

A woman wearing a vibrant red sari with green floral embroidery and a green shawl is shown from the waist up. Her hands are clasped together in front of her. She is wearing several gold bangles on her left wrist and a gold bracelet on her right. The background is a textured stone wall with circular carvings.

**GLOBAL
FREEDOM
NETWORK**

A UNITED FAITH AGAINST MODERN SLAVERY

**THE JOINT DECLARATION
OF RELIGIOUS LEADERS
AGAINST MODERN SLAVERY**

**2 DECEMBER 2014
VATICAN CITY**

FRONT COVER PHOTO

by Grace Forrest

A victim of #ForcedChildMarriage in India bravely shares her story with Walk Free:

“Please don’t photograph my face, my in laws cannot see me like this.

“I am a victim of child marriage. I was 14 years old when I was married. Since I belong to a traditional family, I am not allowed to talk to any men in the community and I must wear a veil. When I came to my in-laws house, I was forced to work as their servant everyday... When I used to live at my in laws house I saw an NGO working for the children and I asked my Father In Law if I could meet with them, and he said ‘women cannot come outside of the house, and how dare you ask me about this’.

“I faced many hurdles at my in-laws house. I told my Father In Law that I wanted to teach the children who are very poor and vulnerable, that I would still do my work but I wanted also to do this. Finally he allowed me to leave for one hour at a time. I started to work in the community, especially with the very traditional families with some of the most vulnerable girls. I told them ‘if you are not ready to send your girls outside the home, its fine, we’ll come and we’ll teach your daughter.’ That way each and every daughter can live their life by their own wishes. Now I have built up trust with all families, if I recommend them something, they listen.”



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PREFACE

In a progressive world, more globally interconnected and technologically advanced than ever before, it is difficult to comprehend that up to 36 million human beings are trapped in modern slavery. It is the greatest number of slaves in history.

Modern slavery, taking many tragic forms, is a blight on modern civilisation that has been described as a crime against humanity. Its ugly tentacles stretch through almost every country in the world, not discriminating between religion, nationality or age. Modern slavery involves the ancient forms of slavery itself, human trafficking, forced labour, debt bondage, organ trafficking, forced or servile marriage, and the sale and exploitation of girls, boys, women and men.

Over hundreds of years, many have battled the seemingly impossible task of ending modern slavery. In modern times, organisations have applied their brightest brains, backed by significant resources and the best intentions, to the issue. Yet, on a global scale, only small dents have been made in the armoury of the evil creature that is modern slavery. It is a problem that continues to grow, largely uncensored, and particularly in places where poverty and greed are different sides of the same coin. The moral, political and economic outcomes

of modern slavery are pervading and harming countless societies and people.

This is set to change.

On Tuesday 2nd December 2014, faith leaders from across the world breached cultural, religious and political divides to come together in Vatican City to pledge an end to modern slavery and human trafficking by 2020. They were joined by leaders from many countries of the world, representing the business, political and civil sectors.

In a watershed event, global leaders from the Christian Catholic, Anglican and Orthodox religions, as well as Buddhist, Hindu, Jewish and Muslim faiths, signed the *Joint Declaration of Religious Leaders Against Modern Slavery*. Initiated and coordinated by the Global Freedom Network, the 2nd December event was historic not only for its definitive commitment to work across religions to eradicate modern slavery, but also because it was possibly the first time ever that these faith leaders had met as a group, unified in a common cause, signing their names on the same document. It was the first time since the establishment of the Catholic Church that the Pope had met with a Grand Ayatollah in person. In addition, it was the first time post the Reformation that the Catholic Church and Anglican

Communion had reached an agreement on a global initiative. Furthermore, it was a rare joint initiative between Sunni and Shia Muslim leaders.

The *Joint Declaration* recognised the power of reaching humanity through the channels of religion; it is estimated that up to 90 per cent of the world's population can be influenced through faith. The solidarity of the different faiths was a symbolic demonstration that clarified ambiguity towards modern slavery in various religious texts, and proclaimed once and for all that modern slavery is not acceptable in the eyes of any of the great faiths, indeed, never under God.

The signing event signified the first step in an initiative that will eventually include the engagement and commitment of other world religious principals, sovereign, corporate and civil leaders, and global influencers. With the Global Freedom Network continuing to guide the journey, it embodies a collaborative endeavour of a massive scale that includes partnerships and alliances with networks and groups working towards the same goal: that the trade and exploitation of human beings for commercial or personal gain must cease.



