavailability of human body for what I may call genetic experiments, he observed that it has to be acknowledged that genetic engineering could be useful especially with regard to therapeutic purposes in treating and eliminating genetic disease. Nonetheless, he notes that the bone of contention here is the fact that human beings should not be genetically influenced in any way at all. For instance, he mentioned the Nazi ideology that tried to propound the superiority of a race at the detriment of the other "inferior races" that would have to be eliminated and the ideas connected with legal (and

⁶⁵³ Cf. Ibid.

⁶⁵⁴ Ibid.

⁶⁵⁵ Cf. Ibid.

factual) laws of euthanasia of mentally ill, the sterilization of persons with hereditary abnormalities and the bastards sterilization or prohibition of interethnic marriages.⁶⁵⁶ In fact, I find this his fourth and last classification of the generation of rights very interesting because the rights that are considered here have to do with the current burning issues in bio-ethics. At this juncture, I wish to observe that the issues concerning the fundamental principles of human rights cannot be overemphasized because they provide us with the ingredients of human life (which include claims, duties and obligations) that cater or guarantee that we respect one another and live in peace and tranquillity with one another in the world. Therefore, the rights that apply to one person would also apply to others and the denial of any of these fundamental principles of human rights would not only lead to an individual and personal tragedy but will also create chaotic conditions leading to social and political unrest that could at the same time sow the seeds of violence and conflict within or between societies and nations.⁶⁵⁷ It is against this background that I will now treat human rights and slavery. This aspect is very essential because it will succinctly elucidate how slavery or human trafficking constitutes a great threat to the fundamental principles of human rights.

3.3.2 Human Rights and Slavery

Having treated briefly what human rights are, it is therefore essential to try now to shed light on how slavery or human trafficking poses a great threat to the fundamental principles of human rights. I shall treat this aspect by first of all highlighting some of the basic features or characteristics of human rights and then elucidate how the phenomenon of slavery constitutes enormous threats to them. In other words, the obliteration and decimation of the features or characteristics of the fundamental principles of human rights through the obnoxious acts of slavery or human trafficking brings to limelight how this "monstrous evil" greatly constitutes a threat to our human rights. The features will help to distinguish, describe and really identify and clarify more what a human right is and what distinguishes it from other classifications of right that I have treated above. A feature is an essential nature of a thing and in this case, it is an essential nature of human right that belongs to it entirely. It is something that is typical and peculiar to it (human right). It is like a special quality, trait or property of a thing. At the end, we shall also discover how slavery or human trafficking can callously and obnoxiously destroy and exterminate these special qualities and traits that give meaning to our fundamental

⁶⁵⁶ Cf. Ibid.

⁶⁵⁷ Cf. "Human Rights Curriculum: Understanding human rights", URL: www.un.org/cyberschoolbus/humanrights/about/understanding.asp, (20.05.2014).

principles of human rights. I shall now begin the treatment of these features with the notion of human rights as basic or fundamental rights.

Human Rights as Basic or Fundamental Rights

From the various definitions and attempts to explicate, classify and clarify the concept of human rights that we have seen so far, one sees that there is a sort of general understanding that human rights are intrinsically basic and fundamental to human beings. This implies that it is a claim that ontologically belongs to the nature of a human being and is as such seen to be very important, essential and necessary for the well-being of humans and the realisation of their full potentiality. Buttressing this fact, Jack Donnelly argues as follows:

"All human rights are 'basic rights' in the fundamental sense that systematic violations of any human rights preclude realizing a life of full human dignity - that is, prevent one from enjoying the minimum conditions necessary for a life worthy of a human being."⁶⁵⁸

Thus they are considered to be basic or fundamental because they are rights that belong to humans intrinsically and cannot be taken away from them. An attempt to rob humans of these basic or fundamental rights is a direct attack on their nature, essence or persons as human beings. It is an attempt on reducing what I could call the "ingredients of their nature, manness, womanness or even humanness". When these basic ingredients of their nature are tampered with, humans become automatically tasteless. That is the reason why the rights are basic, fundamental and important and should be highly respected. Some scholars even argue that these rights are fundamental because they cannot in principle be taken away from human beings. There could be an attempt from the state or an authority to suppress or thwart these basic or fundamental rights but they can never be taken away from the people. Shedding more light on this, J. Donnelly poetically and beautifully defends this position and therefore writes as follows:

"If human rights are the rights one has simply as a human being, then by 'human being' we mean much more than a creature of a particular species and genus. Human rights are the rights of man - not *Homo Sapiens* or 'man' the featherless biped, but rather 'man' the *zoon logon ekhon*, *zoon politikon*, *animale reationalis*; a true human being; the Yiddish *mensh*. The 'nature' which underlies natural or human rights is the moral nature of a human being. Society may develop or thwart this nature, and laws may respect or repress it, but it is essential to, and cannot be taken from man."⁶⁵⁹

At this juncture, it is worthy of note that the concept of human right as basic, fundamental or essential brings out the fact that its existence or efficacy transcends ethnicity, nationality, age, gender, race, religious, cultural and political ideologies or inclinations. It inheres in the nature

⁶⁵⁸ Donnelly, J., *Universal Human Rights in Theory and Practice*, Cornell University Press Ithaca, New York, 1989, p. 41.

⁶⁵⁹ Donnelly, J., *The Concept of Human Rights* (Cf. Footnote 642), p. 9.

of human beings irrespective of wherever they are and whatever their status are. They should not be seen from the point of view of what is obtainable in many countries or continents in terms of how they respect and uphold the principles of human rights but simply from the point of view of what should be or what ought to be. This is because of the fact that it is well known that these fundamental principles of human rights are abused and violated in so many countries. My main concern here however is to present the ideal meaning and implications of the concept of fundamental or basic as a significant feature or characteristic of human rights. Nevertheless, I wish to observe here that there is a difference between the principles of human rights as fundamental and the principles of human rights as absolute. Their being fundamental does not immediately imply that they are absolute. In fact, there are some scholars like Louis Henkin, who maintain that the fundamental principles of human rights are not absolute since absolute has another meaning and implication. In trying to clarify this and make his point clearer, he therefore writes as follows:

"Human rights being fundamental or basic does not mean that they are absolute. It means that they are important and fundamental for human life and dignity. It can never mean that they are absolute. Thus they can surely be subjected to issues of public order and common welfare, in limited circumstances, for limited times and purposes, and by limited means."⁶⁶⁰

In other words, the fundamental principles of human rights are not absolute and this is necessary to know and acknowledge since there could be a need to regulate the rights of a human being for the purpose of a peaceful co-existence among fellow human beings and if we would accept that it is absolute, we would then have problems with regulating some of the rights when the need arises. This is to guard against the infringement on another person's rights in the bid to exercise one's own fundamental human rights. This is also the reason why someone's fundamental principles of human rights could be denied in a particular circumstance for the sake of the general well-being of others. For example, a murderer could be put in prison where his fundamental rights of freedom are limited or denied for the sake of the common good of the other citizens. As such, when the exercise of his human rights leads to serious threat on the lives or well-being of others, his rights could be denied for a time being. Toeing this frame of thought, the Scots-Irish moral philosopher Francis Hutcheson notes as follows:

⁶⁶⁰ Henkin, L., *The Rights of Man Today*, Stevens and Sons, London, 1978, p.3. This view is also expressed by James W. Nickel in his work *"Making sense of Human Rights: Philosophical Reflections on the Universal Declaration of Human Rights"*, University of California Press, Los Angeles, 1987, pp. 44ff.

"Rights can be either alienable or inalienable. Two conditions are required if a right is to be considered alienable: 1) the transfer can actually and effectually be made; and 2) some interest of society must require it."⁶⁶¹

Nonetheless, if these conditions noted by Francis Hutcheson are not met, the human rights would remain inalienable. Inalienable here means that it is something that belongs to his nature as a human being without any qualification. It is the essence of his or her humanity and according to John Kusumala in his work "*Human Rights Individual or/and Group Rights*", any attempt on alienating somebody's human rights is equal to denying somebody's humanity and the dignity attached to it.⁶⁶²

It is against this background that we could deduce from the experiences that we make on daily basis that slavery or human trafficking is really a cog in the wheel of the essence of our humanity since it robs humans of their basic rights and obliterates their human dignity. When human beings are enslaved or trafficked, their fundamental rights are often alienated and denied and this is an affront to the essential ingredients of human life otherwise known as human rights. More so, slavery or human trafficking also leads to a systematic violation and abuse of human rights which in the words of Jack Donnelly prevents a person or a human being from realizing his or her life of full human dignity. In other word, slavery or human trafficking in this sense prevents a person or a human being from enjoying the minimum conditions that are really necessary for a life that is worthy of a human being.⁶⁶³ In fact, slavery or human trafficking is a direct affront on our nature as human beings. It tries to obliterate the essence and the foundation of our humanity since it denies and represses our ontological, basic and fundamental human rights and therefore makes our human life worthless, tasteless and meaningless. Having gained insight on how the phenomenon of human trafficking threatens the basis and the foundation of our human rights, I shall now go over to the treatment of human rights as universal which is also undermined by the evil of slavery.

Human Right as Universal

Since The Universal Declaration of Human Rights on December 10, 1948 in Paris, the issue of the universality of the fundamental principles of human rights has become a central focus in the interpretation of the human rights law world-wide. Already before the Second World War, the recognition and protection of the basic rights of a human being had to some extent

⁶⁶¹ Hutcheson, F., *A Short Introduction to Moral Philosophy*, 1747 (ed.), by B. Fabian (Collected Works of Francis Hutcheson, IV), Hildesheim, 1969, p. 124. This idea is also found in his work on "*A System of Moral Philosophy* (ed.), by B. Fabian (Collected Works of Francis Hutcheson, V), Hildesheim, 1969, pp. 261 and 295.

⁶⁶² Cf. Kusumalayam, J., *Human Rights Individual or/and Group Rights?* (Cf. Footnote 457), p. 49.

⁶⁶³ Donnelly, J., *Universal Human Rights in Theory and Practice* (Cf. Footnote 658), p. 41.

been codified even though it was mainly in national law and most especially in national constitutions. However, the events of the Second World War were an eye opener to the politicians, civil rights activists and the civil societies because it made them to realise that the recognition, promotion and adoption of the fundamental principles of human rights only on the national levels does not suffice for the goal that it should serve for human beings universally. This paved way for the adoption of human rights issues and programmes by regional and global treaties. Consequently, on 24 October 1945, the fundamental principles of human rights entered into force of law in the United Nations Charter. This was a milestone that marked the formal recognition of human rights as a universal principle that now transcends national level of recognition and application. More so, the compliance with the dictates of human rights principles was therefore mentioned in the Preamble and in Articles 55 and 56 as a principle to be upheld by all states. Moreover, this did not stop here. The recognition continued to find moves into so many other treaties. For instance, 1948 witnessed its adoption by the UDHR (Universal Declaration of Human Rights), and in 1966 by the ICESCR (International Covenant on Economic, Social and Cultural Rights) and the ICCPR (International Covenant on Civil and Political Rights) and its First Optional Protocol (see II§1.C).⁶⁶⁴

Thus, the universal nature of the fundamental principles of human right is enshrined in the *magna carta* of *The Universal Declaration of Human Rights* that is adopted by the United Nations on the 10th of December, 1948. The first part of this document termed the preamble brings to bare that the fundamental principles of human rights are inherent to humans and are as such universal. This automatically means that they are applicable to every human being without exception irrespective of colour, gender, race, language, religious beliefs and orientations etc. This is one of the major reasons why the first paragraph of the preamble to the declaration is devoted to the elucidation of the inherent dignity and of the equal and inalienable rights of all members of the human family. Furthermore, in order to show the importance of its universality, the article 2 of the Declaration states that:

"Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty."⁶⁶⁵

⁶⁶⁴ Cf. "Definitions and Classifications The Concepts of Human Rights:An ...", URL: www.humanrights.is/the-human-rights-project/humanrightscasesandmaterials/humanrightskonceptsideasandfora/theconceptsofhumanrightsanintroduction/definitionsandclassifications/, (2.04.2014).

⁶⁶⁵ "The Universal Declaration of Human Rights", URL: www.un.org/en/documents/udhr/index.shtml#a1, (29.04.2014).

It is worthy of note that the universality is also based on the fact that the formulation and adoption of the fundamental principles of human rights in 1948 was not only done, decided or agreed upon only by the Western states. It transcended the Western States because there were representatives from countries such as China, the Soviet Union, Chile, and Lebanon. Moreover, the adoption did not witness any objection and thus there were no votes against and only eight abstentions were recorded. Many scholars and governments consider the fundamental principles of human rights in Universal Declaration of Human Rights (UDHR) from the legal point of view since its legality underlies its universal character. Consequently, many of them maintain that a number of human rights in the Universal Declaration of Human Rights (UDHR) have the character of *jus cogens* (a peremptory norm, which states are not allowed to derogate from; a rule which is considered universally valid).⁶⁶⁶ This view was strongly supported by the Catholic Church in order to stress how important it is for the proper growth, well being and fulfillment of human beings. Buttressing this fact, the Church writes in the Pastoral Constitution on the Church in the Modern World "*Gaudium et Spes*" no 26, promulgated by His Holiness, Pope Pual VI on December 7, 1965 as follows:

"There is a growing awareness of the exalted dignity proper to the human person, since he stands above all things, and his rights and duties are universal and inviolable. Therefore, there must be made available to all men everything necessary for leading a life truly human, such as food, clothing, and shelter; the right to choose a state of life freely and to found a family, the right to education, to employment, to a good reputation, to respect, to appropriate information, to activity in accord with the upright norm of one's own conscience, to protection of privacy and rightful freedom even in matters religious."⁶⁶⁷

Echoing this frame of thought and further reflecting on the universality of the fundamental principles of human right, Cranston states that universality is part of the very definition of human rights and therefore goes further to elucidate his claims as follows:

"A human right by definition is a *universal moral right*, something which all men, everywhere, at all times ought to have, and something of which no one may be deprived without a grave affront to justice, something which is owing to every human being simply because he is human."⁶⁶⁸

The universality of the fundamental principles of human rights is very important because it avails people in every part of the world the opportunity to fight for their human rights when it is being repressed, suppressed or even denied. However, it is worthy of mention at this point that the universality of the fundamental principles of human right is challenged by some thinkers based on cultural relativism which is a theory that can weaken the universal efficacy

⁶⁶⁶ Cf. "Definitions and Classifications The Concepts of Human Rights:An ...", URL: www.humanrights.is/the-human-rights-project/humanrightscasesandmaterials/humanrightscategoriesandfora/theconceptsofhumanrightsanintroduction/definitionsandclassifications/, (2.04.2014).

⁶⁶⁷ "*Gaudium et spes*", URL: www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html, (20.02.216).

⁶⁶⁸ Cranston, M. W., *What Are Human Rights?*, Taplinger Publishing Co., New York, 1973, p. 36.

of human rights. Cultural relativism is a theory that bases its perception of life or reality on peoples' cultural orientations. Nataša Bakić-Mirić observed that "it was first established as axiomatic in anthropological research by a pioneer of modern anthropology, Franz Boas (1858-1942) in the first few decades of the 20th century, *cultural relativism* is the principle, which posits that an individual human's beliefs and activities should be understood by others in terms of that individual's own culture"⁶⁶⁹. If this position from my own point of view is accepted, it could really weaken and distort the universal validity and applicability of the fundamental principles of human right.

In addition, the cultural relativists claim that since the world is a pluralistic world with divergent cultural backgrounds and inclinations that it would be difficult to have a universal human right that would be fair and just for every culture. They therefore seek to deduce from the foregoing that to talk of a universal nature of human rights in the midst of various cultures in the world that gave birth to cultural relativism is a contradiction because the two things are opposed to each other both in conceptions and applications. More so, they claim that rules about morality differ from place to place and in addition to that, moral claims are known to derive from cultural context which in itself is the source of their validity.⁶⁷⁰ Based on this reason, cultural relativists have problems in recognising and accepting the universality of the fundamental principles of human rights since there are different economic, socio-cultural and political systems in the world. R. J. Vincent in his book "*Human Rights and International Relations*" went further to assert that the fact that the history of the world is a story of the emergence of plurality of cultures automatically dislodges or contradicts any attempt of the thought of or a projection of a universal morality. He even went further to criticise Kant's procedural principle of "universalizability" and therefore states as follows:

"Kant's procedural principle of 'universalizability', as a criterion of all morality, is a more or less well-disguised version of the imperial routine of trying to make the values of a particular culture general."⁶⁷¹

From the above contradictory arguments about the validity of the universality of the fundamental principles of human rights posited by the cultural relativists, one sees here the reason why the universal application of the fundamental principles of human rights in some of our societies is still far-fetched. There are so many abuses and violations of human rights in different parts of the world and many a time those who abuse and violate the fundamental principles of human rights lay claims to what is applicable in their own cultural contexts.

⁶⁶⁹ Bakić-Mirić, N., *An Integrated Approach to Intercultural Communication*, published by Cambridge Scholars publishing Newcastle upon Tyne, UK, 2012, p. 32.

⁶⁷⁰ Cf. Vincent, R. J., *Human Rights and International Relations*, Cambridge, 1986, p. 37.

⁶⁷¹ Vincent, R. J., *Human Rights and International Relations* (Cf. Footnote 670), pp. 37 - 38.

Besides, there are still some other reasons outside the cultural plurality that make the universality of the fundamental principles of human rights contestable. There are certain things that were only presumed during the Universal Declaration of Human Rights that were therefore not properly defined. In addition to this, there are some general rules that would have been better if made in a frame of mind instead of generalizing them. Shedding more light on some of these complexities, J. W. Nickel writes as follows:

"Even if the general criticisms of the ethical relativist can be overcome, there are more localized problems that require claims of universality to be qualified. Many of the specific rights of the Universal Declaration of Human Rights cannot be universal in the sense that they apply to all humans at all times, since these rights presuppose contemporary social and political institutions (e.g., national boundaries, legal systems, news papers, school systems). Further, rights such as the right to vote or to emigrate are not plausible when applied to the very young, the severely retarded, the comatose, and the senile. And some rights (e.g., to vote and run for political office in a particular country) are clearly rights of citizens rather than of everyone."⁶⁷²

Nevertheless, this does not in any way negate the importance of the adoption of the fundamental principles of human rights in the world for the full realisation of the potentialities of human beings and their well being at large. At any rate, it is worthy of mention that the proponents of the universality of the fundamental principles of human rights did not lay down their arms in the face of the strong contrary arguments of the cultural relativists. Irrespective of the seemingly convincing arguments posited by the cultural relativists, the international community represented from the existing major cultures, religions, and socio-political systems, with delegations from over 170 countries of the world gathered in Vienna for the World Conference on Human Rights in 1993 and came up with a conclusive statement that the universality of the fundamental principles of human rights is incontestable. This was the largest international gathering until now that took place in the world in order to discuss issues concerning the promotion of the fundamental principles of human rights. The conference was marked by an unprecedented degree of participation by government delegates and the international human rights community. Some 7,000 participants, including academics, treaty bodies, national institutions and representatives of more than 800 non-governmental organizations (NGOs) - two thirds of them at the grassroots level gathered in Vienna to review and profit from their shared experiences.⁶⁷³ Thus the UDHR received a formal universality status after about 45 years in Vienna. The participants came up with the document that is known as the "*Vienna Declaration and Programme of Action*", and it was unambiguously adopted by consensus. The Vienna document maintained that the universal

⁶⁷² Nickel, J. W., quoted in: Becker, L. C., (ed.), *Encyclopedia of Ethics*, vol. I, Chicago/London, 1992, p. 563.

⁶⁷³ Cf. "Human Rights Day, 10 December - The Vienna Declaration", URL: www.un.org/en/events/humanrightsday/2013/about.shtml, (11.02.2015).

nature of human rights is "beyond question" and therefore went ahead in its Article 1 to state as follows:

"The World Conference on Human Rights reaffirms the solemn commitment of all States to fulfil their obligations to promote universal respect for, and observance and protection of, all human rights and fundamental freedoms for all in accordance with the Charter of the United Nations, other instruments relating to human rights, and international law. The universal nature of these rights and freedoms is beyond question."⁶⁷⁴

Nevertheless, this position or declaration does not imply that all the 7000 participants were ignorant of the fact that we have plurality of cultures in the world that should be acknowledged and given due attention. They took note of our cultural plurality and also tried to bring to bear in the article 5 of this convention the importance of our cultural plurality in the world that should not be relegated to the background since they also have much to contribute in the well being of human beings who are born into these different cultures and are therefore highly influenced in many ramifications of their lives by these cultures. Based on this, the article 5 of this convention gave the plurality of cultures in the world its proper place and importance and therefore states as follows:

"All human rights are universal, indivisible and interdependent and interrelated. The international community must treat human rights globally in a fair and equal manner, on the same footing, and with the same emphasis. While the significance of national and regional particularities and various historical, cultural and religious backgrounds must be borne in mind, it is the duty of States, regardless of their political, economic and cultural systems, to promote and protect all human rights and fundamental freedoms."⁶⁷⁵

Based on this declaration, one could easily see here that the universality of the fundamental principles of human rights has finally and triumphantly prevailed and as such received an international validity and legal recognition and acceptance. However, I wish to note at this juncture that slavery or human trafficking is a serious threat to the universal nature of human rights. For instance, the universal nature of the fundamental principles of human right that is enshrined in the "*magna carta*" of "*The Universal Declaration of Human Rights*" that is adopted by the United Nations on the 10th of December, 1948; stated that every human being without exception irrespective of colour, gender, race, language, religious beliefs and orientations etc should enjoy his or her fundamental principles of human rights but this eternal value of human beings is proven abortive in our societies because of the institution of slavery or human trafficking that is being practiced today in every part of the globe. Slavery or human trafficking grossly obliterates and destroys the universality of the fundamental principles of

⁶⁷⁴ "Human Rights Day, 10 December - The Vienna Declaration", URL: www.ohchr.org/Documents/Events/OHCHR20/VDPA_booklet_English.pdf, (11.02.2015).

⁶⁷⁵ Ibid.

human right in many of our societies because it robs victims of their rights and launches them into the dungeon of abuses and gross forms of exploitations.

In addition, the above Universal Declaration of Human Rights also stated that "everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status"⁶⁷⁶. Nevertheless, we know that this is also not the case because there are so many people today in different parts of the world that are being enslaved simply based on their racial, sexual, religious and political orientations. There are so many people today that are enslaved and trafficked in the war torn zones of the world today simply because they have a different political ideology or different religious belief. We experience issues like this more in areas where we have the Islamic fundamentalists or jihadist who do not allow any other political interest or religious belief outside their own and this constitutes an enormous threat to the universal nature of human rights.

Besides, the issue of cultural relativism also poses a great threat to the universal nature of human rights. The universality of human right is greatly challenged and contested by scholars of cultural relativism who claim that the perception of life or reality is based on peoples' cultural orientations and therefore maintains that "an individual human's activities should be understood by others in terms of that individual's own culture"⁶⁷⁷. It is because of this flimsy reason that many women are being enslaved and trafficked in many Moslem Worlds, Asian and African societies simply because of their sex or gender. The rights of women in these places are abused and violated simply because they are women and this destroys and obliterates the universality of the fundamental principles of human rights. Having made an appraisal of the universality of human rights vis-à-vis slavery or human trafficking, I will now shed light on the interdependent character of the human rights and assess how human trafficking constitutes a threat to it.

Human Rights as Interdependent

This is one the characteristics of human rights that is often used or applied in the contemporary discussion of human rights. It brings to bear what I may call the relationship, interconnectedness or the interwoveness of the fundamental principles of human rights. As

⁶⁷⁶ "The Universal Declaration of Human Rights", URL: www.un.org/en/documents/udhr/index.shtml#a1, (29.04.2014).

⁶⁷⁷ Cf. Cournoyer, B. R., *The Social Work Skills Workbook*, sixth edition, published by Brooks/Cole Cengage Learning, 2011, p. 99.

such, one could not talk of the effective use or application of one right in a complete exclusion of the other rights. The interdependent nature of the fundamental principles of human rights simply means that the rights go together, belong together and are intertwined. This however does not negate the fact that there are distinctive classifications, categorizations and even generations of human rights but the point that I want to make here is that a human being cannot simply claim or assume that he or she is enjoying his or her fundamental principles of human rights when some aspects of his or her human rights are abused and violated. Capturing the fact of the interdependence of human rights in spite of their distinctiveness or particularity, Daniel J. Whelan writes as follows:

"To say that rights are interdependent despite their distinctiveness as particular rights means that the enjoyment of any right or group of rights requires enjoyment of others—which may or may not be part of the same category. For example, freedom of movement (a civil right) is a necessary precondition for the exercise of other civil rights (such as freedom of assembly), political rights (e.g., the right to vote), economic rights (the right to work, for example), and so forth. The language of interdependency accepts division and categorization and does not seek to overcome or ameliorate it. It takes rights as they are categorized. It is, in this sense, transcendent of categories. And despite the fact that these relationships may actually be dependent (not interdependent), we still speak of interdependency."⁶⁷⁸

At this juncture, we could see that the interdependence of the fundamental principles of human rights brings out the beauty of their inclusive nature that recognises distinctiveness and plurality of categorisation and classification but promotes and accepts unity of purpose and function. However, it is worthy of note that the act of slavery or human trafficking destroys and obliterates completely this beauty of the interdependent nature of the fundamental principles of human rights. It decimates their intertwined and interwoven nature because in the words of Daniel J. Whelan for somebody to enjoy the right of assembly, to vote and to work, he or she needs for instance the "freedom of movement (a civil right) which is a necessary precondition for the exercise of other civil rights (such as freedom of assembly), political rights (e.g., the right to vote), economic rights (the right to work, for example), and so forth",⁶⁷⁹ but when people are enslaved or trafficked, they cease to enjoy the chain of rights that they would have normally enjoyed if they were free. Enslavement ruptures and decimates the freedom of movement which is a prerequisite for other rights such as civil rights, economic rights etc. Enslavement means to be under the scourge or shackles of chains. Slavery or human trafficking creates a yawning chasm among the rights and therefore obliterates its interconnectedness. In other words, we could not presume that one is enjoying his or her fundamental principles of human rights when some of his or her rights are

⁶⁷⁸ Whelan, D. J., *Indivisible Human Rights: A History*, published by University of Pennsylvania Press, Pennsylvania, 2010, p. 3.

⁶⁷⁹ *Ibid.*

repressed, denied, abused or violated. The rights belong together and go together since the enjoyment of one right like the freedom of movement that I noted above is a necessary precondition for the enjoyment of other rights and the very act of slavery or human trafficking destroys this interconnectedness of rights. In fact, slavery or human trafficking cages people and it also robs them of their fundamental human rights and it is known to be one of the worst and extreme forms of human rights violations. Having treated the interdependent nature of human rights and how slavery or human trafficking causes a rift in its connectivity and consequently undermines its functionality and implementation, I shall now go over to the treatment of interrelated character of human rights and slavery which is similar to its interdependent nature.

Human Rights as Interrelated

This means that the human rights are connected with one another and the fulfilment of one of the rights needs the fulfilment of the others too for a wholesome realisation of the potentials of a human being since his or her well-being depends on all of them. This is almost exactly the same as the interconnectedness of the human rights that we just treated above but there is a slight difference between two of them which I shall also clarify here. More so, the respect and the application of each right contributes immensely to the realization of a person's human dignity through the satisfaction of his or her developmental, physical, psychological and spiritual needs. None of the rights can always comfortably be fulfilled in the isolation of the others. Therefore, the fulfilment of one right often depends, wholly or in part, upon the fulfilment of others. For instance, the fulfilment of the right to health may depend, in certain circumstances, on the fulfilment of the right to development, to education or to information.⁶⁸⁰

The interrelatedness of the fundamental principles of human right is very important because it sheds light on the unity of the human person. That means that for the human person that is a corporate and unified entity to be taken very good care of, it requires the application of all the human rights without the exclusion of any one of them since one right flows from the other in many cases and the denial of one destabilises the other rights and could render the other rights impotent und ineffective. The interrelatedness of the fundament principles of human rights projects the fact that the rights work like distinctive entities existing in a mutual relationship with the other in the sense that one needs the support of the others in order to function better or effectively because they share common characteristics that make their interrelatedness

⁶⁸⁰ Cf. "Human Rights Principles: Advancing Human Rights: UNFPA", URL: www.unfpa.org/rights/principles.htm, (29.04.2014).

possible. I would like to summarise and end this part of the interrelatedness of human rights with a distinctive and elaborate description of the interrelatedness of human rights given by Daniel J. Whelan who wrote as follows:

"That rights are interrelated means that they are brought into a situation of mutual relationship or connectedness (indeed, early UN resolutions used the term "interconnected" instead of "interrelated"). Whereas *interdependency* is best suited for looking at relationships between particular rights or clusters of rights, interrelatedness has more purchase between broader categories or families of rights, as they are enumerated and expressed in multilateral treaties with a variety of monitoring institutions attached to them. One author describes interrelatedness (although he uses the term "interdependence") as permeability between categories of rights. Relatedness suggests familiarity; thus the grand categories of human rights may be thought of as interrelated insofar as their legal foundations (like the Covenants) are similar... Thus, human rights can be said to be interrelated insofar as they share common characteristics—their provenance from U.N. bodies, their legal character as treaties, that state limitations and obligations are expressed or implied, and so forth."⁶⁸¹

We could see that the last sentence of Daniel J. Whelan in his clarification of this issue brings to bare the slight difference between the interdependence and the interrelatedness of human rights. They are similar but slightly different since the interrelated nature of it emphasises that the rights must share some common characteristics enumerated by Daniel J. Whelan in order to be interrelated but the rights do not need to share common characteristics in order to be interdependent.

It is against this background that slavery or human trafficking does a great harm to the interrelated nature of the fundamental principles of human rights since slavery or human trafficking distorts and disrupts the common characteristics of the fundamental principles of human rights which makes the other rights to be impotent or ineffective because the denial, disruption, abuse or violation of any of the rights that share the same or common characteristics leads to the miscarriage of human rights that belong to the same group of categorization. A disruption of the interrelatedness of the fundamental principles of human rights leads to what I may call a miscarriage of the permeability between categories of rights or a disintegration of the familiarity existing between rights that share common characteristics. At this juncture, I shall now go over to elucidate the indivisibility of human rights and human trafficking which is the last part of the basic features of human rights.

Human Rights as Indivisible

The indivisibility of the human rights tries to bring to bare the fact that all types or aspects of human rights are very important and none is more or less important than the other. It emphasise that all features or characteristics of human rights should be given equal attention

⁶⁸¹ Whelan, D. J., *Indivisible Human Rights: A History* (Cf. Footnote 678), p. 4.

and that no one characteristic should be regarded more important than the other. It is strongly advised in the contemporary discussion of human rights that none should be given more attention at the expensis of the others because whether the rights have to do with civil, cultural, economic, political or social issues, human rights are inherent to the dignity of every human person. Consequently, if this position is accepted, it would imply that all human rights have equal status. Therefore, if the human rights have equal status, it automatically implies that they cannot be positioned or placed in a hierarchical order of importance since the denial of one right invariably impedes the enjoyment of other rights. Thus, all the rights have to be respected and attended to equally. Based on this therefore, the right of everyone to an adequate standard of living cannot be compromised at the expense of other rights, such as the right to health or the right to education etc.⁶⁸² This position is also strongly reflected in the article 5 of the World Conference on Human Rights in 1993 in Vienna which expressed the relevance of this issue as follows:

"All human rights are universal, indivisible and interdependent and interrelated. The international community must treat human rights globally in a fair and equal manner, on the same footing, and with the same emphasis."⁶⁸³

This formulation by the United Nations in Vienna is therefore a strong proof that the indivisibility, interdependency, and the interrelatedness of the fundamental principles of human rights are indisputable. On the other hand, Daniel J. Whelan notes that the indivisibility of the human rights is not as easy as it appears because it carries significant conceptual and symbolic weight. It constitutes more challenges and difficulties in its explanation, understanding and application in the real field of life. As such, it is easier to comprehend theoretically but difficult when the practicability is put into consideration. For instance, it has been observed that the concepts of interdependence and interrelatedness are easier to understand and apply than the concept of indivisibility. This is because the other two concepts (interdependence and interrelatedness) focus on the coming together or working together of the concepts but the concept of indivisibility is completely different because it deals with the fact of the inability to divide something which is not the case in the other two concepts. Shedding more light on the fact of the complexity of the indivisibility of human rights, Daniel J. Whelan writes as follows:

⁶⁸² Cf. "Human Rights Principles: Advancing Human Rights: UNFPA", URL: www.unfpa.org/rights/principles.htm, (29.04.2014).

⁶⁸³ "Human Rights Day, 10 December - The Vienna Declaration", URL: www.ohchr.org/Documents/Events/OHCHR20/VDPA_booklet_English.pdf, (11.02.2015).

"The word itself—meaning "incapable of being divided, in reality or thought"—conjures powerful symbolic imagery—or even articles of faith. Consider Catholics' belief in the indivisibility of the Holy Trinity—God the Father, the Son, and the Holy Spirit. The American pledge of allegiance declares that Americans constitute "one nation...indivisible." For Hobbes, the awesomeness of the sovereign emanated from the indivisibility of his sovereignty. While the words "interdependent" and "interrelated" suggest the bringing together of two or more things into a mutual harmony, they still acknowledge separateness. If something is indivisible, dividing that thing renders it impotent."⁶⁸⁴

From the above claim of Daniel, one sees that it is sometimes really not very easy to pin down what the indivisibility of human rights should be or tries to portray and this is why it is being contested by some people whether human rights are at all indivisible since the United Nations has always lamented on the fact of the abuses and violations of the fundamental principles of human rights in so many countries. The abuses and violations of the human rights show already that people try to divide the applications of the human rights since they keep or respect some and abuse and violate some. Nonetheless, reflecting further on this issue in order to give a better clarification of the concept, Daniel J. Whelan cited the Proclamation of Teheran and the Vienna Declaration because it throws more light on its importance in the contemporary human rights discussions in spite of the difficulties involved in the practical application of the concept. In clarifying this, he therefore notes as follows:

"On close reading, one is struck by how dramatically different the idea of indivisibility is reflected in the Proclamation of Teheran and the Vienna Declaration. The Proclamation uses the sole term "indivisible" in the strongest sense: that choosing civil and political rights and ignoring economic, social, and cultural rights renders the enjoyment of the former *impossible*. The following sentence further contends that economic and social development are prerequisites for the realization of human rights—which, given the wording, suggests a privileging of economic, social, and cultural rights over civil and political rights."⁶⁸⁵

At this juncture, it is succinctly clear that the indivisibility of the fundamental principles of human rights is very important because it tries to guard against a hierarchical adoption and implementation of some of the rights at the expenses, neglect, abuse and violation of other rights. Finally it is also worthy of mention at this stage of my work that when all the fundamental principles of human rights are respected according to the dictates or the character of their indivisibility that it will greatly contribute to the stability and the well-being necessary for peaceful and friendly relations among peoples and nations.

Nevertheless, it is worthy of observation that the realisation of the indivisibility of the fundamental principles of human rights in the world is still very far-fetched. The experiences that are being made in some countries of the world bring to bare that there are gross abuses, denials and violations of either the whole human rights or parts of the human rights in many countries which greatly is as a result of the obnoxious effects or acts of slavery or human

⁶⁸⁴ Whelan, D. J., *Indivisible Human Rights: A History* (Cf. Footnote 678), p. 6.

