

**TANGAZA UNIVERSITY COLLEGE**  
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**MODERN FORMS OF SLAVERY IN KENYA**

**Causes, Experiences and Mission Responses**

Supervisor

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A Long Essay Submitted in Partial Fulfilment of the Requirements for the  
Bachelor of Arts in Theology (BATH)

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## **Dedication**

I specially dedicate this work to all people working tirelessly and profusely to abolish, eliminate and eradicate any form of slavery in the world. This work is also dedicated to the Church leaders and the Missionaries who have always opted and specialized to help slaves and instill hope and encouragement. I cannot forget the governments and all non- governmental organizations that deal with and promote human rights and dignity. I dedicate this work too to my beloved family, Spiritan family, Formators, and well-wishers. Finally I dedicate the work to my dear late father, John Kasia Kiilu. May his Soul Rest in Eternal Peace!

### **Epigraph**

“Millions of our fellow human beings continue to live as contemporary slaves, victims of abominable practices like human trafficking, forced labour and sexual exploitation. Countless children are forced to become soldiers, work in sweat shops or are sold by desperate families. Women are brutalized and traded like commodities. Entire households and villages labour under debt      bondage [...] On this International Day for the Abolition of Slavery let us reaffirm the inherent dignity of all men, women and children. And let us redouble our efforts to build societies in which slavery truly is a term for the history books.”

By Ban Ki-moon, General Secretary, United Nations, 2007.

## **Acknowledgements**

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I relish and cherish the conducive and serene atmosphere provided by my Confreres, the Spiritans here in Karen. This gave me a quiet time to compose myself, and I was able to come up with this work. Our rich library gave me the opportunity and chance to read, explore and collect enough material that brought successful completion of this noble work.

To all my esteemed Formators throughout my formation program in the Spiritan Community, I am extremely grateful for your generous support, kindness and guidance. I am indebted to my family members, relatives, and friends; who were always there for me. May God continue to shower his abundant blessings to you all.

**Student's Declaration**

I, the undersigned, declare that this long essay is my original work, achieved through my personal reading, scientific research method, experiences and critical reflection. It is submitted in partial fulfillment of the requirements for the Degree of a Bachelor of Arts in Theology (BATH). It has never been submitted to any other college or university for academic credit. All sources have been cited in full and acknowledged.

Signed :.....

Name of Student: KASIA MICHAEL KIILU, CSSp.

Date:.....

This long essay has been submitted for examination with my approval as the College supervisor.

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## Abbreviations

1 Cor.	1 Corinthians
2 Tim.	2 Timothy
<i>AL</i>	<i>Amoris Laetitia</i>
AUC	African Union Commission
<i>Can</i>	<i>Code of Canon Law</i>
<i>CE</i>	<i>Catholicae Ecclesia</i>
<i>Cf.</i>	<i>Confer</i>
COTU	The Central Organization of Trade Unions
DREAMS	Determined, Resilient, Empowered, AIDS-free, Mentored and Safe women
D.O.	District Officer.
Eph	Ephesians
EPZ	Export Processing Zone
<i>EV</i>	<i>Evangelium Vitae</i>
Ezek	Ezekiel
FIDA	The Federation of Women Lawyers
Gen	Genesis
Kes	Kenyan Shilling
Lk.	Luke
Matt.	Matthew
MMS	Make Me Smile
NGOs	Non- Governmental Organizations
Prov.	Proverbs
Rom	Romans
TVs	Televisions
UNHCR	United Nations High Commissioner for Refugees

## **General Introduction**

Everything that exists in this world owes its beginning to the supernatural Creator. This is a common understanding especially for all those who are creationists. One of the most rationally and beautifully created creatures is the human being. I look at myself, my fellow humans and see wonderful, sophisticated yet complex and complicated race of humanity. Among all other creatures, it is only humans that can understand each other through communication in various languages. They are the only ones to know and understand spirituality, social life, politics, technological inventions, and education, religious and scientific aspects. Despite all these nicely said characteristics proper to us as humans, there flows and follows another litany of evil, almost unspeakable and unthinkable things that humans have caused, practiced and done to the detriment of other human beings: Slavery, murder, theft, pollution, corruption, use of human parts as experimental species, exploitation and injustices.

Blood is thicker than water, our ancestors said. This means that those people related should consider each other as people of one family and ought to live a good life together, protect, love, understand, cooperate and collaborate in doing and promoting peace and tranquility. But these vices and evils that emanate from being in such relationships leave a series of questions flowing in the minds of people: What has become of humanity? Out of the many evils in the world I would like to research and present modern-day slavery.

We all claim to have one common origin, that is, from God our Creator. Regardless of our race, color, continent, development-wise and geographical placement, a big question remains: Why should one treat the other in such a disinterested and indifferent attitude to the

extent of treating them as animals, without dignity? I mean the use of human beings as means to attain some malicious benefits. History repeats itself and what goes around comes around! Slavery was abolished many, many years ago but we still have practices that suggest that people are still slaves up-to-date. In this extended essay, I would like to dig deep into this element of inhuman practice and come up with the aspects that leave our fellow men, women, and children in the bondage of present-day slavery, knowingly or unknowingly, deliberately or ignorantly.

I would like to start by presenting the ancient slavery in the first chapter. Here I will give definitions, Atlantic and Arab slave trades, biblical foundations, reasons, status and conditions of slavery, East African Slavery, effects and impacts, and finally slavery and slave trade abolition. The second chapter will talk about the present-day slavery and its challenges: Child slavery, early and forced marriages, forced labor, human trafficking and ‘unforgiving hearts’. The last chapter will be the way forward, the response to this modern-day slavery, how best to address and fight against these human malpractices.

The methodology and approach will be mainly reading of books and other literature. My personal experiences and encounters will be presented as well. I took some time to talk to various people especially, a Police officer about the practice of child labour in Nairobi County. The underlying purpose of this long essay is really to bring to our people the awareness of, and presence of the practice of slavery, both directly and indirectly in our midst. Once the people are aware and informed, only then can we fight against it, help to rescue the victims and continue to promote the dignity, equity and equality of all people. The most appealing call for us today’s prophets and missionaries is, that of being transformative agents, who can bring about renewed independence, freedom, liberation, restore hope to men, women and children who continue to be mistreated, misused, abused, and humiliated through various acts of slavery.

## Chapter 1

### The Ancient Slavery

#### 1.0 Introduction

David Basil, to some extent, has put in a nutshell much of what I would like to say in this chapter. The quotation below shows the good relationship between Africa, and Europe from the beginning. They dealt with each other with great respect and reference in their trade. But there was drastic change and everything was reversed and Europeans became more ‘civilized’ whereas Africans were treated as ‘uncivilized and barbarians’:

The connection undoubtedly began with something of a golden age of peace and friendship. It just surely degenerated into violence, hatred, and distrust. So complete was this decay that when nineteenth century finally brought colonial conquest, the conquerors seemed to have utterly forgotten the experience and accumulated knowledge of earlier Europeans. They proclaimed their “Mission to the heart of darkness” as though nothing had previously been known of any of these states or peoples... they and their backers in Europe saw this land as twilight zone of mystery and mumbo jumbo survive in primitive squalor and simplicity, a little better than the animals but not much – and not enough in any case, to justify regarding him, as a man who deserved the same respect as other men.<sup>1</sup>

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<sup>1</sup> D. BASIL, *THE African Slave Trade*, 120.

In this Chapter 1, after definitions, I would like us to discuss the ancient forms of slavery. How and where did slavery begin, grow and develop? Was it divinely created? We will talk about the Transatlantic, Arabic and Indian Ocean slave trade. We will move on and see how the slaves were captured, and the reasons for their capture. It will be of great importance to analyse their status as slaves and the slavery condition. Since my aim of this research paper is to show the present-day slavery, I will dedicate a subtopic on ancient slavery and slave trading at the East Coast Africa. Lastly in this Chapter, we will see the effects and impacts of slavery especially in Africa and the Abolition of the slave trade and slavery.

### ***1.1.1 Definitions***

Oxford Advanced Learners' dictionary defines slave as, "A person who is owned by another person and is forced to work for them."<sup>2</sup> This implies that someone gains total authority and control over their subjects' life, actions, and work. Slaves were to obey submissively without compromise. Slaves were counted among the list of properties one, had but not as human beings. Slavery as Oxford still defines it, is, 1, "the state of being a slave, 2 the practice of having slaves."<sup>3</sup> It is good to note that there may be no unique understanding of slaves and slavery as their conditions, status and even work varied from place to place. For instance, "In Ashanti, Rattray found "a slave might marry; own property; himself own a slave; swear an oath; be a competent witness; and ultimately become heir to his master...such briefly were the rights of the Ashanti slave."<sup>4</sup>

Nevertheless, in the beginning, slaves had some limited rights and privileges. During the slavery period proper, slaves, especially those enslaved Africans had no rights and

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<sup>2</sup> Oxford Advanced Learner's Dictionary. 1396.

<sup>3</sup> Oxford Advanced Learner's Dictionary.1396.