LHS FRONT ROW: Grand Ayatollah Mohammad Taqi al-Modarresi; Sheikh Naziyah Razzaq Jaafar representing Grand Ayatollah Sheikh Basheer Hussain al Najafi (appeared via video); Her Holiness Mata Amritanandamayi (Amma); Pope Francis; Venerable Bhikkhuni Thich Nu Chân Không representing Zen Master Thích Nhất Hạnh; Dr. Abbas Abdalla Abbas Soliman, Undersecretary of State of Al Azhar Alsharif representing Mohamed Ahmed El-Tayeb Grand Imam of Al Azhar
LHS MIDDLE ROW: Andrew Forrest; Grace Forrest; The Most Ven. Datuk K Sri Dhammaratana; Rabbi Skorka; Rabbi Rosen; His Eminence Emmanuel Adamakis of France, Church of Constantinople representing His All-Holiness Ecumenical Patriarch Bartholomew of Constantinople (appeared via video) **LHS BACK ROW:** Imam Omar Abboud; Archbishop Justin Welby

THE DREAM

Modern slavery in all of its guises – such as human trafficking, forced labour, sexual exploitation and organ trafficking – is endemic in many countries. It often preys on society's most vulnerable people, stripping them of their rights to freedom and dignity. It usually involves money, corruption and widespread abuses of power.

It has long been recognised that there can be no single way to end slavery; it is a crime that must be tackled at all levels, through all networks and with a broad range of resources. It must be challenged at its roots as well as dissolved in its myriad of branches and channels. But how to reach into the many countries and communities that harbour modern slavery and put an end to it? And how

to spread the message far and wide that modern slavery is a corrupt and evil abuse of core human values?

The answers may well lie in the coming together of religions in a united front against slavery. If the teachings and application of various faiths reach up to 90 per cent of the world's population, then there can be no greater way to influence the vast majority of the world's population. For it will be through the shifting of cultural norms and behaviours, complementing judicial, supply chain and international protocol enforcements, that sustained change will occur.

This was the dream of Australian businessman and philanthropist Andrew

Forrest: to gain the commitment of the major faith leaders, working on behalf of their communities, towards eradicating modern slavery and signing the *Joint Declaration of Religious Leaders Against Modern Slavery*.

It was the first step in a vision that embraces gaining the commitment of other world leaders, including sovereign, corporate and civil leaders, and other faith leaders, in the declaration that each and every person is a free human being, whether girl, boy, woman or man, and is destined to exist for the good of all in equality and fraternity.



Father Federico Lombardi holds up the signed Declaration; history is made.



The Official Party



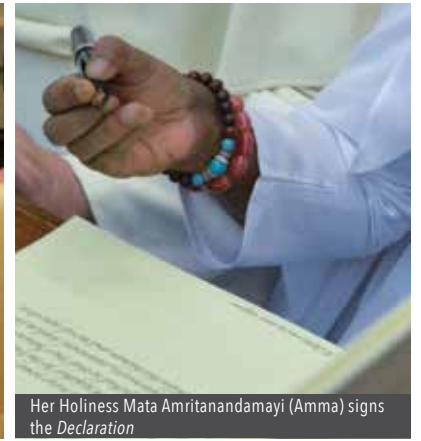
Grace Forrest meets Pope Francis



The audience



Andrew Forrest signs the Declaration on behalf of the Global Freedom Network



Her Holiness Mata Amritanandamayi (Amma) signs the Declaration



Joy shared between Andrew Forrest and The Most Ven Datuk K Sri Dhammaratana on the signing of the Declaration



The Official Party



Dr Abbas Sbdalla bbas Soliman signs the Declaration on behalf of the Grand Imam of Al Azhar



Survivor Advocate James Kofi Annan reads the Declaration in English



Pope Francis receives a gift



Archbishop Justin Welby signs the Declaration alongside the Grand Ayatollah Mohammad Taqi al-Modarresi

TURNING THE DREAM INTO REALITY: A JOURNEY OF GLOBAL SIGNIFICANCE

“FORREST THEN EMBARKED ON A STRENUOUS JOURNEY TO BRING THE WORLD’S HIGHEST RANKING RELIGIOUS LEADERS TOGETHER TO CONDEMN SLAVERY. MOST RELIGIOUS ESTABLISHMENTS ARE, BY DEFINITION, RIDDLED WITH PROTOCOL AND GRUELING FORMALITIES, AND ASSEMBLING SENIOR FIGURES OF DIFFERENT FAITHS IS A GARGANTUAN TASK. WITH TIRELESS EFFORTS SPANNING OVER A YEAR, THE GFN AND THE WALK FREE FOUNDATION WORKED WITH VATICAN OFFICIALS, FINALLY ACHIEVING THE IMPOSSIBLE, AND THE SUPREME CLERGYMEN AND WOMEN CONVENED ON 2ND DECEMBER, 2014.”¹

Sayed Mahdi al-Modarresi

The defeat of modern slavery is not a goal for the faint hearted, nor is it a road to be travelled alone. The journey towards the *Joint Declaration* was as important as the 2nd December event itself, requiring enormous levels of energy, courage and generosity from many individuals and organisations, and a collaborative mind-set.