⁶⁸⁵ Whelan, D. J., *Indivisible Human Rights: A History* (Cf. Footnote 678), p. 8.

trafficking that is being condoned in those countries. There are so many countries of the world today especially in the Moslem countries and countries being ruled by military dictators and tyrants where their tyrannical and dictatorial principles directly or indirectly lead to the establishment of the institution of slavery or human trafficking which automatically fuels the distortion and miscarriage of the application of the fundamental principles of human rights in those places. Many of these countries have very poor human rights records because they encourage and condone slavery or human trafficking that completely violates and abuses the human rights of people. Many a time, the institution of slavery or human trafficking tries to apply a kind of divisible structure in human rights because sometimes, slaveholders or human traffickers try to grant their slaves or trafficked victims some bare minimum rights while denying, violating and abusing the other rights and this is completely contrary to the notion of the indivisibility of human rights. In fact, slavery or human trafficking obliterates, abrogates and decimates the indivisibility of the fundamental principles of human rights since it does not treat human rights globally in a fair and equal manner and on the same footing and with the same emphasis which is the recommendation of the article 5 of the World Conference on Human Rights in 1993 in Vienna.⁶⁸⁶ All these elucidations that I have made here show that slavery poses a lot of ethical challenges to the promotion, respect and implementation of the fundamental principles of human rights. Slavery or human trafficking goes contrary to the ethical principles of autonomy, solidarity, human dignity, respect, justice and citizenship and this therefore calls for serious adequate measures and deep ethical assessment and examinations in order to curtail and combat the atrocities of this evil phenomenon in the world. More so, the Pastoral Constitution on the Church in the Modern World "*GAUDIUM ET SPES*" no 63 promulgated by His Holiness, Pope Paul VI, states that "in the economic and social realms, too, the dignity and complete vocation of the human person and the welfare of society as a whole are to be respected and promoted. For man is the source, the centre, and the purpose of all economic and social life"⁶⁸⁷. However, the ethical examinations and assessments that I have made in this work so far concerning slavery or human trafficking show that these eternal and perennial values advocated in the above pastoral constitution have not yet been realised in the world partly because the evil phenomenon of slavery or human trafficking constitutes a colossal threat to the human person, human dignity and human rights. It is based on this reason therefore that I will now make in the next part of this work an ethical

⁶⁸⁶ Cf. "Human Rights Day, 10 December - The Vienna Declaration", URL: www.ohchr.org/Documents/Events/OHCHR20/VDPA_booklet_English.pdf, (11.02.2015).

⁶⁸⁷ "Pastoral Constitution on the Church in the Modern Word-Gaudium et ...", URL: www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_cons_19651207_gaudium-et-spes_en.html, (28.01.2016).

review of the phenomenon of slavery or human trafficking in the past and present times in order to show how grievance and complicated this issue is.

3.4 ETHICAL REVIEW OF THE PAST AND PRESENT

The phenomenon of slavery or human trafficking is an issue that has continued to pose great ethical challenges to both past and present erudite scholars and thinkers who have grappled with the topic. This issue raises ethical questions that deal with the sacredness of human life and the fundamental principles of human rights, freedom and the dignity of the human person. It tries to ascertain whether every life is sacred and whether all human beings have the claim to basic human rights, freedom and dignity and if this is granted, why are some people slaves and not free people? Why are some people trafficked and denied of their fundamental human rights and the dignity of the human person? Why are some people enslaved and kept in chains simply because of their vulnerability? Is one human life not ontologically equal to another human life or is the life of a poor person ontologically lesser in worth or dignity than the life of a rich person? Why are some people made to live as sub-human beings under the auspices of slavery or human trafficking? These are essential questions that have engaged the mind of a good number of intellectuals across the centuries. They are profound ethical questions where our erudite scholars and thinkers are divided in their opinions. For some, the evil of slavery or human trafficking could be condoned and approbated but for others it is a taboo and should thus be completely abrogated in the world. Some have argued in favour of slavery or human trafficking saying that it is culturally and economically benefiting but some have also condemned it out rightly asserting that it is completely one of the most extreme forms of human exploitation and manipulation that leads to the abuse and violation of the fundamental principles of human rights, freedom and the dignity of the human person. Those who argue against the phenomenon of slavery or human trafficking strongly maintain that human life is sacred and should not be manipulated and exploited. Supporting this, the Catholic Church teaches that "in no case, is the human person to be manipulated for ends that are foreign to his own development, which can find complete fulfilment only in God and his plan of salvation..."⁶⁸⁸. No wonder Henry Peschke a great scholar and ethicist while reflecting on the issue of life said that "respect for a person's life, his bodily and mental integrity and health belongs to the fundamental rights of man. To this right corresponds the duty of respecting the health and life of others as well as one's own person"⁶⁸⁹.

⁶⁸⁸ Compendium of the Social Doctrine of the Church, Paulines Publications Africa, printed by Don Bosco Training Centre Akure, Nigeria, 2005, p. 72.

⁶⁸⁹ Peschke, H., Christian Ethics Vol. 2, published by C. Goodliffe Neale, Alcester Dublin, 1978, p. 307.

However our experiences across the centuries show that the practice of slavery or human trafficking has been a profound affront to the sacredness of the human life and it is therefore the duty of ethics and ethicists to assess the practice of slavery and see whether it could really be justified under any circumstance because there should be no denial of the basic rights, freedom and the respect of the dignity of the human person without any serious justification. The sanctity of life is an indication that life is precious and this should guarantee the respect, promotion and implementation of the fundamental principles of human rights, freedom and the dignity of the human person. This is a *conditio sine qua non* for an authentic life or existence in the world. The life of a human being is a value above all other values and should therefore be treated with respect and dignity because according to the Judeo-Christian religion, man or a human being is created in the image and likeness of God.⁶⁹⁰ Reiterating this fact, Pantaleon Iroegbu in his reflection on whether all persons have a right to live stated that:

"... Life must be handled with utmost respect and delicacy. No person's life may be neglected or abused. No one may be exploited for the sake of others. No one life is superior to others. While those in political power must do everything legitimately possible to preserve and promote life, those in the social sphere must assist the authorities to enhance the quality of all lives... all persons intuitively have a right to life worth human."⁶⁹¹

Nevertheless, the elucidations that I made in the first chapter of this work highlighted the fact that millions of people lost their lives due to the atrocities and evil of slavery or human trafficking. Slavery is not only an evil against the victim but a crime against the whole humanity. Therefore, this part of my work will try to evaluate the atrocities of slavery or human trafficking from the ancient times to our contemporary era and subject it to ethical and moral scrutiny. It will serve as a "vade mecum" for all men of good will as they prod on in trying to expose the evil of human trafficking in the world. It is the responsibility of ethicists to uncover the moral implications of such unjust treatment meted on human beings especially the most vulnerable in our societies who are often the victims of this evil phenomenon. Ethicists have to unveil this obnoxious and nefarious evil that is ravaging the less privileged in our societies and thoroughly, critically and rigorously examine, evaluate and assess its morality. This paper shows that the further perpetration and perpetuation of the evil of slavery or human trafficking in the world is a clear indication of the loss of the ethical compass of all those who indulge in this human aberration. More so, the failure of ethicists to come to a reasonable consensus that is humane with regard to the evil of slavery or human trafficking in the world is a clear indication of ethical tragedy against humanity. Every human being should

⁶⁹⁰ Genesis 1:26-27.

⁶⁹¹ Iroegbu, P., Do All Persons Have A Right to Life?, in: Iroegbu, O. P. and Echekwube, A. O. (ed.), *Kpim of Morality: Ethics, General, Special & Professional*, published by Heinemann Educational Books (Nigeria) Plc, 2005, pp. 78 - 83, here pp. 82 - 83.

enjoy basic human rights, freedom and the dignity of the human person irrespective of race, gender and creed. Anything less than this is unethical. Things like this have always happened in the past but it should not be allowed to continue in the present generation. At this juncture, I shall now try to make an ethical evaluation of slavery or human trafficking during the traditional era.

3.4.1 Tradition

The issue of slavery whether it is voluntary or otherwise has been a frequent occurrence in human societies since time immemorial. I elucidated this point extensively in chapter one of this work where I treated ancient, medieval, modern and contemporary slavery. From the expositions that I have made in this work about slavery or human trafficking, one could easily see that the issue of slavery or human trafficking has always ravaged and plagued our traditional societies. It is therefore not a new phenomenon in the world history. Supporting this claim and assertion, Stanley Engerman writes that:

"Slavery has taken many different forms; it has been among the most frequent of human institutions, existing in almost all societies in the past and in most parts of the world. Slaves have experienced different work regimes and differences in physical and material treatment, depending on various economic, political, cultural, and ideological circumstances."⁶⁹²

The historical excursus that I made in the first chapter of this work revealed that most traditional people indulged in the evil of slavery or human trafficking mainly due to political, religious and economic reasons. In the ancient times, those who were being enslaved were those that were being captured as prisoners of war since people, tribes, regions and nations fought for political supremacy. Many of the slaves taken at this time were always being killed or sacrificed to the gods of the land in order to appease them until they discovered that slaves could be used for various economic reasons especially for house chores and agricultural purposes. The discovery of the economic gains of slaves changed the panorama because people started haunting fellow human beings as slaves for pure economic reasons. The phenomenon grew and became an international business that caused so many vulnerable people in our societies especially in the New Worlds and African continent their lives. The Indios and Africans were carted away by the European slave dealers in millions and those who resisted them paid with their lives. This devilish enterprise was later taken over by the American slave dealers who further perpetrated and perpetuated this obnoxious act with

⁶⁹² Engerman, S., Slavery, Freedom, and Sen, in: Appiah, K.A. and Bunzel, M. (ed.), *Buying Freedom* (Cf. Footnote 444), pp.77 - 107, here 79.

profound dexterity, cruelty and callousness to the extent that it could only be brought to a halt through a civil war in 1863. This is a serious ethical issue that cannot be overlooked today.

This nefarious act that plagued and ravaged the most vulnerable in our societies was considered legal during the traditional times and this is one of the reasons why we need to ethically assess and evaluate this issue today since we know that its legality that time did not justify the act ethically and morally. This is part of the ethical challenges that have always confronted human societies across the centuries because the legality of an act does not imply its ethical and moral justification. Slavery or human trafficking is an affront to the fundamental principles of human rights, freedom and the dignity of the human person in spite of the time that it was practiced whether voluntary or otherwise. More so, it caused a lot of people their lives. These are some of the obvious reasons why we need to subject this evil phenomenon to ethical scrutiny. The ethical examination of the phenomenon of slavery or human trafficking will help to curtail the further proliferation of this repugnant act and man's inhumanity to man in the world. Therefore, this part of my work has to do with the ethical examinations and evaluations of the traditional views of scholars and erudite thinkers who grappled with the phenomenon of slavery or human trafficking in the past. I shall begin this ethical assessment and scrutiny with the philosophical views of erudite thinkers and scholars pertaining to this evil act.

3.4.1.1 Philosophical

Virtually everyone agrees that slavery is inhuman, degrading and wrong, but since for much of history many people defended it,⁶⁹³ claiming that in spite of the wrongness, injustice and immorality of the evil of slavery that the practice could still be accepted and condoned because of some natural, cultural, social and economic reasons. Some of the proponents of this view would argue that slavery is part of the natural order of the universe which is ordained by God and as such an attempt to abolish slavery in their own view is wrong since it means interfering with the natural plan of God. As such, there are really some erudite thinkers who tried to justify the institution of slavery or human trafficking and thus gave a moral approbation of the phenomenon which led to the perpetration of this callous act on the most vulnerable in the societies.

⁶⁹³ Cf. "BBC - Ethics - Slavery: Attempts to justify slavery", URL: www.bbc.co.uk/ethics/slavery/ethics/justifications.shtml, (25.08.2015).

However, it is worthy of mention that there are also some great thinkers who grappled with the issue of the justification of this phenomenon purely from a neutral point of view. Therefore, I will try here to make a systematic presentation of some of the famous philosophers who dealt with the justification of the institution of slavery or human trafficking from a purely neutral point of view. This implies that they have no ulterior motives in their intellectual discourse according to my assessment. I shall begin the treatment of these philosophical pundits that attempted the justification of the institution of slavery or human trafficking with those who argued that slavery is good for slaves because according to their own assessment, slaves lack the ability to run their own lives and since they are incapable of running the affairs of their own lives, it is then proper and better for the society if they are enslaved and helped by others to control and run the affairs of their lives. An example of those who share and represent this view about slavery is an ancient Greek philosopher called Aristotle.

Aristotle was a Greek philosopher of the 4th century born in Stagira in northern Greece in 384 B.C. He was one of the first philosophers that attempted a neutral justification of the institution of slavery or human trafficking.⁶⁹⁴ In his politics, he saw slavery as something that is natural because he is of the view that human beings ontologically come into the world in two different forms such as slaves and non-slaves. I would want to cite here the question that was addressed to him concerning this issue and his assertion in book one, chapter five of his politics and his answer to that which goes as follows:

"But is there any one thus intended by nature to be a slave, and for whom such a condition is expedient and right, or rather is not all slavery a violation of nature? There is no difficulty in answering this question, on grounds both of reason and of fact. For that some should rule and others be ruled is a thing not only necessary, but expedient; from the hour of their birth, some are marked out for subjection, others for rule."⁶⁹⁵

This implies that some people are born as natural slaves. That means that from the point of birth, they are already slaves and should be seen and treated as such. In defence of his position, Aristotle is quoted in "*Internet Encyclopedia of Philosophy*" to have said that "the sort of war that involves hunting 'those human beings who are naturally suited to be ruled but [are] unwilling...[is] by nature just' (1256b25). What is more, the economies of the Greek city-states rested on slavery, and without slaves (and women) to do the productive labor, there could be no leisure for men to engage in more intellectual lifestyles. The greatness of

⁶⁹⁴ Cf. "BBC - Ethics - Slavery: Attempts to justify slavery", URL: www.bbc.co.uk/ethics/slavery/ethics/philosophers_1.shtml, (25.08.2015).

⁶⁹⁵ Aristotle: Politics: Book 1, chapter 5, published by Aeterna Press, 2015.

Athenian plays, architecture, sculpture, and philosophy could not have been achieved without the institution of slavery"⁶⁹⁶.

On the other hand, according to him, there are some who were not born as slaves and this confers a right on them to rule the slaves, use them as their property and use them the way that they want under every circumstance. He went further to say that natural slaves are so because their souls were not complete. Their souls are sort of half baked and lack certain qualities or attributes like the ability to think properly. Based on this inability to reason properly, they therefore require masters who have the ability of proper reasoning to direct them and tell them what to do. One could easily deduce here that for Aristotle, it is necessary for the natural slaves who are devoid of the ability for proper thinking to have masters who have this ability in order to help them organise their lives and have a worthy and ordered life. Thus for him, slavery was good for the slaves. It appears that Aristotle just saw slaves as "living tools" or what I may call beast of burden that are just good for physical labour or domestic services.⁶⁹⁷ Echoing this view in his politics book one, chapter five, he writes as follows:

"For he who can be, and therefore is, another's and he who participates in rational principle enough to apprehend, but not to have, such a principle, is a slave by nature. Whereas the lower animals cannot even apprehend a principle; they obey their instincts. And indeed the use made of slaves and of tame animals is not very different; for both with their bodies minister to the needs of life. Nature would like to distinguish between the bodies of freemen and slaves, making the one strong for servile labor, the other upright, and although useless for such services, useful for political life in the arts both of war and peace. But the opposite often happens -- that some have the souls and others have the bodies of freemen. And doubtless if men differed from one another in the mere forms of their bodies as much as the statues of the Gods do from men, all would acknowledge that the inferior class should be slaves of the superior. And if this is true of the body, how much more just that a similar distinction should exist in the soul? but the beauty of the body is seen, whereas the beauty of the soul is not seen. It is clear, then, that some men are by nature free, and others slaves, and that for these latter slavery is both expedient and right."⁶⁹⁸

Nevertheless, it is worthy of note that he added that slaves are not completely incapable of thought, but their thinking or rational ability was very minimal since they only needed a little of it that would just help them to understand and carry out their duties. Similarly, he observed that natural slaves were not devoid of 'virtue', but the virtue that they possess was just the little that is enough to help them carry out their duties. However, this little virtue so to say qualifies them already to be treated as human beings.⁶⁹⁹ This contradicts what he said above that the use of slaves and of tame animals is not very different because if we accept that the virtue that

⁶⁹⁶ "Aristotle: Politics Internet Encyclopedia of Philosophy", URL: www.iep.utm.edu/aris-pol/#SH7d, (15.09.2015).

⁶⁹⁷ Cf. "BBC - Ethics - Slavery: Attempts to justify slavery", URL: www.bbc.co.uk/ethics/slavery/ethics/philosophers_1.shtml, (25.08.2015).

⁶⁹⁸ Aristotle: Politics: Book 1, chapter 5, published by Aeterna Press, 2015.

⁶⁹⁹ Cf. "BBC - Ethics - Slavery: Attempts to justify slavery", URL: www.bbc.co.uk/ethics/slavery/ethics/philosophers_1.shtml, (25.08.2015).

the natural slaves have qualify them already to be seen and treated as human beings, this would ipso facto mean that they could not be equated with tamed animals. More so, he did not really have a systematic classification of slaves because he later added that there are also "legal slaves" who are not natural slaves because they may have become slaves by the fact of being captured during the war as prisoners of war. They are therefore people who have the ability to think and reason properly but have become slaves through the instrumentality of war. This fact also weakens further Aristotle's justification of slavery. Aristotle finally argued that if the world was a just world, the legal slaves would have been set free but if the natural slaves were set free by chance that they should be made slaves.⁷⁰⁰ This argument is seen today to be very paternalistic⁷⁰¹ and anachronistic and therefore does not hold any substance or validity because today's slaves are not enslaved because they are incapable of handling the affairs of their lives but mostly because of the immoral desire of some dissidents who have lost their ethical compass in the pursuit of acquisition of "immoral wealth".

There are also others who argued that slavery should be accepted because slaves are inferior beings.⁷⁰² They claim that even if slavery is cruel and degrading that it should not be a problem since slaves from their own perspective are not fully human. This implies that the suffering of slaves have no ethical significance. The representatives of this sentiment even claimed that the sufferings of slaves could just be compared with the suffering of domestic animals that do not have rights and dignities. Thus for them, slaves are inferior beings and therefore deserve to be enslaved. This argument often led to racism which was still an attempt to justify the enslavement of certain groups or races that were being considered as inferior races or groups like the African slaves⁷⁰³ and the Indio slaves. This argument has no place in the contemporary discussion because no one agrees today that one race is better or superior to the other race or races. A good example of the representative of those who share this opinion about slavery is Plato. He was another erudite Greek philosopher who tried to make a neutral justification of the institution of slavery in the 3rd century.

Plato is seen by some people to have made controversial statements about the issue of slavery and was quoted to have said that it is right for the "better" to rule over the "inferior". This argument is further reflected as follows:

⁷⁰⁰ Cf. Ibid.

⁷⁰¹ Cf. Ibid.

⁷⁰² Cf. "Gorgias Natural Law, Natural Rights, and American Constitutionalism", URL: www.nlnrac.org/classical/plato/documents/gorgias, (15.09.2015).

⁷⁰³ Cf. Ibid.

"...nature herself intimates that it is just for the better to have more than the worse, the more powerful than the weaker; and in many ways she shows, among men as well as among animals, and indeed among whole cities and races, that justice consists in the superior ruling over and having more than the inferior."⁷⁰⁴

On the other hand, Homer, another great thinker and philosopher of this century also saw slaves as inferior people. He argued that even if a person was not inferior before becoming enslaved that the mere fact of the person now being enslaved changes the person's status in such a way that makes the person a natural slave. Buttressing his case, he writes that "Jove takes half the goodness out of a man when he makes a slave of him"⁷⁰⁵.

Besides, according to Stanley Engerman, many of the early modern European advocates of liberty like Samuel Pufendorf and Hugo Grotius, accepted voluntary adult and child slavery but only on the condition that it was the best way to sustain people who were in poverty, disabled, or otherwise incapable of fending for themselves.⁷⁰⁶ These political philosophers claim that in extreme cases of poverty that it is better for those who are wretchedly poor to live in slavery and have enough food to eat than to be free people but go starving or die of starvation. For the defenders of this position, in cases of poverty, slavery would be a better option than the freedom of a man or woman that dies away out of starvation. This is practiced extensively in Asian countries where extreme poverty drives people into slavery. This is precisely the problem that those who are engaged in bonded labour have to contain with because when they pay off their loans, many a time they are not able to leave because they do not have a means of sustenance outside slavery. Shedding more light on this, Engerman writes as follows:

"While we generally regard slavery as a condition originating in compulsion and coercion, in many societies in Asia, Africa, and in pre-modern Europe, slavery was voluntarily entered into. Because of the low levels of income in the societies, sales of children and adults to the wealthy were seen as the only way for individuals to survive."⁷⁰⁷

Jean Bodin (1606) was of the opinion that some people possibly became slaves "because they have sold or gambled away their liberty to another."⁷⁰⁸ He pointed to the long existence of the phenomenon of slavery in all other parts of the world except in Europe and never argued that it was contrary to nature. However, he noted that slaves faced a lot of base humiliations and

⁷⁰⁴ The Plato Collection (47 Books): The Dialogues of Plato published by Catholic Way Publishing, 2015. Cf. also The Dialogues of Plato, translated into English with Analyses and Introductions by Jowett, B., M.A., Vol. III, The Clarendon Press, Oxford, 1875.

⁷⁰⁵ Homer, The Odyssey, Book II; This could also be found in: Shelton, A. C., Where the North Sea Touches Alabama, published by The University of Chicago Press, Ltd., London, 2013, p. 206.

⁷⁰⁶ Cf. Engerman, S., Slavery, Freedom, and Sen, in: Appiah, K.A. and Bunzel, M. (ed.), Buying Freedom (Cf. Footnote 444), pp.77 - 107, here 98.

⁷⁰⁷ Engerman, S., Slavery, Freedom, and Sen, in: Appiah, K.A. and Bunzel, M. (ed.), Buying Freedom (Cf. Footnote 444), pp.77 - 107, here 95 - 96.

⁷⁰⁸ Bodin, J., Six Books of Commonwealth, Basil Blackwell, Oxford, 1955, pp. 14, 16, 17.

cruelties which created a lot of problems in controlling slaves and making proper adjustment after emancipation. Hobbes (1657) on the other hand gave approbation of slavery on the condition of being captured as a prisoner of war. He argued that a person captured as a prisoner of war can accept slavery and become "the subject of him that took him; because he had no other way to preserve himself"⁷⁰⁹. Nonetheless, he added that the person otherwise has the option of running away in place of submitting to slavery. Hugo Grotius (1646) on his part approved of the rights of fathers to include that of selling a child but only "if it is necessary and there is available no other means of supporting him"⁷¹⁰. He also gave approval to self enslavement since the person who indulges in it voluntarily owes lifelong service in return for nourishment and other necessities of life. We find here a sort of symbiotic slavery opined by Stanley Engerman because Hugo Grotius added that the slave in this case has a lasting obligation to labor which is being compensated by with a lasting certainty of support from the slave master which those who are normally hired on daily basis are not entitled to. In a more political context, he made reference to the Hebraic and Roman law which permitted everyman to enslave himself to anyone of his choice for private ownership. Just like some of his counterparts, he was not in support of the issue of prisoners of war but accepted the enslavement of war captives on the condition that there are stringent rules to guarantee their fair treatment.

Furthermore, Pufendorf (1688) on his part succinctly argued that "in no case does it appear that nature allows a father to use his son as a pledge, or sell him, unless there is no other way to support him"⁷¹¹. We see here that many of these thinkers are accepting slavery on the condition that it is the last resort or a better option to saving life than allowing the victims to die of starvation. However, he advocated that slavery has to be conducted willingly in a form of contract whereby the poor people would receive goods in exchange for work. That means it has to be something like "I will always provide for you, if you will always work for me"⁷¹². In contrast to Thomas Hobbes, John Locke (1690) on the other hand, asserted that since man does not have power of his own life, he cannot therefore "enslave himself to anyone" or "take away his life"⁷¹³. But he went further to argue that when someone ends up being enslaved that if "he finds the hardship of his slavery outweigh the value of his life, 'tis in his power, by resisting the will of his master, to draw on himself the death he desires"⁷¹⁴. Stanley Engerman

⁷⁰⁹ Hobbes, T., *Leviathan*. Baltimore, Penguin, 1968, p. 273.

⁷¹⁰ Grotius, H., *The Law of War and Peace*, Clarendon Press, Oxford, 1925, pp. 103, 233, 255.

⁷¹¹ Pufendorf, S., *On the Law of Nature and Nations*, Clarendon Press, Oxford, 1934, pp. 921, 936.

⁷¹² *Ibid.*

⁷¹³ Locke, J., *Two Treatise of Government*, Mentor Books, New York, 1963, p. 325 - 326.

⁷¹⁴ *Ibid.*

notes that Locke in his drafting a constitution for the Carolinas used the argument of a just war to justify Negro slavery. He meant that they had forfeited their lives and thus being without property, were outside of civil society.⁷¹⁵

Jean-Jacques Rousseau (1762) brought another dimension to the issue of slavery and argued that it is not possible for a man to enslave himself and declared the act of self enslavement as "null and illegitimate" since whoever attempts such a thing was "out of his mind"⁷¹⁶. The sale of children for him is also forbidden. He also argued that war captives could only be enslaved since there was no "right to kill the conquered... deducible from the state of war"⁷¹⁷. However, he later said that a state at war with an enemy "has a right to kill its defenders, while they are bearing arms," but not when they have surrendered.⁷¹⁸ Reflecting further along this line of thought on this phenomenon, Blackstone William (1765) in his "*Commentaries on the Laws of England*", said that slavery is in fact "repugnant to reason, and the principles of natural law," and should not exist anywhere.⁷¹⁹ He went further to say that even though, the Justinian Code permitted the person's sale of himself, this for him could not be considered a valid contract because there is no equivalent quid pro quo "for life, and liberty"⁷²⁰. This means that we cannot simply compare the offering of life and liberty to a provision of basic necessities of life that maybe provided by a slave master. He also rejected the customary argument of the justification of the enslavement of war captives because there was no longer a right to kill captives. Voluntary slavery on the other hand does not come into question at all for him because the English law "furnishes him with every thing necessary for their support"⁷²¹. There is no reason at all for slavery even among the poor since the several statutes enacted for the relief of the poor will take care of all their basic necessities of life. In fact, Blackstone does not belief in the Aristotelian natural slave, a slave due to his inferiority - physically, mentally, and morally.

In addition, sharing the sentiments of William Blackstone, Condorcet Marquis de (1781) considered slavery as a crime "far worse than robbery"⁷²². He regarded the possibility of self-sale into slavery as an infringement of natural law. However, he noted that there could be

⁷¹⁵ Cf. Engerman, S., Slavery, Freedom, and Sen, in: Appiah, K.A. and Bunzel, M. (ed.), *Buying Freedom* (Cf. Footnote 444), pp.77 - 107, here 99.

⁷¹⁶ Rousseau, J. J., *The Social Contract and Discourses*, E. P. Dutton, New York, 1947, p. 7.

⁷¹⁷ Rousseau, J. J., *The Social Contract and Discourses* (Cf. Footnote 716), p. 8.

⁷¹⁸ Cf. Rousseau, J. J., *The Social Contract and Discourses* (Cf. Footnote 716), p. 9.

⁷¹⁹ Cf. Blackstone, W., *Commentaries on the Laws of England*, vol. 1: *Of the Rights of Persons*, University of Chicago Press, Chicago, 1979, pp. 411, 412, 127.

⁷²⁰ Ibid.

⁷²¹ Ibid.

⁷²² Condorcet, M., "Reflections on Negro Slavery", quoted in David Williams (ed.), *The Enlightenment*, Cambridge University Press, Cambridge, 1999, pp. 307 - 316.

conditions when someone would be denied his personal rights if exercising them would be a threat to the rights of others in the society. Such people include young children, idiots and madmen.⁷²³ Ironically, he believes that the more brutal the slavery is, the longer that slavery must exist prior to full freedom because the brutality that they passed through in the course of slavery would be a threat to them and others when they are immediately emancipated and land into abject poverty. Sharing his view concerning the phenomenon of slavery, Montesquieu Baron de (1748) asserted that "people could not sell themselves basically because there was no enforceable quid pro quo possible, nor could a person kill himself, since it would be a loss to the homeland"⁷²⁴. It is clear that he does not give any moral approbation of the act of slavery or human trafficking under any circumstance whatsoever.

Furthermore, Isaac Mendelsohn in his work "*Slavery in the Ancient Near East*" claimed that as far back as in the ancient Near East, "lack of employment, or debts, drove people to sell first their children and then themselves into slavery"⁷²⁵. He added that this was responsible for the many Babylonian and Assyrian slaves and immediately noted that this sort of enslavement was orchestrated by war, famine, or economic misfortunes in the absence of any state or communal help. Arguing along this line of thought, Silver Morris in the work "*Economic Structures of Antiquity*" quoted paragraph 117 of the Code of Hammurabi which states that "besides being able to borrow on personal security, an individual might sell himself or a family member into slavery"⁷²⁶. Nevertheless, this is only for a limited number of years. He further noted that in the Middle East, members of a family could be launched into the dungeon of slavery to pay off a debt or as punishment for a crime committed by an individual. Concerning this, Ste. Croix noted in the work "*The Class Struggle in the Ancient Greek World*", that debt bondage and the enslavement or the sale of one's children was being practiced just like in other parts of ancient world.⁷²⁷ He asserted that extreme poverty accounted for this type of enslavement and this was also the case in Rome where people at the time of difficulties would offer themselves or their children for sale into slavery since "a sheltered and tolerable slavery may be preferable to a precarious existence in freedom and poverty." Here, Barrow R. H in the work "*Slavery in the Roman Empire*", also claimed that under Roman law, fathers were given the right to sell a child, and this did occur "especially in

⁷²³ Cf. Ibid.

⁷²⁴ Montesquieu, B., *The Spirit of the Laws*, Cambridge University Press, Cambridge, 1989, p. 251.

⁷²⁵ Mendelsohn, I., *Slavery in the Ancient Near East*, Oxford University Press, Oxford, 1949, pp. 5, 14.

⁷²⁶ Silver, M., *Economic Structures of Antiquity*, CT, Greenwood Press, Westport, 1995, p. 118.

⁷²⁷ Cf. Ste. Croix, G. E. M. de, *The Class Struggle in the Ancient Greek World*, Cornell University Press, Ithaca, New York, 1981, pp. 163, 169 - 170.

times of stress" in order to relieve the consequences of poverty.⁷²⁸ Temperley Howard in the work "*British Antislavery*" also observed that this case applied to India where in cases of general starvation that always plagued most part of the country, parents were left with the option of either to choose to allow their children to die or entrust them into someone else's care.⁷²⁹ Banaji D. R added here in the work "*Slavery in British India*", that this was the "most prolific source of slavery and accounts for the origin of almost the whole slave population in certain areas of early nineteenth century British India"⁷³⁰. Destitute parents in China also toed this line of practice especially in time of droughts and bad harvest years. Wastson James L. in the work "*Slavery as an Institution*" claims that in time of such aforementioned harvest, parents "sold children, mostly females, since males were the source of parental support in their older ages"⁷³¹. In Southeast Asia, the issue of voluntary slavery was not different from the countries that I have mentioned. Hard times orchestrated by famine, shipwrecks, such as volcanic eruption of 1814, people were left with no option than to offer themselves as bondsmen in return for food. Reid Anthony argued that "the ease with which these bonds were contracted was one of the things which most astonished foreign visitors to Southeast Asia"⁷³². This practice of self-sale, or sale of children or family members into slavery as a means of survival in time of hardship was also evident in the life of the Aztecs and the Mayans before the advent of Columbus. Clendinnen Inga reported that "slavery provided a social net for those suffering gratuitous misfortunes but also for those in the society who were regarded as chronically shiftless individuals"⁷³³. African continent was not exempted from the scourges of voluntary slavery as a result of hardship such as in the times of famine. For instance, Miers Suzanne and Kopytoff Ingor reported in their introductory essay to their edited volume on "*Slavery in Africa*", that "children and even sometimes adults were bartered for grain in times of famine to save the rest of the group"⁷³⁴. Cooper Frederick added here that in 1884, the second half of the nineteenth century, that there was a devastating famine in the east coast of Africa that led to quantum increase in slave trade in the region resulting to a colossal and desperate sell of neighbours, their children and even themselves in order to

⁷²⁸ Cf. Barrow, R. H., *Slavery in the Roman Empire*, Barnes & Noble, New York, 1928 reprinted in 1968, pp. 2, 9 - 12. This view was also shared by Bradley Keith in the work "*Slavery and Society at Rome*, Cambridge University Press, Cambridge, 1994, p. 35.

⁷²⁹ Cf. Temperley, H., *British Antislavery, 1833-1870*, Longman, London, 1972, p. 96.

⁷³⁰ Banaji, D. R., *Slavery in British India*, D. B. Taraporevala Sons, Bombay, 1933, pp. 44 - 52.

⁷³¹ Wastson, J. L., *Slavery as an Institution: Open and Closed Systems in:* James L. Wastson (ed.), *Asian and African Systems of Slavery*, Basil Blackwell, Oxford, 1980, p. 13.

⁷³² Reid, A., *Closed and Open Slave Systems in Pre-Colonial Southeast Asia*, quoted in: Anthony Reid ed. *Slavery, Bondage, and Dependency in Southeast Asia*, St. Martin's Press, New York, 1983, p. 159.

⁷³³ Clendinnen, I., *Aztecs: An Interpretation*. Cambridge University Press, Cambridge, 1991, pp. 99 - 100.

⁷³⁴ Miers, S. and Ingor, K. (eds.), *Slavery in Africa: Historical and Anthropological Perspectives*, University of Wisconsin Press, Madison, 1977, p. 12.

survive.⁷³⁵ Campbell Gwyn and Edward A. Alpers even noted that at a time, slaves refused manumissions in order to maintain their traditional privileges which they enjoyed as slaves and avoid coercion during state imposed forced labour.⁷³⁶ This phenomenon is said to have stretched in parts of Africa in the eighteenth, nineteenth, and twentieth centuries, if not earlier. In a similar way, Genovese Eugene D. shared his views about the experiences of late antebellum period (Belonging to the period before a war, especially the American Civil War) as follows:

"Late antebellum period and early war years, pressure mounted to induce free Negroes to re-enslave themselves and to restrict their rights further. Few did, but that some did suggest that often their legal and economic position was so precarious as to throw them on the mercy of a trusted white man."⁷³⁷

Navigating further in this precarious plague of human history, Morris Thomas D., observed that by 1860, nine southern states had legislation "allowing free persons of colour to enslave themselves"⁷³⁸. Moreover, in the second half of the sixteenth century, Russia also witnessed the phenomenon of voluntary slavery which was even made legal when people lacked independent means of survival. Voluntary slavery was the answer to hard times orchestrated by such incidents such as crop failures or crop destruction that caused food shortages and famines. In such situations of hard times, voluntary slavery was resorted to as a sort of welfare relief. However, Hellie Richard notes that the sale of children by Muscovite parents was not very common. They would prefer to let their children die than sell them into slavery.⁷³⁹

At this juncture, it is worthy of note that there are on the other hand some who lay claims to cultural relativism as reason for the justification of slavery. They argue that some cultures allow slavery and if they do, that it would be wrong to see slavery as ethically or morally wrong since it is permissible or admissible by the culture. For instance, Silver Morris quoted the Code of Hammurabi paragraph 117 as given provisions that "besides being able to borrow on personal security, an individual might sell himself or a family member into slavery but it has to be for a limited number of years"⁷⁴⁰. This was also allowed in ancient Greece as Ste.

⁷³⁵ Cf. Cooper, F., *Plantation Slavery on the East Coast of Africa*, Yale University Press, New Haven, Connecticut, London, 1977, p. 126.

⁷³⁶ Cf. Campbell, G., and Alpers, E. A., *Introduction: Slavery, Forced Labour, and Resistance in Indian Ocean Africa and Asia*, *Slavery and Abolition* 25(2): 2004, pp. ix - xxvii.

⁷³⁷ Genovese, E. D., *Roll, Jordan, Roll, The World the Slaves Made*, Pantheon, New York, 1974, pp. 399, 401.

⁷³⁸ Morris, T. D., *Southern Slavery and the Law, 1619-1860*, University of North Carolina Press, Chapel Hill, 1996, pp. 31 - 36.

⁷³⁹ Cf. Hellie, R., *Slavery in Russia, 1450-1725*, University of Chicago Press, Chicago, 1982, pp. 39 - 41, 371, 377, 693 - 695.

⁷⁴⁰ Silver, M., *Economic Structures of Antiquity*, Greenwood Press, Westport, Connecticut, London, 1995, p. 118.

Croix reported.⁷⁴¹ This is also often found in many Islamic countries where women have little or no rights and therefore live in their married homes as slaves even though they do not officially consider it as slavery but their marital life is many a time a slave-like sort of life. For instance, the cases of child and forced marriages are pure examples where culture approbates of slavery. Besides, there are also some who defended this position because there are some cultures that employ the instrument of slavery as punitive measure. For instance, the kings who perpetrated the evil of slavery in Africa during the 17th century employed this to a great extent. This means that slavery is for such a culture a useful form of punishment for those who commit crimes in their society. This argument has a lot of flaws since there are better ways of punishing offenders or criminals today than subjecting them to the bondage of slavery.