<sup>4</sup> D. BASIL., *The African Slave Trade*, 20.

privileges whatsoever. This came as a result of commercializing the slaves. The demand of slaves arose significantly and therefore supply of slaves had to shoot high too. Many slave traders earned millions of dollars, “By the mid 18<sup>th</sup> century, British had emerged as the commercial and maritime masters of the black skills of moving large numbers of Africans speedily and profitably towards the American plantations.”<sup>5</sup>

### ***1.1.2 Atlantic slave trade***

This trade has being known as one of the enormous and intricate maritime and business ventures. Hugh sates that, “THE ATLANTIC SLAVE TRADE took the shape that it did in consequence of the survival of slavery, both black and white, in the Mediterranean world during the Middle Ages. Black slaves had been carried to all the principalities in North Africa and Eastern Mediterranean for hundreds of years, beginning in ancient Egypt.”<sup>6</sup> Tens of millions or more black slaves were carried from Africa to one part or another of the Americas. Reddie states, “...the Transatlantic Slave Trade ranks alongside the Holocaust as one of the darkest episodes in human history, and yet there is no collective sorrow or lament over how it was allowed to persist for so long. Reddie says, “It was all about the enslavement and emancipation of Africans...”<sup>7</sup>

“The figures connected to the slave trade are both incredible and ghastly; anywhere between 9 –15 million Africans were forcibly transported from their continent to the Americas over several centuries.”<sup>8</sup> The kings, queens and the royal families were no exception to this trade. Church people and those of aristocracy were deeply involved in transacting this business.

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<sup>5</sup> J. WALVIN., *The Trader. The Owner, The Slave.*, 1.

<sup>6</sup> T. HUGH, *The Slave Trade*, 794.

<sup>7</sup> R. S. REDDIE, *Abolition*, 13.

<sup>8</sup> R. S. REDDIE, *Abolition*, 17.

The humanity, dignity and suffering of the African people were looked down upon; all eyes and concern were casted upon the megalomaniac profits of the trade.

Reddie presents three regions which were fully connected and inextricably linked to the Transatlantic Slave Trade: Europe, Africa and the Americas.<sup>9</sup> The connection was mainly on commerce. “This commerce between Europe, Africa and the Americas became to be known as the ‘triangular trade’ and Hawkins is again credited as the man who initiated this commerce between the continents.”<sup>10</sup> Reddie has written that, “The story of the Britain’s participation in the Transatlantic Slave Trade is one of greed, violence, exploitation and expedition. But it is also an account of courage, shame, toil and ultimately, triumph, which explores all that is good, and sometimes rotten with the human condition.”<sup>11</sup>

### ***1.1.3 Arab Slave Trade***

This has been recorded as one of the oldest trade:

One of the great arguments or areas of debate surrounding European slave trading was the fact that, prior to the arrival of the white people, indigenous slavery and a slave trade had already existed in Africa for centuries. Historians such as Ronald Segal and Humphrey J. Fisher argue that Arab traders were largely responsible for introducing the concept of slave trading on the continent, and point to the fact that the Arabs or Trans-Saharan slave trade predated its Transatlantic counterpart by at least seven centuries and matched it for numbers in terms of people trafficked. For the most part, the Trans-Saharan slave trade involved the overland movement of Africans from West and central Africa to the Middle East and beyond, as well as sea routes from East Africa through the Red sea and Indian Ocean.<sup>12</sup>

This trade was not exclusively a business for Africans and Arabs. Because we read that, “Slaves in Saudi Arabia originated from many countries: Nigeria, Mali, Mauritania,

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<sup>9</sup> Cf. R. S. REDDIE, *Abolition*, 13.

<sup>10</sup>R. S. REDDIE, *Abolition*, 55.

<sup>11</sup> R. S. REDDIE, *Abolition*, 17.

<sup>12</sup> R. S. REDDIE, *Abolition*, 61.

the Congo, Ethiopia and other African Countries, and Persia, Iraq, Afghanistan and Pakistan”<sup>13</sup> I believe it has also been the recently abolished slave trade. As Derrick records, “Moreover, a very good testimonial came in 1963 from a slaver-trader, from Sur in Oman; he said that business was bad because of the abolition of slavery in Saudi-Arabia.”<sup>14</sup> This proves to us how difficult it was for the slave traders and slave owners to let go the slaves. Most Arabs were Muslims and thus this trade was carried out by Muslims. They would not distinguish who to enslave or sale as a slave, “The anti-slavery society reported the sale of about ninety Muslim Africans in Mecca in 1956, and then said it was customary for some West Africans going to Mecca to sell members of their families to pay for the return journey.”<sup>15</sup>

### **1.1 Origin, sources, and development of Ancient slavery**

There are as many early stages of slavery and slaves as there are many tribes, nations and continents. This of course depends upon various reasons behind having slaves at hand. In the ancient classical world slavery was seen as part of humanity. Some were born into slavery by their very nature. Others were born masters. Still others were made slaves by fellow men. For Greeks and Romans, slavery was essentially an institution. As early as the time of Aristotle, we find humanity divided into two “...Masters and Slaves...”<sup>16</sup>

In Ancient Africa we find slaves in Egypt, Nubia, and Somali. Christians and Muslims alike in the Mediterranean still considered that the institutions of slavery had a firm basis in Roman and canon law, in the Bible, as well as in the Quran. E.g. the Israelites were enslaved in Egypt.<sup>17</sup>

In an extreme enmity and of the two religions, Hugh records that, “Muslims were justified by

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<sup>13</sup> J. DERRICK, *Africa's Slaves Today*, 145.

<sup>14</sup> J. DERRICK, *Africa's Slaves Today*, 145.

<sup>15</sup> J. DERRICK., *Africa's Slaves Today*, 142.

<sup>16</sup> T. HUGH., *The Slave Trade*, 25.

<sup>17</sup> T. HUGH., *The Slave Trade*, 36.

the Koran in seizing Christians and enslaving them; the Christians in their long drawn out reconquest of Muslim Spain, had conducted themselves similarly.”<sup>18</sup> Elsewhere Filler noted that, “Throughout the colonial period and after the American revolution; slavery was accepted by most Americans as a normal and inevitable aspect of their affairs. They brought and sold slaves, rented them as laborers, and otherwise lived by money gained from their use.”<sup>19</sup>

The Portuguese came as explorers, missionaries and adventurous. But those who came as missionaries all of a sudden lay down their Bibles and Preaching, and became enslavers as Hugh sites:

Most of the captives of 1444 had been taken by the Portuguese in a village where: “...they [the Portuguese], shouting out, “St. James, St. George, and Portugal,” at once attacked them, killing and taking all they could. Then might you see mothers forsaking their children, and husbands their wives, each striving to escape as best they could. Some drowned themselves, in the water, others thought to escape by hiding under their huts, others stored their children among the sea weed, where our men found them afterwards...”<sup>20</sup>

There in existence was slavery in Africa before the western Christianity came to Africa. Many of them were sent into slavery because of their bad behavior and conduct in the societies. “...some slaves were offenders, sentenced to sale as slaves, others sold themselves in times of famine, others were victims of small-scale kidnapping, but ‘those sold by the blacks are for the most part prisoners-of-war, taken in fighting, or pursuit or in the incursions they make into their enemies’ territories!”<sup>21</sup>

## 1.2 Biblical foundations

The Bible presents us with many passages that suggest that slavery was present from the beginning of creation. Let us look at a few verses. ““The Lord has kept me from bearing

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<sup>18</sup>T. HUGH., *The Slave Trade*, 23.

<sup>19</sup> L. FILLER., *The Crusade Against Slavery*, 1.

<sup>20</sup> T. HUGH., *The Slave Trade*. 23.

<sup>21</sup>J. DERRICK., *Africa’s Slaves Today*, 116.

children. Have intercourse, then, with my maid; perhaps I shall have sons through her.””Gen 16:2. The equivalent of this story is found with Rachel too. She asked Jacob to sleep with her Maidservant. Cf. Gen 30: 3-4. We find that as early as Abraham’s generation, slaves as maidservant were already in existence. In case any wife could find difficulty in getting the fruit of the womb, then they would ask the maidservant to chip in and bring forth offspring for their masters. Nowadays this practice has been replaced with surrogate mothers. They carry pregnancy on behalf of a couple and they get paid for the job. On the extreme side, many women and girls are abducted, or trafficked and are forced to carry unwanted pregnancies and the babies sold.

““Slaves, male and female, you may indeed possess, provided you buy them from among the neighboring nations.”” Lev. 25:44. ““When a man strikes his male or female slave with a rod so hard that the slave dies under his hand, he shall be punished. If, however, the slave survives for a day or two, he is not to be punished, since the slave is his own property.”” Ex. 21:20-21. These were some of the rules on how to buy, treat and live with the slaves. They were to be treated as purely personal and private property. Less care would be taken of them.

In the New Testament, we meet numerous mention of the slaves. “For in one spirit we were all baptized into one body, whether Jews or Greeks, slaves or free persons, and we were all given to drink of one spirit.”1 Cor. 12: 13. “While Peter was below in the courtyard, one of the high priest’s maids came along.” Mk. 14:66. So in the New Testament, Both Paul and Jesus use the terms; maids, servants, or bonded which all mean slaves. Some were treated harshly and brutally since they were taken as property also.