A renewed determination that something both practical and spiritual had to be done to address modern slavery had been gathering momentum around the world in the years immediately preceding 2nd December 2014.

The journey began back in 2012 in Australia when business leader and philanthropist Andrew Forrest and his wife Nicola launched the Walk Free Foundation, with a powerfully simple mission of ‘a world without slavery’.



Nicola and Andrew Forrest, founders of the Walk Free Foundation

Sayed Mahdi Modarresi is a distinguished faith leader, author and lecturer, covering Islamic history, theology and spirituality. He has led prayers at the United States House of Representatives and lectures at forums around the world. Sayed Modarresi advises senior religious leaders on human rights and major faith initiatives. He provides a unique perspective on Islam in a cosmopolitan context, and is the author of *The Lost Testament, What Christians Don't Know About Jesus*, published in 2015.

"HUMAN TRAFFICKING IS A CRIME AGAINST HUMANITY. WE MUST UNITE OUR EFFORTS TO FREE THE VICTIMS AND STOP THIS INCREASINGLY AGGRESSIVE CRIME WHICH THREATENS NOT ONLY INDIVIDUALS BUT THE BASIC VALUES OF SOCIETY ..." ²

Pope Francis

After Grace Forrest first went to Nepal on a student trip in 2010 and was dismayed by what she saw, the family sat around the kitchen table toying about what they could do to alleviate or perhaps even play a role in ending modern day slavery - much of which they had witnessed in Nepal. This kitchen table meeting led to the founding of the Walk Free Foundation, and not long later, in a thorough audit of its own supply chains, Fortescue Metals Group discovered a contractor serving it and hundreds of other clients around the world, using forced and bonded labour as a key part of its supply chains. The determination of Andrew to form a business-like global strategy to end modern slavery became clear. He envisaged massive campaigns against modern slavery to emerge sequentially but rapidly to embrace the entire world. This included social media, business, direct intervention, global analysis and research on an unprecedented scale, and a worldwide government initiative. One of the keys to all of these initiatives was to affect the heart of man, and the resolve to turn to the religions and to join their battle with a coordinated strategic global business-like initiative.

On 13th March 2013, the world witnessed Pope Francis begin a new papacy as head of the Catholic Church, and on 21st March 2013, Archbishop Justin Welby begin as Archbishop of Canterbury and head of the Anglican Communion.

A new era of Christian leadership began, and the leaders shared a unity of encouraging a movement to arise against modern slavery.

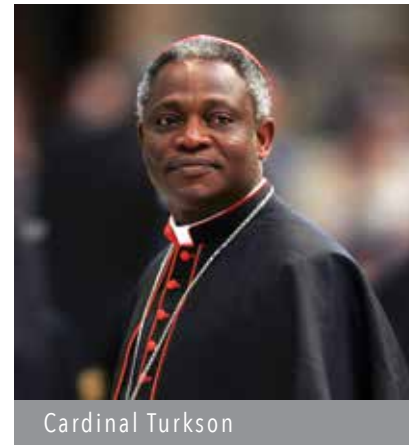
The new Pope ensured that many of his speeches were sprinkled with his abhorrence of modern slavery calling it a crime against humanity.

In May 2013, the Archbishop of Canterbury, the Most Rev'd and Rt Hon Justin Welby, spoke about the challenge of human trafficking and its significance to the Churches of the World with Pope Francis during a meeting at the Vatican. The Anglican Communion was keen to work with the Catholic Church in new and progressive ways, and regarded modern slavery as a challenge on which they could work together.

In September 2013, Andrew Forrest participated in a "Vatican Day of

Reflection" in Rome, organised by the Pontifical Council for Justice and Peace to encourage mining companies to discuss better ways to operate in synchronicity with communities and the environment.

It was here that Andrew enjoyed a long and fruitful meeting with Cardinal Peter Turkson, and the two of them began to plan out a strategy to bring all of the religions together. Cardinal Turkson was the religious leader who gave Andrew the belief that while it would be extraordinarily difficult, all the great faiths could be persuaded to come together in unity and love to defeat this common scourge affecting them all.



"THERE ARE ALREADY CLOSE AND TRUSTING RELATIONSHIPS BETWEEN US AS FAITH LEADERS. OUR TASK NOW IS TO MAKE THOSE RELATIONSHIPS WORK EFFECTIVELY FOR THE WELL-BEING OF ALL PEOPLE. THE ANGLICAN COMMUNION HAS GIVEN A HIGH PRIORITY TO THIS TASK." ³

Most Rev'd and Rt Hon Justin Welby, Archbishop of Canterbury

Andrew grew increasingly interested in the stance and role of religion in slavery, and recognised that, while some religions were working on interventions in various pockets of the world, these were specific projects that didn't necessarily have geographic or global reach or sustainability. He knew that faith-based interventions were going to be required, and saw that faith leaders would need to come together as a united force if modern slavery was to be eradicated. Underpinning this was a need to clarify the meaning and intent of slavery in religious texts.