At any rate, I wish to argue at this juncture that in spite of all these difficulties and hardships that fuelled the act of slavery in the past and still influence to a great extent the institution of slavery or human trafficking in the underdeveloped countries such as Asia and Africa today, I strongly argue that there are still better ways of helping such people today by the government or the society like offering of relief packages and empowering of the poor through provision of free quality education, creation of job opportunities and provision of social amenities without having to enslave them and treat them as domestic animals. Therefore, slavery is still not the best option in this case and has thus no ethical or moral justification. Based on the expositions that I have made here, we can clearly see that the ethical quandary of slavery or human trafficking that I have examined and assessed here highlights the fact that the universal and unanimous moral and ethical justification of this phenomenon is still far-fetched. At this juncture, I shall now go over to the treatment of the theological assessment of this phenomenon during this epoch.

3.4.1.2 Theological

Juan Gines de Sepulveda a theologian during the 16th century in Spain drew inspiration from Aristotle and defended the position of the New World colonists, claiming that the Amerindians were "natural slaves"⁷⁴². According to Ruth McMullen, Bonar Ludwig Hernandez noted in the work "*The Las Casas-Sepulveda Controversy: 1550-1551*," *Ex Post Facto*, ed. Fernando Socorro. Vol. 10, no. 1, that Sepulveda believed that what the Europeans were doing was justified because, according to him, the Amerindians were "irrational beings

⁷⁴¹ Cf. Ste. Croix, G.E.M. de, *The Class Struggle in the Ancient Greek World* (Cf. Footnote 727), pp. 163, 169 - 170.

⁷⁴² "Debate of Bartolome de Las Casas and Juan Gines De...", URL: www.ruthmcmullen.wordpress.com/2009/12/07/debate-of-bartolome-de-las-casas-and-juan-gines-de-sepulveda/, (2.05.2016).

whose inherently inferior condition immediately made them slaves by nature"⁷⁴³. He argued that if they refused to accept Spanish rule, they could be enslaved. Furthermore, if the Indians resisted enslavement, the Spaniards had the legitimate right to wage war on them.⁷⁴⁴ Sepúlveda drew his inspiration and argument from Aristotle and also made reference to other various Christian and classical sources, including the Bible. This argument is however invalid today since nobody believes today that slavery is a natural thing.

More so, this view of natural slavery by Aristotle and Sepúlveda was strongly opposed in the Valladolid debate by Bartolomé de las Casas, bishop of Chiapas who asserted that "Aristotle's definition of the "barbarian" and the natural slave did not apply to the Indians, who were fully capable of reason and should be brought to Christianity without force or coercion."⁷⁴⁵ On the other hand, Sepúlveda argued against Las Casas position and tried to rationalize the Spanish treatment of the American Indians by saying that the Indians were "natural slaves and that the Spanish presence in the New World would be of a great benefit to the people"⁷⁴⁶. However, Las Casas opposed this view and made reference to the Bible and the canon law and therefore stated that "All the World is Human"⁷⁴⁷! In fact, he opposed the view of Sepúlveda who claimed that "the Indians were barbarous, that they committed crimes against natural law, that they oppressed and killed innocent people, and that wars should be waged against infidels"⁷⁴⁸.

St. Augustine a famous Christian theologian brought another dimension to the issue of slavery that is quite different from the opinions of the Greek philosophers that I just enumerated above. St. Augustine gave slavery a Christian undertone and argues that slavery is as a result of sin. In fact, slavery or human trafficking that is ravaging the world today in his own perspective is a consequence of the sin and the fall of man. Buttressing this fact, he stated in his famous work called "The City of God, 19:15" as follows:

"The prime cause, then of slavery is sin, which brings man under the dominion of his fellow... that which does not happen save by the judgement of God, with whom is no unrighteousness, and who knows how to fit punishments to every variety of offence. But our Master in heaven says, Every one who does sin is the servant of sin. John 8:34 And thus there are many wicked masters who have religious men as their slaves, and who are yet themselves in bondage; for of whom a man is overcome, of the same is he brought in bondage. 2 Peter 2:19 And

⁷⁴³ Hernandez, B. L., quoted in: McMullen, R., "Debate of Bartolome de Las Casas and Juan Gines De...", URL: www.ruthmcmullen.wordpress.com/2009/12/07/debate-of-bartolome-de-las-casas-and-juan-gines-de-sepulveda/, (2.05.2016).

⁷⁴⁴ Cf. Ibid.

⁷⁴⁵ De las Casas, B., in: "Bartolomé de Las Casas debates the ...", URL: www.gilderlehrman.org/history-by-era/american-indians/resources/bartolom%C3%A9-de-las-casas-debates-subjugation-indians-1550, (28.04.2016).

⁷⁴⁶ Ibid.

⁷⁴⁷ Ibid.

⁷⁴⁸ Ibid.

beyond question it is a happier thing to be the slave of a man than of a lust; for even this very lust of ruling, to mention no others, lays waste men's hearts with the most ruthless dominion."⁷⁴⁹

One can easily see here that for him, slavery or human trafficking is a punishment to humanity because of their sins. He does not associate slavery or human trafficking with the natural laws of the universe. The world would have been devoid of slavery or human trafficking if man had not sinned and fallen short of the grace of God. In trying to substantiate this claim he went further to write as follows:

"It is with justice, we believe, that the condition of slavery is the result of sin. And this is why we do not find the word 'slave' in any part of Scripture until righteous Noah branded the sin of his son with this name. It is a name, therefore, introduced by sin and not by nature."⁷⁵⁰

Nevertheless, it is worthy of note that Augustine encouraged many clergy under his authority at Hippo to free their slaves as an act of piety. He boldly wrote a letter to the emperor exhorting him to issue a new law against slave traders because he was very much concerned about the slaving of children. The Christian emperors who ruled during his time allowed the sale of Children for about 25 years which is not because they approved of the practice, but just as a method of preventing infanticide when parents were unable to care for a child. He even added that the tenant farmers in particular were prompted or forced to hire out or to sell their children as a means of survival. He noted further in his famous book "*The City of God*," that slavery which is simply as a result of sin is contrary to God's divine plan. Reflecting further on this he wrote that God "did not intend that this rational creature, who was made in his image, should have dominion over anything but the irrational creation--not man over man, but man over the beasts"⁷⁵¹. In fact, he observed that righteous men in primitive times were made shepherds of cattle, not kings over men; and finally concluded that "the condition of slavery is the result of sin"⁷⁵².

St. Thomas Aquinas toed this same line of thought as St. Augustine and thus supported the claim that slavery or human trafficking is largely as a result of sin or fall of man. However, he deviated a bit from this claim and unlike St. Augustine, subscribes to the natural law or what he calls the natural structure of the universe as part of the major contributors of the evil of slavery or human trafficking in the world since it gave some men the authority to lord it over others. Shedding more light on this, he wrote in his "Summa Contra Gentiles" as follows:

⁷⁴⁹ St. Augustine, quoted in: "CHURCH FATHERS: City of God (St. Augustine) - New Advent", URL: www.newadvent.org/fathers/120119.htm, (17.09.2015).

⁷⁵⁰ Ibid.

⁷⁵¹ St. Augustine, quoted in: "Augustine/The City of God/Book ...", URL: www.saintwiki.com/index.php?title=Augustine/The_City_of_God/Book_XIX/Chapter_15, (28.04.2016).

⁷⁵² Ibid.

"Further, slavery among men is natural, for some are naturally slaves according to the Philosopher (Polit. i, 2). Now 'slavery belongs to the right of nations,' as Isidore states (Etym. v, 4)... Considered absolutely, the fact that this particular man should be a slave rather than another man, is based, not on natural reason, but on some resultant utility, in that it is useful to this man to be ruled by a wiser man, and to the latter to be helped by the former, as the Philosopher states (Polit. i, 2). Wherefore slavery which belongs to the right of nations is natural in the second way, but not in the first."⁷⁵³

Reiterating his position, he made reference to the hierarchical nature of heaven where even among the angels of God, some angels are seen to be superior to others. Nevertheless, it is worthy of note that for Aquinas, slaves had some sort of restricted rights and this makes him to have a better opinion of slaves than Aristotle did. Shedding light on this he writes as follows:

"A son, as such, belongs to his father, and a slave, as such, belongs to his master; yet each, considered as a man, is something having separate existence and distinct from others. Hence in so far as each of them is a man, there is justice towards them in a way: and for this reason too there are certain laws regulating the relations of father to his son, and of a master to his slave; but in so far as each is something belonging to another, the perfect idea of "right" or "just" is wanting to them."⁷⁵⁴

St. Thomas Aquinas also noted that it is acceptable for a slave master to hit a slave or in my own words to punish and discipline a slave but he added that it might be better to temper justice with mercy in dealing with slaves. As such, punishing a slave is acceptable but showing a slave mercy is better according to St. Thomas Aquinas. Buttressing this fact, he writes as follows:

"... since the child is subject to the power of the parent, and the slave to the power of his master, a parent can lawfully strike his child, and a master his slave that instruction may be enforced by correction... The command that masters should forbear from threatening their slaves may be understood in two ways. First that they should be slow to threaten, and this pertains to the moderation of correction; secondly, that they should not always carry out their threats, that is that they should sometimes by a merciful forgiveness temper the judgement whereby they threatened punishment."⁷⁵⁵

Nevertheless, St. Thomas Aquinas accepted the act of slavery or human trafficking because it flows from nature that some people who are not wise enough to handle their affairs should be slaves and others who are wise enough should be masters. At this juncture, I will now explore the Church's position concerning slavery or human trafficking since it is part of the theological examination of this burning issue.

According to Fr. Joel S. Panzer in his well-documented, scholarly book *"The Popes and Slavery"*, an accurate history of the papacy's reaction to racial slavery has never been written,

⁷⁵³ Aquinas, T., *The Summa Theologica*, (ed.), Benziger Bros and translated by Fathers of the English Dominican Province, 1947, quoted in: "Thomas Aquinas, *Summa Theologica*", URL: www.ccel.org/a/aquinas/summa/SS/SS057.html, (17.09.2015).

⁷⁵⁴ Ibid.

⁷⁵⁵ Ibid.

and what has been written is, in general, misleading.⁷⁵⁶ However, this would not deter us in giving in this work the honest effort of the Church through the office of the Papacies as the chief shepherds of the Church to publicly and vigorously speak against the evil of slavery and also stage war against the institution since the Church sees the act of slavery or human trafficking to be completely against the fundamental principles of human rights, dignity and the freedom of the human person created in the image and likeness of God. Fr. Joel S. Panzer noted that as early as in 1435 the Popes condemned the institution of racial slavery in its entirety and mentioned for example the work of Paul III in three documents of seminal influence in 1537.⁷⁵⁷ Thanks to the work of these men (Popes) that did not hesitate to condemn the institution of slavery and gallantly did everything within their power to combat the phenomenon of slavery or what is generally today considered as human trafficking when many of the Christians who directly and indirectly profited from this evil act against the most vulnerable in our societies were deaf and dumb about it. The Popes as the chief shepherds of the Church always spoke out against the phenomenon of racial slavery or human trafficking. The Popes employed the weapons of truth and love to combat this evil phenomenon and consistently emphasized that all people are created in the image and likeness of God equally and are as well equally loved unconditionally; but unfortunately, their teachings about the phenomenon was largely ignored for centuries by some bishops, clergy and laity of the Church who profited from this evil act. This singular act brings to bare the limited nature of the Church with regard to fighting against injustice, corruption, suppression and subjugation of the weak, poor and most vulnerable in the world. A vivid example of this limitation of the Church is the contrary and shameful efforts made by some of the American bishops before the advent of the American Civil War (1861 - 1865) that officially ended racial slavery in America, to show that the papal teachings against the phenomenon of slavery or human trafficking did not apply to the situation in the United States. This was a dent on the face of the universal Church because it was a clear failure on the part of these American bishops to publicly stand for the truth and the sound principles of the Gospel that they preached. There were also other leading members of the Church in Catholic countries like Spain and Portugal who also grievously participated in the evil of slavery that tended to overshadow the noble efforts of the Papacy to combat this evil. This is one of the reasons why some people claim that the Church did not do much in the fight against the evil of slavery. Some even maintain that the Church instead of providing courageous forces against the phenomenon of slavery even approved of the institution. For instance, Judge John T. Noonan, Jr., in his work

⁷⁵⁶ Cf. Panzer, J. S., *The Popes and Slavery* (Cf. Footnote 442), p. vii.

⁷⁵⁷ Cf. *Ibid.*

"*Development in Moral Doctrine, Theological Studies 54*", states that it was not until 1890 that the Church condemned the institution of slavery.⁷⁵⁸ Noonan and some other people like the theologian Laennec Hurbon argue that no pope before 1890 gathered strong forces against the institution of slavery. Buttressing this fact, he writes as follows:

"... one can search in vain through the interventions of the Holy See - those of Pius V, Urban VIII and Benedict XIV - for any condemnation of the actual principle of slavery."⁷⁵⁹

In fact, many of them claim that the issue of slavery is one of the areas that the Church failed in her moral obligations. Fr. Panzer observed that for the representatives of this sentiment, slavery is an area where the Church changed its moral teaching to suit the times, and this ethical chicanery lasted until near the end of the last century.⁷⁶⁰ More so, another famous author called John F. Maxwell reiterating the fact of the indifference of the ecclesiastical authorities with regard to the issue of slavery noted that the Church did not correct her moral teaching on the institution of slavery until 1965 that witnessed the publication of the Constitution "*Gaudium et Spes*." Shedding more light on his claims, Maxwell wrote in his work "*Slavery and the Catholic Church*" as follows:

"As is well known the common teaching on slavery was officially corrected by the Second Vatican Council in 1965 in *Gaudium et Spes*, nos. 27 and 29."⁷⁶¹

However, this sentiment has been proven not to be correct since it was only some factions of the clergy and laity that indulged in this evil and not the entire universal Church. Besides, it is worthy of note that not all forms of servitude were in the past unacceptable in our societies. Formerly, the rules of war accepted the imposition of servitude on the prisoners of war and criminals as penalty measures and there were also some people who out of dire economic circumstances freely decided to be enslaved in order to have a better life than being completely free but starved. Thus, these types of people gave feeding well under servitude a primary of place over starvation in freedom and liberty. Sometimes, children of those who were under this type of servitude shared the same fate with their parents and in cases like that, the Church had always played her moral role by emphasizing that the masters have a moral obligation to give those held under this type of servitude a fair and humane treatment and also even encouraged their liberation. Besides, we have to remember at this juncture that even the Geneva Conventions of 1949 also allowed the detaining power to use the labour of prisoners

⁷⁵⁸ Noonan, J. J. T., in: Panzer, J. S., *The Popes and Slavery* (Cf. Footnote 442), p. 2.

⁷⁵⁹ Hurbon, L., "The Church and Afro-American Slavery", *The Church in Latin America: 1492-1992*, (ed.), Enrique Dussel, Maryknoll, Orbis Books, New York, 1992, p. 372.

⁷⁶⁰ Cf. Panzer, J. S., *The Popes and Slavery* (Cf. Footnote 442), p. 2.

⁷⁶¹ Maxwell, J. F., *Slavery and the Catholic Church*, Ross, Chichester, 1975, p. 11.

of war⁷⁶² but with specifications to guard against abuses and it is worthy of note here that this is also a type of servitude that is no more acceptable by many modern societies today. In fact, in spite of the specifications of the Geneva Conventions, there were so many abuses of the prisoners of war and injustices meted out on them that one can neither ethically nor morally justify today. Nevertheless, Fr. Panzer argues that the popes have always condemned slavery and reflecting along this line of thought, he writes as follows:

"In fact, the popes have condemned what is commonly known as slavery from its beginnings in the 15th century. This was accomplished through the moral teaching authority of the pope, known as the Papal Magisterium. The earlier forms of servitude were varied, complex, and very often of a different sociological category than those which were prevalent after the 14th century. While all forms of servitude are certainly unacceptable to most people today, this has not always been the case. Formerly, the rules of war and society were such that servitude was often imposed as a penalty on criminals and prisoners of war, and was even freely chosen by many workers for economic reasons."⁷⁶³

Thus one can see from this assertion of Fr. Panzer that from the beginning of the 15th century, the popes were never in support of the institution of slavery in the form that we know it today or what has metamorphosed into what we generally call human trafficking. They have always tried to uphold the moral teachings of the Church by encouraging justice and fairness in the face of intimidations and suppressions of the freedom of the people and the abuse of their fundamental principles of human rights and personal dignity. For instance, sixty years before the European discovery of the New World, Pope Eugene IV issued a papal bull "*Sicut Dudum*" on the 13 January, 1435 condemning the enslavement of the Guanches and other people of the newly colonized Canary Islands who after being converted to the Christian faith or promised baptism were forced out of their homes and taken into slavery by the Europeans. The Pope issued this bull from Florence where he took refuge after fleeing from a revolution in Rome and sent it to Bishop Ferdinand who was residing on the islands of Lanzarote. Condemning this unwarranted enslavement of the new converts of the Canary Islands, the Pope stated in the bull as follows:

"They have deprived the natives of their property or turned it to their own use, and have subjected some of the inhabitants of said islands to perpetual slavery (*subdiderung perpetuae servitutui*), sold them to other persons and committed other various illicit and evil deeds against them... Therefore We... exhort, through the sprinkling of the Blood of Jesus Christ shed for their sins, one and all, temporal princes, lords, captains, armed men, barons, soldiers, nobles, communities and all others of every kind among the Christian faithful of whatever state, grade or condition, that they themselves desist from the aforementioned deeds, cause those subject to them to desist from them, and restrain them rigorously. And no less do We order and command all and each of the faithful of each sex that, within the space of fifteen days of the publication of these letters in the place where they live, that they restore to their earlier liberty all and each person of either sex who were once residents of said Canary

⁷⁶² Cf. See Geneva Convention Relative to the Treatment of Prisoners of War of August 12, 1949, Part III, Section III, Article 49. To prevent abuses of human rights, the servitude of prisoners of war is heavily restricted in terms of type of work expected, working conditions, risk of injury, duration of daily labour and even contains the requirement that remuneration be given for the work done (Cf. Articles 50 - 57).

⁷⁶³ Panzer, J. S., *The Popes and Slavery* (Cf. Footnote 442), pp. 2 - 3.

Islands... who have been made subject to slavery (*servituti subicere*). These people are to be totally and perpetually free and are to be let go without the exaction or reception of any money."⁷⁶⁴

We could see here that Pope Eugene IV was categorically against the institution of slavery in all its ramifications. He even went further by threatening those who would continue to perpetuate this evil act of slavery with excommunication. In fact, the ethical position of the pope here is very clear because he noted in the bull that the act of slavery is illicit and evil. The enslavement of people for him is not ethically justifiable. There were subsequent bulls that were issued by Pius II and Sixtus IV in the fight for the liberation of those held under the bondage of slavery by some Christians in the Canary Islands.⁷⁶⁵ However, this does not negate the fact that there were so many clergies and laities who continued to indulge in slavery or human trafficking and thereby acted against the teachings of the Papal Magisterium. There was always a yawning chasm between the ethical teachings of the popes on slavery on one hand and what the faithful did. What we do not really know is whether the Popes really excommunicated those who went against the Papal bull and continued the enslavement of the people of the Canary Islands. It is also worthy of note that the actions of the clergies and laities who indulged in this infamous act of slavery was not based on the conventionally accepted form of servitude at the time such as imposed penalty on criminals and prisoners of war or indentured servants or those born into servitude. No, this was not the type of slavery perpetrated by these clergies and laities. According to Fr. Panzer, their actions were purely enforced on people out of an immoral desire for cheap human labour.⁷⁶⁶ This had nothing to do with the other forms of servitude that existed before the 15th century in many societies including Africa and the New World or the Americas. Historically, it was from the 15th century coupled with the growing influence of the racial slavery from the 16th to the 19th centuries that such callous, obnoxious and unjust "slavery epidemic" became dominant⁷⁶⁷ and this is the type of slavery that devastated and ravaged Africa and the New World for over four centuries.

Nonetheless, according to Hernaez Francisco Javier, S.J., prior to the antislavery teachings of Pope Paul III in the 16th century, the Catholic kings tried to use peaceful means to convert the Indians to Christianity and exercise dominion over them⁷⁶⁸ but this did not last long. It

⁷⁶⁴ Eugne IV: sicut Dudum, January 13, 1435, found in: Baronius' *Annales Ecclesiastici* (ed.), Raynaldus, O. (Luca, 1752) vol. 28, pp. 226-226, quoted in: Panzer, J. S., *The Popes and Slavery* (Cf. Footnote 438), p. 8.

⁷⁶⁵ Cf. Panzer, J. S., *The Popes and Slavery* (Cf. Footnote 442), p. 10.

⁷⁶⁶ Cf. Panzer, J. S., *The Popes and Slavery* (Cf. Footnote 442), p. 5.

⁷⁶⁷ Cf. Verlinden, C., *Slavery (History of)* in: *The New Catholic Encyclopedia*, Catholic University of America, Washington, 1967, pp. 284, 286.

⁷⁶⁸ Cf. Hernaez, F. J., (ed.), *Coleccion de Bulas, Breves y Otros Documentos Relativos a la Iglesia de America y Filipinas*, Vol. 1, Imprenta de Alfredo, Brussels, 1879, p. 102.

quickly turned to obnoxious and callous use of force and inhuman treatments of all sorts. The people were fiercely enslaved and they became frustrated by this method of conversion, suppression and enslavement that are not coherent with the moral teachings of the Church. Gustavo Gutierrez noted that the Dominican missionaries especially Las Casas, changed the course of their work from Seville to Rome and asked Pope Paul III for his assistance in order to save the Indians⁷⁶⁹ from their brutal enslavements from the Spanish and Portuguese who claimed that the Indians could only accept Christians and Christianity only by the use of force. Consequently, this resulted to the issuing of the Papal Bull "*Sublimis Deus*" (The Sublime God) on June 2, 1537 by Pope Paul III which was intended to be the central pedagogical work against slavery and Gustavo Gutierrez estimates it to be the most important papal pronouncement on the human condition of the Indians.⁷⁷⁰ (After the 17th century, the bull became completely unknown to most people and was therefore often referred to in its draft form as "*Veritas Ipsa*")⁷⁷¹. This bull was addressed to the Christian faithful in the whole world and not just to one bishop or those Christians that are enslaving the Indians. This gave the bull a universal significance and a universal character.

Furthermore, Pope Paul III saw the using of force for the conversion of the Indians and their enslavement as the work of the enemy of the human race which is Satan; and to some of the Europeans who claimed that the conversion of the Indians should be carried out by all means necessary and therefore presented faith as the reason for war and enslavement, Pope Paul III denounced this form of servitude as "unheard of before now"⁷⁷². He noted that the enslavement of an entire ethnic group of people such as the Indians of South America using faith as a reason has no moral and ethical justification. Buttressing further that this method of conversion is a deceitful maneuver of the enemy of the human race, he stated in the bull "*Sublimis Deus*" as follows:

"Seeing this and envying it, the enemy of the human race, who always opposes all good men so that the race may perish, has thought up a way, unheard of before now, by which he might impede the saving word of God from being preached to the nations. He has stirred up some of his allies who, desiring to satisfy their own avarice, are presuming to assert far and wide that the Indians of the West and the South who have come to our notice in these times be reduced to our service like brute animals, under the pretext that they are lacking the Catholic faith. And they reduced them to slavery (*Et eos in servitutem redigunt*), treating them with afflictions they would scarcely use with brute animals."⁷⁷³

⁷⁶⁹ Cf. Gutierrez, G., *Las Casas: In Search of the Poor of Jesus Christ*, Maryknoll, Orbis Books, New York, 1993, pp. 302 - 305.

⁷⁷⁰ Cf. Gutierrez, G., *Las Casas: In Search of the Poor of Jesus Christ* (Cf. Footnote 769), p. 302.

⁷⁷¹ Panzer, J. S., *The Popes and Slavery* (Cf. Footnote 442), p. 18.

⁷⁷² Pope Paul III, quoted in: Panzer, J. S., *The Popes and Slavery* (Cf. Footnote 442), p. 20.

⁷⁷³ Paul III: *Sublimis Deus*, June 2, 1537, found in *Las Casas En Mexico: Historia y obras desconocidas*, by Helen-Rand Parish and Harold E. Weidman, Mexico City: Fondo De Cultura Economica, 1992, pp. 310 - 311, quoted in: Panzer, J. S., *The Popes and Slavery* (Cf. Footnote 442), p. 80.

This bull helped greatly in correcting the chicanery and misconceptions of the allies of the enemies of the human race that was war and enslavement of the Indians under the pretense of faith and conversion. Thus, from the moment of the issuing of this bull, the avaricious slave dealers lost ground for the employment of faith as a reason for the justification of slavery. Nevertheless, this did not stop them from the perpetuation of the evil act of slavery in the New World and in Africa but the bull erased the further justification of their immoral desire for wealth on the altar of faith. More so, Hugh Thomas observed that the bull yielded a lot of positive results and reflecting further along this line of thought, he stated as follows:

"Julian Garces, who eventually became the first bishop of Tlaxcala (New Spain), wrote to Pope Paul III in 1535 praising the intelligence of the Mexican Indians, insisting that they were neither turbulent nor ungovernable, but reverent, shy and obedient to their teachers. The idea that they were incapable of receiving the doctrines of the church "surely had been prompted by the devil."⁷⁷⁴

All these try to bring to limelight the fact that those who indulged in the enslavement of the Indians had an ulterior motive and not the conversion of the Indians. In addition, Pope Paul III totally condemned the act of slavery in all its ramifications and made it succinctly clear that it has nothing to do with the Christian faith and even went further to admonish the Europeans that they should not convert the Indians by force but by preaching the gospel and by living out what they preach through an exemplary life. Shedding more light on this, he writes in the bull "*Sublimis Deus*" as follows:

"Therefore, We... noting that the Indians themselves indeed are true men and are not only capable of the Christian faith, but, as has been made known to us, promptly hasten to the faith, and wishing to provide suitable remedies for them, by our Apostolic Authority decree and declare by these present letters that the same Indians and all other peoples - even though they are outside the faith - who shall hereafter come to the knowledge of Christians have not been deprived or should not be deprived of their liberty or of their possessions (*sua libertate ac rerum suarum domino privatos seu privandos non esse*). Rather they are to be able to use and enjoy this liberty and this ownership of property freely and licitly, and are not to be reduced to slavery (*nec in servitutem redigi debere*), and that whatever happens to the contrary is to be considered null and void. These same Indians and other peoples are to be invited to the said faith in Christ by preaching and the example of a good life."⁷⁷⁵

This last part of the bull also brings to bare the universal character of the document which I mentioned earlier. Here the pope stands as a moral authority of the Church to condemn the act of slavery in its entirety and strongly maintains that it is not to be perpetrated on both Christians and non-Christians since there is no moral and ethical justification for such an evil act. Pope Paul III did not take his campaign and fight against the enslavement of the Indians lying low. In May 29, 1537, he issued his first chronological work on slavery called

⁷⁷⁴ Thomas, H., *Conquest: Montezuma, Cortes, and the Fall of Old Mexico*, Simon and Schuster, New York, 1993, p. 590.

⁷⁷⁵ Paul III: *Sublimis Deus*, June 2, 1537, found: in *Las Casas En Mexico: Historia y obras desconocidas*, by Helen-Rand Parish and Harold E. Weidman, Mexico City: Fondo De Cultura Economica, 1992, pp. 310 - 311, quoted in: Panzer, J. S., *The Popes and Slavery* (Cf. Footnote 442), pp. 80-81.

"*Pastorale Officium*" to Cardinal Juan de Tavera, Archbishop of Toledo. According to Maxwell, John F., this document was actually intended to give ecclesiastical support to a Royal edict of Charles V of Spain which was issued already seven years earlier where he sought to forbid the enslavement of the Indians in the new Spanish territories.⁷⁷⁶ One sees here a cordial cooperation between the ecclesiastical authority and the secular authority in the fight against the institution of slavery. The document "*Pastorale Officium*" just like "*Sublimis Deus*", strongly emphasized that non-Christian status does not in any way at all under any circumstance give a moral justification for the enslavement of any person. In addition, the document stated in line with the "*Sublimis Deus*", that the Indians are just human beings like others who have the capacity of believing in God and therefore made it categorically clear that they are not brute and irrational animals which the slave dealers who were propelled by immoral and inordinate desire for wealth offered as reasons for enslaving them. The "*Pastorale Officium*" went further and stated that anybody who would go contrary to this would face the consequences of "*latae sententiae*" excommunication remittable only by the Holy Father. This fact is given strength in the document as follows:

"We... command that anyone of whatever dignity, state, condition or grade who works against what is done through you (Charles V of Spain) or others to help the Indians in the aforementioned matters incurs the penalty of excommunication *latae sententiae*, incurred *ipso facto*. This penalty is to be absolved only by Us or the Roman pontiff then reigning, except in the case of impending death and with foreseen satisfaction. This is done so that no one in any way may presume to reduce said Indians to slavery (*in servitutem redigere*) or despoil them of their goods."⁷⁷⁷

There are some insinuations by some historians that by 1534 that the emperor Charles V had already revoked his edict which granted protection to the Indians and forbade their enslavement because of the difficulties some of the colonies were experiencing⁷⁷⁸ and this implied that the enslavement of Indian prisoners of war was permitted through this means. This is a direct contradiction to the content of the "*Pastorale Officium*" which praised the emperor for his fight against the enslavement of the Indians. Nonetheless, some historians claim that Pope Paul III had no idea of this abrogation of the edict of Emperor Charles V before writing his "*Pastorale Officium*" in 1537. There is also another assumption by some historians like Parish Helen Rand and Harold E. Weidman that the emperor requested the Pope to retract his Brief and this was done by the decree "*Non Indecens Videtur*" the

⁷⁷⁶ Cf. Maxwell, J. F., *Slavery and the Catholic Church*, Ross, Chichester, 1975, pp. 58 - 59.

⁷⁷⁷ Paul III: Brief *Pastorale Officium* to Cardinal Juan de Tavera of Toledo, May 29, 1537, found in: *Coleccion de Bulas*, pp. 101 - 102, quoted in: Panzer, J. S., *The Popes and Slavery* (Cf. Footnote 442), p. 85.

⁷⁷⁸ Cf. Panzer, J. S., *The Popes and Slavery* (Cf. Footnote 442), p. 23.

following year, on June 19, 1538.⁷⁷⁹ However, it is worthy of note that these are assumptions. The historians are not exactly clear about this and they have no common or official document to authenticate or prove these claims.

Besides, there are still other documents of Pope Paul III where he continued to stage relentless fight against the institution of slavery and sought for the enthronement of equal rights for all human beings and the respect of their human dignity irrespective of their colour, gender, race or nationality. These documents include "*Altitudo Divini Consilii*", June 1, 1537 and the Motu Proprio "*Cupientes Judaeos*" on March 21, 1542. The "*Altitudo Divini Consilii*" was addressed to the Bishops of the Indies and it treated the religious preparation of the Indians for the reception of sacraments. Here the Pope emphasized that they have to be treated during their preparation for the Christian initiation based on the same norms that the Church used for other converts like the Europeans. This document is a sort of practical application of the teachings of the pope in the documents "*Sublimis Deus*" and "*Pastorale Officium*" about the freedom and humanity of the Indians since they are rational human beings like the Europeans. In coherence with the teachings in the "*Sublimis Deus*" and "*Pastorale Officium*", the Motu Proprio "*Cupientes Judaeos*" was issued to help in guarding against the plundering of the property of the Indians who want to convert to Christian faith by the slave dealers. These documents of Pope Paul III were very important in waging war against the institution of slavery and it was a source of strength and encouragement for some missionaries like Bartolome de Las Casas in trying to combat slavery in the New World.⁷⁸⁰ John Eppstein in his work "*The Catholic Tradition of the Law of the Nations*" noted that some of the eminent theologians of the day like Francis de Vitoria also drew strength and inspiration from "*Sublimis Deus*" of Pope Paul III in his courageous and extensive defense of the rationality of the Indians against the claim of philosophers like Aristotle that some men might be "slaves by nature" because they are irrational. This Aristotelian view influenced some thinkers of this time like Palacios Rubios and Sepulveda who attempted to justify the Spanish war on the Indians based on the teaching of Aristotle that some men are "slaves by nature"⁷⁸¹. However, thinkers like Vitoria strongly defended the fundamental rights of the Indians and advocated that they have the right to possess their property and should not be converted to another faith

⁷⁷⁹ Cf. Parish, H. R., and Harold, E. W., *Las Casas en Mexico: Historia y obras desconocidas*, Fondo de Cultura economica, Mexico, 1992, pp. 313 - 314.

⁷⁸⁰ Cf. Las Casas, B., *The Only Way* (ed.), by Helen Rand Parish, translated by Francis P. Sullivan, Mahwah, Paulist Press, New Jersey, 1992, p. 4.

⁷⁸¹ Cf. Panzer, J. S., *The Popes and Slavery* (Cf. Footnote 442), p. 27.

by force if they are not willing to convert to Christianity freely and willingly.⁷⁸² Reiterating the importance of the documents of Pope Paul III, Parish Helen Rand writes as follows:

"In brief: these three apostolic letters not only proclaimed the universal human rights and rationality and liberty of the Indians, but also ordered the missionaries to respect these principles which were to be defended against the Spaniards with the most severe sanctions.

The encyclical *Sublimis Deus* and the other two decrees were in reality epoch making. The promulgation of these apostolic letters literally marked the true beginning of international law in the modern world: the first intercontinental proclamation of the rights inherent in all men and the liberty of nations."⁷⁸³

On the other hand, Pope Gregory XIV a devout and pious servant of God who tried to reform the Church fought strongly for the restitution of the property of the Indians by the Spaniards. He issued a bull called "*Cum Sicuti*" on April 18, 1591 to the Bishop of Manila in the Philippines fiercely condemning the unjust treatment of the Indians and their suppression under the pretext of preaching the Christian faith. In addition, he did not stop with advocating for restitution of the Spaniards to the Indians but also joined in the fight against the institution of slavery by lending support to the antislavery decree of Philip II. His zeal and passion for the combating of slavery since it has no ethical and moral justification is expressed in the bull "*Cum Sicuti*" as follows:

"Furthermore, since, as we have learned, Philip the Catholic King of Spain, our beloved son in Christ, has forbidden that any Spaniard in those Philippine Islands dare to make, have or retain slaves (*mancipia sive servos...facere vel habere seu retinere audeant*), whether by just or unjust war, or through sale or any other title or pretext among the many frauds accustomed to be committed there, and that some do in fact still detain slaves against that edict and mandate of King Philip, We - in order that the Indians may come to or return to Christian doctrine and their own homes and possessions freely and securely and without any fear of servitude, as befits what is in harmony with reason and justice - decree in virtue of holy obedience and under penalty of excommunication that if, at the publication of these letters, anyone have or detain such Indian slaves they must give up all craft and deceit, set the slaves completely free and in the future neither make nor retain slaves in any way (*nec servos ullo modo faciant aut retineant*), according to the edict and mandate of said King Philip."⁷⁸⁴

We could see here a cooperation between the ecclesiastical authority and the secular authority in the war against the institution of slavery because they unanimously do not find any moral and ethical justification for the enslavement of people whether by just or unjust wars because it is an abuse of the fundamental principles of human rights, freedom and dignity of the human person. Some of those who carried out these unjust wars against the Filipinos claimed that they were hostile towards the acceptance of the new faith but the Pope and king Philip knew that they were doing this because of their immoral and evil desire for wealth. The bull

⁷⁸² Vitoria, F., in: Eppstein, J., The Catholic Tradition of the Law of the Nations, Burns, Oates and Washbourne, Ltd., London, 1935, pp. 432 - 443.

⁷⁸³ Parish, H. R. and Harold, E. W., Las Casas en Mexico: Historia y obras desconocidas, Fondo de Cultura economica, Mexico, 1992, pp. 18 - 19.