### 1.3 Reasons for slavery; Economic purpose

In any business, trade, transaction and commercial affairs, the underlying goal is to be successful, earn profit and make best out of it. Africa, Europe and Americas were involved in such trade. “Most settled societies, at one time or another have employed forced labour; and most peoples, even the proud French, the effective Germans, the noble English; the dauntless Spaniards, and, perhaps above all the political Russians, have experienced years of servitude.”<sup>22</sup> The slave labour, energy and work made it possible to build the innovations of the world’s first agricultural revolution; the China hydraulic systems and the Egyptian pyramids.<sup>23</sup> Slaves were cheap source of labour for plantations. African slaves produced sugar, cotton and tobacco (North America) and coffee. They were used also for commerce as well as in mines. Slaves were largely used to work in the sugar plantations in West Indies and in Brazil. Women would be taken to do the house chores especially babysitting and bringing up the white children. White men could not abstain from making black women concubines.<sup>24</sup>

### 1.4 Status of slaves

We are by now aware that slavery was not a new phenomenon across the continents. We have seen the Greeks and Romans had institutional slavery. “The Romans established the status of a slave (*servus*) by law and distinguished him from a serf (*colonus*).”<sup>25</sup> In the early centuries, slaves had rights. However, as time unfolded, in modern times slaves had no rights and were treated like animals. There was no trace of any law to protect the slaves in the African trade.

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<sup>22</sup> T. HUGH., *The Slave Trade*, 24.

<sup>23</sup> Cf. T. HUGH., *The Slave Trade*, 25

<sup>24</sup> Cf. J. DERRICK., *Africa’s Slaves Today*, 119-120.

<sup>25</sup> T. HUGH., *The Slave Trade*, 29.

They were ill-treated as animals. When the Europeans came, the slave trade greatly increased, taking a humiliating dimension.

Women slaves were most vulnerable and subject to more torture. They were abused left and right. Many of them were raped. Majority were stripped and flogged even when pregnant. They were forced to work with their toddlers on their back. They suffered too much brutality, “either as objects of lust and brutality at the hands of white male overseers, or as victims of a system that denied them any kind of natural domestic existence.”<sup>26</sup> It is a pity that even today women continue to suffer the same problems. In many companies, factories, offices, domestic female workers, in interviews or when applying for jobs, women, and ladies are either forced to offer their bodies in exchange for securing job, increment of their salaries and wages.

African women were separated from their African men. Sex and procreation would be made difficult since the Europeans took them as concubines. “...reports of castration of boy slaves sold in Arabia...”<sup>27</sup> proves how inhuman and brutal the enslavers were. They would also make sure women do the house works while men were a bit far in the plantations under strict supervision. This perhaps may explain why we have no African descendants in Arab countries yet we have so many in America, Brazil and other European countries.

### **1.5 Slavery Conditions**

To have a clear understanding of the conditions of slaves we need to know how they were captured, the means of transport, how they were treated, the feeding and nature of work they were involved in. Many and most of all the enslaved people were living in a quite peaceful and innocent lives enjoying every bit of freedom as human beings created in the image of God,

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<sup>26</sup> R. S. REDDIE, *Abolition*, 213.

<sup>27</sup> J. DERRICK., *Africa's Slaves Today*, 138.

before the tragic, barbarous, cruel, inhuman capture and reduced to status of horror and slavery. The transportation was one of the poorest ever.

To transport so many Africans, to force them to work, generally in the most difficult and oppressive of environments, Europeans and their American descendants devised systems of excruciating violence and cruelty...there were, of course, great varieties of slavery, but in essence it remained a brutal system which was conceived in violence, maintained by draconian punishments, and all for the material betterment of the western world.<sup>28</sup>

The hold was filthy and damp. They lay in two rows, one above the other, shackled in intolerable conditions. “The sufferings of the illnesses were equally great before loading, when they were herded into ‘barracoons’ (the slavers crude warehouses) and often branded like cattle. They could be terrible on landing, when buyer’s often made purchases by a ‘scramble,’ each African going to the man who first touched him, regardless of the ties of family or friendship.”<sup>29</sup> Many suffered from illnesses picked up in the squalor of the slave decks and large numbers would not survive the journey. This was the reality of the Atlantic slave trade, one of the most shameful periods in European history, where an estimated twelve million captives were transported from Africa in appallingly inhuman conditions.

### **1.6 East Coast African slavery**

Mombasa, Bagamoyo, Kilwa and Zanzibar to mention but a few, are mark points, the places where East Africans bitterly said ‘bye bye’ to the ancestral land and closed eyes to be transported to the lands they knew not. We will be great liars to assert that slavery in this region began by the arrival of white men, since, “East Africa’s coastline, some fifteen hundred years

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<sup>28</sup> CF. J., WALVIN, *The Trader, The Owner, The Slave*, xvi.

<sup>29</sup> J. DERRICK., *Africa’s Slaves Today*, 118.

before the coming of the Europeans, was already involved in regular and peaceful trade with the cities of the Red Sea, Southern Arabia, the Persian Gulf, India, Ceylon, and Countries beyond.”<sup>30</sup> They did the barter trade, “The trade in these waters was known to be conducted by mariners from southern Arabia who came down the coast for ivory, rhinoceros horn, tortoise shell and palm oil – but apparently not for slaves – and who bought these goods in exchange for iron tools and weapons, glass beads and “a little wine.””<sup>31</sup>

It is worth noting that, slaves in Bagamoyo were initially recruited to transport the tusks of elephants. Many Arabs living in Kilwa were involved in selling slaves to the French who sent them to Mauritius and Reunion as well as round the Cape to the West Indies.<sup>32</sup> “In the nineteenth century Zanzibar became the leading part of the trade in ivory and slaves along the East African Coast. Trading with inland peoples was carried out by Arabs and by Africans of the coastal peoples collectively called Swahili, with Indians in Zanzibar providing the finance.”<sup>33</sup> Goods would be bought from the interior villages and slaves would be asked to bring them to Bagamoyo. The deal grew better and eventually slaves became the commodities. “The Africans did not recognize the Sultan as effective ruler, but sold many prisoners to his traders- the Chagga and Kamba, for example, and later the state of Buganda, where the Arabs established trade and influence a little before the Europeans.”<sup>34</sup>

### **1.7 Effects and Impacts.**

Slave trade put a strong obstacle to missionary activity. In fact one of the reasons why missionary activity did not succeed in the 14<sup>th</sup> and 15<sup>th</sup> century was the flourishing slave trade

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<sup>30</sup> D. BASIL, *THE African Slave Trade*, 169.

<sup>31</sup> D. BASIL, *THE African Slave Trade*, 170

<sup>32</sup> J. DERRICK, *Africa's Slaves Today*, 128.

<sup>33</sup> J. DERRICK, *Africa's Slaves Today*, 129.

<sup>34</sup> J. DERRICK, *Africa's Slaves Today*, 130.

and the success of missionary activity in 19<sup>th</sup> century would largely depend on the abolition of this obstacle. “Africans perhaps saw the incompatibility of slavery and Christianity better than most Europeans at the time.”<sup>35</sup> Slaves brought about the disruption of various communities, and tribes. Some tribes were virtually wiped out. This created an unfriendly atmosphere for establishing Christian communities. One can therefore say that, the slave trade counts top among the greatest public scandals to Christianity, since it claims love for neighbor, enemy, God and yet Christians were heavily involved in the slave trade.

The history of the slave trade generally is terrible in that it was a high manifestation of racism to the extreme; why did people go to India to get slaves and came to Africa. The best reason for this could be racism. It brought great harm to millions of Africans. It is pity that Arabs and Christian Europeans were deeply immersed into this dirty trade. The greatest impact and repercussion was felt by the Africans. It fueled tribal clashes and wars, African continent lost a lot of lives. It took away energetic, potentially bright and brilliant, healthy, talented, industrious and wise Africans to other continents who made them prosper economically while Africa deteriorated and remained poor and poorer.

To the present date, the struggle of Europe with Africa is still experienced. Why are African rich countries with precious minerals always at wars? The Democratic Republic of Congo, Nigeria, and Sudan have been for a long time experiencing clashes. The Europeans take advantage of these clashes since they come to take the minerals. Reddie asserts that,

Over the centuries, European countries have fought to control Africa’s natural resources such as gold, diamonds, oil, copper, bauxite, cocoa and mangetout as well as its lands. However, it can be argued that Europe first took a real interest in Africa during transatlantic Slave Trade when it looked to exploit the continent’s most important primary resource, human being. The

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<sup>35</sup> J. DERRICK., *Africa’s Slaves Today*, 114.

transatlantic Slave Trade would help to define Europe's relationship with Africa, which until only few decades ago was firmly tilted in Europe's favour.<sup>36</sup>

### 1.8. Slave trade and its abolition

The 19<sup>th</sup> century saw many countries abolish and end the slave trade officially, though it took longer time to die off. "It was brought about by forty years of campaigning by a small determined band of Abolitionists, headed by William Wilberforce, Hugh Clarkson and Granville Sharp."<sup>37</sup> This was not an easy step to take either. Slaves were economic boosters for many developed countries. Thus, to let them go was practically difficult bearing in mind, the loss of free or cheap labour and in turn making colossal amount of profit for the owners.

La Casas was a Dominican Friar born in Spain, who, "Petitioned the Spanish crown on behalf of the indigenous people, denounced indigenous slavery as cruel and immoral and argued that free labour would be more productive. Through this, he was given dispensation to engage in certain social experiments to prove that Indians had the capacity both to be good Christians and to work productively as free labourers."<sup>38</sup> This was a brilliant idea but La Casas was typical racist since he "petitioned the Spanish crown for Africans to be used as replacements," although much later he "died an old man who went to his grave regretting his decision to endorse African slavery."<sup>39</sup>

It is worth noting that, it was basically not the original idea of the slave traders or slave owners to explicitly do away with slavery and slave trading. The greater part of slave abolition and revolution was initiated by the slaves themselves. Burke and Reddie confirm this and say that the tireless efforts of slaves contributed a lot to their own freedom, "Africans were largely

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<sup>36</sup> R. S. REDDIE, *Abolition*, 35-26.

<sup>37</sup> J. DERRICK., *Africa's Slaves Today*, 120.

<sup>38</sup> R. S. REDDIE, *Abolition*, 44.

<sup>39</sup> R. S. REDDIE, *Abolition*, 45.

the agents of their own freedom and worked alongside their European counterparts to end slavery in all its forms.”<sup>40</sup> For instance, revolution took place in the Islands of Antigua in 1735, Jamaica 1760 and 1831, and Grenada 1795 whereas the Haitian revolution of slaves in 1792 eventually led to the countries independent in the year 1804 with particular significance.<sup>41</sup> In Britain, the abolition movement was spearheaded by the Quakers. “Anthony Benezet in Philadelphia, and Granville Sharp in Britain, played an enormous role.”<sup>42</sup>

The official abolition of slavery i.e. Abolition Act of 1807 did not announce the end of slavery but the end of chattel enslavement.<sup>43</sup> This paved the way for the gradual death of slavery. Although those involved felt great pain and loss. To reinforce that act, “the British government dispatched the Royal Navy to thwart any unlawful; slave trading,”...any Africans found on board were seized and subsequently returned to Africa, usually Sierra Leone.”<sup>44</sup>

The role of religion cannot be underestimated. It brought about numerous fruitful changes to the society. Some Africans could now read and write. That is why they were elevated to be deacons and held various functions in the church. They offered “to their congregants an alternative interpretation of the scriptures that emphasized ideas of liberation, justice and equality.”<sup>45</sup> The Catholic church was also getting in touch with the slave reality and denounced slavery, “Pope Gregory XVI roundly condemned slavery and slave trading...was passionate

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<sup>40</sup> R. S. REDDIE, *Abolition*, 13.

<sup>41</sup> Cf. C. BURKE., *No Longer Slaves*, 28

<sup>42</sup> C. BURKE., *No Longer Slaves*, 28

<sup>43</sup> R. S. REDDIE, *Abolition*, 200.

<sup>44</sup> R. S. REDDIE, *Abolition*, 201.

<sup>45</sup> R. S. REDDIE, *Abolition*, 217.

about extending the mission of the church abroad...during his pontificate 70 new missionary dioceses were set up and 195 missionary bishops appointed.”<sup>46</sup>

The attempts to end slavery in Bagamoyo were also tough. However, “In 1873 Sultan Barghash of Zanzibar yielded to British pressure and abolished the slave-trade. The slave-market at Zanzibar town was closed and a cathedral was later built on site.”<sup>47</sup> After the abolition and closure of the slave market, the slaves were freed. But where would they go? Luckily in enough the white Fathers and the Church Missionary were already on the ground and founded settlement for freed slaves one at Bagamoyo and the other at Mombasa.<sup>48</sup> The Spiritans were the pioneers, “The Holy Ghost Fathers, under the leadership of Fr. Antoine Homer, were the first to arrive in Zanzibar in 1863 and crossed to Tanzania mainland, Bagamoyo in 1868 where they opened freed slaves’ villages. In these villages they received and taught slaves freed by the British marines from the Arab slave traders.”<sup>49</sup>

## Conclusion

The underlying purpose of beginning with this chapter is to show how slavery in ancient time began. We have seen how different tribes, communities, countries and continents understood slavery. Some communities would have no difficulty having slaves and others being slaves, while other societies would know slavery as a bad institution yet went ahead and had slaves, especially those who used to punish the wrong doers by enslaving them. Whichever the case, all these understandings, fuelled by the unfolding of time found slavery changing from bad

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<sup>46</sup> C. BURKE, *No Longer Slaves*, 32-33.

<sup>47</sup> J. DERRICK., *Africa’s Slaves Today*, 131.

<sup>48</sup> Cf. J. DERRICK., *Africa’s Slaves Today*, 131.

<sup>49</sup> M. M. P. KILAINI, “The Tanzania Catholic Church” 1.

to worse. Many societies prompted and enticed by quick and hefty amount of money earned from selling fellow human beings dived insensitively and indifferently into the core of the trade.

That beautiful, peaceful and harmonious barter trade between Africa, Europe and Arabs gradually faded away and brutal, inhuman and barbaric slave trade replaced it. A long time before the Europeans arrived to Africa; Africans had trade, they were civilized, they had their own kingdoms, and more importantly they were religious men and women with strong reference to God their Creator and Maker. The Europeans came in with biased and stereotype ungrounded arguments that Africa needed to be civilized, Christianized and to be taught good morals. The Portuguese tried to fulfill that desire only later to realize another 'better job' the slave trade. After taking away forcefully, the able bodied, young, bright and potential well skilled children, women and men for slavery in various destinations, Africa could not help but became doomed.

This slave trade is, has being and will continue to be blamed for Africa's failure to grow and develop. Millions of able-bodied Africans were relocated and worked for the economic-profitable enterprises of Europe, Americas and Arabic countries, whereas in Africa those old, maimed, weak men and women remained. "From the frying pan to the fire", immediately after slavery trade abolition and later on slave abolition itself, there came in new ideology of colonization, European countries met, discussed and planned the scramble and partition for Africa. "The European colonization began, and gradually action was taken against the slave-trade which was largely destroyed in the 1890s when the British extended their rule

over Kenya, Uganda and Nyasaland further south, and the Germans extended theirs over Tanganyika as far as the border of the Congo Free State.”<sup>50</sup>

We owe a debt to those distinguished individuals both from Africa and Europe for their dedication and enforcement to abolish and write off slavery and slave trade. The Arabic Slave Trade has been abolished recently in 1962, the year that saw Prince Faisal appointed as the Prince Minister by his brother, King Saud.<sup>51</sup> However, this was not really the total abolition. Secretly East Africans continued to be sold and transported. It’s not an amazing and extraordinary thing that even today slavery continues. It may not be as explicit as it was in transatlantic or Arabic trade. Derrick confirms this:

Where slavery has been abolished very recently, secret slave-dealing may still occur, and reports of Africans still ending up as slaves in Arabia from time to time should not be dismissed out of hand. I have heard recent reports, not first hand; it is true, of being taken across the Red Sea from Ethiopia into slavery, and of girls being embarked for Arabia near Kilwa, the old Arab-Swahili port in Tanzania. But in the latter case, it is worth remembering that girls may be ready to lend themselves without coercion into prostitution in other countries, even if they are commonly led to do so under false pretences according to the traditions of the white slave-traffic.<sup>52</sup>

This present-day slavery will be discussed in the next chapter. The Child labour, forced labour, human trafficking, small kids used to hawk goods in the streets, polishing shoes for the passers-by and the payment going into the pockets of their ‘bosses’, children are forced to work in military or as soldiers, and infants are used by some ‘mamas’ (majority not their babies but hired) to beg a few coins in the streets; many other people suffer as a result of an unforgiving and also involvement to illuminatism; these constitute some of the instances of modern slavery. They need our role as missionaries to identify, reject them and denounce them with the strongest imaginable terms possible without fear or favor.

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<sup>50</sup> J. DERRICK., *Africa’s Slaves Today*, 131.

<sup>51</sup> J. DERRICK., *Africa’s Slaves Today*, 144.

<sup>52</sup> J. DERRICK., *Africa’s Slaves Today*, 148.

## CHAPTER II

### Modern Slavery and Challenges

#### 2.0 Introduction

We have seen what slavery is and what it means to be a slave from the historical context. Let us now turn our focus to the present-day slavery. It is true that both Europeans and Africans came to hold the same view that slavery and keeping of slaves was inhuman, barbaric act and even anti-Christian. That's why they worked tirelessly and devotedly to bring it to an end. However, we still have traces and practices of slavery and having slaves in our societies and countries.

It is illegal and criminal to many countries and continents. But our people do it sometimes in deep secrets and hiding, others with *laissez-fais* attitude and indifference and still others may not be even aware that they are doing it. Thus, the purpose of this extended essay, especially this chapter, is to identify categorically and pinpoint such practices and bring to awareness so that people will be cautioned and become more sensitive and vigilant. It is a lucrative Industry linking Europe, Africa, Asia and Americans through the flow of people,

goods and money. The moral and economic repercussions of the Atlantic Slavery still resonate today.

## **2. 1. The Survival of Slavery**

Today our society surely has more work to handle campaigns against slavery across countries and continents. We read in the newspapers, we watch televisions; we listen to the radios and we read and view from the internet, stories concerning present-day slavery which are constantly reported. “We should concentrate hearts and minds on other forms of modern slavery such as debt bondage, slavery by descent, forced labour and the unconditional forms of child labour, which condemn millions to servitude around the world.”<sup>53</sup> Other forms include: refugees, migrants and immigrants, personalized slavery such as; Loneliness for married couples, children who lack parental concern and time together, drug addiction, witchcraft, devil worshipping and the unforgiving hearts. I will not explain each of this present-day slavery, but instead I will deal with a few.

## **2.2 Child Slavery/labour**

Children are a gift from Almighty God. Children are the extension of love of the parents. They really and truly cement their parents’ love in marriage and family life. They are the reason and source of joy to the family. Always a gift is to be taken care of. They are innocent and easily submissive. Therefore, people take advantage and use them as means to achieve their selfish motives and goals. There are various kinds of child slavery and labour: Children are sent to hawk goods in the streets, on the busy roads, especially when there is slow moving jam, they are also used to polish shoes for the passers-by in the streets. Others are used to wash utensils in

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<sup>53</sup> R. S. REDDIE, *Abolition*, 22.

hotels and restaurants. Still others are sent to beg for money from passers-by, from the cars, especially when people are caught up in the jam (e.g. along the Ngong road near Nakumatt Junction in Nairobi).