⁷⁸⁴ Pope Gregory XIV: Cum Sicuti, April 18, 1591, found in: Coleccion de Bulas, p. 108, quoted in: Panzer, J. S., The Popes and Slavery (Cf. Footnote 442), pp. 87 - 88.

of Pope Gregory XIV "*Cum Sicuti*" strongly emphasized on Christian action and attitude towards the Filipinos based on "what is in harmony with justice." It is against this background therefore, that he advocated that in line with the principles or virtue of justice that those who have been unjustly held under any condition as slaves should be set free and in addition to this, they should also receive back their possessions that have been taken away from them. Finally, he maintained that restitution should be made to them for the wrongs and gross injustice committed against them.⁷⁸⁵

From this moment, we shall discover that the antislavery teachings of the ecclesiastical authorities continued to be influenced by the previous bulls of their predecessors. The subsequent Popes continued the antislavery campaign and fight in line with their predecessors thereby advocating justice and equality for all human beings irrespective of their creed, colour, gender or race. This brings to bare the unqualifiedly and indisputable consistency of the Church's teaching against obnoxious and unjust enslavement of people all over the whole world. For instance, Pope Urban VIII expressed these sentiments in the bull "*Commissum Nobis*" which he issued on April 22, 1639 to the Collector General of debts for the Apostolic Camera in Portugal at the request of the procurator of the Province of Paraguay, Father Francisco Diartano, S.J., which is geared towards supporting the Royal Edict of King Philip IV in 1626 opposing the enslavement of the Indians.⁷⁸⁶ The bull thus stated as follows:

"The ministry of the highest apostolic office, entrusted to us by the Lord, demands that the salvation of no one be outside our concern, not only the salvation of the Christian faithful but also the salvation of those who still exist outside the bosom of the Church in the darkness of native superstition."⁷⁸⁷

In fact, Pope Urban VIII remained consistent with the standpoint of his predecessor Pope Paul III who hated slavery with passion and thus enshrined in his bulls - "*Sublimis Deus*", June 2, 1537 and "*Pastorale Officium*", May 29, 1537, that slavery is unjust and therefore threatened those who would act against the moral and ethical values contained in these bulls with the penalty of excommunication, "*latae sententiae*". Pope Urban VIII observed that the wicked act of slavery also existed during his time and reared its ugly head in places like the Provinces of Paraguay, Brazil, and Rio de la Plata (Argentina) as well as other parts of South America and consequently stated in his bull "*Commissum Nobis*" as follows:

"We ourselves, following the footsteps of Paul our Predecessor and wishing to repress the efforts of impious men who should induce said Indians to accept faith in Christ by all the means of Christian charity and gentleness but who deter them from it by their inhuman acts, entrust to you the duty and command you by these present letters

⁷⁸⁵ Cf. Panzer, J. S., *The Popes and Slavery* (Cf. Footnote 442), p. 31.

⁷⁸⁶ Cf. Panzer, J. S., *The Popes and Slavery* (Cf. Footnote 442), p. 32.

⁷⁸⁷ Kelly, J. N. D., *The Oxford Dictionary of the Popes*, Oxford University Press, Oxford, 1986, pp. 280 - 281.

that, either by yourself or through another or through others that you assist with efficacious defense all the Indians, both in Paraguay and the Provinces of Brazil and along the River Plata, as well as all other Indians living in any other regions and places of the West and South; that you severely prohibit anyone from reducing to slavery (*in servitutem redigere*), selling, buying exchanging, giving away, separating from wives and children, despoiling of their property, taking away to other places, depriving of liberty in any way and keeping in servitude said Indians... This injunction applies to each and every person, both secular and ecclesiastic... Any of these contravening this decree incur, by that fact, the penalty of excommunication *latae sententiae*..."⁷⁸⁸

Likewise, Pope Innocent XI who assumed the mantle of office after his election as Pope on the September 21, 1676 continued the antislavery campaign of his predecessors. Before his election as Pope, he served as a legal aid for Pope Urban VIII and was known to be a very pious man who has a sound knowledge of administration. These enviable qualities helped him in restoring the troubled finances of the Vatican as well as undertaking the moral reform of the clergy and religious which was necessary at this time.⁷⁸⁹ It is worthy of mention that he led the Church during the middle of the sixteenth century that was characterized by the need for a cheap source of human labour both in Europe and in the New World which prompted the dubious, callous and obnoxious enslavement of the people of Africa by shameless and immoral Europeans. Just like in the New World, the shameless Europeans who wantonly staged wars on the Africans and brutally destroyed lives and properties and carted them away as slaves in chains for their plantation works in Europe always offered faith as a reason and justification for their unethical and immoral acts. Gustavo Gutierrez observed that they claimed that most of the Africans were non-Christians and are as such "enemies of Christianity" especially those who are Muslims⁷⁹⁰ and should therefore be converted not through preaching but by staging wars against them and carting millions of them away as slaves.

At this juncture, it is worthy of note that the enslavement of the Africans brought a new dimension to the moral issues regarding slavery because the Africans were being wantonly enslaved in millions. The number was alarming and disturbing to the Holy Office and all men of good will in Europe. The Congregation of the Holy Office was established in 1542 as the final court of appeals for trials of heresy and later it took care of issues pertaining to faith. In 1965, the title of the office was changed to what we know today as The Congregation for the Doctrine of Faith. As Pope Innocent XI paddled the boat of the Church, on March 20, 1686, the Holy Office received several challenging questions concerning the morality of the

⁷⁸⁸ Urban VIII: *Commissum Nobis*, April 22, 1639, found in: *Coleccion de Bulas*, pp. 109 - 110, quoted in: Panzer, J. S., *The Popes and Slavery* (Cf. Footnote 442), pp. 90 - 91.

⁷⁸⁹ Cf. Panzer, J. S., *The Popes and Slavery* (Cf. Footnote 442), p. 34.

⁷⁹⁰ Cf. Gutierrez, G., *Las Casas: In Search of the Poor of Jesus Christ* (Cf. Footnote 769), pp. 319 - 321.

enslavement of the native Africans. Fr. Panzer gave the first three questions of "*Instruction Number 230*" addressed to the Holy Office as follows:

1. Whether it is permitted to capture by force or deceit Blacks (*nigros*) or other natives (*sylvestres*) who have harmed no one.
2. Whether it is permitted to buy, sell or make other contracts in their respect Blacks or other natives who have harmed no one and been made captives by force or deceit.
3. Whether it is permitted to buy Blacks or other natives, unjustly captured and who are now mixed among other salable goods.⁷⁹¹

The response of the Congregation of the Holy Office, No. 230, March 20, 1686 was no to the above questions and stated clearly that it was not permitted to indulge in such immoral and unethical acts. This shows that the pontificate of Pope Innocent XI did not permit the institution of slavery and one sees clearly based on the above questions that the Africans were peaceful and did not harm the Europeans who enslaved them under the false premises that they were brutal and as such enemies of Christianity. The Holy Office consequently in her fifth proposition requested for the restoration of the liberty and freedom of all the black people and the other residents who have been captured and enslaved. More so, the Holy Office in her sixth proposition requested and demanded that a proper compensation be made by slave masters to the Africans for the injustices of enslavement that they have passed through. The amalgamation of these propositions, point to the fact that the Magisterium never neglected the miseries and pains of the African slaves. However, it may appear as if the Church did not address the issue of the African slaves on time since it started already around the 1550s but when one considers the fact that the "*Sicut Dudum*" of Pope Eugene IV issued on January 13, 1435 addressed the issue of the black slaves in the Canary Islands, it becomes then clear that the Church through this means also condemned the enslavement of Africans and such forms of injustices. It is worthy of mention at this juncture that the Europeans who latter enslaved the Africans in millions were not ignorant of this fact. More so, as I noted earlier, Pope Paul III was explicit about this in his bull "*Sublimis Deus*" of June 2, 1537, where he stated that "all other peoples... who shall hereafter come to the knowledge of Christians are not to have been deprived nor be deprived of their liberty..."⁷⁹². This brings to bare the universal character of the bull that takes care of the whole human race. This is also a sign that the Church exhibited a deep sense of impartiality in her treatment of issues regarding the institution of slavery.

⁷⁹¹ Cf. Instruction Number 230, found in: Collectanea S. Congregationis de Propaganda Fide seu Decreta Instructiones Rescripta pro Apostolicis Missionibus, Polygot Press, Rome, 1907, Vol. 1, pp. 76 - 77, in: Panzer, J. S., The Popes and Slavery (Cf. Footnote 442), pp. 103 - 104.

⁷⁹² Paul III: Sublimis Deus, June 2, 1537, quoted in: Panzer, J. S., The Popes and Slavery (Cf. Footnote 442), p. 81.

Following the footsteps of his predecessors, Pope Benedict XIV did not relent in the fight against the menace of the human rights and the dignity of the Africans through the epidemics of slavery that was at this period ravaging and devastating the continent. Pope Benedict XIV had outstanding qualities that distinguished him from other previous popes. In fact, aware of the cronyism and nepotism of previous pontiffs, Horace Walpole described him as "a priest without insolence or interest, a prince without favorites, a Pope without nephews"⁷⁹³. In continuation of the fight against the evil of the institution of slavery, he issued "*Immensa Pastorum*" to the Bishops of Brazil and all other regions under the dominion of King John of Portugal on December 20, 1741.⁷⁹⁴ He made reference to the charity of Our Lord Jesus Christ who redeemed all mankind without exception as the source of strength, energy and inspiration for him as Christ's vicar or representative on earth to fight for the freedom of all the enslaved. Therefore, he did not fight against injustice only for the Christian faithful but for all men (women) whatsoever.⁷⁹⁵ He lamented the perpetuation and perpetration of the evil of slavery against the Indian people in and around Brazil by some Christians in spite of the consistent and continual admonitions of the pontiffs - past and present with threats of excommunication "*laete sententiae*" to the dissidents. He therefore exhorted his bishops to render both material and spiritual assistance to the Indians who are being subjected to the dungeons of slavery and inhuman treatments. He went further to state his commitment to continue to wage war against this obnoxious evil in accordance with the principles laid down by his predecessors and thus wrote in his bull as follows:

"Following in the footsteps of the same Paul and Urban our Predecessors... We command... that you efficaciously assist said Indians, and let it be known that each and every person, both secular and ecclesiastic of whatever status, sex, grade, condition and dignity, even those worthy of special note and dignity, of any Order, Congregation, Society (even the Society of Jesus), Religion, Mendicant and non-Mendicant, monks, Regulars, as well as the Military Brotherhood, even the Hospitalers of St. John of Jerusalem, who contravenes these edicts will incur, *eo ipso*, excommunication *laetae sententiae*. From this excommunication they can be absolved only by us or by the Roman Pontiff then existing..."⁷⁹⁶.

Just as Horace Walpole noted above, Pope Benedict XIV was a prince without favorites and this could be clearly seen in the tone of his bull because he grants no exception to anyone in the fight against the institution of slavery and human degradation. He consistently reiterates his ardent desire to give to the Indians ravaged, humiliated and devastated by the evil of

⁷⁹³ Walpole, H., quoted in: Kelly, J.N.D., *The Oxford Dictionary of the Popes* (Cf. Footnote 787), pp. 297 - 298.

⁷⁹⁴ Cf. Panzer, J. S., *The Popes and Slavery* (Cf. Footnote 442), p. 39.

⁷⁹⁵ Cf. Benedict XIV: *Immensa Pastorum*, Dec. 20, 1741, found in: *Benedict XIV Bullarium*, Tome I (1740-1746), Rome, 1746, *Typis Sacrae Congregationis de Propaganda Fide*, pp. 99 - 102, quoted in: Panzer, J. S., *The Popes and Slavery* (Cf. Footnote 442), p. 39.

⁷⁹⁶ Benedict XIV: *Immensa Pastorum*, Dec. 20, 1741, found in: *Benedict XIV Bullarium*, Tome I (1740-1746), Rome, 1746, *Typis Sacrae Congregationis de Propaganda Fide*, pp. 99-102, quoted in: Panzer, J. S., *The Popes and Slavery* (Cf. Footnote 442), pp. 94 - 95.

slavery both temporal and spiritual assistances and thus strongly maintained in his bull to deal with the chicanery of some of the highest placed clergy of the Catholic Church who wittingly indulged in the perpetuation and perpetration of the evil of slavery. This is the reason why one sees that just like Pope Urban VIII, Pope Benedict XIV succinctly included in his injunctions all the members of the clergy and religious orders. This implies that the other pontiffs laid more emphasis on the civil and military authorities. For instance, Pope Eugene IV stated in his bull "*Sicut Dudum*" issued in 1435 as follows:

"... one and all, temporal princes, lords, captains, armed men, barons, soldiers, nobles, communities, and all others of every kind among the Christian faithful of whatever state, grade or condition..."⁷⁹⁷.

This is a clear indication that his injunction is primarily directed to the civil and military authorities who perpetuate the evil of slavery in the world without emphasis on the clergies and religious orders who committed the same act. This is also the case with Pope Paul III Brief (letter) "*Pastorale Officium*" issued in 1537. It also had the same tone as that of Pope Eugene IV because there we find statements such as "anyone of whatever dignity, state, condition or grade"⁷⁹⁸. However, one discovers here that about a century later, Pope Urban VIII in his "*Commissum Nobis*", turned his attention to wolves in sheep's clothing - this means the clergy and religious of the Church who indulged in the business of slavery or human trafficking. Thus, we find such statements directed to them in his exhortations such as:

"This injunction applies to each and every person, both secular and ecclesiastic, of whatever state, sex degree, condition and dignity, even those worthy of special recognition and mention, and to those belonging to any order, congregation, society, religious body, institute, mendicants and non-mendicants, as well as monks and regular clergy."⁷⁹⁹

We also find a continuation of these sentiments in the writings and exhortations of Pope Benedict XIV in his bull issued in 1741 where he even went ahead and explicitly listed particular religious orders by name. This is a clear indication that some members of the clergy and religious orders were paying deaf ears to the injunctions of the pontiffs and were fueling and catalyzing the evil practice of slavery in and around Brazil during the two centuries from the era of Paul III to Benedict XIV. As such, these dissidents among the clergies and religious orders did not honour and accept the teachings of the Papal Magisterium with regard to their efforts to combat the evil of slavery in the world since it is against the fundamental principles

⁷⁹⁷ Pope Eugene IV, quoted in: Panzer, J. S., *The Popes and Slavery* (Cf. Footnote 442), p. 41.

⁷⁹⁸ Pope Paul III, quoted in: Panzer, J. S., *The Popes and Slavery* (Cf. Footnote 442), p. 41.

⁷⁹⁹ Pope Urban VIII, quoted in: Panzer, J. S., *The Popes and Slavery* (Cf. Footnote 442), pp. 41 - 42.

of human rights and the dignity of the human person and therefore could not be morally or ethically justified.

In addition, Fr. Panzer noted that the subsequent pontiffs continued the antislavery campaign and fight in the world which stretched from the time of Pope Benedict XIV until the time of Gregory XVI. This untiring desire is reflected and epitomized in the works of Pope Pius VII, whose reign as the Vicar of Christ on earth lasted from 1800 to 1823.⁸⁰⁰ Pope Gregory XVI made reference and allusions to the courageous and exigent works of Pope Pius VII concerning the fight against the evil of slavery during his pontificate and in buttressing this fact thus stated in his Bull "*In Supremo*" issued in 1839 as follows:

"In our time Pius VII, moved by the same religious and charitable spirit as his Predecessors dutifully used his good offices with those in power to end completely the slave trade at least among Christians."⁸⁰¹

This is an indication that Pope Gregory XVI did not break the chain of the antislavery campaign and fight which his predecessors initiated. He cited many of them and illuminated their initiatives and antislavery teachings geared towards rooting out completely the cruelties and pains that the slave dealers inflict on their victims. In fact, he recalled the efforts of his predecessors like Clement I, Pius II, Paul III, Benedict XIV, Urban VIII and Pius VII before concluding what Fr. Panzer calls the historical summary.⁸⁰² Buttressing the fact of his desire for continuity and coherence, he even went as far as making references to the works of the Apostles and other early Christians who risked their lives and did everything possible to help in ameliorating and alleviating the miseries of those held under the shackles of servitude and encouraged the practice of emancipating deserving slaves in the spirit of Christian charity. He discovered that in spite of the fact that there are some people who are beginning to (pay) heed to the injunctions and exhortations of the Papal Magisterium, that there were still some dissidents who still perpetrate the cruel and callous evil of slavery. Shedding more light on this shameful continuation of inhuman treatment during his pontificate, he writes as follows:

"The slave trade, although it has been somewhat diminished, is still carried on by numerous Christians. Therefore, desiring to remove such a great shame from all Christian people... and walking in the footsteps of Our Predecessors, We, by apostolic authority, warn and strongly exhort in the Lord faithful Christians of every condition that no one in the future dare to bother unjustly, despoil of their possessions, or reduce to slavery (*in servitutem redigere*) Indians, Blacks or other such peoples. Nor are they to lend aid and favor to those who give themselves up to these practices, or exercise that inhuman traffic by which the Blacks, as if they were not humans but rather mere animals, having been brought into slavery in no matter what way, are, without any

⁸⁰⁰ Cf. Panzer, J. S., *The Popes and Slavery* (Cf. Footnote 442), p. 43.

⁸⁰¹ Pope Gregory XVI: *In Supremo*, December 3, 1839, found in: *Coleccion de Bulas*, pp. 114 - 116, quoted in: Panzer, J. S., *The Popes and Slavery* (Cf. Footnote 442), p. 101.

⁸⁰² Cf. Panzer, J. S., *The Popes and Slavery* (Cf. Footnote 442), p. 45.

distinction and contrary to the rights of justice and humanity, bought, sold and sometimes given over to the hardest labor."⁸⁰³

Here we discover that he is the first to make use of the word "inhuman trafficking" which is the contemporary parlance of expressing slavery. Pope Gregory XVI was very defiant in his fight against the institution of slavery to the extent that his exhortations included an expression of opinion both privately and publicly that is contrary to the apostolic teaching of the Magisterium concerning the despicable issue of slavery. He did not leave any chance for deceitful maneuvers and cheats who always found one reason or the other for the justification of their indulgence in the perpetuation and perpetration of the evil of slavery since the pontiff does not think that there is any reason for whatsoever for the moral or ethical justification of such callous act. This sentiment is expressed in his bull as follows:

"We prohibit and strictly forbid any Ecclesiastic or lay person from presuming to defend as permissible this trade in Blacks under no matter what pretext or excuse, or from publishing or teaching in any manner whatsoever, in public or privately, opinions contrary to what We have set forth in these Apostolic Letters."⁸⁰⁴

Nonetheless, in spite of all these outstanding exhortations and injunctions of Pope Gregory XVI against the evil of inhuman traffic, there are still some insinuations from some historians like Laennec Hurbon that the pontiffs did not do anything concerning the abolition of slave trade. It was based on this that Dussel Enrique quoted Laennec Hurbon as negatively arguing against the positive contributions of the pontiffs in the fight for the abolition of the institution of slavery such as "but one can search in vain through the interventions of the Holy See - those of Pius V, Urban VIII, and Benedict XIV - for any condemnation of the actual principle of slavery"⁸⁰⁵. This sentiment is also shared by the American Church historian James Hennesey who said that "opponents of slavery found slight support in official Church teaching. Pope Gregory XVI in 1838 condemned the slave trade, but not slavery itself"⁸⁰⁶. Reflecting along this line of thought, John T. Noonan said that "in 1839 Gregory XVI condemned the slave trade, but not so explicit that the condemnation covered occasional sales by owners of surplus stock"⁸⁰⁷. Sharing this point of view, Hennesey James even claims "that no pope had ever condemned domestic slavery as it had existed in the United States"⁸⁰⁸.

⁸⁰³ Pope Gregory XVI: In Supremo, December 3, 1839, found in: Coleccion de Bulas, pp. 114 - 116, quoted in: Panzer, J. S., *The Popes and Slavery* (Cf. Footnote 442), pp. 101 - 102.

⁸⁰⁴ Pope Gregory XVI, quoted in: Panzer, J. S., *The Popes and Slavery* (Cf. Footnote 442), p. 46.

⁸⁰⁵ Hurbon, L., quoted in: Dussel, E. (ed.), *The Church in Latin America: 1492 - 1992*, Maryknoll, Orbis Books, New York, 1992, p. 372.

⁸⁰⁶ Hennesey, J., (S.J.), *American Catholics: A History of the Roman Catholic Community in the United States*, Oxford University Press, New York, 1981, p. 145.

⁸⁰⁷ Noonan, J. T. Jr., "Development in Moral Doctrine." *Theological Studies* 54 (December 1993), p. 666.

⁸⁰⁸ Hennesey, J., (S.J.), *American Catholics: A History of the Roman Catholic Community in the United States* (Cf. Footnote 806), p. 145.

Another eminent historian called John Maxwell who claims that he understood what Pope Gregory taught in "*In Supremo*" crowns this purported view and insinuations by saying that "it is clear that the Pope is condemning unjust enslavement and unjust slave-trading"⁸⁰⁹. However, our papal historian J.N.D Kelly, noted that all these are false claims and stated that "in the brief (letter) "*In Supremo*" (3 Dec. 1839), Pope Gregory XVI denounced slavery and the slave-trade as unworthy of Christians"⁸¹⁰. Having read some of these documents, I am inclined to sustain that the papal historian Kelly has the correct version of the positive contributions of the pontiffs concerning the abolition of the institution of slavery in the world.

At any rate, we shall now discover some of the reasons why the aforementioned historians claimed that the Church either allowed the practice of slavery or did not do much about the abolition. This was basically as a result of misinterpretation and misunderstanding of the teaching of Pope Pius IX in "*Instruction of the Holy Office, No. 1293*", on June 20, 1866. He was elected Pope on June 16, 1846 and he died in 1878. He had an appealing personality and was often compared with Pope John XXIII because of his numerous achievements during his pontificate which is known to be the longest pontificate in history.⁸¹¹ During the pontificate of Pope Pius IX, Rev. William Massaia, the Vicar Apostolic of the Galla tribe in Ethiopia witnessed some problems because of the immersed nature of slavery in the life and culture of the people. He observed that "the condition of servitude, properly so called, among the Galla and Sidama so strictly coheres with their social status that it is almost impossible to establish and maintain a home among them without the buying of slaves..."⁸¹². and therefore wrote to the Holy Office fifteen questions asking for instructions on what to do. We have to note here that the questions concern the encompassing conduct of the Galla and Sidama who have been converted to the faith but it was only questions numbers twelve and thirteen that are of interest here since they are the only questions that directly deal with the issues of slavery. The questions are as follows:

12. Whether it is permitted for Christians among the Galla and Sidama to buy slaves, or to receive them as payment for a debt or as a gift, as long as they act for the sake of the necessities of their home and family and without the intention of re-selling the slaves.
13. Whether a Christian family, not for the sake of gain, but only because of a grave means of support or the necessity of paying a debt is permitted to trade or sell a slave it possesses.⁸¹³

⁸⁰⁹ Maxwell, J. F., *Slavery and the Catholic Church*, Ross, Chichester, 1975, p. 74.

⁸¹⁰ Kelly, J. N. D., *The Oxford Dictionary of the Popes* (Cf. Footnote 787), p. 308.

⁸¹¹ Cf. Panzer, J. S., *The Popes and Slavery* (Cf. Footnote 442), p. 49.

⁸¹² *Instruction Number 1293*, found in: *Collectanea*, Vol. I, pp. 715-720, quoted in: Panzer, J. S., *The Popes and Slavery* (Cf. Footnote 442), pp. 107 - 108.

⁸¹³ Cf. *Instruction Number 1293*, found in: *Collectanea*, Vol. I, pp. 715-720, quoted in: Panzer, J. S., *The Popes and Slavery* (Cf. Footnote 442), p. 108.

"*Instruction 1293*" of the Sacred Congregation of the Holy Office, June 20, 1866 was therefore written as a response to the issues brought to the Holy Office by Rev. William Massaia, the Vicar Apostolic of the Galla tribe in Ethiopia. The above misinterpretation and misunderstanding of some historians who claim that the Church either did not do much as regards the abolition of slavery or that the Church changed her position on the moral and ethical teaching of slavery is based on the following response of the Holy Office which states as follows:

"... servitude itself, considered in itself and all alone (*per se et absolute*), is by no means repugnant to the natural and divine law, and there can be present very many just titles for servitude, as can be seen by consulting the approved theologians and interpreters of the canons. For the dominion which belongs to a master in respect to a slave is not to be understood as any other than the perpetual right of disposing, to one's own advantage, of servile work, which dominion it is legitimate for a person to offer to another person. From this it follows that it is not repugnant to the natural and divine law that a slave be sold, bought, exchanged, or given ..." ⁸¹⁴

However, many of the historians like Judge Noonan who particularly claimed or asserted that "The Holy Office in 1866 ruled that the buying and selling of slaves was not contrary to natural law" ⁸¹⁵ misinterpreted this piece of response and failed to differentiate between the various "just titles for servitude", especially the title in which dominion is offered by one person to another that the Holy Office was referring to in their response to the issue of forced racial slavery which the Europeans practiced in the Western Hemisphere that has completely nothing to do with the nature of slavery that the Holy Office under the pontificate of Pope Pius IX tried to address. ⁸¹⁶ Here the Holy Office in "*Instruction*" was referring to the word *servitus* which deals with some parts of human labour that was acceptable in some parts of the world and in the eyes of the Church because it is a sort of "just title". It is worthy of mention here that this type of slavery is as a result of people who freely give themselves into slavery maybe because of dire economic reasons. It is the buying and selling of this kind of slaves that the Church in "*Instruction*" concluded that it is not opposed to either divine or natural law. One could compare this today with the issue of forced prostitution and voluntary prostitution which refers to those who freely enter into prostitution in order to earn their living. Therefore, it is clear that the Holy Office was not referring to the repugnant and obnoxious forms of racial slavery that was practiced by the Europeans out of immoral desire and quest for wealth. Furthermore, the Church also made it clear that whoever wants to buy such slaves must first make sure that "they are morally certain that those slaves were not taken

⁸¹⁴ Instruction Number 1293, found in: *Collectanea*, Vol. I, pp. 715 - 720, quoted in: Panzer, J. S., *The Popes and Slavery* (Cf. Footnote 442), pp. 109 - 110.

⁸¹⁵ Noonan, J., quoted in: Panzer, J. S., *The Popes and Slavery* (Cf. Footnote 442), p. 51.

⁸¹⁶ Cf. *Ibid*.

from their legitimate master or reduced to slavery unjustly"⁸¹⁷. On the other hand, it is worthy of note here that when the Church talked about slaves being "justly" deprived of their liberty that they are essentially referring to those enslaved in the course of a just war or as criminals serving punishment and this is completely different from the type of slavery that was also practiced in the United States of America until the end of the Civil War. More so, the Church in this case accepted a sort of slavery that C. Williams in *"The New Catholic Encyclopedia"* refers to as symbiotic slavery.⁸¹⁸ Symbiotic slavery is a type of servitude that is characterized by service that is offered by the slave to his master willingly which as well admits a mutual concern and respect.⁸¹⁹ In this case, the marital and spiritual rights of the slave have to be taken into consideration and be respected. This is comparable with the indentured servitude that was formerly practiced in America from the 17th to the 19th centuries whereby the "indentured servant and the slave justly deprived of their liberty in this circumstance have chosen their lot freely and one cannot compare this with the one that is physically and morally forced into slavery which the Church has always condemned as unjust. In fact, what the Church during this period of slavery allowed or condoned in my perspective is expressed better by Stanley Engerman in the work *"Buying Freedom, The Ethics and Economics of Slave Redemption"* as follows:

"Yet it is useful when studying slavery to consider that at various times there had been forms of voluntary slavery of individuals or family members, and that voluntary enslavement played an important role in many societies. People were willing to accept the terms of slavery, either for a price paid to those family members still free, or else at zero cost, agreeing to serve as slaves to others for limited periods or for life, in exchange for the provision of subsistence. While this may be done in times of social chaos for protection and defense, the more frequent basis for voluntary slavery was to avoid hunger and starvation, whether due to long-term persistence of low income, or, more cyclically, to avoid the impact of harvest failures and famines. Freedom may be highly desired by individuals, but as discussed in the foregoing, so is survival for themselves and their children."⁸²⁰

An objective analysis of the aforementioned assertion by Stanley Engerman illuminates the reason for the moral position of the Church at this time and thus shows that the Church does not in any way at all give a moral approbation of the acquisition of unjust slaves. However, it is worthy of note that there is no doubt that the tone and language of the *"Instruction"* which raised a lot of problems with regard to the moral stand or teaching of the Church about slavery is in a certain sense according to Fr. Panzer, "haunting and indeed, revolting, by today's standard of personal equality, liberty and justice"⁸²¹. But it is also worthy of mention that

⁸¹⁷ Instruction Number 1293, found in: *Collectanea*, Vol. I, pp. 715-720, quoted in: Panzer, J. S., *The Popes and Slavery* (Cf. Footnote 442), p. 110.

⁸¹⁸ Cf. Williams, C., quoted in: Panzer, J. S., *The Popes and Slavery* (Cf. Footnote 442). p. 52.

⁸¹⁹ Cf. *Ibid*.

⁸²⁰ Engerman, S., *Slavery, Freedom, and Sen*, in: Appiah, K.A. and Bunzel, M. (ed.), *Buying Freedom* (Cf. Footnote 444), pp.77 - 107, here 94.

⁸²¹ Panzer, J. S., *The Popes and Slavery* (Cf. Footnote 442), p. 55.

many historians and scholars quote the document out of context and therefore present a wrong interpretation of the document that was meant to help the Christian converts in the Galla and Sidama tribes to practice their new faith freely and voluntarily among their people in spite of their "culture of slavery" and as well be able to help in improving the plight of slaves in their midst.⁸²²

Furthermore, in pursuance of the antislavery campaign and its abolition, Pope Leo XIII issued two encyclicals "*In Plurimis*" and "*Catholicae Ecclesiae*" which came out towards the end of the period of slavery in order to help in decisively repudiating slavery as immoral and finally aid in removing the last vestiges of slavery from the face of the earth. The two encyclicals bring to bare the consistency of the pontiffs across the centuries to help in rooting out completely the evil of slavery or human trafficking from the face of the earth since it is injustice against the victims that could neither be morally nor ethically justified. Pope Leo XIII issued "*In Plurimis*" in May 5, 1888 in order to encourage the Bishops of Brazil to put into practice the nascent legal abolition of slavery.⁸²³ This is because Brazil had gained the abolition of the slave trade in 1850 through the aid of Emperor Dom Pedro II, and the children of slaves were proclaimed free born in 1871 and finally in 1888, all legal slavery had been brought to an end.⁸²⁴ He emphasized on the mission of the Church through the courageous efforts of his predecessors in helping to peacefully root out slavery in the world especially in the newly discovered territories of Africa, Asia and America and restored freedom and liberty to the enslaved. Some parts of these sentiments are expressed in his "*In Plurimis*" as follows:

"It is, however, chiefly to be wished that this may be prosperously accomplished, which all desire, that slavery may be banished and blotted out without any injury to divine or human rights, with no political agitation, and so with the solid benefit of the slaves themselves, for whose sake it is undertaken."⁸²⁵

On the other hand, the "*Catholicae Ecclesiae*", November 20, 1890, was written to the bishops of the world exhorting them to strive to bring the institution of slavery in Africa to an end and therefore evangelize the continent through the financial aid of the missions. This work is very important because it makes reference to the equality of all human race which it traced back to the origin of the creation of man saying that all men are "created one in origin, redeemed by the same price and called to the same eternal happiness"⁸²⁶. Here it is clear that the pontiff aimed not only to improve the plight of the slaves but also completely opposed the

⁸²² Cf. Panzer, J. S., The Popes and Slavery (Cf. Footnote 442), p. 56.

⁸²³ Cf. Panzer, J. S., The Popes and Slavery (Cf. Footnote 442), p. 57.

⁸²⁴ Cf. Panzer, J. S., The Popes and Slavery (Cf. Footnote 442), p. 58.

⁸²⁵ Leo XIII, *Catholicae Ecclesiae*, No. 12, Carlen, Encyclicals, 1878-1903, p. 166, quoted in: Panzer, J. S., The Popes and Slavery (Cf. Footnote 442), p. 58.

⁸²⁶ *Acta Leonis XIII*, IV:112, quoted in: Panzer, J. S., The Popes and Slavery (Cf. Footnote 442), p. 58.

institution of slavery itself. It was based on this that the historian Maxwell who has always criticized the Church for not doing much to ameliorate the plight of slaves now declared that the Church through Pope Leo XIII changed her attitude to the issue of the institution of slavery and wrote as follows:

"The significance of these two letters of Pope Leo XIII is that it was no longer individual Catholics, whether lay or clerical who were expressing 'anti-slavery' sentiments, it was the Pope himself... No distinction was made between just and unjust enslavement; it was the institution as such which was equivalently condemned. Pope Leo XIII offered no explanation for this change of theological attitude."⁸²⁷

In fact, there is no doubt that just like his predecessors, Pope Leo XIII staged a gallant fight towards the eradication of the "cancer of slavery" in the world especially in Africa. He entrusted Cardinal Charles Lavigerie (1825-1892), the founder of the Society of Missionaries in Africa otherwise known as "The White Fathers", who started the sowing of the seed of faith in Africa in 1869 and undertook so many missions including the building of refuges for slave children, and the responsibility to bring Europe to agree to end what he called "this gloomy plague of slavery" in Africa. This fact is stated in his *"Catholicae Ecclesiae"* (1890) as follows:

"We have immediately delegated the task of going to the principal countries of Europe to Our beloved son Charles Martial Cardinal Lavigerie, whose swiftness and apostolic zeal are well known. He is to show how shameful this base dealing is and to incline the leaders to assist this miserable race."⁸²⁸

Cardinal Lavigerie tried to discharge this duty entrusted to him by Pope Leo XIII with serious zeal and enthusiasm for the redemption of slaves. He travelled to so many countries in Europe bringing to their awareness the cruelties of slavery and the need for its abolition because it is inhuman and unjust. In the quest to eradicate the pangs and evil of slavery, the leaders of Europe met earlier that year in Brussels and Cardinal Lavigerie participated actively in this meeting. Reflecting on the active participation of Cardinal Lavigerie during the meeting of the leaders of Europe in Brussels earlier that year, Donald Attwater notes in his book about the White Fathers as follows:

"Throughout 1888 and 1889 (Lavigerie) travelled from country to county, appealing to the nations of Europe to put an end to the traffic in human beings and its hideous cruelties: he addressed a large meeting in London, under the chairmanship of Lord Granville and with Cardinal Manning and several Anglican bishops on the platform, and at the international conference in Brussels in 1890 his practical suggestions towards abolishing the trade were adopted almost as a whole.' If inner Africa is to be saved the anger of the world must first be aroused,' he said, and nothing did more towards that end than the burning words of Cardinal Lavigerie."⁸²⁹

⁸²⁷ Maxwell, J. F., *Slavery and the Catholic Church* (Cf. Footnote 809), pp. 118 - 119.

⁸²⁸ Leo XIII, *Catholicae Ecclesiae*, No. 1, quoted in: Carlen, C. (ed.), *The Papal Encyclicals, 1878 - 1903*, McGrath, Raleigh, 1981, p. 234.

⁸²⁹ Attwater, D., *The White Fathers in Africa*, Burns Oates and Washbourne Ltd., London, 1937, pp. 13 - 14.

Pope Leo XIII strongly fought for the eradication of the yoke and epidemics of slavery through the Gospel message because he discovered that there is a great connection between liberty and the Gospel. The message of the Gospel should make those in bondage to gain their freedom just the way Jesus used his preaching to set those in the shackles of bondage and infirmities free. It was in accordance with this that Pope Leo XIII strongly encouraged the use of the Gospel to eradicate slavery since for him, "those who have received this light have also shaken off the yoke of human slavery"⁸³⁰. In order to concretely support the abolition of the yoke of slavery among men, a collection is made each year precisely on the feast of the Epiphany of the Lord and the Congregation for the Propagation of the Faith was entrusted with the responsibility of distributing the funds to the missions in Africa especially for the aim of rooting out slavery through the proclamation of the Gospel message.⁸³¹ Having deeply explored and extensively examined the contributions of the Church's Magisterium towards the eradication and the abolition of the institution of slavery or human trafficking during the past era, I will now go over to the treatment of the ethical considerations of slavery or human trafficking in the present time.

3.4.2 Present Era

We are currently witnessing a time of ethical and moral complexities orchestrated by the institution of slavery or human trafficking which is a callous and an inherent evil perpetrated and perpetuated by men of bad will. Their obnoxious acts make the most vulnerable in our societies unfree and consequently lead to so many atrocious and callous practices against fellow human beings. Thus, while so many people of good will, NGOs and human rights activists cry for freedom and liberty of the chained and unfree, so many vulnerable people in the world today are unfortunately still enslaved, caged, abused and economically exploited. The world is steeped in a sort of endomorphic profit maximization that uses human beings as means to an end. The present world is still deaf, dumb and blind to the moral and ethical implications of slavery or human trafficking. Money and profit maximisation have become the measure of all things. However, the present world must address the ethical challenges that the institution of slavery or human trafficking poses which Frederick Douglass identified to include issues like the violence, the whippings, the mutilations, and the unpunished murder of slaves.⁸³² Harriet Jacobs on the other hand referred to the way in which white men felt free to

⁸³⁰ Leo XIII, *Catholicae Ecclesiae*, No. 3, quoted in: Carlen, C. (ed.), *The Papal Encyclicals, 1878 - 1903*, McGrath, Raleigh, 1981, p. 234.