One common thing with these children is that they are all at the tender age of school going pupils, but unfortunately they do not have the chance. Where do they come from? Majority are staying with their relatives. A few live and survive on their own. When they struggle that much to sell goods, beg for a little money or even do some services such as polishing shoes or washing utensils, almost all they get goes to (their 'bosses') those people that offer accommodation to them. What do they get in return? Poor accommodation, the best they have is to sleep on the sofa sets or on mats or thin mattress on the cold and sometimes dusty floor. Sometimes they get a meal per day which is normally hardly satisfying.

Consequently, these innocent children rarely get the chance to study. Time waits for no one! So it gets a point that time and years pass and they grow, thus becoming hard for them to concentrate and study even if a chance was offered. As a consequence, we have the number of illiterate citizens increasing, as well as ignorant people. Many of the polytechniques in the country and those schools that offer various life-skills and tertiary education require those with class eight certificates. So this becomes a stumbling block to the chances of those willing to join such schools.

There are those who finished class eight and either passed their exams or even failed, but they could not afford to join high schools or tertiary schools. They are invited to Nairobi and other towns and cities to visit their relatives. "...she explains how Mercy, the heroine of the novel, was brought from her village to the city with the intention of going to school, only to be

forced into prostitution with other ladies. However, she escaped from that brothel to pursue her dream of being educated.”<sup>54</sup> Some come with the hope of getting employment. To their dismay and surprise, sometimes even their relatives don’t have jobs. They are also hustling with life. And here the temptation is to get involved in an unhealthy behavior and begin a dirty job. They are taught how to seduce men as prostitute, and bring money to buy food, pay house rents and sent some to their parents. Little do their parents at home know or even mind where the money comes from. At Koinange and Luthuli streets in Nairobi one will meet many under age girls there, trading in such business. All these constitute child labour and thus slavery because they are forced by their vulnerable circumstances. “While the result has been the provision of many benefits for sons of penniless parents in the interior, some of the children concerned have been exploited cruelly.”<sup>55</sup>

Another common form of child labour is that of house-helps. Some of these girls are under age. Firstly, it is because they cannot demand a just salary or wage. Secondly, they are quick at submissive obedience to the commands and orders of their bosses and slow to question any mistreatment. They normally start work as early as 3a.m. They are woken up to begin their day by mopping the whole house every day. This is followed by washing babies/children clothes. They move on to prepare breakfast and feed the waking crying babies, after which they prepare others to rush to school.

Throughout the day they are fully engaged and they are the last to retire to bed after washing dishes and ensuring all doors and gates are well locked and closed. It is true these activities are in their job description, but many times they are exaggerated, and these young

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<sup>54</sup> H. A. OGBUJI, CCVI., *Dealing Effectively With Domestic Abuse*, 43.

<sup>55</sup> J. DERRICK., *Africa's Slaves Today*, 212.

girls are overworked, misused and mostly their job never appreciated. When it comes to payment, their remuneration is always very little. Some argue that, because they provide them with room and bed to lay their heads, provide them with food and water, they pay them as they deem fit.

My question and great concern to these people doing all these injustices is that; someone whom you entrust to nurse your own babe every day, guard your house with all those expensive items, cook for you nice food, welcome any visitor that comes to your house and yet they undervalue, overlook and take for granted all these sensitive activities done by their house-helpers. I think it is not fair at all. I think if they are to be more sensitive and more human, they can appreciate them more, take good care of them and pay them justly. These are only the rewards these house-helpers would appreciate and work with peace of mind. Mostly these house-helpers come from somewhat poor backgrounds. They might have hustled for long before securing such jobs, and thus they decide to receive any payment as long as they get something at the end of month.

However, there are those who become irritated and discouraged by such mistreatments and they decide to have a cold revenge. They will not feed the babies well. Some of the babies will cry the whole day and go unattended, and others will not have their clothes changed. Some move further to give them piltons, some kind of sleeping tablets so that they sleep the whole day. Then the house-maids will have a quiet time to do their own programs, for instance, visiting their friends, doing other jobs to suffice and upgrade their low salary and wages. The worst is when some rent out the babies to other women to move with them in the streets to beg for money. The babies will be crying and passers-by will sympathize and offer some few coins, thinking that the baby has gone for long without food. This practice is common in all streets of

Nairobi. It is also rampant in Addis Ababa, Ethiopia. I used to drive in the streets of Addis Ababa and met several of these women with children. One can easily know the genuine mothers and non-genuine. The real mothers will breastfeed the baby, those artificial mothers will not. Sometimes you ask the name of the baby and to your shock they don't know. Ask them how old are the babies and they have no clue. In such situations we used to call the police and try to find out the real mothers of the babies.

Recently I met one of the Administration Police Officer in my nearby Hardy Police Station; he confirmed to me that we have many such real situations and cases. He continued to tell me that, even these beggars on their wheelchairs are brought to the various points of begging by porche cars and big people with a lot of money. They will be there collecting money from passers-by and people of good-will. At the end of the day the money goes to their 'bosses'. One will not believe that some of the beggars come from as far away as from Tanzania, our neighboring country. A simple proof is the language spoken. A Kenyan spoken Swahili is totally different from the Swahili spoken by the owners, the Tanzanians. All these are instances of slavery and it shows how our poor needy people are used as means to enrich other able-bodied people.

Lastly, some of these young girls are employed while virgins. They grow and develop in the homes and houses of their work. As usual, when girls are growing various parts of the body grow proportionally. Now that the maids will be serving the husbands while their wives are away for work and other daily commitments, many men start salivating and lusting for these innocent girls. The end point is that they introduce them to early sex, the sexual abuse. Helen Adaku defines sexual abuse as any, "form of incest, forced sexual act, rape, marital rape, sexual

assault/harassment, using a girl for material gain or for prostitution, and child sexual abuse.”<sup>56</sup> They make them secret wives. Some of the girls are scandalized, traumatized, contract sexually transmitted diseases and threatened for worse to happen if anything is revealed to anyone. For this is the worst form of servitude. Girls enslaved by the conditions of their workplace. Out of fear, some give in; very few hesitate and stand their ground not to accept while others are raped. These girls are sometimes promised that their wages will be increased or offered some tips. This is a common phenomenon. “Sometimes bosses in the offices and teachers in schools demand sexual favors from their co-workers, and students respectively. The victims are to remain silent about the abuse and never to complain if they needed their jobs and if they want to ‘succeed academically.’”<sup>57</sup> For how long will these injustices continue to happen? How will our people be saved? Where are the prophets of today to denounce and shun all these inhuman and barbaric acts of injustice?

### **2.3 Early and forced Marriages**

The Canon Law defines marriage as, “The matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole of life and which is ordered by its nature to the good of the spouses and the procreation and education of offspring, has been raised by Christ the Lord to the dignity of a Sacrament between the baptized” (Can. 1055. 1). This Church law recognizes the relationship of the man and woman who come together freely and willingly to start their life. This relationship is for the rest of their lives, and they have a responsibility to ensure admirable smooth life, have children and take good care of them. But now when small children are forced to marry they don’t meet these threefold responsibilities.

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<sup>56</sup> H. A. OGBUJI, CCVI., *Dealing Effectively With Domestic Abuse*, 43.

<sup>57</sup> H. A. OGBUJI, CCVI., *Dealing Effectively With Domestic Abuse*, 45.

In these early and forced marriages, girls below the age of 14 are sent to become wives. Well this maybe not be rampant in Nairobi, but generally happens with the pastoralists and nomads. In the year 2013 I did my short pastoral in Tangelbei Catholic Mission in East Pokot. One of the many disturbing challenges was this practice. The parents engage the girl children to specific rich men who, sometimes some are at the age of their grandfathers yet because of wealth; they have no choice but to be submissive. To my surprise many are already identified and marked immediately they are born, and the would-husband start paying the dowry as early as that.

In this region of East Pokot, children attending schools are very few. They are sent to go to look after large flocks of sheep and goats, enormous herds of cows, camels and donkeys. All they are taught is how to take care of animals and get prepared for married life. Parents decide who to marry their children to normally based on wealth of the person. Their culture is rich and very strong. For the engagement process to start, a camel is slaughtered, blood poured down and no one whatsoever can reverse the act, which presupposes validity and legal ownership of the certain girl. These girls may not understand what is taking place at their young age.

I was driving from Tangelbei Mission Center with our nurse and some other personnel going for a Mobile Clinic at Nyolilpichi when we met a girl of about twelve years crying. One man was holding the hand trying to pull her, (I guess to go home) and a woman, her mother. So I stopped the car and we tried to talk to her. In the course of the interrogation, the girl had run from home because there was an arranged marriage for her which she knew from her friend and she decided to run away from home. We carried all of them in our Pick Up land cruiser to the Area Chief and later to the D.O. It came to our awareness that that was the third attempt to give her away to a certain aged man for marriage. The mother told us that a camel had been

slaughtered and the girl had no choice but to accept the plans since she had no money to pay back the part of dowry already paid. We took the girl to a girl rescue-home in Chemuligot where good care would be taken to send her to school.

Notwithstanding, this was one among many other hidden instances of the forced marriages. Another girl ran away from home and landed in the hands of the Senior Madam in the government Primary School in Tangulbei. She accommodated her and decided to pay for her school fees. Not knowing that the girl's relatives were hunting for her, the Madam left home to Nakuru town for some few days. Certain men came, broke her house, took the girl out and she was raped severally in the forest on their way home (her inner wear was found on the way full of blood), police went looking for her and brought her back. The victims were seriously punished and later released. These forced marriages are real and taking place today in Kenya, 2016. Young beautiful gorgeous bright girls have fallen prey of such ruthless cultures and their dreams to a better future are shattered. This, I believe calls for serious strong and hard decisions to help such children and render their dreams and hopes alive again.

The other challenge that comes with such early marriages is that, it creates room for polygamous marriage. Simply because some men are wealthier than others, they will accumulate as many wives as possible. The danger is that some wives may feel abandoned and their needs not met. Accordingly they may separate. They go away with their children. Who will take care of these children? They move to towns and since there is no job, some become street children. I think that the problem is not about the street children but more of the street parents.

## 2.4 Forced Labor

Derrick defines forced labour 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 voluntary.”<sup>58</sup> Although in modern-day forced labour circumstances may find one in such labor.

Work is good because it changes places, situations, and it brings about development. The Bible exalts all to work, “The Lord then took the man and settled him in the Garden of Eden, to cultivate and care for it” (Gen: 2:15). God willed that we work and make the land yield fruits.

But sometimes some people avoid working and wish to stay idle and get someone else to work for them. It is not just working for them, but they force them to do the work. “Compulsory labor for building railways and roads, for working on plantations and in mines, for portorage and for wild rubber collection and for forcible crop-growing was part of the ‘development’ of the colonies for the better Europe.”<sup>59</sup> In today’s world we have similar forced labour but this time we do not use physical force but intelligence. For instance in the industries, workers are paid according to the number of items or goods they make per day, especially in EPZ, textile department. Lets us take an example of a trouser. The worker maybe paid 100Kes to make a trouser which the company may sell at 5000Kes. So the workers work hard even going to

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<sup>58</sup> J. DERRICK., *Africa’s Slaves Today*, 159.

<sup>59</sup> J. DERRICK., *Africa’s Slaves Today*, 203.

overtime and yet they earn very little. Other companies entice the workers to work even on weekends by paying extra money for Saturday and Sunday.

Those working in mines, many at times are paid only when they get some substantial minerals. They may go for many days without success. If they don't find any, that means no pay. Once they get the gold, diamond, tanzanite or any other mineral, they are still paid the day's wage. Where is justice in all these?

## **2.6 Human Trafficking**

“Human trafficking is the recruitment and exploitation of a person often involving deception or coercion. People are trafficked for three main reasons: (commercial) sexual exploitation, forced labour, or organ removal. Sex trafficking has been researched extensively in the past two decades and has also received a lot of attention in the media.”<sup>60</sup> This has been another form of modern-day slavery. “Indeed, there are certain similarities between the two with regard to the degrading exploitation involved in the transportation of men, women and children between countries and continents.”<sup>61</sup> Trafficking cuts across all countries and continents causing great adverse impacts and effects to huge number of people all over. Unknowingly and perhaps unconsciously innocent people find themselves in the hands of moral terrorists, who force them to work in dirty jobs such as, prostitution, drug smuggling, stealing, homosexuality, forced to be pregnant and their foetuses, or babies sold to childless couples or ladies. “Besides there are a

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<sup>60</sup> Forced Labour in Kenya, Research done by HAART Kenya in cooperation with Anni Alexander as a Master's thesis for Aalborg University in Aalborg, 1.

<sup>61</sup> R. S. REDDIE, *Abolition*, 20.

few parents who actually sell their children, there are other who confide them to people for varying periods, sometimes for money.”<sup>62</sup>

Amazingly, almost all countries have made and denounced illegal trafficking, yet everyday people continue to practice it. “There are numerous conventions, laws and protocols that outlaw this practice.”<sup>63</sup> But why is the practice still ongoing? I concur with Reddie when he questions whether the governments have any interest whatsoever to implement and enforce the laws.<sup>64</sup> It is a wakeup call to all governments to be more sensitive and alert to human trafficking.

Those involved in such business use very enticing language. They advertise for employment in other countries such as in America, Arabia, England and Canada. Upon opening the internet, these adverts always appear. Our young people fresh from schools and universities, yearning for jobs become victims. Out of these adverts a threefold outcome is expected; those who apply are guided on how to send their CVs, and asked to send some money to facilitate the Visa process. Once you send the money the communication ceases immediately. One’s money is gone! Second, if one is lucky, they will exchange contacts and arrange how, where and when to meet with the individual. Once you honor the invitation, the chances of coming back are minimal. You disappear just simply like that. Third, there are those who certainly secure the Visa and are invited to the designated country. Yes, many travel with big dreams and visions of how their life will change drastically whenever they imagine the salary promised. Flying in the air becomes one thing, and then the life after landing brings another story. Open discrimination,

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<sup>62</sup> J. DERRICK., *Africa’s Slaves Today*, 208.

<sup>63</sup> R. S. REDDIE, *Abolition*, 21.

<sup>64</sup> R. S. REDDIE, *Abolition*, 21.

mistreatment, abuse, hard faces, little or no food, hard work, envisages just a few of the challenges they will have.

In the last four months, my brother narrowly escaped such a trap. I don't know where he got the advert from. He sent them his phone number and they started conversations until they arranged and planned to meet at the Country Bus stage in Nairobi. Fortunately he had informed my mother and always briefed her on all the talks. The guy insisted that my brother should come alone. The job promised was to be travelling with the transit Lorries carrying cargo to Burundi, Rwanda and Uganda. My brother and mother travelled early in the morning to Nairobi. They also called one of my cousins. At the country bus station they phoned the man. The phone went on several times but no answer. We guessed the man saw my brother with other people and perhaps was confused on how to convince them. They stayed there the whole day. It bore no fruits. The following day, the man called again and apologized that he was busy the whole day, yet he was the one who gave the appointment. He told my brother to come back again, but this time strictly alone. That was clear proof and evidence the man was a trafficker. They had to stop any communication with him. And therefore, that is how many innocent people have disappeared and now to be traced be found. How many announcements have gone viral in TVS, on Radios, through whatsApp or Facebook, of children and adults who go missing?

“Most horrible, certainly are the cases of kidnapping and buying of people for religious rituals, including ritual killing.”<sup>65</sup> We have so many cases of Albinos who suffer this tragedy. Witchcraft is always associated with all these ritual practices. “What seems certain is that

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<sup>65</sup> J. DERRICK., *Africa's Slaves Today*, 209.

children are sold to sorcerers to do whatever the magic actually involves.”<sup>66</sup> It is not uncommon to hear and read from newspapers of babies stolen from hospitals. The Standard Nation records “A day-old baby who was stolen from Voi County Referral Hospital on Wednesday has been found alive.”<sup>67</sup>

## 2.6 ‘Unforgiving Hearts’

The Bible records that, “Forgive us our debts as we forgive our debtors.” (Matt.6:12). As long as people live together, misunderstanding, misinterpretation, difference in opinions and interests cannot be avoided. Some people take it quite personal and feel very much wronged. A few are quickly angered and later forgive and forget. Many are slow to forgive. Helen Adaku defines forgiveness as, “A state where the victim of abuse moves from having the experience of being battered control to her life into a whole new life and stance that does not feel like bondage.”<sup>68</sup> They take time to think about it, analyze it and sometimes they decide not to forgive. They live with anger and wounds in their hearts. It affects them psychologically, emotionally and even physically. Depending on the person in question, the immensity of the wrong act done and the moods of the person trespassed, make it easier to forgive or not to. How does it make one a slave?

It makes one feel belittled, taken for granted and undervalued. In many times it lowers some people’s self-esteem or confidence, and they become reserved. They may have social phobias. They close themselves in their rooms and avoid socializing. They spent the better part of their time crying, feeling isolated and hated. They struggle how to let it go, but have great difficulties. Some wish even to terminate their lives.

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<sup>66</sup> J. DERRICK., *Africa’s Slaves Today*, 210.

<sup>67</sup> The Standard, From the Counties, 19.

<sup>68</sup> H. A. OGBUJI, CCVI., *Dealing Effectively With Domestic Abuse*, 14.

I have been a friend to someone who could not forgive the father who used to mistreat her mother. Though the father died many years back, the lady has been gravely wounded in her heart; she decided not to be married. The mother died recently and she always keeps crying and asking God why he took her away. The result is that she has high blood pressure and takes sleeping tablets so that she may sleep. She has had a process of counseling with professionals and non professionals, but little has changed. The difficult thing is to forgive someone who is not alive. I am sure we have other many people undergoing the same torture. During the day you meet them smiling, but once you engage in their stories your mouth remains open because of their bitter stories. How can our mission as today's prophets and ministers reach out to these poor souls? Which language to use, what approach, how can we best sufficiently and fruitfully restore new hopes to these people? They have become slaves of their own lives. The majority will have dolls which become their friends and they pretend to talk to them. As human beings we need other human beings whom we can turn to, share our daily experiences and try to come up with solutions of whatever curiosities and difficulties we have.