⁸³¹ Cf. Panzer, J. S., *The Popes and Slavery* (Cf. Footnote 442), p. 61.

⁸³² Cf. Douglass, F., in: Stauffer, J., *Frederick Douglass and the Politics of Slave Redemptions*, in: Appiah, K.A. and Bunzel, M. (ed.), *Buying Freedom* (Cf. Footnote 444), pp.213 - 222, here 216.

have sex with their female slaves - to rape them...⁸³³. Both Douglass and Jacobs spoke about the broken families, children wrenched from their mothers, wives from their husbands, sold "down the river," for profit or as punishment. These are ethical challenges that must be addressed by ethicists in order to save the suffering humanity from the obnoxious and nefarious evil of slavery or human trafficking. We need a complete re-evaluation of our economical pursuits and systems that are devoid of ethics and morality which give room for such human aberrations in our societies. Pope Francis noted that we need the support of political leaders in order to achieve this and therefore writes in his encyclical "*Evangelii Gaudium*" no 58 that:

"A financial reform open to such ethical considerations would require a vigorous change of approach on the part of political leaders. I urge them to face this challenge with determination and an eye to the future, while not ignoring, of course, the specifics of each case. Money must serve, not rule! The Pope loves everyone, rich and poor alike, but he is obliged in the name of Christ to remind all that the rich must help, respect and promote the poor. I exhort you to generous solidarity and to the return of economics and finance to an ethical approach which favours human beings."⁸³⁴

There are still so many thought provoking ethical and moral issues associated with the repugnant practice of slavery or human trafficking such as people being kidnapped, sometimes raped and brutally maltreated before being sold to willing buyers. The case of organ trafficking where vulnerable people are dissected like animals and their major organs carted away and sold to industrialised countries while the victims are left to gradually die away in pains and agonies can neither be ethically nor morally justified under any circumstance because this is a repugnant crime against the most vulnerable created in the image and likeness of God in our societies. Many a time too, some of the victims of slavery or human trafficking today are maliciously being separated from their families and sent to foreign countries where they are abused and exploited without hope of meeting, seeing or rejoining their family members anymore. Some children were being taken away from their mothers by force and auctioned before them to willing slave traders. What about so many boys and girls working as nannies in different cities under slave - like structures and circumstances? What about uncountable numbers of children working as forced and bonded labourers in Asia and Africa? I treated this aspect extensively in the chapter one (1.2) of this work. Besides, Dr. Falconbridge, reported about cases where "enslaved men who went insane (maybe out of frustration and psychological traumas) were flogged to death, to make sure that

⁸³³ Cf. Jacobs, H., in: Stauffer, J., Frederick Douglass and the Politics of Slave Redemptions, in: Appiah, K.A. and Bunzel, M. (ed.), *Buying Freedom* (Cf. Footnote 444), pp.213 - 222, here 216.

⁸³⁴ Pope Francis, "*Evangelii Gaudium* : Apostolic Exhortation on the Proclamation of ...", URL: www.w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_..., (14.11.2015).

they were not malingering and at some other time, they were simply clubbed on the head and thrown overboard"⁸³⁵. Reiterating the precarious fate of the victims of slavery, Orlando Patterson one of the best known writers in this field defines a slave's status in his work *"Slavery and Social Death: A Comparative Study"* as a "form of social death to encapsulate the radical way in which the life of the slave is held. When people become slaves, he says, they become natally alienated and this means that they effectively lose their cultural, social, and personal history and future, and their slave status is created or socialized only in relationship to the slaveholder"⁸³⁶.

Besides, many of the slaves in the past times did not make it to their destination countries and thus died on ocean voyages. Today also, many of the slaves who are being transported in enclosed cargos by slave dealers in order to avoid being detected or caught by the security agents die of suffocations before arriving their destination points. Slave masters and human traffickers use their victims as their property and inflict on them physical as well as emotional pains. Female victims are often sexually harassed and abused while men are sent to factories and farms where they languish in pain and misery. Slave masters or human traffickers (especially the white slave dealers) often abuse their female victims which many a time result to unwanted pregnancy that gives rise to illegitimate children whose fathers oft do not claim as their children.⁸³⁷ All these lead to human misery and pain. In fact, the institution of slavery or human trafficking irrespective of the time it is practiced fuels the gross abuse and violation of the fundamental principles of human right and the dignity of the human person and this can neither be morally nor ethically justified. It is against this background that I shall now make a philosophical and juridical cum theological ethical evaluation and assessment of the institution of slavery or human trafficking in the present era.

3.4.2.1 Philosophical and Juridical

Today, everyone knows that slavery or human trafficking is an affront to the sacredness of the human life. It is also a denigration of the dignity of the human person and an extreme form of human exploitation that leads to profound abuse and violation of the fundamental principles of human rights and the freedom of the human person. The very act of slavery or human trafficking goes against Immanuel Kant's categorical imperative which states "act only

⁸³⁵ Falconbridge, quoted in: Mannix, D. P. and Cowley, M., *Black Cargoes, A History of the Atlantic Slave Trade* (Cf. Footnote 237), p. 117.

⁸³⁶ Orlando, P., *Slavery and Social Death: A Comparative Study* (Cf. Footnote 509), p. 7.

⁸³⁷ Cf. "What Ethical Theories Were Used to Abolish Slavery? People ...", URL: www.people.opposingviews.com/ethical-theories-were-used-abolish-slavery-3032.html, (25.08.2015).

according to that maxim by which you can at the same time will that it should become a universal law"⁸³⁸. When we critically examine and assess the status of a slave that I have described or given in this work so far and consider what Immanuel Kant said in his categorical imperative, we would be able to ethically deduce that the ugly and precarious status of a slave elucidated here can never be accepted as a universal law. On the other hand, the institution of slavery or human trafficking also goes against the alternative formulae for the categorical imperative which Immanuel Kant offered as the formula of the end in itself which states as follows:

"Act in such a way that you treat humanity, whether in your own person or in the person of another, always at the same time as an end and never simply as a means."⁸³⁹

This places more emphasis on the unique value of human life as deserving of our ultimate moral respect and thus proposes a more personal view of morality but the very act of slavery goes against this principle since slavery or human trafficking uses and treats human beings as means to an end instead of as end itself.

In addition, it is high time that those who indulge in the evil and callous practices of slavery or human trafficking realized that slaves and victims of human trafficking are human beings and not animals or property like sheep, cattle, donkeys etc that could be used and dumped at will. During the past centuries, there were a good number of people who saw or considered nonwhites either as not-human or what I may call sub-human because of their colour or race and therefore thought that since they are sub-humans that they do not deserve equal treatment given to other white human beings. I wish to cite here Thomas Jefferson as an example of those who represented this view. Attempting to justify slavery, he writes as follows:

"(Of the) Romans, their slaves were often their rarest artists. They excelled too in science, insomuch as to be usually employed as tutors to their master's children... But the slaves of which Homer speaks were whites... I advance it therefore as a suspicion only, that the blacks, whether originally a distinct race, or made distinct by time and circumstances, are inferior to the whites in the endowments both of body and mind."⁸⁴⁰

It is succinctly clear that by the mere fact of denigrating and debasing the black people, making them look inferior to white people that Thomas Jefferson blatantly attempted here to ignore the injustice of slavery. He made a chicanery rationalization over its ethical and moral implications and thus tried to use this means to grant the slave masters or owners a form of

⁸³⁸ Murphy, J. G. (ed.), Kant: The Philosophy of Right (Cf. Footnote 533), p. 42.

⁸³⁹ Ibid.

⁸⁴⁰ Jefferson, T., quoted in: Lowance, M. I. (ed.), A House Divided: The Antebellum Slavery Debates in America, 1776 - 1865, published by Princeton University Press, Princeton, New Jersey, 2003, p. 272.

innocence.⁸⁴¹ However, this is ethically unacceptable and morally repugnant since the blacks are human beings created in the image and likeness of God just like the whites irrespective of their colour or race. The likes of Thomas Jefferson who had this misconception of the humanity of the non-whites forgot entirely that the non-whites are just human beings with the ability of expressing love, joy, pain, thoughts and desires just like every other human being in any part of the world irrespective of race or colour. This anachronistic misconception was finally disproved and put to shame by the universal declaration of human rights' articles one and two in 1948 by the United Nations which states that:

"1. All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood. 2. Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty."⁸⁴²

The above United Nations Declarations proves as such that there is no ethical justification for the evil of slavery or human trafficking especially in the various forms that they are being perpetrated today which I listed and extensively treated in chapter one of this work since it goes contrary to these fundamental principles of human rights. In fact, the issue of ethical implication of slavery exposed the moral dilapidation of some great countries of the world. For instance, the perpetuation of the evil of slavery in America in the 1850s exposed the moral quandary of America because slavery is a practice that many parts of the world at this time recognized as immoral and unethical but America was very slow in recognizing this phenomenon as immoral simply because their economy at this time greatly depended on slave labour. America even needed a civil war in order to come to grasp with the injustice and immorality of slavery. The ethical implications of slavery caused a lot of divisions in American politics during this period. For example, George H. Hoemann cites an example of this political upheaval with the State of Mississippi Declaration of Causes of Secession in 1850 as follows:

"Our position is thoroughly identified with the institution of slavery - the greatest material interest of the world. Its labor supplies the product which constitutes by far the largest and most important portions of commerce of the earth. These products are peculiar to the climate verging on the tropical regions, and by an imperious law of nature, none but the black race can bear exposure to the tropical sun. These products have become necessities of the world, and a blow at slavery is a blow at commerce and civilization. That blow has been long aimed at the institution, and was at the point of reaching its consummation. There was no choice left us but submission to the

⁸⁴¹ Cf. "The Ethical Issues of Energy Dependence: Slavery in 1850s ...", URL: www.eliewieselfoundation.org/CM_Images/UploadedImages/First_Ransahoff.pdf, (25.08.2015).

⁸⁴² "The Universal Declaration of Human Rights - the United Nations", URL: www.un.org/en/documents/udhr/, (17.09.2015).

mandates of abolition, or a dissolution of the Union, whose principles had been subverted to work out our ruin."⁸⁴³

This evil is in fact enraging as it is heartbreaking and we should not relent until this evil is contained or adequately combated. It is one of the greatest human cancers of the past and present centuries. This type of justification offered above by the State of Mississippi cannot overshadow the physical and emotional pains of the victims of slavery or human trafficking and above all, it cannot cover the injustices of man's inhumanity to man that is associated with the phenomenon of slavery or human trafficking. Furthermore, the institution of slavery or human trafficking is a gross affront to the fundamental principles of human freedom and liberty. Slaves and victims of human trafficking are kept in chains where they work with little or no remuneration and this is contrary to democratic principles that are practiced in many societies of the world today. How could somebody ethically justify slavery or human trafficking today when we experienced already at the end of 18th century major revolts against entrenched governments in the form of the American and French revolutions⁸⁴⁴ which was geared towards the emancipation and better treatment of workers. For instance, in 1989, France made a Declaration of the Rights of Man and this catalyzed the slave rebellion and revolution in the French colony of Saint Domingue, which later became the independent island nation of Haiti.⁸⁴⁵ However, it is worthy of note that it was only in the 19th century that the slaves in British colonies and the United States were first able to have a taste of liberty, fraternity and equality which are the key motives that led to the American and French revolutions of personal freedom. It was only in 1863 that the emancipation of slaves in the United States took place and today, there is no ethical justification of slavery or human trafficking in any part of the world because it infringes on the dignity of human beings as *Imago Dei*.

In addition, there are some who present economic and commercial purposes as stringent reasons why the phenomenon of slavery should be acceptable and condoned in the society. They gave instances of so many industries in the past that heavily depended on slave labour for their production and therefore argue that the abolition of the institution of slavery would lead to disastrous economic consequences for the world in the production chain of essential

⁸⁴³ Green, M. S. and Stabler, S. L. (eds.), *Ideas and Movements that Shaped America: From the Bill of Rights to "Occupy Wall Street"*, Vol. 1: A - E, published by ABC-CLIO, Santa Barbara, California, 2015, p. 890. See also Lowen, J. W. and Sebesta, E. H. (eds.), *The Confederate and Neo-Confederate Reader: The "Great Truth" about the "Last Cause"*, published by University Press of Mississippi, 2010, p. 127; Karp, M., *This Vast Southern Empire: Slaveholders at the Helm of American Foreign Policy*, published by Harvard University Press, Cambridge, 2016, p. 235.

⁸⁴⁴ Cf "The Ethical Issues of Energy Dependence: Slavery in 1850s ...", URL: www.eliewieselfoundation.org/CM_Images/UploadedImages/First_Ransahoff.pdf, (25.08.2015).

⁸⁴⁵ Cf. Ibid.

consumable goods. For instance, there is a book called "*Time on the Cross: The Economics of American Negro Slavery*" published in 1974 by two economists Robert William Fogel and Stanley L. Engerman which I have previously mentioned in this work. In the book, they assert that slavery was an economically viable institution that had some benefits for African Americans.⁸⁴⁶ An erudite scholar called Thomas Haskell wrote in 1975 that the book "*Time on the Cross*" had two main themes or objectives. First was to revise the history of slavery and to support the use of the scientific method in history. Secondly, the book was an attempt to directly challenge the misconceptions of long-held assumptions and conclusions that American slavery was unprofitable, a moribund institution, inefficient, and extremely harsh for the typical slave.⁸⁴⁷ At any rate, Robert William Fogel and Stanley L. Engerman argued in their book "*Time on the Cross: The Economics of American Negro Slavery*" that before the advent of the American Civil War that slavery was economically very efficient especially in Southern Areas where commodity crops such as cotton, sugar, and coffee were grown. In other words, the growing of these economic crops would have been virtually impossible without the help of slave labour. Furthermore, Fogel and Engerman argued that slavery had a sort of symbiotic economic benefit for the slave owners and slaves since slaves were receiving benefits such as housing, clothing, food etc. As such the material needs of the slaves were taken good care of just like that of the free urban labourers. Shedding more light on this, they wrote in their book "*Time on the Cross: The Economics of American Negro Slavery*" as follows:

"Slaves were exploited in the sense that part of the income which they produced was expropriated by their owners. However, the rate of expropriation was much lower than has generally been presumed. Over the course of his lifetime, the typical slave field hand received about 90 percent of the income he produced."⁸⁴⁸

The publication of this book raised a lot of controversies among scholars but the authors quickly explained that the aim of writing the book was not to proffer a justification for slavery but to correct some misgivings, misconceptions and myths geared towards defaming the character of the black Americans. These myths gained recognition in the antebellum slavery debate and survived into the civil rights era. Fogel and Engerman claimed that these myths had their origin in racist attitudes which was widely spread and bought by both abolitionists and defenders of slavery that black Americans were lazy, promiscuous, untrustworthy and

⁸⁴⁶ Cf. Fogel, R. W. and Engerman, S. L., *Time on the Cross: The Economics of American Negro Slavery*, W.W. Norton and Company, New York, 1995, but first published in 1974, p. 226.

⁸⁴⁷ Cf. Haskell, T. L., *The True and Tragical History of 'Time on the Cross'*, *New York Review of Books*, 22:15 (October 2, 1975).

⁸⁴⁸ Fogel and Engerman, quoted in: Whaples, R. and Betts, D. C. (eds.), *Historical Perspectives on the American Economy: Selected Readings*, published by Cambridge University Press, 1995, p. 194.

lacked natural ability.⁸⁴⁹ Therefore, Fogel and Engerman made it emphatically clear that their work was in no way whatsoever a justification or a moral approbation of slavery.

Nevertheless, in another development, Engerman asserted what for me is completely new in this field of discussion. He claimed that voluntary slavery was used in so many societies "as a solution to perceived problems of overpopulation, and it was applied to adults as well as to children"⁸⁵⁰. He went further to explain that in Western Europe, there was already the abolition of the enslavement of the other Europeans in the fourteenth century and excess births for the next centuries at this period meant either abandonment, giving children to the Church or infanticide. Abandonment according to him sometimes was based on a sort of socially accepted patterns whereby the members of the Church or individuals could retrieve the abandoned children and permanently engage them or provide for them in exchange for their labour. This is in other words a form of acquiring the child at a zero selling price i.e without paying money for their retrieval. Until now, Engerman is the only one who has proffered this reason as a possible consideration for the ethical justification of the institution of slavery.

In addition, Engerman noted that when the economy of people increased, there was drastically a decrease in voluntary slavery since people who ordinarily and freely gave themselves into slavery in order to survive could therefore cater for themselves and do not need to be dependent on any slave master for survival. This appears to be a sort of a moral approbation of slavery on his part and reflecting further on this, he succinctly writes as follows:

"Voluntary slavery decline when incomes rose, as starvation became a more limited threat, and when more successful relief and welfare institutions by the state, the church, and by individuals were devised. It is clear, however, that under certain conditions the loss of freedom could be permanent, and was considered acceptable not only to the enslavers, but also to the enslaved."⁸⁵¹

At any rate, the justification of the act of slavery or human trafficking based on economic or commercial reasons today is an argument that is unethical and immoral because it is simply against the fundamental principles of human rights and dignity and the freedom of the human person. More so, the use of slave labour in some companies or factories could lead to the retrenching of non-slave workers since they would be more expensive to pay than the slaves. Finally, this could also lead to pushing businesses which uphold sound ethical and moral

⁸⁴⁹ Cf. Haskell, T. L., *The True and Tragical History of 'Time on the Cross'*, New York Review of Books, 22:15, October 2, 1975 (8.1.2012).

⁸⁵⁰ Engerman, S., *Slavery, Freedom, and Sen*, in: Appiah, K.A. and Bunzel, M. (ed.), *Buying Freedom* (Cf. Footnote 444), pp.77 - 107, here 95.

⁸⁵¹ Ibid.

principles and therefore do not make use of slave labour out of business. In fact, economic and other reasons that I have explored previously in this work are not good justifications for the practice of slavery or human trafficking because the very act of slavery is an affront to the fundamental principles of the human rights and dignity of the human person especially the victims of this "monstrous evil". At this juncture, I will now go over to the theological examination and assessment of this evil in the present era.

3.4.2.2 Theological

The theological consideration of this issue asserts that we are all children of God created in the image and likeness of God and as children of God, no one should be owned and possessed by another and treated as means to an end. It was based on this that Frederick Douglass argued in 1849 against slave redemption through paying of ransom to the slave masters since they have stolen the liberty and freedom of some people and do not deserve to be paid for stealing because it is morally wrong. Reiterating his conviction for this moral position that he took, he asserted as follows:

"I would simply advise every man, woman and child, whether black, white, or yellow, that so long as they are guiltless of crime, they have a right to their freedom. It is theirs. The idea of making them pay for what is their own by the inalienable gift of their Creator, is most absurd, preposterous, and Heaven insulting. Let them take what is theirs quietly and peaceably; and God help them to a good use of it."⁸⁵²

Unfortunately this Christian argument could not move people in a Christian country like United States to end slavery until civil war broke out simply because of the gross racial prejudice and perceived economic importance of slave labour for the maximization of profit. Slave masters or holders needed cheap slave labour for their plantation and factory works to the extent that they could not consider the emancipation of slaves based on Christian sentiments. In fact, just as I have mentioned above, the slaves in America needed a civil war in order to inspire and set their road to emancipation, fraternity, liberty and freedom in process. African slavery was a major source of energy in America until 1862 and it is regrettable to note that there are still so many people today in our civilized and democratic countries who are wallowing in misery and pain because of the evil of slavery or human trafficking. According to Manning Richard in "*The Oil We Eat, Harpers's Magazine Feb 2004: 37-45*", slavery is power in the form of human energy extracting or harvesting energy from the soil⁸⁵³ but it cannot be accepted in the contemporary era as a justification for the act

⁸⁵² Douglass, F., quoted in: Stauffer, J., Frederick Douglass and the Politics of Slave Redemptions, in: Appiah, K.A. and Bunzel, M. (ed.), *Buying Freedom* (Cf. Footnote 444), pp.213 - 222, here 216.

⁸⁵³ Cf. Manning, R., in: "The Ethical Issues of Energy Dependence: Slavery in 1850s ...", URL:

of slavery or human trafficking because the very act of slavery encourages and boosts the abuse, violation and exploitation of peoples.

More so, when we cast our minds back to the events of 1891 when Pope Leo XIII issued the encyclical "*Rerum Novarum*" (The Condition of Labor), Sr. Katherine Feely, SND observed that "the inhuman treatment of workers as a result of the Industrial Revolution moved the Church to advocate for the rights of workers through labor unions, and support for the right to private property"⁸⁵⁴. At this time, the Church emphasized the need for the respect of human dignity and made it clear that human beings whether free or in chains as slaves should not be used as mere means to an end. In fact, the Church through the Magisterium demanded for minimum working conditions to be met for people. We can see here that based on the exhortations of this papal encyclical that we cannot at all justify the institution of slavery or human trafficking because, the ill treatment of slaves was against every principle enshrined in this papal teaching. The Church also treated this issue extensively in Pastoral Constitution on the Church in the Modern World "*Gaudium et Spes*" promulgated by his holiness, Pope Paul VI on December 7, 1965, number 27 and 29 where he discussed about the respect for the human person, equality of humankind and social justice for all. The Church saw that there were a lot of evil plaguing the modern world that threatens the fundamental principles of human rights and the dignity of the human person. Seeing the perils and miseries of the people who are threatened by these evils that poison our societies, the Church did not shy away from her moral responsibilities in confronting the issue and making her position clear to those who fuel the perpetuation and perpetration of these repugnant evil in the world and therefore stated as follows:

"Whatever is opposed to life itself, such as any type of murder, genocide, abortion, euthanasia or wilful self-destruction, whatever violates the integrity of the human person, such as mutilation, torments inflicted on body or mind, attempts to coerce the will itself; whatever insults human dignity, such as subhuman living conditions, arbitrary imprisonment, deportation, slavery, prostitution, the selling of women and children; as well as disgraceful working conditions, where men are treated as mere tools for profit, rather than as free and responsible persons; all these things and others of their like are infamies indeed. They poison human society, but they do more harm to those who practice them than those who suffer from the injury. Moreover, they are supreme dishonor to the Creator."⁸⁵⁵

In addition, during the pontificate of Pope John Paul the second, he also issued an encyclical letter called "*Laborem Exercens*" (On Human Work) in 1981 which was meant to address the

www.eliewieselfoundation.org/CM_Images/UploadedImages/First_Ransahoff.pdf, (25.08.2015).

⁸⁵⁴ Feely, K., SND, quoted in: "The Principle of Human Dignity - Education for Justice", URL: www.educationforjustice.org/free-files/HumanDignity09.pdf, (17.09.2015).

⁸⁵⁵ "Gaudium et Spes - On the Church in the Modern World - EWTN", URL: www.ewtn.com/library/COUNCILS/v2modwor.htm, (21.09.2015).

problem of the treatment of workers as exploitable factors of production which was posing a colossal threat to human dignity.⁸⁵⁶ The Church tried here to assert the fact that human dignity has priority over capital and money. As such, it was a call and an exhortation to avoid the immoral exploitation of people for the purpose of money since the human being should be the subject of work and must always be respected. This brings to bare that treatment of slaves as objects of abuses and exploitation is completely in contradiction to what the Church expressed in this encyclical letter and therefore renders the moral and ethical approbation of slavery or human trafficking unattainable.

Furthermore, Pope John Paul II was an outstanding figure in the fight for the liberation of the oppressed and suppressed in the society. He was a Pope very close to the people and was therefore touched by the reality of the sufferings of people all over the world. Just like Amartya Sen in his work "*Development as Freedom*", Pope John Paul II emphasized that we cannot talk about true development today when it is devoid of liberation. Reflecting on the current epidemics plaguing the world, he wrote in the encyclical letter "*Sollicitudo Rei Socialis*" (On Social Concern), on 30th December, 1987 paragraph 46 to the Bishops, Priests, Religious Families, sons and daughters of the Church and all people of good will for the twentieth anniversary of "*Populorum Progressio*"⁸⁵⁷ that "it is fitting to add that the aspiration to freedom from all forms of slavery affecting the individual and society is something noble and legitimate. This in fact is the purpose of development; or rather liberation and development, taking into account the intimate connection between the two"⁸⁵⁸. Shedding more light on this issue, he writes as follows:

"Development which is merely economic is incapable of setting man free, on the contrary, it will end by enslaving him further... Human beings are totally free only when they are completely themselves, in the fullness of their rights and duties. The same can be said about society as a whole."⁸⁵⁹

In other words, one cannot begin to talk about development today without considering first how to set those in the bondage of slavery and human trafficking free. More so, on his letter to Archbishop Jean-Louis Tauran on the Occasion of the International Conference "Twenty-First Century Slavery – The Human Rights Dimension to Trafficking in Human Beings on 15th May, 2002, Pope John Paul II asserted that "the trade in human persons constitutes a shocking offence against human dignity and a grave violation of fundamental human

⁸⁵⁶ Cf. Ibid.

⁸⁵⁷ "*Populorum Progressio*" is the encyclical of Pope Paul VI on the development of peoples written on March 26, 1967.

⁸⁵⁸ Pope John Paul II, "*Sollicitudo Rei Socialis* (30 December 1987) John Paul II", URL: www.w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_30121987_sollicitudo-rei-socialis.html, (21.09.2015).

⁸⁵⁹ Ibid.

rights...Such situations are an affront to fundamental values which are shared by all cultures and peoples, values rooted in the very nature of the human person."⁸⁶⁰ He went further and condemned in a special way the sexual exploitation of women and children as particularly a repugnant aspect of this trade, and must therefore be recognized as an intrinsic violation of human dignity and rights. The Catholic Bishop's Conference of Nigeria also issued a Pastoral Letter on February, 2002 titled "*Restoring the Dignity of the Nigerian Women*" as their contribution in decrying the menace of the evil of slavery or human trafficking on the dignity of the Nigerian Women and therefore wrote as follows:

"In recent times, an altogether sinister dimension to the commercialization of sexuality has emerged. It comes in the form of enticement of women, mostly young, from their homelands in Africa, Asia, Latin America and Eastern Europe with false promises of better living conditions and their shipment to Western Europe, where they are forced into prostitution. This is a modern version of the slave trade of days gone by. Like its predecessor of the 14th to the 18th centuries, it is to be condemned in the strongest possible terms as a flagrant violation of the dignity of the human person, and of womanhood in particular. As Nigerian Bishops, we are concerned that a disturbing proportion of the victims of this ignoble enterprise are Nigeria women and girls. At the last count, some 15,000 Nigerian women and girls were engaged in prostitution in Italy alone... Many more ply their trade in several other countries of Western Europe. Their activities have done untold damage to the victims themselves... We would be failing in our responsibility as Pastors if we do not raise our voice against this modern monster of immorality."⁸⁶¹

In addition, Pope Benedict XVI also contributed immensely during his pontificate to raise his voice against the evil of slavery and human trafficking in the world. He is well known for his intellectual prowess which he also utilised in the fight against the oppression and the suppression of the most vulnerable in our societies especially in the form of slavery or human trafficking. The occasion of the 99th World Day of Migrants and Refugees was an opportunity for him to share his views on this epidemic plaguing the world. Therefore, on his message for the 99th World Day of Migrants and Refugees, 2013, he wrote as follows:

"In this regard, we must not overlook the question of irregular migration, an issue all the more pressing when it takes the form of human trafficking and exploitation, particularly of women and children. These crimes must be clearly condemned and prosecuted, while an orderly migration policy which does not end up in a hermetic sealing of borders, more severe sanctions against irregular migrants and the adoption of measures meant to discourage new entries, could at least limit for many migrants the danger of falling prey to such forms of human trafficking."⁸⁶²

Besides, Pope Francis did not also relent in raising his voice as the Vicar of Christ on Earth against the evil of slavery or human trafficking during his pontificate. He also saw it as one of

⁸⁶⁰ Pope John Paul II, quoted in: "Notable quotations from Catholic social teaching on the theme of ...", URL: www.cctwincities.org/document.doc?id=803, (21.09.2015).

⁸⁶¹ The Catholic Bishops' Conference, quoted in: Schineller, P. (S.J.), (ed.), *The Voice of the Voiceless* (Cf. Footnote 287), p. 444.

⁸⁶² Pope Benedict XVI, "Message for the 99th World Day of Migrants and Refugees, 2013 ...", URL: www.w2.vatican.va/content/benedict-xvi/en/messages/migration/documents/hf_ben-xvi_mes_20121012_world-migrants-day.html, (21.09.2015).

the greatest ethical and moral challenges of our time and felt so distressed about the issue. He exhorted Christians not to look away or shy away from confronting this epidemic and seek ways to help in eradicating this monstrous plague. He expressed this sentiment on 24th November, 2013 in his Apostolic Exhortation "*EVANGELII GAUDIUM*" to the bishops, clergy, consecrated persons and the lay faithful on the proclamation of the gospel in today's world in number 211 as follows:

"I have always been distressed at the lot of those who are victims of various kinds of human trafficking. How I wish that all of us would hear God's cry: "Where is your brother?" (*Gen 4:9*). Where is your brother or sister who is enslaved? Where is the brother and sister whom you are killing each day in clandestine warehouses, in rings of prostitution, in children used for begging, in exploiting undocumented labour? Let us not look the other way. There is greater complicity than we think. The issue involves everyone! This infamous network of crime is now well established in our cities, and many people have blood on their hands as a result of their comfortable and silent complicity."⁸⁶³

At this juncture, one can see here that there is really a consistency in the moral teaching of the Church that there is no moral and ethical justification for the evil institution of slavery or human trafficking in the world. Finally, I wish to end this part of ecclesial appraisal of slavery or human trafficking by casting our minds back to the fact that Catholics were guilty for centuries of having slaves or profiting from the slave trade but an objective analysis of our exposition of the issue in this work clearly shows that while the popes consistently taught without mincing words about the evil of slavery and human trafficking from the beginning of the 15th century, and even legislated severe ecclesiastical penalties for engaging in it, many dissident paid deaf ears to the teachings and exhortations of the pontiffs and out of the immoral desire for wealth disobeyed the papal Magisterium and continued the perpetration and perpetuation of the evil of slavery or human trafficking in Catholic countries and the world at large. Therefore, one could not take and consider the nefarious and malicious acts of these dissidents as the official position of the Church with regard to the evil of slavery or human trafficking.

3.5 CONCLUDING REMARKS

The third chapter of this work made an extensive ethical review and challenges of the problem of slavery or human trafficking. In the first part of the work, I tried to elucidate how slavery or human trafficking poses a great threat to the human person. I gave a general overview of the threats that this evil phenomenon poses to the human person such as the deprivation of his

⁸⁶³ Pope Francis, "*Evangelii Gaudium* : Apostolic Exhortation on the Proclamation of ...", URL: www.w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html, (21.09.2015).

fundamental principles of human right, freedom and the dignity of the human person. The threat also includes the use of human beings as means to an end instead of end in themselves. More so, this first part of the chapter examined and brought to bare the fact that the evil phenomenon of slavery or human trafficking goes completely against the ethical principles of autonomy, subsidiarity, solidarity and justice and inflicts enormous physical and psychological damages on the human person. I likened the egregious effects of this devilish practice on the wellbeing of the human person to what Pope John Paul II in his encyclical letter "*Evangelium Vitae*" describes as "the culture of death"⁸⁶⁴ which is disastrous to the human person. After this, I went further to clarify the concept of a human person. The clarification of the concept of the human person extended to the treatment of the characteristics of the human person such as complex unity/totality of spirit and body, relationality/sociality, human person as a moral agent, his historicity, uniqueness and equality and ended this part with how slavery or human trafficking constitutes a great threat to each of the aforementioned characteristics of a human person.

The second part of this chapter focused on how the evil phenomenon of slavery or human trafficking constitutes a great danger and a serious threat to our human dignity. I explored here the concept of human dignity and highlighted how it is being understood in different fields of life. For instance, I elucidated here that in the moral, ethical, legal and political life dignity is seen as an innate right that belongs to humans which bestows on them the primary of place or the right to be respected, appreciated, valued and granted ethical treatment. After that, I reflected on the religious notion of human dignity according to some major world religions like Christianity, Judaism, Islam and Buddhism which is anchored on the fact of man being created in the image and likeness of God and therefore deserves respect, love and care. It is worthy of note that Buddhism unlike the other religions considered here has a different notion of human dignity. Thus Buddhism claims that human beings have innate dignity but the innate dignity of human beings do not stem from our relationship to an all powerful God or our endowment with an immortal soul but from the exalted place of human life in the broad expanse of sentient existence. Buddha therefore teaches that our enviable and unique capacity to make moral choice confers on us intrinsic dignity. However, all the major religions agree on the fact that human dignity is an innate quality in man that inheres in human beings. Latter, I treated the two types of human dignity which are the intrinsic and extrinsic human dignity. The intrinsic dignity inheres in man as the innate value in human

⁸⁶⁴ Pope John Paul II, "*Evangelium Vitae* (25 March 1995) John Paul II", URL: www.w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_25031995_evangelium-vitae.html, (21.11.2015).

beings while the extrinsic dignity has to be achieved in one's life through hard work because it has to do with status that could be acquired and lost at a given time. After this, I reflected on how the evil of slavery or human trafficking is a perilous affront to human dignity because it violates the sacredness of human life and dignity. Besides, it instrumentalises and uses people as mere objects of production.

The third part of this chapter examined the concept of human right which Jack Donnelly in his work *"The Social Construction of International Human Rights"*, widely considered to be "those fundamental moral rights of the person that are necessary for a life with human dignity. Human rights are thus means to a greater social end, and it is the legal system that tells us at any given point in time which rights are considered most fundamental in society"⁸⁶⁵. Human rights are also basic claims and entitlements which somebody or a person has simply because of the fact that he or she is a human being. Later I shedded light on some of the characteristics of human rights such as basic or fundamental, universal, interdependent, interrelated and indivisible and then demonstrated how the phenomenon of slavery or human trafficking decimates and obliterates these sound characteristics of our human rights.

The fourth part of this chapter made an ethical review of the problem of slavery or human trafficking in the past and present era. I reflected here on what people generally think about the ethical implications of slavery or human trafficking in the world. In this part, I x-rayed the views of those who think that slavery or human trafficking should be allowed and condoned in the societies because of some ontological or natural, cultural, social and economic reasons. I treated some of the proponents of this view such as the Greek philosopher Aristotle and Juan Ginés de Sepúlveda who asserted that slavery is part of the natural order of the universe and is thus ordained by God. Therefore, an attempt to abolish slavery according to them is considered to be wrong since it means interfering with the natural plan of God. Plato on his part approbated of slavery since slaves are for him inferior beings. Scholars like Stanley L. Engerman and Robert William Fogel made reference to what they called symbiotic economic benefits as a justification for the act of slavery. Some cultural relativists would argue for the justification of slavery based on its acceptance by some cultures while some political philosophers like Hugo Grotius and Samuel Pufendorf would accept slavery as a better option for poverty.

⁸⁶⁵ Donnelly, J., quoted in: Tim Dunne and Nicholas J. Wheeler (eds.), *Human Rights in Global Politics*, Cambridge University Press, Cambridge, 1999, pp. 71-102.

Later, I navigated into the ecclesiastical appraisal of slavery or human trafficking via the Church's Magisterium since the 14th century to date and illuminated the beauty of the moral teachings of the Holy Office of the Church through the pontiffs. It shed light on some of the acclaimed controversies of the moral stand or position of the pontiffs concerning the moral approbation of slavery or human trafficking. I highlighted here some historians who accused the Church of accepting and condoning the institution of slavery or human trafficking. They even went further and claimed that some of the ecclesiastical authorities themselves indulged in the practice of slavery or human trafficking. However, this part brought to bare that the moral authority and teaching of the Church concerning slavery or human trafficking has been consistent from the 15th century until today. A clear example is the epoch breaking bull of Pope Paul III in the early sixteenth century "*Sublimis Deus*" where he succinctly expressed the equality of all people due to our general calling to receive the faith and eternal life and therefore exhorted all Christians during his time and the time to come and the world at large that "...the same Indians and all other peoples, even though they are outside the faith, who shall hereafter come to the knowledge of Christians are not to have been deprived or be deprived of their liberty of their possessions. Rather, they are to be able to use and enjoy this liberty and this ownership of property freely and licitly, and are not to be reduced to slavery (*nec in servitutem redigi debere*)."⁸⁶⁶ In fact, in the "*Harvard Theological Review*", Lewis Hanke acknowledged the quantum epoch breaking impact of the bull "*Sublimis Deus*" in the fight against the institution of slavery or human trafficking and argued that "in issuing this bull Paul III was following the established tradition of the Christian Church. From its earliest day Christianity had proclaimed in the most solemn and excellent terms the absolute spiritual equality and brotherhood of all men"⁸⁶⁷. Therefore, the Church has always condemned the institution of slavery or human trafficking via her encyclicals, apostolic exhortations, bulls etc and even threatened those who would go contrary to their teachings and exhortations with legislative punishment like excommunication but in spite of that, there were many clergies and lay faithful who disobeyed the injunctions of the pontiffs and continued to perpetuate the evil of slavery or human trafficking in Catholic countries and the world at large because of their immoral desire for wealth. This part finally established the fact that the Church never gave a moral approbation of the evil of slavery or human trafficking nor was indifferent to the sufferings of the victims of this epidemic that has plagued the world for centuries. Having

⁸⁶⁶ Cf. Paul III: *Sublimis Deus*, June 2, 1537, found in: *Las Casas En Mexico: Historia y obras desconocidas*, by Helen-Rand Parish and Harold E. Weidman, Fondo De Cultura Economica, Mexico City, 1992, pp. 310-311, quoted in: Panzer, J. S., *The Popes and Slavery* (Cf. Footnote 442), p. 81.

⁸⁶⁷ Pope Paul III quoted in: Hanke, L., "Pope Paul III and the American Indians", *Harvard Theological Review* XXX (April 1937), p. 73.

theologically examined the ethical implications of slavery or human trafficking in the past and current epochs, I shall now go over to the last chapter of this work that will proffer concrete steps that would help in the eradication and abrogation of this obnoxious and nefarious act from the face of the earth.

4. CONCRETE STEPS

There is no doubt that the repugnant practices of slavery or human trafficking is appalling and points to a sort of eclipse of the promotion and respect of the fundamental principles of human rights, freedom and the dignity of the human person. The world is witnessing a profound crisis of culture of death which prefers transitory values to eternal values. It is a culture that gives the maximization of profit devoid of ethics and morality a primary of place over the human person. This is a culture that exacerbates the misery and agony of the most vulnerable in our societies. A critical assessment and examination of this culture brings to bare that it undermines and erodes our social cohesion and blights the long term freedom and prosperity of the human person especially the less privileged in the world. This is no doubt a great ethical challenge that confronts us today in so many ramifications. It was therefore not without obvious reasons that Pope John Paul II in his encyclical letter "*Evangelium Vitae*" no 11 while reflecting on the value of human life called these ethical and moral challenges confronting humanity "a profound crisis of culture"⁸⁶⁸. Elucidating this fact further, he writes that:

"In the background there is the profound crisis of culture, which generates scepticism in relation to the very foundations of knowledge and ethics, and which makes it increasingly difficult to grasp clearly the meaning of what man is, the meaning of his rights and his duties. Then there are all kinds of existential and interpersonal difficulties, made worse by the complexity of a society in which individuals, couples and families are often left alone with their problems. There are situations of acute poverty, anxiety or frustration in which the struggle to make ends meet, the presence of unbearable pain, or instances of violence, especially against women, make the choice to defend and promote life so demanding as sometimes to reach the point of heroism."⁸⁶⁹

Reiterating what Pope John Paul II noted above, Kevin Bales in his book "*Ending Slavery, How We Free Today's Slaves*" says that "the greatest obstacles we face in ending slavery are not poverty and violence; they are the toxicity of some cultures and the perversion of organized crime. Many countries exhibit either a wholesale indifference to slavery or a pervasive acceptance"⁸⁷⁰. In fact, the evil of slavery or human trafficking reflects in a sense a sort of war of the powerful against the weak and the legalization of any structure that promotes this obnoxious and nefarious evil is a conspiracy against the most vulnerable in our societies. The elucidations that I have made in this work show that the agonies and excruciating experiences of the victims of this evil are horrific and most often unbearable. They distort and decimate our eternal human values and the sacredness of the human person

⁸⁶⁸ Pope John Paul II, "*Evangelium Vitae*" (25 March 1995) John Paul II, URL: www.w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_25031995_evangelium-vitae.html, (14.11.2015).

⁸⁶⁹ Ibid.

⁸⁷⁰ Bales, K., *Ending Slavery* (Cf. Footnote 13), p. 231.

and therefore cannot be ethically or morally justified. Reflecting along this line of thought, Pope Francis observes in his encyclical "*Evangelii Gaudium*" no 53 as follows:

"Human beings are themselves considered consumer goods to be used and then discarded; and in no 55 he said that there is the denial of the primacy of the human person! We have created new idols. The worship of the ancient golden calf (cf. *Ex* 32:1-35) has returned in a new and ruthless guise in the idolatry of money and the dictatorship of an impersonal economy lacking a truly human purpose"⁸⁷¹.

These are serious ethical challenges that are epitomised in the evil of slavery or human trafficking which is considered to be a serious cankerworm plaguing our global world. Smashing and uprooting the foundations of this endemic plague that chokes off lives and economic activities based on sound ethical principles in our societies could be hard but it is realizable. However, according to Kevin Bales, it requires great integrity and effort.⁸⁷² He further noted that "none of these tasks are beyond us. Human beings have shown that they can overcome cruelty, hatred, and greed"⁸⁷³. If we have the will, we can really change the tide and wave of the ethical challenges posed to the world through the rapacious and nefarious activities of some hoodlums and gangsters who commercialize human beings for their self aggrandizements. Based on these obvious facts therefore, I shall at this point suggest some concrete steps that have to be taken in order to ameliorate and significantly prevent this phenomenal evil which is a menace to the rights, freedom and dignity of the human person. Over and above, these steps could possibly and greatly help in combating and abrogating this human aberration completely in our societies. I shall now highlight the concrete steps one by one.

4.1 CREATION OF AWARENESS PROGRAMS

There should be creation of programs that would bring to the awareness of the people especially the most vulnerable in our societies the enormity and gravity of the evil of slavery or human trafficking and how to guard against falling prey to human traffickers. This includes programs such as seminars and workshops organized by the State, Church and NGOs in international, national and local, community or grass root levels where most of the liable victims could easily be reached. Sr. Patricia Ebegbulam, SSL in her handbook for schools titled "*Stop Trafficking in Women & Children: It is a Crime against Humanity*" noted that "a lot of these preventive programmes are carried out in schools, churches, and market places, by the Catholic Women Organization (CWO), Catholic Youth Organization (CYON), Christian

⁸⁷¹ Pope Francis, "*Evangelii Gaudium* : Apostolic Exhortation on the Proclamation of ...", URL: www.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_..., (14.11.2015).

⁸⁷² Cf. Bales, K., *Ending Slavery* (Cf. Footnote 13), p. 232.

⁸⁷³ Ibid.

Association of Nigeria (CAN) and Committee for the Support of the Dignity of Women (COSUDOW)⁸⁷⁴ that also takes its programmes to the villages where traffickers go to recruit their unsuspecting victims"⁸⁷⁵. This would go a long way in helping the people to guard against being easily lured into the dungeon of this endemic evil that consistently ravages and plagues our societies. These programmes will help to expose the various obnoxious means and ways that the perpetrators of this evil use to deceive and lure their victims into their nets. This could be likened to what Kevin Bales calls "countering the moral economy that allows those who exploit trafficked people to rationalize this activity"⁸⁷⁶. He simply explained this as a way of raising public awareness of the crime of trafficking, and especially awareness of the realities of the lived experiences of trafficked people. When people really recognize it as a crime and know the enormity of the evil, they will be more prepared to cooperate in reporting the crime to the law enforcement agents or to NGOs that help in combating the evil and freeing the victims. The Catholic Bishops' Conference of Nigeria strongly supports this view and reiterating this fact therefore, exhorts her government as follows:

"The government in Nigeria should mount a vigorous campaign of public enlightenment. The objective will be to alert the general public, particularly the young, to the fact that there is no easy money to be made out there in Europe. People should be made to realize that life overseas is hard and harsh for those who are classified as illegal immigrants. They simply have no rights and are often treated as non-persons, mere objects. Their life is so precarious and disposable that it can be snuffed out without trace by criminally minded persons. Not a few cases have been reported of Nigerians and other immigrants being shot dead in cold blood for reasons ranging from the colour of their skin to the kind of activities they engage in, such as drug trafficking or prostitution."⁸⁷⁷

In addition, Kevin Bales noted in his book *"Ending Slavery, How we Free Today's Slaves"* that raising awareness about the evil of slavery or human trafficking is very easy because there are various means that could be used in doing this. He asserted that there are great books, films, websites, and blogs that are ready to introduce people to what slavery is. This method is very effective and good because there are films that would expose the evil of slavery in ten minutes and someone would have a great knowledge of how nefarious and callous slavery or human trafficking is and therefore be very watchful not to fall a victim. I think that if government will undertake the production of such books and films and share

⁸⁷⁴ Cf. COSUDOW (Committee for the Support of the Dignity of Women) is an NGO that was formed in April 18, 1999 at Holy Cross Cathedral Benin City in Nigeria by some female religious communities in order to adequately combat the alarming proliferation of the evil of slavery or human trafficking in Nigeria. Sr. Patricia Ebegbulem, SSL, noted that towards the end of the 1990s, the issue of human trafficking in Nigeria had become a national problem of international proportions, particularly between Italy and Nigeria. This necessitated the birth of COSUDOW in Benin City which is the area that is mostly affected by this endemic plague in Nigeria.

⁸⁷⁵ Ebegbulem, P., (SSL), *Stop Trafficking in Women & Children: It is a Crime against Humanity*, BookBuilders, Ibadan, Nigeria, 2012, p. 67.

⁸⁷⁶ Bales, K., *Understanding Global Slavery* (Cf. Footnote 48), p. 165.

⁸⁷⁷ The Catholic Bishops' Conference of Nigeria, quoted in: Schineller, P. (S.J.), (ed.), *The Voice of the Voiceless* (Cf. Footnote 287), p. 456.

them free of charge to the general public that it will go a long way in helping in the fight against the phenomenon of slavery or human trafficking in the world. Shedding more light on this method of raising awareness, Kevin Bales writes as follows:

"To raise awareness in other people is actually very easy. Today, there are some great books, films, Web sites, and blogs that are ready to introduce people to slavery. One of the most moving and yet easiest to share is a ten minute film called *Modern Slavery*. This film can be watched directly on the Internet at www.freetheslaves.net. In the film you will see the teenagers, who were enslaved on the cocoa farm ..., as well as the young women enslaved in Washington, D. C., and children rescued from carpet looms in India. An e-mail sent to a friend can link to this film and dramatically raise awareness of slavery in a short time. If watching the film on the Web isn't convenient, you can order it on video tape or DVD, by phone or mail, from Free the Slaves (1012 14th Street, NW, suite 600, Washington DC, 20005; (202) 638-1865)."⁸⁷⁸

Another good example here is the awareness programme that SOLWODI (Solidarity with Women in Distress) through Sr. Lea Ackermann organized regularly in Germany. She uses the opportunity to highlight the miseries and woes of the victims of slavery and human trafficking in Europe especially in Germany where they have had the opportunity to help so many victims of this evil phenomenon ravaging our societies. Sr. Lea Ackermann does this through seminars, workshops and Television shows. Solidarity with Women in Distress helps to rehabilitate those who have been victims of slavery or human trafficking in Germany. It is worthy of note that most of the victims come from Africa, Asia, Latin America and Eastern Europe. Many a time, they are deceitfully lured to Germany with false promises and on their arrival in Germany they would be forced into prostitution which yields a lot of money for the human traffickers and the state through tax returns. This happens in many European countries, America and some Asian countries. However, the awareness campaigns which are organized by Solidarity with Women in Distress have helped to thwart the evil designs of the slave dealers and traffickers who have always used various deceitful means to lure their victims into their dungeon of human degradation, abuse, violations and exploitations.

4.1.1 Creation of Awareness Programs among the Military

The military are known to be those who most often patronize brothels in different parts of the world. Their profession grants them an easier access to cheap sex more than any other profession in the world. The issue of the military's involvement in prostitution is a global problem that requires a global solution which I think would have to be tackled with the introduction of the ethical challenges of forced prostitution in the formation curriculum of the military because many of them are ignorant of the violation of the ethical principle of the personal autonomy of prostitutes especially the victims of slavery or human trafficking that

⁸⁷⁸ Bales, K., *Ending Slavery* (Cf. Footnote 13), p. 235.

are forced into prostitution in different brothels in the world. This problem is so disturbing and alarming because of its magnitude which is not known to the general public. Sheila Jeffreys in her work *"The Industrial Vagina, the Political Economy of the Global Sex Trade"* made an extensive study about this issue. She made an insightful analysis of the globalization and industrialization of the modern sex industry and elucidated and examined how prostitution and other aspects of the sex industry have moved from being small-scale, clandestine and socially despised practices to become very profitable legitimate market sectors that are being legalized and decriminalized by the governments and therefore reported as follows:

"Military prostitution was a most important vector in the globalization and industrialization of prostitution in the late 20th century. The massive industrialized militaries of the 20th century understood that prostitution was necessary to their military preparedness. The male soldiers were provided with easy, organized, cheap and 'safe' access to prostituted women. The prostituted women were recruited in a variety of ways. The 'comfort women' were kidnapped, deceived or bought from parents in Korea, China and other invaded and colonized countries for the Japanese military brothels of the 1930s and 1940s. The women and girls used by peacekeepers in brothels in Kosovo are trafficked women kept in debt bondage, mostly from Eastern Europe... Military prostitution on a scale similar to that employed by the Japanese was part of the US military rest and recreation regimes after World War II throughout South East Asia. This formed the basis for the huge sex industries and trafficking of women that developed in Korea, Thailand and the Philippines, and became such important sectors of their economies."⁸⁷⁹

Sheila Jeffreys highlights here the enormity and the gravity of this problem which is a global issue. One sees here that the awareness campaign on the ethical challenges of forced prostitution is expedient and exigent among the military all over the world. This could be compared to what Kevin Bales refers to as "the need to counter the moral economy that allows those who exploit trafficked people to rationalize this activity. In part, this means raising public awareness of the crime of trafficking, and especially awareness of the realities of the lived experience of trafficked people"⁸⁸⁰. Kevin Bales is also of the opinion that there is a serious need to create an awareness of the evil of trafficking among the military because many of them are ignorant of the fact that a good number of those who satisfy their sexual orgies in brothels are forced prostitutes. Buttressing this fact, he writes as follows:

"One hypothesis suggests that young men in the military are especially likely to be introduced to prostitution. One suggestion to reduce demand is to target young men in the military with messages that help them to understand that the women they use may well be trafficked and, at the least, are almost certainly under the violent control of pimps. The rationale behind this is that these young men will have to consider what effect their sexual use of prostituted women will have on the lives of those women. To my knowledge, no such awareness-raising program has been tried."⁸⁸¹

⁸⁷⁹ Sheila, J., *The Industrial Vagina* (Cf. Footnote 66), p. 107.

⁸⁸⁰ Bales, K., *Understanding Global Slavery* (Cf. Footnote 48), p. 165.

⁸⁸¹ Bales, K., *Understanding Global Slavery* (Cf. Footnote 48), p. 169.

Besides, I also mentioned in chapter one of this work where I treated military prostitution extensively that wherever a military camp is erected, brothels will begin to erupt up in a quantum scale. It is against this background that I strongly emphasize on the inclusion of the ethical challenges of forced prostitution in the military formation curriculum. The awareness campaign will help to bring to their notice the ethical implications of patronizing brothels where innocent women are being forced into prostitution. I am strongly convinced that this will go a long way in reducing the demand for cheap sex and the trafficking of potential victims for the business because the lower demand for cheap sex would drastically reduce the number of those trafficked for the purpose of (forced) prostitution.

4.1.2 Creation of Awareness Programs among High School and University Students

This point is very important because it will help in curbing and preventing the proliferation and the perpetuation of the evil phenomenon of slavery or human trafficking from the grass root levels. Reiterating this fact Sr. Patricia Ebegbulem, SSL noted in her handbook for schools that "on realizing that the problem of (human trafficking) was not abating, rather it was on the increase, they thought of a way to attack it at the base and for them PREVENENTION became the answer. To prevent it, they had to mount campaigns and focus more on awareness and sensitization programmes in their schools"⁸⁸². This is because when students are confronted with the ethical implications of slavery or human trafficking already at school levels, it will go a long way in bringing to their awareness that this problem is a great affront to the fundamental principles of human rights, dignity and the freedom of the human person. More so, it will help young people to realize that this is a big problem that uses human beings merely as means to an end instead of end in themselves. This process will also help to inculcate in them the virtues of a better way of life that will reduce the patronizing of brothels where many of the victims of human trafficking are found. It is a process that will bring to their awareness that slaves and victims of human trafficking who are forced into prostitution in the brothels where people go to buy cheap sex are normal human beings that are unfortunate to have been subjected to be used as objects of profit maximization. This will inculcate in the young people the obvious fact that paying for cheap sex without being able to ascertain the conditions of those who must render the services in the brothel is no justification for the act. This method is very useful because it is a way of forming the conscience of young people so that they will be able to resist evil practices like indulging or patronizing the act of

⁸⁸² Ebegbulem, P., (SSL), *Stop Trafficking in Women & Children* (Cf. Footnote 875), p. xii.

slavery or human trafficking. This is a very good process that will militate against avoidable pernicious practices in our societies. Supporting this position, the Catholic Bishops' Conference of Nigeria writes as follows:

"The government should acknowledge the urgent need for a serious effort at providing effective moral formation for our youth, especially in the schools. This can best be achieved by enlisting the specific competence and experience of religious organisations in this area. It is in this regard that we once again call for a return to the era of collaboration between government and religious organisations in the running of private schools. The first step in this direction should be the return of Church and Voluntary Agency schools that were forcibly taken over by government in the 1970s to their rightful owners. The high incidence of moral depravity in our society can be linked with that singular ill-advised action by the government. The time is more than ripe for the unjust action to be reversed, so as to stem the tide of moral decadence that is threatening to consume us all."⁸⁸³

In fact, this process could also help to reduce the pernicious sentiments in the public culture of our people that cheap sex could be bought in the brothels or anywhere as long as someone is able to afford it or pay for it. The beliefs that inform this type of notion of buying cheap sex at the expense of the most vulnerable in our societies that are being deceived and coerced or forced into prostitution could be greatly corrected and nipped in the bud through this process. This process could be likened to what Martha C. Nussbaum referred to as "political correctness" and shedding more light on it, she writes as follows:

"Thus racial hatred and disgust, and even misogynistic hatred and disgust, have certainly diminished in our public culture, through attention to the upbringing of children and their early education. The careful attention to language and imagery that some pejoratively call "political correctness" has an important public purpose, enabling children to see one another as individuals and not as members of stigmatized groups."⁸⁸⁴

I highly recommend this process for every school and university in the world because the formation of young people who are ethically and morally sound will help significantly in cleansing our societies from all sort of evil practices and above all, help in combating and eradicating the proliferation of slavery or human trafficking in the world. In fact, this aspect is very essential because our children and youths should be helped early enough in life to develop the ability to be able to make better moral and ethical decisions and judgments because according to Martha C. Nussbaum, "once we have judged that a capability is essential for a life with human dignity, we have a very strong moral reason for promoting its flourishing and removing obstacles to it"⁸⁸⁵. This process of ethical and moral formation of our children and youths could also be likened to the "Schoenstatt's pedagogy of Ideals and

⁸⁸³ The Catholics Bishops' Conference of Nigeria, quoted in: Schineller, P. (S.J.), (ed.), *The Voice of the Voiceless* (Cf. Footnote 287), p. 458.

⁸⁸⁴ Nussbaum, C. M., *Frontiers of Justice, Disability, Nationality* (Cf. Footnote 617), p. 413.

⁸⁸⁵ Nussbaum, C. M., *Frontiers of Justice, Disability, Nationality* (Cf. Footnote 617), p. 347.

pedagogy for freedom"⁸⁸⁶ where Fr. Josef Kentenich the founder of the Schoenstatt movement extensively talked about the expediency and exigency of the formation and education of youths. Buttressing this fact, he writes as follows:

"Educating the people of our nation, educating our youth has always been a task of great importance. This holds true above all for the present momentous turning point. The die is cast. And it is probable that it will stay as it fell, not only for one or two centuries but for several. We are living in a world of decisions, and these will be essentially determined by education."⁸⁸⁷

Fr. Josef Kentenich repeated here what I mentioned above that our children and youths need to be properly educated so that they can really make sound and good ethical decisions and moral judgments since we live in a world of decisions. Our decisions will always be influenced or be informed by the type of formation that we have received in life. It is in this context that Fr. Josef Kentenich's pedagogy is very essential because it is a means for developing in an integral way the students who – in this form – will be able to become free and autonomous men and women, capable of acting in society in solidarity, responsibly and with professional strictness, and above all, with love.⁸⁸⁸ Slavery or human trafficking is an evil circle that has to be broken at the grass root or foundational level and this can best be done with the ethical formation and education of our children and youths at high school and university levels. If they are able to imbibe the ethical virtues that are imparted or instilled on them through this process, they will be able to break the chain of this endemic evil and as such turn the clock of this monstrous and obnoxious evil around. Therefore, the ethical and moral formation of children and youths should be given utmost importance and attention because it will aid in facilitating the change of this culture of death (slavery or human trafficking) ravaging the world in an alarming rate. Finally, Martha C. Nussbaum reemphasized the importance of this process by saying that "a society aspiring to justice in the three areas she has discussed must devote sustained attention to the moral sentiments and their cultivation - in child development, in public education, in public rhetoric and in the arts"⁸⁸⁹.

⁸⁸⁶ The pedagogy for freedom comes from the dignity of each human being and develops in him his ability to decide for love, goodness, truth, beauty and his commitment for bringing them to fruition; while the pedagogy of ideal stems from the profound desires of the student and of his/her interest perspectives and is led to achieve the highest ideals. The pedagogy of the ideal is directed to the capacity which the human being has to intervene responsibly in his/her community, contributing the best of himself/herself and realizing fully the project of his/her own human and Christian vocation.

⁸⁸⁷ Kentenich, J., *Forming the New Person*, Pedagogical Conference 1951 translated by Milagros Vega and edited and reviewed by Jonathan Niehaus, Schoenstatt edition Waukesha, USA, 2003, p. 13.

⁸⁸⁸ Cf. "Schools where Kentenich pedagogy is applied – Schoenstatt.org", URL: www.schoenstatt.org/en/schoenstatt-in-action/pedagogy/schools/, (16.02.2016).

⁸⁸⁹ Nussbaum, C. M., *Frontiers of Justice, Disability, Nationality* (Cf. Footnote 617), p. 414.

4.1.3 Creation of Awareness Programmes among Children and Youths

A lot of people fall victim to the evil of slavery or human trafficking because they are stark illiterates. Illiteracy is a strong disease that reduces the ability to cobble together a better plan for a comparatively good life as well as utilizing every opportunity to be gainfully employed and when someone is not dully employed because of illiteracy, he or she would be very exposed to personal risks like slavery or human trafficking. Besides, illiteracy also weakens the ability to reason properly and this is one of the reasons why illiterates could easily be deceived and enslaved or trafficked. Many of our children and youths would like to go to school but do not because of the high cost of school fees which they cannot afford to pay. This is a common factor in many of the African countries that leads to the exposition of those children and youth to high personal risks. For instance, Anne Kielland - a specialist in child protection issues in Africa studied this issue extensively and therefore noted in her work *"Child Labor Migration in Benin: Incentive, Constraint, or Agency? A Multinomial Logistic Regression"*, as follows:

"During the 1990s, a debate around alleged child trafficking arose in the international development community. ILO drew attention to the fact that many children were working under harsh and exploitative conditions away from their families - many even outside their own countries. They were found in commercial agriculture, as domestic servants, as street vendors and porters, at construction sites and in workshops. Rumors flourished that profiting intermediaries had been involved in facilitating children's movement away from the parents and into these abusive situations. The use of deception or even force was assumed in most cases."⁸⁹⁰

We can save a great number of these children and youths who regularly fall victims of slavery or human trafficking if our governments would provide basic education for them. This will go a long way in equipping them with the wherewithal that would consequently reduce exposing them to personal risks that make them automatically vulnerable. The provision of basic education for children and youths could be likened to what Angus Deaton a great economist refers to as "escape" in the preface of his work titled *"The Great Escape, health, wealth, and the origins of inequality"*⁸⁹¹. Escape here means that education will avail our children and youths with gross opportunities and luck that will equip them academically, technically and otherwise and help them to escape the evil of slavery or human trafficking. Buttressing on the importance of quality education and technical acquisition, Angus Deaton writes as follows:

"New technologies have provided new opportunities for the more educated and more creative and, in extreme cases, have provided extraordinary fortunes to the most highly educated and the most creative, or at least to the luckiest members of that group. The exemplars are people like Bill Gates at Microsoft, Steve Jobs at Apple, and

⁸⁹⁰ Kielland, A., *Child Labor Migration in Benin: Incentive, Constraint, or Agency?* (Cf. Footnote 372), p. 8.

⁸⁹¹ Deaton, A., *The Great Escape: Health, Wealth, and the Origins of Inequality* (Cf. Footnote 348), p. xii.

Larry Page and Sergey Brin at Google... Another group that is well represented among the highest-paid is the senior management of banks and of hedge funds. They too are very highly trained, and they have also used their training and creativity to produce new products."⁸⁹²

The inability to provide quality education for our children and youths will lead to what Sen Amartya referred to in his work *"Development as Freedom"* as "capability deprivation"⁸⁹³. This capability deprivation simply means a denial of the means of what Angus Deaton calls "escape". In other words, a person who suffers from capability deprivation in this context is denied the access to the basic or intrinsic means of escape from the dungeon of poverty into the world of opportunities and wellbeing. Aristotle and Marx consider it a great waste and tragedy when human beings are deprived of the ability to develop their capabilities. They further compared it to a form of premature death.⁸⁹⁴ Shedding more light on how this undermines the progress of the victims and blights their future Martha C. Nussbaum elucidates Aristotle and Marx argument as follow:

"With Aristotle and Marx, the approach (capability approach) has insisted that there are waste and tragedy when a living creature with the innate or "basic" capability for some functions that are evaluated as important and good never gets the opportunity to perform those functions. Failures to educate women, failures to promote adequate health care, failures to extend the freedoms of speech and conscience to all citizens - all these are treated as causing a kind of premature death, the death of a form of flourishing that has been judged to be worthy of respect and wonder. The idea that human beings should have a chance to flourish in their own way, provided they do no harm to others, is thus very deep in the view's whole approach to the justification of basic political entitlements."⁸⁹⁵

Thus, good education is very essential for our children and youths because it will avail them of the capabilities that will greatly help them to get good jobs that will prevent them from becoming easy preys to slave dealers and human traffickers. More so, quality education will also help our children and youths to be intellectually equipped in order to take part in civic affairs. Angus Deaton supported this view and said that "living a good life needs more than health and money, and the escape from deprivation that development brings should also involve better education and a better ability to participate in civic affairs"⁸⁹⁶. Good and quality education are therefore very necessary in the fight against slavery and human trafficking because quality education is a prerequisite for economic empowerment which automatically militates against the evil of slavery and human trafficking in the world. More so, free education will pull out a lot of vulnerable children from the streets and grant them protection from the clutches of slave dealers and human traffickers roaring around in our volatile streets looking for vulnerable children and youths to devour. Here Amartya Sen in his book

⁸⁹² Deaton, A., *The Great Escape: Health, Wealth, and the Origins of Inequality* (Cf. Footnote 348), p. 208.

⁸⁹³ Sen, A., *Development as Freedom* (Cf. Footnote 295), p. 87.

⁸⁹⁴ Cf. Aristotle and Marx in: Nussbaum, C. M., *Frontiers of Justice, Disability, Nationality* (Cf. Footnote 617), pp. 346-347.

⁸⁹⁵ Ibid.

⁸⁹⁶ Deaton, A., *The Great Escape: Health, Wealth, and the Origins of Inequality* (Cf. Footnote 348), p. 46.

"*Development as Freedom*" added that there is shared communal benefits of basic education which may transcend the gains of the person being educated.⁸⁹⁷ Furthermore, he asserted that "the persons receiving education do, of course, benefit from it, but in addition a general expansion of education and literacy in a region can facilitate social change... and also help to enhance economic progress from which others too benefit"⁸⁹⁸. In fact, basic education will provide children and youths freedom - the freedom to live a good life and to do the things that make life worth living because according to Angus Deaton, "the absence of freedom is poverty, deprivation, and poor health"⁸⁹⁹ and these are part of the factors that expose our children and youths to the clutches of slavery or human trafficking.

4.1.4 Prevention campaign through traditional, political and religious leaders

This is one of the major means of undermining the proliferation of the institution of slavery or human trafficking in our societies today. In the first chapter of this work that treated the history of slavery or human trafficking in the world, we saw how the traditional, political and religious leaders were instrumental to facilitating the easy capturing and selling of people to slave dealers. They used their influence and authorities to boost the slave trade and made it possible that there was a constant supply of slaves in the market. On the other hand, just as they greatly influenced and facilitated the proliferation of this phenomenal evil in the past centuries through the powers invested on them, they could also in the same way influence and catalyze the eradication and abrogation of this monstrous evil in our societies. If they have the will to fight this obnoxious evil, they will have a huge success in combating this egregious evil because they are men of repute whose words, exhortations and authorities are being highly respected by the people. Thus, they should be encouraged to lead the campaign against this shameful trade that affects the most vulnerable in our societies. In fact, this has been a very successful means that is employed by COSUDOW (Committee for the Support of the Dignity of Women) in the fight against the further perpetuation and perpetration of this evil in Nigeria. For instance, Patricia Ebegbulem, SSL in her handbook for schools titled "*Stop Trafficking in Women & Children: It is a Crime against Humanity*", noted that "COSUDOW puts a lot of energy into prevention in the form of advocacy visits to traditional rulers and political leaders, Christian and Islamic leaders, as well as presidents or chairmen of various

⁸⁹⁷ Cf. Sen, A., *Development as Freedom* (Cf. Footnote 295), pp. 128-129.

⁸⁹⁸ Ibid.

⁸⁹⁹ Deaton, A., *The Great Escape: Health, Wealth, and the Origins of Inequality* (Cf. Footnote 348), p. 2.

NGOs"⁹⁰⁰. Another good example of how the religious leaders could greatly contribute to rooting out this evil is what Pope Pius XI did during the totalitarian regimes that were raging in Europe during his pontificate. On 29 June 1931, he protested against the abuse of power by the totalitarian fascist regime in Italy with the Encyclical "*Non Abbiamo Bisogno*"⁹⁰¹. He saw it as his duty as a religious leader to raise his voice against acts of injustice and man's inhumanity to man. On 14 March, 1937, he published the Encyclical "*Brennender Sorge*" which addressed the situation of the Catholic Church under the German *Reich*.⁹⁰² The "*Brennender Sorge*" was first distributed secretly in Germany and later it was read from the pulpit of every Catholic Church in Germany. It was the German Bishops who requested the support and help of the Pope to write the Encyclical because of the consistent human rights abuses and violence being committed by the *Reich* in Germany. The apogee of the crisis was the implementation of more coercive and repressive measures in 1936 by the German *Reich*⁹⁰³ especially with regard to the enrolment of young people as members of the Hitler Youth Movement. Pope Pius XI did not shy away in speaking directly to priests, religious and lay faithful giving them assurance of his support and encouraged them to resist such a wicked regime until peace and unity between the Church and the State is restored.⁹⁰⁴ Pope Francis just like most of his predecessors does this already with regard to the denunciation of the evil of slavery or human trafficking and other traditional and political leaders are encouraged to follow the good examples of the popes in the fight against this endemic evil plaguing the most vulnerable in our societies. One could read more about the extensive contributions of the papacy in the fight against the evil of slavery and human trafficking in the chapter three of this work where I treated the ethical review and challenges of this phenomenal evil with a deep theological insights and explorations of how the church's Magisterium has fought this human aberration from the 14th century till date.

4.1.5 Education and Formation of Christian Conscience

This is very essential in the fight against the further proliferation, perpetuation and perpetration of the institution of slavery or human trafficking in the world. This could either be done at school levels through religious instructions or at church levels through catechism classes. The formation and education of the Christian conscience is a factor that is very

⁹⁰⁰ Ebegbulem, P., (SSL), Stop Trafficking in Women & Children (Cf. Footnote 875), p. 67.

⁹⁰¹ Pius XI, Encyclical Letter *Non Abbiamo Bisogno*: AAS (Acta Apostolicae Sedis) 23, 1931, 285-312, quoted in: Compendium of the Social Doctrine of the Church (Cf. Footnote 688), p. 52.

⁹⁰² Cf. The official German text can be found in ASS 29, 1937, 145-167.

⁹⁰³ Cf. *Deutsches Reich* was the official name for the German nation state from 1871 to 1943/45 in the German language; it translates literally in English to "German empire" and appropriately "German Realm". One could read more about this in:

"What does German Reich mean? - Definitions.net", URL: www.definitions.net/definition/German%20Reich, (24.2.2017).

⁹⁰⁴ Cf. Compendium of the Social Doctrine of the Church, Paulines Publications Africa, p. 52.

necessary in militating and undermining the menace of the evil of slavery or human trafficking on the human person because etymologically the word conscience comes from two Latin words "*cum and scientia*" which means "*knowing together*" and according to Fr. Michael Ifeanyi Mozia an African moral theologian in his work "*New Evangelisation and Christian Moral Theology: An African Perspective*", "through loyalty to the conscience the Christian is invited to join the rest of mankind in the common search for solutions to so many moral problems especially of our age. This calls for participation and co-responsibility"⁹⁰⁵. His argument implies that the formation of Christian conscience is an invitation to join the rest of humanity in searching for the solutions to the moral problems and ethical problems of our age and the expositions and analysis that I have made in this work show that slavery or human trafficking has been one of the most dominant, reoccurring, persistent and endemic plague in human history that runs across every era.

Popularly, people regard conscience as an intuitive "voice of God within us." However, according to Fr. Mozia, traditionally, Christians did not consider this assertion to be true and therefore saw conscience just as a special faculty in man or a judgment of the practical reason at work on matters of the rightness or the wrongness of the human act which the scholastics called "*Synderesis*"; and Synderesis according to him is a sort of "disposition which enables and even urges man to make correct moral judgment. It enables him to determine whether a given human act is right or wrong"⁹⁰⁶. There is no doubt that the formation and education of the Christian conscience based on this assertion will greatly help in arousing the aforementioned disposition in man to take decisions that will militate against the institution of slavery or human trafficking in our societies since it is a disposition that helps in making correct moral judgment.

In addition, the importance of the formation and education of the Christian conscience cannot be over emphasized. This aspect of forming the conscience of every human being is very essential in the fight to ameliorate and rescind the forces of evil in the world. Based on its importance, the Fathers of the Church gave it a due consideration during the Second Vatican Council since it is an essential instrument in defeating the forces of evil that scourges and ravages people in the world especially the most vulnerable in our societies in the context of this work. The Fathers of the Church considered conscience as a law laid in man that consistently calls him to love, do good and avoid evil. It is seen as a human being's most

⁹⁰⁵ Mozia, M. I., *The Evangelisation and Christian Moral Theology: An African Perspective*, published by Newborne Publishers, Ibadan, Nigeria, 1994, p.28.