During my long holiday in July, I was presented with a case of two brothers who cannot have a handshake or talk to each other. They are all Catholics and sometimes attend church services. One is blind and he lost his sight when already married and working as a primary school teacher. They say the brother knows really what happened before he lost his sight. Efforts are been made to ensure that they both reconcile and embrace each other as brothers and friends but not enemies and strangers. There are many similar cases I have come across. When we preach love, forgiveness, peace and humility what actually do we mean to say. During the Mass there is a provision of offering one another the Peace of Christ. What kind of peace do we

really offer? We still have a lot of work as evangelizers, ministers of God's word and facilitators of reconciliation, to bring salvation and rescue to these 'unforgiving hearts'

## **Conclusion**

In this chapter, my noble task was to show how real, present and humiliating the acts and deeds of present-day slavery are. After slavery was abolished in the nineteenth century, it has still survived until today, of course not with the same weight and dimension as that of the ancient time, but it is done in a very cunning manner. I have been enlightened on how small children are suffering in terms of child labor. We have seen how some of the girl children have been involved in early and forced marriages which sometimes results in miserable lives. We also have traits and practices of forced labour. The human trafficking has been there from ancient times. It is a great pity and discouraging news to realize that people are still trafficked. The last subtopic about the unforgiving hearts cuts across individuals and societies, as well as countries. It is one of the many threats to good relationships in the families, communities and even continents. It is an issue that needs to be addressed with a lot of care and sensitivity. However, during the slavery proper, slaves were taken by force; nowadays we have witnessed people taking themselves to Europe into virtual bondage.

## **Chapter III**

### **Way forward/ Response**

#### **3.0 Introduction**

We have seen the forms of slavery resonating to the modern-day. The list can go on and on. It is a pathetic situation. We grieve and sympathize with all persons who find themselves in such conditions. Missionaries should wake up first to wake the world and others to these kinds of inhuman practices. This chapter presents some of the ways that may help denounce, reject the practices and help the victims. The responses will be based in the Bible, the Church Mission literature and personal experiences and recommendations.

#### **2.1 Biblical Response**

The Bible is the living word of God. It has guidelines that make Christians more human as well as Godlike. “All scripture is inspired by God and is useful for teaching, for refutation, for correction, and for training in righteousness, so that the one who belongs to God may be complete, equipped for every good work” (2 Tim. 3:16-17). It is a divine call for all Christians

to give heed to the scriptural instructions and put them into practice. I believe the major root cause of the injustices, practice of slavery, and generally every evil in our societies, is lack of sympathy, concern for others and above all lack of human concern. May we be more attentive to hear the same question from God echo in us again, “Where is your brother ...?” (Cf. Gen. 4:9). Individual Christians, groups, governments and employees should ask themselves the same question. Where are those men, women and children lost and ruined in the bondage of slavery? It is a collective responsibility to take care of each other.

His Holiness, Pope Francis 1, has recently announced the year of Mercy and the slogan is, “Be merciful, just as (also) your Father is merciful” (Lk. 6:36). How are we to exercise mercy when we don’t pay our domestic workers justly? When we don’t bother about their welfare? When their sickness, life struggles and miseries remain none of our businesses? We live in some religious communities where sometime, the salary of workers is half of the money used as airtime in a month by the heads of those community houses.

In baptism, Christians are initiated to the Christian way of life. They are imparted with the power of the Holy Spirit. We are made priests, prophets and teachers. “The spirit of the Lord is upon me, because he has anointed me to bring good tidings to the poor. He has sent me to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim a year of acceptable to the Lord” (Lk. 4:18-19). Jesus came to save all humanity from various forms of injustices. We all are called to respond to his call; to imitate and emulate his way of life in bringing good news of hope, salvation and justice to those suffering, and to open the eyes of those doing injustices, and make them see the evil they have been doing; “The people of the land practice extortion and commit robbery; they afflict the poor and the needy, and oppress the resident alien without justice” (Ezek. 22:29). They utterly forget, “Injure not the

poor because they are poor, nor crush the needy at the gate” (Prov. 22:22). Paul exhorts all to be, “with all humility and gentleness, with patience, bearing with one another through love” (Eph. 4:2). Then we shall all be held responsible. Those who did good will ask, “when did we see you a stranger and welcome you, or naked and clothe you? [...] and God will answer, ‘Amen I say to you, whatever you did for one of these least brothers of mine, you did for me.’ [...] to those who failed to do good, ‘Amen I say to you, what you did not do for one of these least ones, you did not do to me.’ And these will go off to eternal punishment, but the righteous to eternal life.” (Matt. 25:38-46).

What about those who are not Christians? Paul has an answer to this question, “For when the gentiles who do not have the law by nature observe the prescriptions of the law, they are a law for themselves even though they do not have the law. They show that the demands of the law are written in their hearts, while their conscience also bears witness and their conflicting thoughts accuse or even defend them on the day when, according to my gospel, God will judge people’s hidden works through Christ Jesus.” (Rom. 2:14-16).

### **3.1.1 Mission Response**

Buono defines quite well the word ‘mission,’

From the Latin verb *mittere*, the term, ‘mission; essentially expresses two realities: the sending of a person by he who has the power to send, and a specific task that the sender entrusts to the person sent. The concept of “mission” on the other hand, expresses different realities: the nature

of the task entrusted by the sender to the person sent, the aim of the mission entrusted and the receivers of mission.<sup>69</sup>

This explains the meaning, the heart and the task of the mission. Through our baptism, we are initiated, ushered and commissioned as agents of mission. However, “Mission does not limit itself to giving rise to conversion and faith, but also sustaining the subsequent steps that lead to baptism; the church’s life and giving witness in the world. Mission wants to set off, help grow and support that journey of faith which, from its beginning leads to full maturity in Christ.”<sup>70</sup> It is therefore our noble call as Christians and people of good will to extend our mercy and help out those people in the cocoons of slavery. To instill in them a renewed hope, and bring good news of salvation in their lives. Buono continues to remind us that, “the second Vatican Council’s vocabulary of mission places the church’s mission within the Trinitarian missions underlining the initiative of the Father, source of love, Christ the missionary of the Father and the Holy Spirit which makes the church Missionary.”<sup>71</sup>

God is the ultimate source of the eternal and internal love. This love should move each one of us to act in and out of love in order to promote equity and justice for all. This love should not be exclusive but needs to be extended to all human beings. This is the core of us as missionaries. “Mission refers to the role that the Church carries out not only in *mission territories*, but even the modern cities which for the pope become *privileged places for the mission ad gentes* due to negative models of life that are in total contrast with the gospel and which get the whole population, especially the youth, caught up in it.”<sup>72</sup>

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<sup>69</sup> B. GIUSEPPE, *Missiology*, 55.

<sup>70</sup> B. GIUSEPPE, *Missiology*, 59.

<sup>71</sup> B. GIUSEPPE, *Missiology*, 59.

<sup>72</sup> B. GIUSEPPE, *Missiology*, 60.

During the colonization period, “economic development was left to white colonizers and trading and mining companies. Christian missionaries, both Catholic and Protestant, took care of the educational and health needs.”<sup>73</sup> It is ironical that having independent countries and governments this practice still continues. I thought that countries would fight for their subjects and ensure betterment of life for everyone. Big companies, mining industries and traders continue to enslave the common *wananchi* by not paying them justly.

### 3.1.2 Church Documents

The Church has remained faithful to its teaching especially in denouncing the evil acts and deeds amidst its people. Since the beginning of the Church, several attempts and teachings to promote peaceful co-existence have always been produced and provided. Below are just a few of the documents that came out to refuse and reject injustices done, the practice of slavery and how to build firm and loving families.

#### 3.1.2.1 Evangelium Vitae

This was an encyclical by Pope John Paul II on ‘*the Value and Inviolability of Human Life*’. He calls all the Christians and people of good will to cherish human life and to take great care of it. He exhorts all people to see life as sacred since it comes from God who is Holy and Sacred. Life should be defended against any ill treatment:

The Second Vatican Council, in a passage which retains all its relevance today, forcefully condemned a number of crimes and attacks against human life. Thirty years later, taking up the words of the Council and with the same forcefulness I repeat that condemnation in the name of the whole Church, certain that I am interpreting the genuine sentiment of every upright conscience: “Whatever is opposed to life itself, such as any type of murder, genocide, abortion, euthanasia, or willful 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

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<sup>73</sup> ALBERT DE J., *Mission and Politics*, 16.

disgraceful working conditions, where people are treated as mere instruments of gain rather than as free and responsible persons; all these things and others like them are infamies indeed. They poison human society, and they do more harm to those who practice them than to those who suffer from the injury. Moreover, they are a supreme dishonor to the Creator. (EV. no. 3)

### 3.1.3.2 Amoris Laetitia

This is a post-synodal apostolic exhortation by His Holiness Pope Francis, ‘*on love in the family.*’ I believe that good life and character are nurtured and nursed from our families.