⁹⁰⁶ Ibid.

secret core and sanctuary where he or she is all alone with his or her God. This secret place of encounter between a human being and God propels him or her to love God and his or her neighbour. It is worthy of mention at this juncture that when an educated or good formed conscience prevails in people or groups, the more they will be enabled to turn aside from blind choice when making ethical and moral decisions. As such, they would always be guided by objective standards of moral conduct in their lives. Shedding more light on this, the Fathers of the Second Vatican Council elucidated the concept of conscience in the "*Pastoral Constitution on the Church in the Modern World Gaudium et Spes no 16*" as follows:

"In the depths of his conscience, man detects a law which he does not impose upon himself, but which holds him to obedience. Always summoning him to love good and avoid evil, the voice of conscience when necessary speaks to his heart: do this, shun that. For man has in his heart a law written by God; to obey it is the very dignity of man; according to it he will be judged. Conscience is the most secret core and sanctuary of a man. There he is alone with God, Whose voice echoes in his depths. In a wonderful manner conscience reveals that law which is fulfilled by love of God and neighbour. In fidelity to conscience, Christians are joined with the rest of men in the search for truth, and for the genuine solution to the numerous problems which arise in the life of individuals from social relationships. Hence the more right conscience holds sway, the more persons and groups turn aside from blind choice and strive to be guided by the objective norms of morality..."⁹⁰⁷

Besides, in the further exposition and elucidation of the importance of educated and formed Christian conscience, Pope John Paul II in his encyclical letter "*Veritatis Splendor*" makes reference to the moral law and argues that conscience has imperative character when it makes judgment just like the natural law and all practical knowledge and thus asserts that man must act in accordance with it. Therefore, if man does not act in accordance with it and as such acts against the judgement of his own conscience, he stands to be condemned by his own conscience which is the proximate norm of personal morality.⁹⁰⁸ Shedding more light on this fact and its consequences, Pope John Paul II writes as follows:

"Like the natural law itself and all practical knowledge, the judgment of conscience also has an imperative character: man must act in accordance with it. If man acts against this judgment or, in a case where he lacks certainty about the rightness and goodness of a determined act, still performs that act, he stands condemned by his own conscience, *the proximate norm of personal morality*. The dignity of this rational forum and the authority of its voice and judgments derive from the *truth* about moral good and evil, which it is called to listen to and to express. This truth is indicated by the "divine law", *the universal and objective norm of morality*. The judgment of conscience does not establish the law; rather it bears witness to the authority of the natural law and of the practical reason with reference to the supreme good, whose attractiveness the human person perceives and whose commandments he accepts. "Conscience is not an independent and exclusive capacity to decide what is good and what is evil. Rather there is profoundly imprinted upon it a principle of obedience vis-à-vis the objective norm which establishes and conditions the correspondence of its decisions with the commands and prohibitions which are at the basis of human behaviour."⁹⁰⁹

⁹⁰⁷ "Gaudium et spes", URL: www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html, (19.02.2016).

⁹⁰⁸ Pope John Paul II, "*Veritatis Splendor* (6 août 1993) John Paul II", URL: www.w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_06081993_veritatis-splendor.html, (19.02.2016).

⁹⁰⁹ Ibid.

At this juncture, we can see that the formation and education of Christian conscience is very important in the fight against the forces of evil in the world since it helps people in commonly searching for the truth and the best solutions to our moral and ethical problems in the world. There is no doubt that the best time to carry out this formation is at the childhood level when it is still easier to form and educate children and impart and instil such a value in them. More so, I think that primary schools and catechism classes would also be the best place and medium to be used in imparting this noble value in human beings; and this will truly go a long way in helping to curb and undermine the proliferation, perpetuation and perpetration of the institution of slavery or human trafficking in the world. At this point, I shall now go over to the treatment of anti slavery laws that will help in decimating and obliterating the further proliferation of this horrendous evil in the world.

4.2 CREATION OF ANTI-SLAVERY LAWS

There should be a creation and an enforcement of anti-slavery laws on the international, national and local levels. This will lead to what Kevin Bales in his work "*Understanding Global Slavery*" refers to as "extinguishing demand" for trafficked people.⁹¹⁰ Just as I treated in chapter one of this work, there are already some anti-slavery or human trafficking laws like the 2000 United Nations Anti Human Trafficking Protocol, the July 2002 European Commission's Framework Decision to Combat Trafficking in Human Beings etc but they are not enough and more so, the enforcement of those laws created and promulgated already have been very weak. There should be promulgations of more laws against this evil phenomenon because of its alarming, callous and nefarious impacts on the most vulnerable in our societies. The legalization of prostitution in so many countries should either be completely banned or be highly regulated and moderated since it undermines the effective enforcement of anti-slavery or human trafficking laws in so many countries and therefore creates a breeding ground for the evil of slavery or human trafficking in the world. It has been observed that many trafficked women in foreign countries are often forced into prostitution in brothels and there are no adequate laws that can help to identify the women working under force and coercion in such brothels scattered all over the world especially in countries that have decriminalized prostitution through its legalization. I wish to note here that Sweden is a good example of what I mean here in the global fight against slavery or human trafficking. They considered prostitution as a moral challenge that encourages the male dominance in the society and thus saw it as a problem that has to be tackled and therefore took adequate measures to curtail this

⁹¹⁰ Cf. Bales, K., *Understanding Global Slavery* (Cf. Footnote 48), p. 164.

problem. Shedding more light on the steps that they took in order to combat this evil, Kevin Bales writes as follows:

"In 1999 Sweden passed a law that criminalized the purchase of sex. According to the Swedish law, the economic and social relationship between a woman selling sex and a man buying sex is not a relationship that even approaches equality. The rationale behind the law is that, as long as society remains male dominated, women selling sex will be in a more vulnerable position than men buying sex. Men's right to buy women's bodies is seen as a form of male dominance to be resisted and controlled."⁹¹¹

The courageous step taken by the Swedish lawmakers helped in reducing the rate of slavery and human trafficking in Sweden and other countries should emulate from them because this will go a long way in reducing the plight of the most vulnerable in our societies that are consistently exposed to these atrocious and toxic personal risks.

In addition, strip clubs, sex tourisms, and entertainer visas in Japan and other countries that have joined in this kind of inhuman business should be banned since they help in fueling the evil of slavery or human trafficking in our societies. The law that could help in banning these human aberrations that I am proposing here is similar to what Kevin Bales calls "the Trafficking Victims Protection Act"⁹¹². This increases the penalties for trafficking offenses because it will help in making sure that those who indulge in this evil act would be apprehended and brought to justice. Such moves will consequently reduce this evil phenomenon drastically. The promulgation of this law is very necessary because according to Kevin Bales, "criminals will always look for ways to exploit people; the unscrupulous will always be willing to reap a profit even when it involves the suffering of others"⁹¹³.

On the other hand, there should also be laws to guard against child labour and the use of children as soldiers during wars. The use of children as soldiers during the war is an international war crime but unfortunately there has not been serious enforcement of this law in the world. There are still so many children fighting today in war fronts as combat soldiers and this is a sort of trafficking on children which I explored in the first part of this work. The punishment of offenders and perpetrators of this evil will help in reducing this sort of human trafficking in the world.

⁹¹¹ Bales, K., *Understanding Global Slavery* (Cf. Footnote 48), p. 167.

⁹¹² Ibid.

⁹¹³ Bales, K., *Understanding Global Slavery* (Cf. Footnote 48), pp. 164 - 165.

4.2.1 Banning of Goods Produced With Slave Labour

There are still a lot of companies in the world that make use of slave labour. These are companies that use human beings as means to an end. They engage in massive and gross profit maximization which is devoid of ethics and morality. Banning of products produced by such companies will go a long way in reducing the evil of slavery in the world. Furthermore, there should also be a creation of awareness on this level so that people will know about goods that are produced through slave labour and can therefore either completely avoid buying these goods or minimize buying them because when people or consumers buy the goods, they sponsor the companies and indirectly promote and support the institution of slavery or human trafficking in the world. In fact, the government of each country should be encouraged to establish security forces whose duties are to patrol the markets and identify goods produced with slave labour and make sure that they are immediately taken away from the markets.

Besides, law makers in each country should promulgate laws that will ensure the punishment of the companies that make use of slave labour. This will go a long way in reducing the growth of slavery or human trafficking in the world. In addition, there should also be regular awareness programs in the media houses to educate the people and consumers on the immorality of buying goods produced through slave labour. These awareness programs will help to make consumers conscious of the fact that it is unethical to buy goods produced through slave labour because these companies infringe on the fundamental principles of human rights and the dignity of the slaves who work for them.

4.2.2 Banning of Internet Sites or Blogs that Promote Human Trafficking

There are a lot of blogs and internet sites that advertise false pieces of information that deceive vulnerable people and lure them into human trafficking. For instance, there are sites that advertise false promises of good jobs in industrialized countries where the victims on arrival are sent to brothels and strip clubs where they are brutally exploited, abused and violated. Such internet sites should be banned and the perpetrators should be arrested and duly prosecuted.

Besides, the government could also create counter internet sites and blogs that expose the hard realities of slavery and human trafficking. The internet sites will bring to the awareness of the public or people the inhuman experiences that those who have fallen victims of slavery

through false propagandas of slavers and human traffickers pass through. It will serve as an eye opener for the general public especially the most vulnerable in our societies and help them to guard against being easily lured or deceived by the false promises and false pieces of information that human traffickers disseminate in order to trap them to their obnoxious business.

It is worthy of note here that this internet sites and blogs that disseminate false pieces of information is also responsible for the influx of innumerable refugees in Europe today because the human traffickers use this to lure them and extort money from them. Governments of each country should therefore try to clamp down on these dissidents and punish them adequately. This will serve as a deterrent for others who would want to further indulge in the perpetration of this inhuman and immoral business.

4.2.3 Funding of Anti-Slavery Non-Governmental Organizations

There are a lot of anti-slavery Non-Governmental Organizations world wide but many of them lack the basic funds that they need in carrying out their work. Genuine Non-Governmental Organizations should be duly funded by the governments since they significantly help a lot in ameliorating the plight of victims and also greatly help in the prevention and reduction of the proliferation and perpetration of this evil phenomenon in the world. People and private sectors should also be encouraged to join in funding anti-slavery organizations since much funds are needed in order to combat this endemic monstrous evil that is plaguing the most vulnerable in our societies. Kevin Bales in his work "*Ending Slavery, How we Free Today's Slaves*" noted that sometimes it could be difficult to reach local NGOs that rescue slaves because many a time, they are far away from promising donors who would like to support them financially in their work of rescuing slaves and victims of human trafficking. There are many of these groups in the developing countries of the world and it is not very easy to help them with donations as individual groups directly from Europe and America. Nevertheless, he suggested that people could donate to global organizations like Free the Slaves or Anti-Slavery International in Europe because they serve as a network in reaching out to these other local groups scattered all over the world that are committed in the fight against slavery or human trafficking. We also have other groups like Oxfam (Oxford Committee for Famine Relief) and funding them is very important because they play a very major role in poverty alleviation and the rescue of trafficked victims in the world. Buttressing this fact, Kevin Bales writes as follows:

"The local groups that rescue or free slaves are extremely cost effective. For the most part, however, it is not possible to donate directly to a small local group in Ghana or India or most other countries in the developing world, nor do they have the necessary infrastructure to manage international donations. A global organization like Free the Slave (or Anti-Slavery International in Europe) acts as a conduit that carries our commitment to end slavery to the people who are actually helping slaves to freedom. This simple action also overcomes one of the greatest challenges that antislavery organizations face - the unpredictability of funding."⁹¹⁴

I wish to recall here that Adam Smith a moral philosopher and political scientist would not have supported this proposal made by Kevin Bales if it were made during his era. He would have seen it as a mere dream that is not realizable. Angus Deaton reported in his book *"The Great Escape: Health, Wealth, and the Origins of Inequality"* that in a famous passage in which Adam Smith imagines that an enormous earthquake happened in China asked whether we think that someone not living in China would be interested to help there or in his words would refuse to lose his little finger to save the live of a hundred million Chinese, none of whom he has ever met. His answer to this question was not in affirmative. He concluded by saying that "the world, in its greatest depravity and corruption, never produced such a villain as would be capable of entertaining it"⁹¹⁵. However, it is interesting to note that his contemporary David Hume answered Smith's question in affirmative and argued that "eighteenth-century globalization should make people more sympathetic and more willing to help those who were geographically distant, an argument that surely applies with even greater force to today's globalization"⁹¹⁶. Reflecting along this line of thought, the philosopher Peter Singer argued against the idea of Adam Smith that distance should make a difference when we want to help those really in need of our assistance. For instance, he compared the idea of someone maybe in Europe refusing to help a child in Africa to the refusal of a passerby to help a child who is drowning in a shallow pond just because of a little or trivial cost like a minor damage to the rescuer's clothes. Peter Singer seals his argument by asserting that "the fact that the child in Africa is far away makes no difference to the moral imperative to give assistance, because there are international charities, like Oxfam, that can conquer the distance on our behalf"⁹¹⁷. Therefore, Angus Deaton argues that if the position of Peter Singer is granted on the fact that Oxfam and other aid agencies are effective in reaching out to the needy in far distant places, the refusal to support these trusted agencies with our generous funds and donations is morally equivalent to the refusal to help the drowning child. This

⁹¹⁴ Bales, K., Ending Slavery (Cf. Footnote 13), p. 234.

⁹¹⁵ Smith, A., 1767, Theory of moral Sentiments, p. 213, quoted in: Deaton, A., The Great Escape: Health, Wealth, and the Origins of Inequality (Cf. Footnote 348), p. 270.

⁹¹⁶ Hume, D., An Enquiry Concerning the Principles of Morals, Project Gutenberg edition, part I, 1912 (originally published in 1751), quoted in: Deaton, A., The Great Escape: Health, Wealth, and the Origins of Inequality (Cf. Footnote 348), pp. 270-271.

⁹¹⁷ Singer, P., quoted in: Deaton, A., The Great Escape: Health, Wealth, and the Origins of Inequality (Cf. Footnote 348), p. 271.

argument brings to bare the importance of the moral duty that we have in reaching out to those in need of assistance irrespective of distances or where they are.

It is also worthy of note that funds should not be channeled to every Non-Governmental Organization. One has to conduct proper investigation in order to know the Non-Governmental Organizations that truly reach out to people in need and as such do not have to waste the donated funds on Non-Governmental Organizations that give money to countries or regimes that have other interests and ulterior motives instead of the interest of their poor and suffering people. This is because it has been noticed that donated funds sometimes land in the wrong hands. For instance, Angus Deaton observed that "in Egypt, Togo, and Zaire, aid was used not for economic development but to help keep an externally favoured regime in power, even when doing so harmed the population"⁹¹⁸. Shedding more light on this, Alberto Alesina and David Dollar write on their reflections on *"Who Gives Foreign Aid to Whom and Why"* as follows:

"Aid, including both official aid and humanitarian aid from NGOs, is often given to regimes that have little interest in or track record of helping their own populations. The donors may do this to meet political aims, as in the United States' long support for Mobutu Sese Seko in Zaire, its more recent support for Egypt and Ethiopia, and France's support of its ex-colonies, several of which have autocratic and corrupt governments. Almost half of ODA (Official Development Assistance) goes to autocratic regimes (though there is evidence that countries that become democratic receive an upsurge in aid)."⁹¹⁹

Angus further observed that the mismanagement of aids in African countries is an egregious case because the leaders who receive the aids do not use it to better the lots of their people. It is an ethical problem that is endemic in the continent. This led him to conclude that "Africa is the home of the poor country, even if it is not the home of the poor person" because apart from a few countries like Afghanistan, Bangladesh, Cambodia, Haiti, Nepal, and Timor-Leste, all the other countries that make up the poorest forty counties in the world are in Africa.⁹²⁰ Lamenting seriously about this, he noted that "African countries have received lots of aid - enough to make a difference to their rates of growth had the aid been used for that purpose"⁹²¹. This means that the aids are being diverted and misused by the regimes that receive the aids in Africa for their self aggrandizement and selfish purposes. This is the reason why the funds and aids should only be given directly to Non-Governmental Organizations that really use the funds to better the lots of the vulnerable people and reduce and prevent them

⁹¹⁸ Deaton, A., *The Great Escape: Health, Wealth, and the Origins of Inequality* (Cf. Footnote 348), p. 282.

⁹¹⁹ Alesina, A. and Dollar, D., *Who Gives Foreign Aid to Whom and Why*, *Journal of Economic Growth*, 2000, 5(1): 33-63, quoted in: Deaton, A., *The Great Escape: Health, Wealth, and the Origins of Inequality* (Cf. Footnote 348), p. 279.

⁹²⁰ Cf. Deaton, A., *The Great Escape: Health, Wealth, and the Origins of Inequality* (Cf. Footnote 348), p. 283.

⁹²¹ *Ibid.*

from personal risks that make them prey to the clutches of slavery or human trafficking. He called this principle of giving aids or funds only to agencies that will make sure that it gets to the most vulnerable the principle of selectivity which is a sort of conditionality on the terms of giving the funds or aids. The principle of selectivity is explained by him as follows:

"One idea is to have recipient governments demonstrate a commitment to good policies that benefit their people *before* they become candidates for aid. This is referred to as *selectivity*, and it can be thought of as a form of conditionality; the U.S Millennium Challenge Corporation works like this. Countries demonstrate their virtue first, and only then do donors offer a partnership to work toward their common goals. Selectivity stops aid from being used to maintain oppressive regimes in power, though if a regime strays from the path of righteousness - which aid itself might actually encourage - we are back again with the difficulties of disengagement."⁹²²

On the other hand, the government should not only provide funds to the Non-Governmental Organizations but should also be encouraged to liaise with the Non-Governmental Organizations in the fight against this endemic evil in our societies. This is because the Non-Governmental Organizations could help the security forces in reaching out to the victims of slavery or human trafficking under their care who are afraid of opening up to security agents. The cooperation between the security agents and the Non-Governmental Organizations will facilitate the arrest of human traffickers and as well help in their immediate prosecutions.

4.2.4 Improvement of International Cooperation among Law Enforcement Agents

There should be a real cooperation among the law enforcement agents of various countries in the world because the evil of slavery or human trafficking is a complex international, national and local phenomenon that succeeds where there is a lack of basic information about the activities of the gangsters that perpetuate and perpetrate this evil. There should also be international policies against this evil which will guarantee more cooperation among law enforcement agents on the international levels since national policies alone sometimes frustrates and undermines bringing perpetrators to book especially those who commit the crime in one country and run to hide in other countries where the laws of the land protect them. This is similar to what Christal Morehouse in her book "*Combating Human Trafficking, Policy Gaps and Hidden Political Agendas in the USA and Germany* " refers to as closing of gaps in current policies and the hidden agendas that render policies impotent in order to reduce the scope of trafficking and the massive human rights abuses it generates.⁹²³ This type of cooperation among the security agents on the international level will help to make sure that there are no places of hideout for the perpetrators of this evil in any part of the world. In fact,

⁹²² Deaton, A., The Great Escape: Health, Wealth, and the Origins of Inequality (Cf. Footnote 348), pp.315-316.

⁹²³ Cf. Morehouse, C., Combating Human Trafficking (Cf. Footnote 6), p. 255.

the improvement of international cooperation among law enforcement agents will also help in a very great way to make the boarder controls more effective and efficient and as such reduce the number of people that are illegally smuggled out from one country to the other for the purpose of human trafficking.

4.2.5 Prosecution and Confiscation of Assets of Dealers

The fast prosecution of the hoodlums who perpetrate this evil and trade on human beings created in the image and likeness of God will help in undermining the further proliferation of this noxious evil in the world. It is worthy of note that the criminals who consistently perpetrate this evil and commercialize human beings operate clandestinely and are difficult to crack down but the government could set up adequate measures to easily identify them and bring them to book. For instance, the government could set up a special Secret Security Agents (SSA) who would be entrusted with this responsibility in order to fish the criminals out and prosecute them immediately without undue and long bureaucracies that could give the dissidents and hoodlums the opportunity to run away to other foreign countries where they could hide or be granted protection. Sometimes, some top government officials like the police, military, immigration officers and even politicians are culprits because they take bribes and knowingly and intentionally give falsified documents which are used in smuggling the victims to Europe, America and other countries where they are subjected into forced prostitution and other forms of dehumanizing treatments. The government should relieve such corrupt officials from their duties, deny them their political immunities and prosecute them immediately because justice delayed is justice denied. The Catholic Bishops' Conference of Nigeria strongly supports this view and even goes further to propose the punishment of those who patronize the brothels since they help in the sustaining and further perpetuation of this nefarious evil plaguing the most vulnerable in our societies. It is for the bishops a moral responsibility to condemn this evil and speak out against it publicly without fear and suggest punitive measures for the perpetrators. Buttressing this fact, they wrote as follows:

"The clients, those who patronize the prostitutes should not be left out. They too are accomplices in the obnoxious trade of women trafficking. For if there were no patrons or clients, there would neither be "madams" nor pimps nor prostitutes. The reason why the business of women trafficking thrives is that there is a ready market for it. That market should be smashed, and the business will die, or at the very least, die down."⁹²⁴

Besides, there is also a great need to confiscate the assets of hoodlums who continue to perpetuate this phenomenal evil which is a pinnacle of exploitation and human rights violation

⁹²⁴ The Catholics Bishops' Conference of Nigeria, quoted in: Schineller, P. (S.J.), (ed.), *The Voice of the Voiceless* (Cf. Footnote 287), p. 457.

and abuse. The confiscation of their assets will serve as a deterrent for others who may be thinking of indulging in such callous and nefarious evil. More so, the bank accounts of the culprits should be screened and verified and when it is ascertained that they made the money through this shameful enterprise of commercialization of human beings, their accounts should be frozen and the money should be sent to the agencies and Non-Governmental Organizations that take care of victims of this monstrous and heinous evil for their rehabilitation and reintegration in the society.

4.2.6 Provision of Victim's Easy Access to Legal Residence

There should be a provision of easy accessibility of victims to legal residence in each country of the world. This is very important because it will help the victims who have escaped to be granted security and protection and secondly, it will help victims who are still in chains to find easy access of escape. This could be done through a provision of hotline or telephone lines that are very easy to remember and dial like 110 or 112 used to alert the police, fire service teams and doctors in many parts of Europe in cases of emergency. In this case, the number will also have to be generally known to the public for a quick and spontaneous rescue of slaves and trafficked victims that are in need of help. This is very essential because victims face a lot of challenges and are often in a helpless situation and conditions. Shedding more light on the plight, challenges and helplessness of the victims, "*Victims of Trafficking and Violence Protection Act of 2000*" states as follows:

"Because victims of trafficking are frequently unfamiliar with the laws, cultures, and languages of the countries into which they have been trafficked, because they are often subjected to coercion and intimidation including physical detention and debt bondage, and because they often fear retribution and forcible removal to countries in which they will face retribution or other hardship, these victims often find it difficult or impossible to report the crimes committed against them or to assist in the investigation and prosecution of such crimes."⁹²⁵

Therefore, the security agents here will have to primarily focus on the rescue of trafficked victims and how to help to rehabilitate them and not on the legality of their entry or stay in the country where they are presently being abused, violated and exploited. This is very essential because just as noted above by the "*Victims of Trafficking and Violence Protection Act of 2000*" (TVPA 2000), many of the victims have been reluctant to make moves to escape because of the danger of being caught by the security agents who are not interested in their plight but are only interested in prosecuting them for entering their country with false documents or for being in their country illegally. Christal Morehouse discussed the

⁹²⁵ Victims of Trafficking and Violence Protection Act of 2000, Public Law 106-386, 106th Congress (October 28, 2000), Sec 102, quoted in: Morehouse, C., *Combating Human Trafficking* (Cf. Footnote 6), p. 159.

importance of this point extensively in her work "*Combating Human Trafficking, Policy Gaps and Hidden Political Agendas in the USA and Germany*" and referred to this point as victims' protection parameter.⁹²⁶ Christal Morehouse also noted in her work that with the Victims of Trafficking and Violence Protection Act (TVPA) 2000, the US Government recognized the vulnerability, plight and helplessness of immigrants who became victims of human trafficking and based on the Victims of Trafficking and Violence Protection Act (TVPA) 2000, therefore decided to grant immigrant victims of human trafficking a legal protection in the form of temporary or permanent residency. The US Government took this giant step because of the obvious reasons given by Victims of Trafficking and Violence Protection Act (TVPA) 2000 which states as follows:

"Existing laws often fail to protect victims of trafficking, and because victims are often illegal immigrants in the destination country, they are repeatedly punished more harshly than the traffickers themselves... Victims of severe forms of trafficking should not be inappropriately incarcerated, fined, or otherwise penalized solely for unlawful acts committed as a direct result of being trafficked, such as using false documents, entering the country without documentation, or working without documentation."⁹²⁷

Thus the primary function of the legal or security agents here would be to help the trafficked victims irrespective of their legal status in the country. Based on the aforementioned reasons therefore, I would recommend this type of giant step taken by the US Government to rescue and protect victims of slavery or human trafficking for all other states in the world especially in Europe and Asia where this evil phenomenon of slavery or human trafficking momentarily proliferates and booms more than in other continents of the world.

4.2.7 Provision of Legal Possibilities for People to Emigrate for Work

This will help in opening up legal means of movement from underdeveloped countries to industrialized countries which will reduce the number of potential victims of human trafficking falling into the hands of gangsters and traffickers who provide false documents and arrange the travel of victims to foreign countries where they are promised of good jobs. This provision could be done through a bilateral agreement between a country and the International Organization for Migration (IOM).⁹²⁸ This implies that the country that needs labour force will establish contact with International Organization for Migration (IOM) and since they would have their offices in both countries, every application and contracts will be done through them. This will guarantee that those who would be chosen for the work in the

⁹²⁶ Cf. Morehouse, C., *Combating Human Trafficking* (Cf. Footnote 6), p. 158.

⁹²⁷ Victims of Trafficking and Violence Protection Act of 2000, Public Law 106-386, 106th Congress (October 28, 2000),

Sec 102, quoted in: Morehouse, C., *Combating Human Trafficking* (Cf. Footnote 6), p. 159.

⁹²⁸ Cf. Bales, K., *Understanding Global Slavery* (Cf. Footnote 48), p. 166.

destination countries will be in good hands and as such would not be potential victims of human trafficking on arrival in the countries because the International Organization for Migration (IOM) would take care of welcoming them, giving them accommodation and the required orientations for the work to be done as well as taking them to their places of work.

In addition, Angus Deaton supports this position since the remittances that the successful migrants would make to their poor people at home would help to ameliorate their plight which is orchestrated by bad regimes and non-functional governments. He even went further to suggest the awarding of scholarships to poor countries as a way of fostering development for the poor countries. This scholarship will avail promising students the opportunity to go to developed countries to further their education and finally be a source of improvement of the bad conditions of their people which has always exposed them to the personal risks of being easy prey for slaver dealers and human traffickers. Elucidating his propositions, he argues as follows:

"Migrants who succeed in moving from poor countries to rich countries become better off than they were at home, and their remittances help their families do better at home. Remittances have very different effects than aid, and they can empower recipients to demand more from their government, improving governance rather than undermining it. Of course, the politics of migration is even tougher than the politics of free trade, even in countries where the urge to help is most strongly developed. A helpful type of temporary migration is to provide undergraduate and graduate scholarships to the West, especially for Africans. With luck, these students will develop in a way that is independent of aid agencies or of their domestic regimes. Even if they do not return home, at least at once, the African diaspora is a fertile (and internal) source of development projects at home."⁹²⁹

This could also be applied to those fleeing their home country because of political or religious persecutions or even because of wars and civil unrests in their homeland. A good number of these people who flee from their countries because of the aforementioned reasons fall victim of slavery and human trafficking because in their frustration and desperation to flee their countries for safety places, they fall into the hands of gangsters, hoodlums and human traffickers who cease the opportunity of their vulnerability to abuse, violate and exploit them.

4.2.8 Development and Poverty Eradication

There are a lot of people who become victims of slavery or human trafficking because of poverty. Government of each country should therefore endeavour to provide employment opportunities that would minimize and eradicate poverty in their societies since poverty has been proven to be one of the greatest factors that fuel the institution of slavery or human trafficking in the world. Poverty exposes people to personal risks that eventually make them

⁹²⁹ Deaton, A., *The Great Escape: Health, Wealth, and the Origins of Inequality* (Cf. Footnote 348), pp. 323-324.

very vulnerable in the societies. As regards this, Kevin Bales suggests bridging the gap of inequalities between the rich and poor countries.⁹³⁰ In other words, people need development that will uplift them from the shackles of poverty and guarantee their freedom. Amartya Sen the winner of the Nobel Prize for economics in his book "*Development as Freedom*" describes development as "the removal of major sources of unfreedom: poverty as well as tyranny, poor economic opportunities as well as systematic social deprivation, neglect of public facilities as well as intolerance or overactivity of repressive states"⁹³¹. The development of people is very important because it drastically and profoundly reduces poverty and consequently minimizes the mass exodus of people from underdeveloped countries to industrialized countries. This point is very important because the expositions made in chapter two of this work show that many who leave from the poor countries to the industrialized countries in search of greener pasture often fall victim of human trafficking either en route or at the destination countries. In fact, the richer countries of the world should also help the poorer countries of the world to reduce and minimize the poverty levels in the underdeveloped countries because this will go a long way in helping to eradicate slavery or human trafficking in the world. It is a moral obligation that the richer countries should help the poorer countries to build up and grow. Reiterating this fact, Angus Deaton writes as follows:

"I believe that we - meaning those of us who are fortunate enough to have been born in the "right" countries - have a moral obligation to help reduce poverty and ill health in the world. Those who have escaped - or at least have escaped through the struggles of their predecessors - must help those who are still imprisoned."⁹³²

Furthermore, he noted that this moral obligation to help the poorer countries to be uplifted from their dungeon of poverty into a better standard of living free of destitution and misery could be achieved "through foreign aid, through the efforts of national governments (most of who have official aid agencies), through international organizations like the World Bank or the World Health Organization, or through the thousands of nongovernmental aid organizations that operate nationally and internationally"⁹³³. However, he added that this could also do more harm than good because it could reduce the chances of a country that is receiving the foreign aid from growing. Nevertheless, I strongly believe that when these aids are properly channeled that they do more good than harm. For instance, when the foreign aids are channeled towards the education of the people and the building of other social

⁹³⁰ Cf. Bales, K., Understanding Global Slavery (Cf. Footnote 48), p. 166.

⁹³¹ Sen, A., Development as Freedom (Cf. Footnote 295), p.3.

⁹³² Deaton, A., The Great Escape: Health, Wealth, and the Origins of Inequality (Cf. Footnote 348), p. 15.

⁹³³ Ibid.

infrastructures and amenities, it will certainly help the people and the countries involved at large to grow. This is a great challenge but it is possible when we have the moral will to do it.

Besides, the trade restrictions in rich countries also contribute a lot in impoverishing the under developed countries because it harms the poor farmers drastically and consequently makes them and their children vulnerable to the evil effects of slavery or human trafficking. For instance, Angus Deaton asserts that "farming accounts for nearly three - quarters of employment in Africa, and rich countries spend hundreds of billions of dollars each year to support their own farmers. For Sugar and cotton, for example, subsidies to producers in rich countries lower world prices and restrict opportunities for poor farmers"⁹³⁴. Therefore, the governments of rich countries should work hard to stop policies that harm and impoverish the underdeveloped countries and encourage or support international policies that make globalization work for poor people, and not against them.⁹³⁵ These are factors that require to be duly considered and properly addressed in order to help and improve the lots of the poor man in many countries of the world especially in the underdeveloped countries. The proper assessment, examination and adequate implementation of these recommendations proffered here as a moral and an ethical duty that we owe to the most vulnerable in our societies and humanity at large will go a long way in curbing, undermining and strangling the further proliferation, perpetuation and perpetration of the evil of slavery or human trafficking in our societies and consequently lead to its eradication and abrogation in the world. At this juncture, I shall now go over to the treatment of what could be done in order to help protect and rehabilitate the victims of this man's inhumanity to man.

4.3 PROTECTION AND REHABILITATION OF VICTIMS

This is the pastoral aspect of the evil phenomenon of the institution of slavery or human trafficking that is very essential because there is an urgent need to take care of victims who have gained their freedom. This is very important because according to the Catholic Bishops' Conference of Nigeria, "many of them are living under the threat of reprisals that will be visited on them or their family members if they should abandon prostitution. Those threats should not be taken lightly. The people involved in women trafficking are heartless enough to make good their threats. That is why the victims and their families need to be protected from

⁹³⁴ Deaton, A., *The Great Escape: Health, Wealth, and the Origins of Inequality* (Cf. Footnote 348), p. 323.

⁹³⁵ Cf. Deaton, A., *The Great Escape: Health, Wealth, and the Origins of Inequality* (Cf. Footnote 348), p. 324.

them"⁹³⁶. In fact, many of the victims are always physically and psychologically broken down to the extent that they find it very difficult to live normal lives after passing through the scourges and callous experiences of slavery or human trafficking. They are often traumatized and tend to withdraw themselves completely from the society. Many of the victims lose their self esteem and fail to find any meaning again in life. It is against this background that the Church and many other Non-Government Organizations try the most they can to provide pastoral care and assistance to the victims in order to help them overcome their traumas and start a new life free of fear and the perils of slavery or human trafficking. In fact, handling this type of case is one of the main priorities of the Catholic Church. It is part of the pastoral care of the faithful that dominates her social doctrines and teachings. Reiterating this fact, "GAUDIUM ET SPES" - Pastoral Constitution on the Church in the Modern World: Second Vatican Council in her preface numbers 1 and 2 says as follows:

"The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ. Indeed, nothing genuinely human fails to raise an echo in their hearts. For theirs is a community composed of men... Hence this Second Vatican Council, having probed more profoundly into the mystery of the Church, now addresses itself without hesitation, not only to the sons of the Church and to all who invoke the name of Christ, but to the whole of humanity."⁹³⁷

On the other hand, the protection and rehabilitation of victims of slavery or human trafficking should also be one of the major priorities of every government. The Catholic Bishops' Conference of Nigeria is also of this opinion and therefore spoke extensively about this because they know that there is a great need for the cooperation of the government of each country in order to be able to address this human aberration adequately and properly for the sake of the most vulnerable in our societies who always fall victim of this devilish act. Many countries have always failed in their responsibility to take care of the victims because some countries have always pursued the legal aspect of the problems while neglecting completely the pastoral aspect which is very essential. In fact, many countries have either weak or no policies for the rehabilitation of the victims of this pernicious and nefarious evil act and the pastoral care of the victims is very crucial for their physical and psychological healing. Shedding more light on this, the Catholic Bishops' Conference of Nigeria exhorts her government to take this issue very serious and writes as follows:

⁹³⁶ The Catholic Bishops' Conference of Nigeria, quoted in: Schineller, P. (S.J.), (ed.), *The Voice of the Voiceless* (Cf. Footnote 287), p. 458.

⁹³⁷ "Gaudium et Spes - On the Church in the Modern...", URL: www.ewtn.com/library/councils/v2modwor.htm, (25.02.2016).

"The government should take appropriate steps to rehabilitate those victims of women trafficking who are fortunate to return home. All of them have been damaged physically, mentally, emotionally. They need help to repair the damage that has been done to them. The last thing they need is to be ostracized or ridiculed as criminals, less still herded into detention camps, as has often been the case so far. First, they should be given therapy in the various areas that they may need it: medical, psychological, social. Then they should receive vocational training that will equip them to be gainfully employed."⁹³⁸

This last part of this chapter shall therefore focus on steps to be taken in order to take appropriate care of freed victims, treat their physical and psychological traumas, empower them by a way of skill acquisition and help them to start off a new life by granting them funds for establishment of micro businesses and be properly reintegrated in the society.

4.3.1 Reintegration

This involves the process of trying to restore the physical and psychological aspect of the victims which have been distorted and destroyed through several dehumanizing experiences that they passed through in the cause of their ordeals as victims of this evil phenomenon. In other words, a freed victim of slavery or human trafficking needs the restoration of his or her harmonious mental function after the disintegration of his or her personality. There are several ways in which this could be done. I will like to mention here two basic methods of social reintegration that have been applied by Committee for the Support of the Dignity of Women (COSUDOW) in Nigeria in order to facilitate the process of reintegration of victims of slavery or human trafficking in the Nigerian society.

The first step focuses on the victims outside their home countries who have become free and voluntarily want to come back to Nigeria. In this case, Committee for the Support of the Dignity of Women (COSUDOW) will collect the necessary data of the intending returnee, trace her family and make a visit to the family and try to inform them about the intending return of their daughter. Through this visit to the family, Committee for the Support of the Dignity of Women (COSUDOW) will be able to access the reaction of the family and ascertain whether they will be able to accept their daughter when she comes back. This preliminary investigation is very necessary since some parents or family members are instrumental to the ordeals of the victims. Reflecting along this line of thought, the Catholic Bishops' Conference of Nigeria observed that "strange as it may sound, many greedy parents and even husbands seeking to make quick money have pushed their daughters and wives into

⁹³⁸ The Catholic Bishops' Conference of Nigeria, quoted in: Schineller, P. (S.J.), (ed.), *The Voice of the Voiceless* (Cf. Footnote 287), pp. 457-458.

taking the option of prostitution locally and abroad, but especially abroad. That, to say the least, is a criminal abuse of their daughters and wives"⁹³⁹.

Some of the families at home who have seen the proceeds of those who traveled to Europe and sent money back to their relatives in Nigeria forced their daughters to also travel to Europe to make money and send back to them without knowing that their daughters would be forced into prostitution when they get over to Europe. However, there are also some who know exactly what is involved before sending their daughters to Europe for prostitution. For people of this kind, it does not matter what their daughters pass through when they get to Europe as long as they are able to send back money to them at home and many a time, people or families of this kind would not be ready to accept their daughters with warm and open arms when they voluntarily or involuntarily return back to Nigeria because they would see them as failures who were not able to make it as others. I treated this extensively in chapter two of this work. Therefore, when Committee for the Support of the Dignity of Women (COSUDOW) has gathered all these preliminary pieces of information, they prepare to receive the victim when she comes back and the personal data or information gathered about each victim will determine how her reintegration will take place. It is worthy of note here that Committee for the Support of the Dignity of Women (COSUDOW) works with their collaborators in Europe. The Catholic Bishops' Conference of Nigeria also pledged their support in this regards and noted as follows:

"We will collaborate with governments here and abroad, and with security officials in freeing women who are enslaved in sex exploitation overseas and returning them to their homes. In pursuit of this, we encourage our faithful towards effective collaboration with existing national networks of Church societies, NGOs, and other established organizations. We support the efforts of the Nigerian Conference of Women Religious (NCWR) in spearheading this campaign... We shall join government and other agencies in providing medical, psychological and spiritual rehabilitation for the victims when they return to Nigeria. To that end, we shall endeavour to provide vocational training for them to enable them to secure gainful employment... The Nigeria Conference of Women Religious has been in the forefront of efforts to bring a speedy end to the menace of trafficking in Nigerian women and girls. We commend their efforts and assure them of our continued support and encouragement."⁹⁴⁰

The next step deals with the welcoming of the victim when he/she comes back. When Committee for the Support of the Dignity of Women (COSUDOW) receives the information of the date of the arrival of the victim or victims whether it is a case of voluntary return or by deportation, Committee for the Support of the Dignity of Women (COSUDOW) will send a contingent to the airport to receive them. Because Committee for the Support of the Dignity

⁹³⁹ The Catholic Bishops' Conference of Nigeria, quoted in: Schineller, P. (S.J.), (ed.), *The Voice of the Voiceless* (Cf. Footnote 287), p. 454.

⁹⁴⁰ Ibid.

of Women (COSUDOW) works in collaboration with NAPTIP (National Agency for Prohibition of Traffic in Persons and Other Related matters)⁹⁴¹, they are authorized by the Department of Immigration to meet these vulnerable victims at their point of entry into the country. When the victims have settled everything with the immigration and customs, they would be taken by Committee for the Support of the Dignity of Women (COSUDOW) contingent to their transit house in Lagos where they take care of such vulnerable victims that are back to Nigeria. They will organize a welcome party for them generally known as "no place is like home"⁹⁴². Here, the victims are assessed and treated with respect and kindness by Committee for the Support of the Dignity of Women (COSUDOW) since they know that they have passed through horrible dehumanizing experiences abroad. Shedding more light on how they are taken care of and assisted to be reintegrated in the society, Patricia Ebegbulem in her work *"Stop Trafficking in Women & Children: It is a Crime against Humanity"* noted that "very comfortable reception facilities are provided to enhance the reintegration process. Committee for the Support of the Dignity of Women (COSUDOW) endeavours to provide a friendly and conducive environment in order to establish the necessary trust, which is basic to reintegration"⁹⁴³. We can see that Committee for the Support of the Dignity of Women (COSUDOW) is in the forefront in the pastoral care of the victims of this human aberration in Nigeria. They invest a lot of money and time in order to facilitate the reintegration of victims in the Nigerian society. With this, I shall go over to the next crucial step which focuses on counseling and rehabilitation of victims.

4.3.2 Counseling und Rehabilitation

This provides the victims the opportunity to have humane encounter that helps them to come out of their withdrawal to themselves and be able to talk about their experiences. They have passed through terrible and traumatic experiences which needs serious counseling in order to heal. Counseling therefore avails them the opportunity to express their feelings about the ordeals that they have passed through which they never had the possibility of doing through out their dehumanizing experiences in slavery abroad because the environment and the nature

⁹⁴¹ Cf. National Agency for Prohibition of Traffic in Persons and Other Related matters (NAPTIP) came into being on the 8th of August, 2003, with the appointment of its pioneer Executive Secretary Chief Executive. The Agency which is the creation of Trafficking in Persons (Prohibition) Law Enforcement of Administration Act, 2003 is the Federal Government of Nigeria's response to addressing the scourge of trafficking in persons in Nigeria and its attendant human abuses in its entire ramification. It is also a fulfilment of her international obligation under the Trafficking in persons Protocol supplementing the United Nation's Transnational Organized Crime Convention (TOC). NAPTIP is fully committed to the prevention of all forms of human degradation and exploitation through the coordinated use of the nation's prevention and law enforcement resources; to stamp out human trafficking and to liberate and uplift the vulnerable, especially women and children, from dehumanizing and exploitative employment and usage; and to ensure their rehabilitation and effective reintegration into society.

⁹⁴² Ebegbulem, P., (SSL), *Stop Trafficking in Women & Children* (Cf. Footnote 875), p. 67.

⁹⁴³ Ibid.

of the coercion and brutalization they were subjected to never gave them a chance or the opportunity to do this. Many of them come back to the country depressed and counseling facilitates their healing from depression. They would have to talk with professional counselors whom they can trust and be able to open up their hearts because their healing will be seriously based on their ability to open up and unburden their hearts and minds in order to be psychologically healed from their brokenness, despair and forlornness. The Catholic Bishops' Conference of Nigeria highly supports this view and even went ahead to pledge their support in providing spiritual assistance to the victims. Consequently, they note as follows:

"The Church will take steps to provide spiritual assistance to the victims of women trafficking both here in Nigeria and abroad. This will be by way of providing chaplaincy services that the victims will be able to avail themselves of. We note that such services are already being provided by Nigerian priests and Religious in different parts of Europe, in collaboration with local priests and Religious of those countries. It is gratifying that a good number of the victims of women trafficking have been taking advantage of those services and are being helped to withdraw from prostitution."⁹⁴⁴

It is also worthy of mention that during this period of counseling, the victims will be provided with psychological, medical and legal services which would hasten their reintegration in the society. Besides, the period of counseling is also a time to decipher or find out what the aptitudes of the victims are. This will also bring to light their areas of interest and through this process, those who take care of them like Committee for the Support of the Dignity of Women (COSUDOW) for example will be able to know where to send them to either study or learn a trade or business that will help them to start up a new life. The victims are human beings with latent potentials and counseling avails them the opportunity to discover what their potentials are and thus develop and apply them for their own good and that of the society at large. With this, I shall now shed light on the next essential step in the rehabilitation of victims which deals with the provision of vocational studies.

4.3.3 Provision of Vocational Studies

Just as I mentioned above, the attendance of a vocational study flows from the counseling session which avails victims and their helpers the opportunity to discern what their aptitudes are. When a proper discernment is made, the victim will be sent to the appropriate vocational school either built by the government or a Non-Governmental Organization. Many male and female religious organizations and even private persons have vocational schools where the victims could be sent to further develop the latent God given talents that have been dormant in

⁹⁴⁴ The Catholic Bishops' Conference of Nigeria, quoted in: Schineller, P. (S.J.), (ed.), *The Voice of the Voiceless* (Cf. Footnote 287), p. 455.

them due to the inability to properly explore them. This is very important since most of the victims are school drop outs that did not finish their studies while some never even attended a secondary or high school. Those who do not have any skills at all will also be sent to where they could do skill acquisition that will enable them to start a new and fulfilling life. This helps them to gain back their self esteem and it also quickens the restoration of their self worth especially their human dignity. All the victims who are lucky to make this new experience would have to be sponsored either directly by the government where it works or indirectly by the Non-Governmental Organizations in collaboration with the government agency responsible for such cases like National Agency for Prohibition of Traffic in Persons and Other Related Matters (NAPTIP) in case of Nigeria. Committee for the Support of the Dignity of Women (COSUDOW) estimates that the maximum period for the rehabilitation of returnees who are opportune to be taken care of by them is 18 months.⁹⁴⁵ However, this period of rehabilitation could also vary since the process of healing varies from person to person. With this, I shall now go over to the consideration of the last crucial step in the rehabilitation of victims which deals with the provision of funds to enable them start a new life.

4.3.4 Provision of Funds for Setting up Micro-Businesses

At the end of their studies and skill acquisition, the government should also make funds available to the Non-Governmental Organizations and other agencies who take care of the rehabilitation of victims so that the victims will be financially supported to set up a micro-business based on what they have studied and the skills that they have acquired. Once the victims have undertaken a meaningful study or have acquired skills and are therefore gainfully employed, it reduces their exposure to further personal risks and above all, it helps them to quickly regain their self-esteem, self worth and human dignity. This aspect is very important because if they are not helped to set up a micro-business and start a new life, they may become exposed to personal risks again and fall prey to human traffickers or even voluntarily fall back to their old life of prostitution which they have got used to. This is also one of the reasons why I earlier suggested the donation of funds by the governments and private people to Non-Governmental Organizations who genuinely take care of vulnerable people and victims of slavery or human trafficking in our societies as an essential way of

⁹⁴⁵ Cf. Ebegbulem, P., (SSL), Stop Trafficking in Women & Children (Cf. Footnote 875), p. 67.

reducing, eliminating and completely eradicating further proliferation of the evil of slavery or human trafficking in our societies and the world at large.

4.4 CONCLUDING REMARKS

I proffered in this last chapter concrete steps that should be taken in order to adequately combat and abrogate the evil phenomenon of slavery or human trafficking in the world as well as concrete steps that would be taken for the protection and rehabilitation of victims of this man's inhumanity to man. This chapter is divided into three parts. The first part deals with steps that can significantly curtail and successfully prevent the further proliferation of this callous evil such as creation of awareness campaign programs on the ethical implications of forced prostitution especially among the military as one of the professions in life that mostly patronize brothels where many slaves and victims of human trafficking are found. This was followed by the treatment of the introduction of the ethical implications of human trafficking in the curriculum of high schools and universities because it will help in rejuvenating the sagging moral values in our societies and instill in the minds of children and youths sound moral values that can highly militate against evil practices like slavery or human trafficking. After that, I explored the provision of basic education for children and youths as a *conditio sine qua non* in reducing their vulnerability and exposition to personal risks that make them easy prey to the evil phenomenon of slavery or human trafficking. This was followed by the consideration of the incorporation of traditional, political and religious leaders as inevitable in the fight against this obnoxious and monstrous evil since they are men of respect and authority in our societies that can use their influence to fuel the eradication and abrogation of this callous evil in our societies and the world at large. I sealed this first part with the reflection on the education and formation of Christian conscience as one of the major instruments that could be useful in curbing and eradicating the further proliferation and perpetuation of this evil phenomenon in the world.

In the second part of this chapter, I focused on the creation of anti-slavery laws that can help in combating this evil which include the banning of goods produced with slave labour, the banning of internet sites or blogs that promote human trafficking and the funding of anti-slavery Non-Governmental Organizations. After that, I proposed the improvement of international cooperation among law enforcement agents, the prosecution and confiscation of the assets of hoodlums and gangsters that perpetrate and perpetuate this phenomenal evil and the provision of victim's easy access to legal residence as well as the provision of legal

possibilities for people to emigrate from underdeveloped countries to industrialized countries. I concluded this part by reflecting on development and poverty eradication as giant steps that should be taken in order to root out this egregious evil completely from our various societies.

The third part of this chapter examined and assessed the crucial steps for the protection and rehabilitation of the victims of this horrendous evil. Reintegration in the society was considered a major step in granting victims protection and rehabilitating them in our societies. This has to be done via meeting the returnees both voluntary and deported returnees at the airport or places of entry into the country and giving them a warm welcome as a sign of love and care instead of seeing and treating them as criminals. From there, they would be taken to a house where they would feel safe and secure and subsequently begin counseling sessions with professional counselors for the healing of their physical and psychological traumas. This is accompanied with the vocational studies that take care of their skill acquisition which will enable them to get a job after their rehabilitation period. Finally, they will be given funds to set up micro businesses that will enable them to bid farewell to their old life of slavery and misery and begin a new life filled with hope and prosperity that will benefit them, their families and the entire society at large. At this juncture, I shall now draw a general conclusion to this work.

5. GENERAL CONCLUSION

The perpetration and perpetuation of the evil of slavery or human trafficking in the world is a clear indication that humanity is still witnessing an era of gross abuses and violations of the fundamental principles of human rights, freedom and the dignity of the human person. The ethical examinations and assessment of this problem that I elucidated in this work depict that the world will never progress holistically if it does not take the issue of the respect and implementation of the fundamental principles of human rights, freedom and the dignity of the human person very seriously. It is against this background that David P. Forsythe noted that "by reading history, we can see and study the results of that belief, that human beings are usually more secure, free, and prosperous when they exist in a society that takes human rights seriously"⁹⁴⁶. Reiterating this obvious fact, the Church writes in the encyclical letter *Mater et Magistra* no 215 promulgated on May 15, 1961 by Pope John XXIII as follows:

"Let men make all the technical and economic progress they can, there will be no peace nor justice in the world until they return to a sense of their dignity as creatures and sons of God, who is the first and final cause of all created being. Separated from God a man is but a monster, in himself and toward others; for the right ordering of human society presupposes the right ordering of man's conscience with God, who is Himself the source of all justice, truth and love."⁹⁴⁷

The inability to respect and uphold the fundamental principles of human rights, freedom and dignity of the human person is one of the major reasons that are responsible and instrumental to the institutionalisation of the evil of slavery or human trafficking in the world. The evil has permeated every nook and cranny of our civilised and uncivilised societies and the vulnerable in our societies have always been the greatest victims of this evil phenomenon. The weak are in constant danger of being used by the strong for their devilish interests. Reflecting on the "*Evangelium Vitae*" of Pope John Paul II, Dr. Sabtino Majorrano C. Ss.R. reiterated the above fact and observed that "we are in a continual danger of trying to legitimize the interests and privileges of the strong and the healthy to the detriment of the most fundamental needs of the weakest. Today it is still more urgent to develop a social mentality that puts in first place the rights of the weakest in order to effectively defend the right of every life"⁹⁴⁸. The analysis and elucidations that I have made in this work show that slavery or human trafficking is a very complex phenomenon that poses ethical and moral challenges to the entire humanity at large.

⁹⁴⁶ Forsythe, D. P., *Human rights in International Relations*, 3rd edition, published by Cambridge University Press, New York, 2012, p. 44.

⁹⁴⁷ Pope John XXIII, "*Mater et Magistra* (May 15, 1961) John XXIII", URL: www.w2.vatican.va/content/john-xxiii/en/encyclicals/documents/hf_j-xxiii_enc_15051961_mater.html, (20.02.2016).

⁹⁴⁸ Majorano, S., quoted in: Baiju, J. and Hormis, M. (ed.), *Catholic Contributions to Bioethics, Reflections on Evangelium Vitae*, Asian Trading Corporation, Bangalore, 2007, p. 7.

This is partly because it is an obnoxious and nefarious evil that is in constant mutations that consequently makes it very complex to successfully and significantly prevent and eradicate. We must now therefore draw the various threads of our discussion together by calling for an honest, total and global abolition of the institution of slavery or human trafficking in all its ramifications because for over 200 years after the legal abolition of slavery, the world still groans under the violent reign and scourge of slavery or human trafficking. The parochial view of the economic importance of this callous and nefarious evil has always dominated its discussions and assessments in the world. The world must begin to perceive the evil of slavery or human trafficking from a different perspective than how it has done it until now. There is a need for a progressive acceleration in our mode of ethical and moral perception. The events of slavery or human trafficking shock public ethics and morality because the world has been very myopic in her assessment of the devastations that the act of slavery or human trafficking has wrecked in our various societies across the centuries. State actions against this fabulous evil that plagues our human societies have been shrouded in a sort of organised hypocrisy since they have always in practice violated or condoned the violation of the rules that they endorsed for the protection of the most vulnerable who are consistent victims of this monstrous evil. There is a lack of political will to decisively end the atrocities of slavery or human trafficking in the world and unless we change our course of using human beings as means to an end, we would be inevitably heading to destruction and this implies that so many millions of the most vulnerable in our societies are going down to the abyss of the most extreme form of human exploitation and degradation cum human rights abuses and violations. There is a serious and an urgent need to bring the world back from the brink of this major moral and ethical impasse cum the demise of the full implementations of the fundamental principles of human rights, freedom and the dignity of the human person because the further perpetration of this evil is a suicidal ride since the victims at the end face what Peterson Orlando calls "social death"⁹⁴⁹. This form of social death illuminates the repugnant egregious way in which the life of a slave is held. He added that when people are made to embrace slavery, "they become natally alienated and this means that they effectively lose their cultural, social, and personal history and future, and their slave status is created or socialized only in relationship to the slaveholder"⁹⁵⁰. This shows that there is a serious and urgent need for a widespread moral and ethical revolution in order to ameliorate and quench the atrocities of the evil of slavery or human trafficking in the world.

⁹⁴⁹ Orlando, P., *Slavery and Social Death: A Comparative Study* (Cf. Footnote 509), p. 7.

⁹⁵⁰ Ibid.

In fact, the global world needs a radical break from the further practice of this obnoxious evil of slavery or human trafficking and as such bid farewell to the commercialisation of human beings because it leads to gross exploitations of human beings and quantum violations of the fundamental principles of human rights, freedom and the dignity of the human person on which the essence of a human being hinges or is anchored on. It is high time that the world started thinking on expediency and exigency of personal rights matter or issue. This view is strongly supported by David P. Forsythe who in trying to establish that human rights as intellectual construct and as widespread political-legal practice was first associated with the West wrote in his book, *"Human Rights in International Relations"* that "the vulnerable and marginalized should be accorded special attention, public authority should respect personal autonomy and preferences, reason should prevail over emotionalism, violence should give way to negotiated arrangements, progress is possible"⁹⁵¹. I strongly subscribe to this axiology and believe that progress is possible but in addition to what he suggested, humanity must also make a reconnection to the transcendence because for several decades, the world has lost touch with the transcendence and is consequently immersed in the shackles of materialism, endomorphic consumerism, power obsession and intoxication devoid of ethics and morals. This has transported humanity into a wavelength of ethical and moral poverty that lead to greed, injustice, aggression, oppression, emptiness and man's inhumanity to man. Thus, humanity lost her sense of purpose and derailed into societal disequilibrium, chaos, faithlessness, hopelessness and meaninglessness. People sacrificed common good on the altar of private interests which only fuels to futility, absurdity, turbulence and utter travails. Humanity lost sense of the sacredness of the human life and started trading on fellow human beings for the sole purpose of profit maximisation, pleasure and wealth. However, it is high time that the world realised that inordinate wealth and endomorphic consumerism at the expense of the rights and freedom of the most vulnerable in our societies do not ensure unending joy, pleasure, peace and immortality as many who indulge in this nefarious evil tend to believe. This is a false belief which leads to what Fr. George Omaku Ehusani calls "a dysfunctional world view and a destructive axiology"⁹⁵². It is simply an illusion that leads to a confused, disorientated and disastrous end. In fact, the importance of the need to reconnect to God in order to reduce the forces of evil scourging and ravaging our societies today cannot be over emphasized. This is expedient and crucial in order to foster peace, unity and justice in the world. It is against this background that we find at the centre of the Catholic Social

⁹⁵¹ Forsythe, D. P., *Human rights in International Relations*, 3rd edition (Cf. Footnote 946), pp. 40 - 41.

⁹⁵² Ehusani, G. O., *An Afro-Christian Vision "Ozovehe!"*, Toward a More Humanised World, University Press of America, 1991, p. 242.

Teaching of the Church the transcendence of God and the dignity of the human person. Shedding more light on this, the National Conference of Catholic Bishops in United States of America argued on their Pastoral Letter on War and Peace on May 3, 1983 titled the "*The Challenge of Peace: God's Promise and Our Response no 15*" that "the human person is the clearest reflection of God's presence in the world; all of the Church's work in pursuit of both justice and peace is designed to protect and promote the dignity of every person. For each person not only reflects God, but is the expression of God's creative work and the meaning of Christ's redemptive ministry"⁹⁵³.

Nonetheless, the overwhelming and unbridled nefarious activities in the world ushered in an era of terrorism, political and socioeconomic instabilities, misery, agony, pain, human rights abuses and violations and therefore show that the criterion for judging the success of a nation has often been false since it has always been based on the economic or material advancement of the nation cum her military arsenals without considering the ethical and moral status of the nation. This is a form of dysfunctional world view and a destructive axiology that has only succeeded in plunging the world into more chaos, misery, sophistication in criminality and traumatic experiences that crumble our global structure that could ensure and guarantee justice, fairness, peaceful co-habitation, sociability and hospitality. In addressing some of these ethical issues, Pope John Paul II wrote in his encyclical "*Evangelium Vitae no 71*" as follows:

"It is therefore urgently necessary, for the future of society and the development of a sound democracy, to rediscover those essential and innate human and moral values which flow from the very truth of the human being and express and safeguard the dignity of the person: values which no individual, no majority and no State can ever create, modify or destroy, but must only acknowledge, respect and promote."⁹⁵⁴

The world must therefore seek a new way of perceiving reality that is not ignorant and oblivious of the plight of humanity. The so called western and industrialised countries have become the epicentre of extreme human exploitation cum human rights abuses and violations. They indirectly champion this "captain of death" and pinnacle of human aberration. They legalise prostitution which directly and indirectly breeds evil that leads to an avalanche practice of human trafficking and as such cannot distinguish between legality and legitimacy. Nevertheless, the events and the consequences of the legalisation of prostitution in Europe and some industrialised countries show that there is a need to bridge the gap between legality

⁹⁵³ The National Conference of Catholic Bishops in United States of America, quoted in: "The Challenge of Peace - United States Conference of Catholic ...", URL: www.usccb.org/upload/challenge-peace-gods-promise-our-response-1983.pdf, (20.02.2016).

⁹⁵⁴ Pope John Paul II, "Evangelium Vitae (25 March 1995) / John Paul II", URL: www.w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_25031995_evangelium-vitae.html, (4.05.2016).

and legitimacy. In fact, the world needs urgently advocates of universal human rights and a global moral crusade that would help in promoting the universal respect for, and observance of, human rights and fundamental freedoms for all without distinction as to race, sex, language or religion which will on the other hand help in combating and rooting out completely the evil of slavery or human trafficking in the world. This is one of the major crusades of the Catholic Church that run across her social teachings and reiterating this fact, Eberhard Schockenhoff writes in his book "*Natural Law & Human Dignity, Universal Ethics in an Historical World*" as follows:

"The Catholic Church has become the advocate of human - rights demands in the world arena to a greater degree than any other religious group. She justifies this commission by arguing that she lives among the people as the sacrament of unity, sent to all human beings with the comprehensive salvific mission of proclaiming the word of God. The truth of the Gospel also includes the natural rights of the human person and those requirements of the ethical law which everyone can recognize in the light of the natural reason. This is the key affirmation in the encyclical *Veritatis splendor* par. 51."⁹⁵⁵

The world needs a completely new vision and orientation that is holistic, attainable, functional and humane in order to wipe and cleanse the accumulated mess of the past and present centuries for a better tomorrow. This has to begin with the restoration of our ethical and moral principles that have been laid still through our misplacement of values and priorities. This is because any new vision that is devoid of sound ethical and moral principles will be incapable of wiping and cleansing the mess of slavery or human trafficking in the world. The world must learn to value the sacredness of human life over materialism and give the fundamental principles of human rights, freedom and dignity of the human person the primary of place above all other transitory and temporary values. Human beings must get back to their root and be reconnected to their specific order. Buttressing this fact, Pope John Paul II writes in his encyclical "*Veritatis splendor*" that "in order to perfect himself in his specific order, the person must do good and avoid evil, be concerned for the transmission and preservation of life, refine and develop the riches of the material world, cultivate social life, seek truth, practise good and contemplate beauty"⁹⁵⁶.

In fact, humanity must realise the priority of ethics and morals over materialism and sensual pleasures, the primacy of persons over profit maximisation and above all, make an acknowledgment of the transcendence over spatio-temporal realities. It is only on this

⁹⁵⁵ Schockenhoff, E., *Natural Law & Human Dignity, Universal Ethics in an Historical World*, translated by Brian McNeil, The Catholic University of America Press, Washington, D.C, Copyright 2003, p. 292.

⁹⁵⁶ Pope John Paul II, "Encyclicals/John Paul II - Vatican.va", URL: www.w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_06081993_veritatis-splendor.html, (4.05.2016).

presupposition or ground that the world can realise that humanity is not yet free as long as there is still a single victim of slavery or human trafficking in the world. It is against this background that this research was made in order to expose the evil of slavery or human trafficking, its intricacies, forms, history cum causes and ethically analyse how it threatens the human person, his fundamental principles of human rights, freedom and dignity and finally assess and examine the ethical implication of this human aberration in the past and present eras. After that, the work made a suggestion of concrete steps that should be taken in order to successfully and significantly combat, abrogate and completely root out this evil from the face of the earth. The work was sealed up with the proffering of crucial steps for the protection and rehabilitation of the victims of this phenomenal evil which will enable them to bid fare well to the physical and psychological traumas that they have passed through.

In chapter one of this work therefore, I established the fact that slavery or human trafficking is one of the greatest ethical and moral challenges of our century that obliterates and decimates the fundamental principles of human rights, freedom and the dignity of the human person. I also brought to light here some of the efforts made by the United Nations Anti Human Trafficking Protocols in order to completely abrogate this nefarious human aberration. This was followed by an elucidation and in-depth exposition of various forms of slavery or human trafficking in our contemporary epoch such as sex trafficking, military prostitution, child trafficking, bonded labour, forced labour, marriage trafficking and organ trafficking and how some of our erudite thinkers on slavery or human trafficking like Benjamin E. Skinner, Siddharth Kara, Milton Meltzer, Anne Kielland, Henry Woodd Nevinston, Sheila Jeffreys, Andrea Di Nicola, Marco Lombardi etc and some human rights activists like Kevin Bales, Sr. Lea Ackermann, Joana Adesuwa Reiterer, etc scholarly and objectively analysed this issue.

The chapter two of this work focused on the major causes of slavery or human trafficking in the world and therefore systematically explored and examined how it globally proliferates in our various societies. I dwelt more here on the socio-cultural factors such as war and civil unrest, moral decadence, cultural relativism, gender inequality, illiteracy, natural disaster and wild sexual demand. This was followed by the treatment of economic factors like capitalism, globalisation, poverty and demand for cheap labour and unemployment which also breed the evil of slavery or human trafficking in the world. Later I navigated into the political factors that fuel the proliferation of this evil which include bad governance, corruption, terrorism, legalisation of prostitution, the collapse of the Soviet bloc and illegal immigration/human smuggling. Finally, I reflected on some religious factors like blind religious observance and

fanaticism cum ideological factors such as fetish beliefs and caste system that promote, fuel and catalyse the perpetuation and perpetration of the institution of slavery or human trafficking in the world.

The third chapter of this work is devoted to an extensive ethical review and challenges of this evil phenomenon. I made here a systematic and objective ethical examination and assessment of how slavery or human trafficking constitutes a great threat to the human person. In the assessment, I made in-depth explications of such terms like human being/person, dignity and rights which are those essential ingredients of human life that are being seriously threatened and callously obliterated by the act of slavery or human trafficking in the world. The characteristics of the human person/being which include complex unity/totality of spirit and body, relationality/sociality, morality, historicity and uniqueness and equality were explored here and showed how slavery or human trafficking obscures and wrecks these essential attributes of a human being/person. After this, I focused on human dignity which is one of the essential ingredients of a human being that suffers under the scourge of slavery or human trafficking. Here I highlighted what human dignity generally means and reflected on various religious notions of human dignity using Christianity, Judaism, Islamism and Buddhism as few examples. This was followed by the treatment of the two major types of human dignity generally known as intrinsic and extrinsic dignity. After that, an appraisal of how slavery or human trafficking decimates the dignity of the human person was made. The hallmark of this part is the treatment of human rights which is very important in this work because its respect and implementations automatically guarantee the respect of our human dignity and the freedom of the human person that have been cast to the dust by the scourges of slavery or human trafficking in the world. I sealed this part by reflecting on the characteristics of human rights and brought to bare how the monstrous evil of slavery or human trafficking is a colossal human aberration that constitutes gross and quantum abuses and violations to our fundamental principles of human rights.

The next part of this chapter is devoted to the ethical implications of slavery or human trafficking in the past and present epochs. This part witnessed extensively the ethical quandary of slavery or human trafficking. It shedded light on the absurdity of slavery or human trafficking but also proffered some reasons why some people think that it could be condoned in certain circumstances. In fact, this aspect witnessed a sort of confluence of thoughts and ideas between the proponents of deontological ethical theory and the proponents of the consequentiality ethical theory. Thus, I examined here the views of those who

embraced slavery or human trafficking based on some ontological or natural, cultural and socioeconomic reasons. The proponents of this view like Aristotle and Juan Ginés de Sepúlveda who ascribed slavery or human trafficking to natural order of the universe and thus claimed that it is ordained by God were treated. Plato and Homer on the other hand claimed that slaves are inferior beings while scholars like Stanley L. Engerman and Robert William Fogel argued for the justification of slavery or human trafficking based on the principles of what they called symbiotic economic benefits but for some cultural relativists, slavery could be approbated of simply because it is accepted in some cultures as something normal; while some political philosophers like Hugo Grotius and Samuel Pufendorf on the other hand would accept slavery as a better option for poverty. The hallmark of this part is the ecclesial appraisal of slavery or human trafficking where I highlighted the Church's position on this obnoxious and nefarious evil via the Church's Magisterium since the 15th century to date and illuminated the beauty, consistency and continuity of the moral teachings of the Holy Office of the Church through the pontiffs who argued for the non justification of slavery or human trafficking ethically, morally and otherwise and therefore threatened those who would go contrary to their moral teachings on this issue with excommunications. Nevertheless, there are also controversies surrounding the moral teachings of the Church with regard to this issue which is highlighted and explored here and those historians like Judge John T. Noonan, Jr., John F. Maxwell and the theologian Laennec Hurbon who accused the Church of approbating and indulging in the practice of slavery or human trafficking were also treated here in details. However, the position of the Church against the institution of slavery or human trafficking was also clearly stated here.

The fourth chapter of this work is dedicated to the concrete steps that will help in significantly reducing and combating the evil of slavery or human trafficking in the world as well as the protection and rehabilitation of victims. Here I suggested creation of awareness programs as one of the best means to combat the evil of slavery or human trafficking at grass root levels. This includes an awareness campaign on the ethical implications of forced prostitution especially among the military because they are the greatest profession in the world that patronizes this obnoxious evil institution. In addition, the introduction of the ethical implications of human trafficking in the curriculum of high schools and universities was also proffered here since it will go a long way in instilling in the minds of young people how to live a good life and avoid practices that will lead to such evils like slavery or human trafficking. This aspect is very important because it is a process that will help in forming the conscience of the young people on how to make proper decisions in life and avoid evil

practices. Afterwards, the provision of basic education for children and youths as a factor that will go a long way in reducing their vulnerability and exposition to personal risks that make them easy prey to gangsters and human traffickers was highlighted and treated. This was followed by the consideration of the incorporation of traditional, political and religious leaders in the fight against this nefarious evil as inevitable. This part was concluded with the education and formation of Christian conscience as one of the major instruments that could be used in order to curb and eradicate the further proliferation and perpetuation of this evil in the world.

The second part of this chapter focused on creation of anti-slavery laws as one of the major steps that will greatly help in combating and abrogating the evil of slavery or human trafficking in the world. This involves the creation and promulgation of laws like the banning of goods produced with slave labour and banning of internet sites or blogs that promote human trafficking. Afterwards, the need to fund anti-slavery Non-Governmental Organizations and improve and consolidate international cooperation among law enforcement agents, the prosecution of slave dealers or human traffickers, the provision of victims' easy access to legal residence, the provision of legal possibilities for people to emigrate for work from underdeveloped countries to developed countries were also highly recommended and finally, I concluded this part with the consideration of development and poverty eradication as good steps that are also required in the fight towards a successful and complete abolition and abrogation of the institution of slavery or human trafficking in the world.

The third part of this chapter focused on the protection and rehabilitation of the victims of this phenomenal evil. This aspect is very crucial because it dealt with the pastoral care of the victims which is one of the predominant factors or elements in the social doctrine of the Church. This part therefore examined and explored reintegration, counseling and rehabilitation, provision of vocational studies and the provision of funds to the victims for the setting up of micro businesses as crucial steps to be taken for the protection and rehabilitation of the victims of slavery or human trafficking in our societies and the world at large.

At this juncture, I would like to seal this work by ascribing to the position of the Church with regard to the evil of slavery or human trafficking as enshrined in the Second Vatican Council that expressed clearly in the Pastoral Constitution on the Modern World "*Gaudium et Spes*" no 27 as follows:

"Whatever is opposed to life itself, such as any type of murder, genocide, abortion, euthanasia or wilful self-destruction, whatever violates the integrity of the human person, such as mutilation, torments inflicted on body or mind, attempts to coerce the will itself; whatever insults human dignity, such as subhuman living conditions, arbitrary imprisonment, deportation, slavery, prostitution, the selling of women and children; as well as disgraceful working conditions, where men are treated as mere tools for profit, rather than as free and responsible persons; all these things and others of their like are infamies indeed. They poison human society, but they do more harm to those who practice them than those who suffer from the injury. Moreover, they are supreme dishonour to the Creator."⁹⁵⁷

This is the position of the Church's Magisterium and it implies that human beings should not be used as means to an end but should rather be seen and treated as end in themselves.⁹⁵⁸

Kevin Bales supported this position when he said that "we can be the generation that says: enough! We've had five thousand years of slavery, and now we're bringing it to an end. Ending slavery will be humanity's watershed, separating the time of the truth that we are one people from the millennia of the great lie that some people are subhuman. Ending slavery will free each of us."⁹⁵⁹ Reiterating this fact, the Church succinctly writes in the encyclical letter *On the Development of Peoples "Populorum Progressio"* no 47 as follows:

"The struggle against destitution, though urgent and necessary, is not enough. It is not just a question of eliminating hunger and reducing poverty. It is not just a question of fighting wretched conditions, though this is an urgent and necessary task. It involves building a human community where men can live truly human lives, free from discrimination on account of race, religion or nationality, free from servitude to other men or to natural forces which they cannot yet control satisfactorily. It involves building a human community where liberty is not an idle word, where the needy Lazarus can sit down with the rich man at the same banquet table."⁹⁶⁰

Let us not forget that slavery or human trafficking is a culture of death that shows the enormity and gravity of the toxicity of evil and the perversion of our ethical and moral values. The further proliferation, perpetuation and perpetration of this evil may lead to the erosion of social cohesion. Let us therefore join hands together and fight this endemic evil and culture of death that plagues and ravages the most vulnerable in our societies. Fighting such a culture of death is not easy but it is also not insurmountable. Buttressing this fact, Kevin Bales said that "cultural change takes time, often generations, but if we dream of a world without slavery, we must work for a world without the poison of racism and prejudice as well"⁹⁶¹.

Based on all these reasons elucidated and critically analysed in this work therefore, I wish to end this work by maintaining that there is no ethical or moral justification for the callous, obnoxious and repugnant institution of slavery or human trafficking in the world. It is a

⁹⁵⁷ "Gaudium et Spes - On the Church in the Modern World - EWTN", URL: www.ewtn.com/library/COUNCILS/v2modwor.htm, (21.09.2015).

⁹⁵⁸ Cf. Kant, I., *The Moral Law: Groundwork on the Metaphysics of Morals* (Cf. Footnote 19), p. 67.

⁹⁵⁹ Cf. Bales, K., *Ending Slavery* (Cf. Footnote 13), p. 232.

⁹⁶⁰ Pope Paul VI, *"Populorum Progressio"* (March 26, 1967) Paul VI", URL: www.vatican.va/content/paul-vi/en/encyclicals/documents/hf_p-vi_enc_26031967_populorum.html, (20.02.2016).

⁹⁶¹ Bales, K., *Ending Slavery* (Cf. Footnote 13), p. 231.

human aberration and all hands should thus be on deck in order to completely root out this evil from the face of the earth.

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