Pope Francis encourages family people to promote love, peace, harmony and perseverance in our homes. This then can be exercised in the larger society. In a way we can curb these injustices:

This Exhortation is especially timely in this Jubilee Year of Mercy. First, because it represents an invitation to Christian families to value the gifts of marriage and the family, and to persevere in a love strengthened by the virtues of generosity, commitment, fidelity and patience. Second, because it seeks to encourage everyone to be a sign of mercy and closeness wherever family life remains imperfect or lacks peace and joy. (AL. no.5)

### 3.1.3.3 Catholicae Ecclesia

This encyclical was given by Pope Leo XIII in 1890, ‘*on slavery in the missions*’ to show the strict stance and total denouncement of slavery. Today too, we are called to stand with the church to reject, shun this injustice and restore human dignity:

The maternal love of the Catholic Church embraces all people. As you know, venerable brother, the Church from the beginning sought to completely eliminate slavery, whose wretched yoke has oppressed many people...From Him we recall that everybody has sprung from the same source, was redeemed by the same ransom, and is called to the same eternal happiness. He assumed the neglected cause of the slaves and showed Himself the strong champion of freedom... Of course, pressing constantly with prudence and planning, He showed what He was striving for in the name of religion, justice, and humanity... This zeal of the Church for liberating the slaves has not languished with the passage of time; on the contrary, the more it bore fruit, the more eagerly it glowed. There are incontestable historical documents which attest to that fact, documents which commended to posterity the names of many of our predecessors. Among them St. Gregory the Great, Hadrian I, Alexander III, Innocent III, Gregory IX, Pius II, Leo X, Paul III, Urban VIII, Benedict XIV, Pius VII, and Gregory XVI stand out. They applied every effort to eliminate the institution of slavery wherever it existed. They also took care lest the seeds of slavery return to those places from which this evil institution had been cut away. (CE. no. 1)

## **3.2 Possible ways to eradicate present-day slavery**

### **3.2.1 Awareness campaigns**

Many innocent people perish because of negligence and ignorance. But who is to be blamed for this negligence and ignorance? I believe if we had good communication in each and every place that can help educate and keep our people informed of whatever is happening. Through Youth and Internal security Ministries we can arrange and plan for campaigns to bring awareness about the injustices, forms of abuses and humiliation that keep recurring in our societies.

These campaigns might be done in various ways; through rallies, road shows, organizing games and sports, visiting schools and giving talks about injustices and forms of slavery, adverts on Radios, TVs, and writing many articles in the magazines and newspapers.

### **3.2.2 Promote human rights**

The African Union and NGOs such as, World Vision, FIDA, DREAMS, MMS, UNHCR, have been involved in the task of advocating for the marginalized, the poor and those who cannot talk for themselves. We appreciate their devoted spirit to undertake such task but still more needs to be done. Together with all their efforts still these forms of slavery continue to resonate. Girls are still given in marriage while very young, trafficking of humans is a daily menace and thousands of people continue to work under forced labor.

It is my conviction that everyone should be vigilant and sensitive and we are all called to cooperate with these organizations to curb such acts and practices. “Many decades have passed

since the death of the League of the Nations, but one of its agencies set up in 1919, the International Labour Organization, still continues, and is very active today. It examines and seeks to regulate matters concerning wages, working conditions, trade unions and other labor questions.”<sup>74</sup> Let us all take great care of one another. Let all exercise genuine love, mercy and affectionate concern for each and everyone regardless of color, tribe, religion, county and gender.

### **3.2.3 Support children and migrant domestic workers**

In 1999, Mary McAleese, the then President of Ireland, gave a closing remarks on a seminar, ‘Refuge in Ireland? Causes, Experiences Responses.’ I quote, “but it is embracing the human dimension of immigration that gives rise to the greatest challenge and the greatest opportunities. That means learning to see refugees as fellow/sisters human beings, as individuals each with their own story to tell. They are people who arrive here often frightened, lonely, bereft of possessions, perhaps unable to understand the language- sharing, in many respects the experience of millions of our own ancestors.”<sup>75</sup>

The basic needs of a human being are food, shelter and clothing. Children and migrant domestic workers are vulnerable. They lack these basic needs wherever they find themselves. Instead of taking advantage of them, it is a humble call to extend mercy and love to them. Those that prove to be intelligent, brilliant and capable of studying may be assisted in their studies. The migrant domestic workers may be taken to those schools which can help them acquire life- skills such as tailoring, catering, masonry, carpentry, mechanics, plumbing, electrical and painting. This will enable them not to remain beggars and dependants throughout their lives.

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<sup>74</sup> J. DERRICK., *Africa's Slaves Today*, 159.

<sup>75</sup> T. R. WHELAN, *The Stranger in our Midst*, ix.

Whenever possible they can be taken back to rejoin their families as long as situations are calm in the countries of origin.

#### **3.2.4 Avoid supplied goods from supply chains**

People are trafficked sometimes with the idea of getting free labor. Free in the sense that they produce items and goods without any pay. They may also be forced to produce those goods. Others are paid cheaply so that the people involved earn enormous profit. Once we trace the source of such goods then it is advisable to reject and not to buy them. About children who offer services such as hawking goods in the streets, polishing shoes and those working in the restaurants it is wise and worthwhile to report the cases.

#### **3.2.5 Encourage people to join Anti-Slavery Movements**

There are groups that are engaged in promotion of better life for each individual. They may not necessarily be anti-slavery groups, but most of them advocate and promote human rights and justice to all. We are reminded to support those groups, join them or even report to them any cases accruing from areas of our residence. Some people volunteer to be human-life activists, as lawyers, spokespersons, donors, and even advisors.

#### **3.2.6 Close Monitoring and strict screening at borders for all travelers and goods.**

This will be directly solving the problem of trafficking and forced labor. It calls for more vigilance in the dealings with the people leaving the country and those arriving. It is not enough to produce the Passports and Yellow Cards. The officers on duty at the borders should be able identify the genuine reasons for individual travelers, make inquiry of where they come from, and be able to ascertain that their family members are aware of their travelling.

### **3.2.7 Universal Call to humanity, respect and dignity for all persons**

We are all created in the image and likeness of God, (Cf. Gen.1:27). We all have the same source of origin as human beings. God willed, wills and continues to will that we all live harmoniously on this our mother earth. To be human is to have a heart of flesh. It is to feel for others, it is to extend our love and concern to other human beings. We are called to respect everyone, to treat them as our own blood family members.

### **3.3 Conclusion.**

In this third chapter I have tried to come up with possible solutions to the challenges posed by the modern-day slavery. I have given some views that will remind and help people realize their divine call to ensure minimization of injustices. Christians have rich literature from the Bible on how to live, behave, regain hope and handle one another. Thus I have quoted some verses which may help us. Every Christian is a missionary in their own capacities. The church's mission offers a lot of wisdom on a Christian way of life. With the help of some documents of the church, we are admonished against social evil practices and how to reject them and embrace pleasant life. Finally I have enumerated some possible ways to eradicate slavery in our present-day, such as: awareness campaigns, promotion of human rights, support of children and domestic workers, avoid purchase of supplied goods from supply chains, close monitoring at borders and the universal call to humanity to respect the dignity of all persons.

However, the most important thing is to get into the core of what makes people misuse others. The committee for the remunerations and COTU should be able to give the standard wages and salary for every Kenyan. "The efforts to end modern slavery must therefore focus on dismantling structures that contribute to enslavement so that newly-freed slaves are not forced

back into something that is still slavery in all but name.”<sup>76</sup> Mostly these structures make people remain *status quo* and assume everything is moving on well. Many of the people who employ house-helpers may not even be aware that they do any injustice simply because they see them as girls or women who failed in their schools. They are seen as desperate people. It is high time we change that stereotype mentality and begin to treat them as human beings with dignity.

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<sup>76</sup> R. S. REDDIE, *Abolition!* 23.

## General Conclusion

In this long essay, my aim was actually to show that some elements of slavery have escaped into modern-day life and continue to be practiced. The culprits are among us. Many times they go unseen, unnoticed, and even unpunished, simply because as long as it does not concern me I don't mind about it. This paper was then an awakening call for all of us to be more vigilant, more sensitive, more loving and concerned about our neighbors, men, women and children who are used as means and not as end.

Chapter three, in a special way invites and encourages each individual to be sober and become more human. To be human is to be considerate about others, whether related or not. It is a reminder to all missionaries and people of good-will to raise their voices against these practices. A prophetic call to stand as advocates to those victims whose hands are tied in various forms of modern-day slavery, and whose mouths are zipped by moral terrorists through threats not to say all that they experience in their lives. Through this way we can make many afford a smile again, renew their hope and face the future with confidence and enthusiasm. We can make a paradise that God willed right from the beginning. We are all called to continue the work of creation through making better our world where everyone can live happily in co-existence.

In the ancient slavery people were forced to work and even travel to other countries. Nowadays people voluntarily do these slave works and continue to travel in risky means of transport in search of greener pastures. In various ways which I may call, "structural slavery", many poor men and women enslave themselves, partly and particularly because governments have neglected their responsibilities. The hand-carts, '*mikokoteni*' that people push or pull in towns carrying over-packed water jericans for sale, or help the market women and men to ferry

their heavy baggage of potatoes, clothes or fruits, they do donkey work but with less pay. In East African countries, we have hospitals of high standards, well built and with qualified experts in the medical arena. Will the poor ever get access to medical services there?

The garbage disposers are businesses for rich men who will never be on the ground, but will employ men to do that job with an extremely low wage. In the mineral mining, the poor men and women do the work and what do they earn? Very little pay! These may appear as small issues and problems, but they start with individuals in the personal level, move to the national, regional and finally global level. May we join Ban Ki-Moon, and act accordingly when he exhorts us by saying:

No individual, no community, and no country can remain silent in the face of this evil. Slavery is a problem for all regions and for all Governments. It must be confronted nationally, regionally and globally. We should also seek to understand why and how slavery is so common in so “civilized” an age. We have to recognize that endemic poverty, social exclusion and widespread discrimination allow this practice to fester. Slavery’s practitioners thrive on the desperate, the dispossessed and the disadvantaged.<sup>77</sup>

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<sup>77</sup> Ban Ki- Moon’s Message during International Day for Abolition of Slavery.

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