Andrew decided to tackle the concept head-on, flying into countries such as Egypt, Russia, Turkey, Iraq, Pakistan, England and Italy in 2013 and 2014 to hold discussions with faith leaders and gain their commitment towards a collaborative approach. He enlisted the assistance of an old friend, Raza Jafar, a leading global businessman and philanthropist.

Not long after he arranged a meeting with the Archbishop of Canterbury who provided exactly the same level of strong encouragement as Cardinal Turkson had done. It was those two men alone who convinced Andrew to devote much of his life and capital to the risk of much of this failing.

In Rome, Andrew was persuaded persuaded by the Australian Ambassador to the Holy See, John McCarthy to work

with a Bishop - Bishop Marcelo Sánchez Sorondo, Chancellor of PAS/PASS, as opposed to Cardinal Turkson. Andrew's only comment when asked about the veracity of this advice was that it made the process of achieving 2nd December immensely more difficult.

Critically, Andrew and a team of advisors that included Raza Jafar and Amal Noureldin were able to facilitate the declaration of a Muslim Fatwa against modern slavery, in 2013. The team had held many discussions with Imams and scholars at the Al Azhar University in Cairo and Alexandria and in December 2013. Andrew set a deadline for the Alexandria University to deliver the Fatwa, and as promised, travelled to Alexandria on the due date to personally receive it to the great delight of particularly the Imams. They had unselfishly worked for many months to produce the first ever Fatwa against slavery. Andrew then took the Fatwa and personally delivered it to the Archbishop of Canterbury, who when holding it in his hands, commented that this was the first Fatwa he had ever seen, and therefore the most important. Later, Andrew also personally gave a copy of the Fatwa to Pope Francis, and was further encouraged to continue drawing the great faiths together, as now Islam and Christianity had been drawn into agreement.

By the end of 2013, the seeds of a global network to end slavery, and the pursuit of a formal commitment from major faith leaders, had been firmly sown. Between

the Vatican workshop in November 2013 and February 2014, numerous discussions took place with the idea of creating a worldwide organisation to represent the urgent and united fight against slavery.

On 15 January 2014, Archbishop Sir David Moxon flew into Perth and introduced Andrew to Antonia Stampalija who had considerable experience as an executive working with major faiths throughout Australia and abroad. Together, and with the agreement in principle from Pope Francis and Archbishop Justin Welby, they formed the genesis of a new body to take their commitment and Andrew's dream of uniting major faith leaders for the first

"WE WENT DELIBERATELY TO THE HEART OF MAN, WITH THE AIM TO CALL UPON RELIGIOUS LEADERS TO REACH AS MANY PEOPLE AS WE COULD. THIS IS PARTICULARLY IMPORTANT WHEN RELIGIONS USE TEXTS TO JUSTIFY SLAVERY.

"WE WANTED TO REMOVE THE AMBIGUITY IN ALL RELIGIOUS TEXTS BY HAVING FAITH LEADERS DECLARE THAT THERE IS NOW NO ROOM FOR SLAVERY IN ANY TEXT, OR IN ANY FAITH. LONG JOURNEYS START WITH A SINGLE STEP, AND I FELT THAT IT WAS IMPORTANT TO PERSONALLY GO AND VISIT FAITH LEADERS IN THEIR COUNTRIES TO START THE DISCUSSIONS."⁴

Andrew Forrest, Chairman Walk Free

time in history to end modern slavery. They called this new body the Global Freedom Network and resolved to meet with the Vatican.

On 6th February 2014, a *Memorandum of Agreement* to establish the Global Freedom Network was signed in Vatican City by religious representatives including the Chancellor of PAS/PASS, Bishop Marcelo Sánchez Sorondo, Archbishop Sir David Moxon, the Archbishop of Canterbury's Representative to the Holy See, and Andrew Forrest, Chairman of the Walk Free Foundation.

Almost six weeks later, on 17th March 2014 at a press conference in Italy, an announcement was made to the world that the Global Freedom Network had been established. During the press conference, the *Memorandum of Agreement* was signed by Bishop Sánchez (for the PAS/PASS), Archbishop

Moxon (for the Archbishop of Canterbury), Andrew Forrest (for the Walk Free Foundation) and Dr Mahmoud Azab (for the Grand Imam of Al Azhar). The inclusion of the Grand Imam, which had come about following the building of relationships through Andrew Forrest and Raza Jafar, was a critical milestone.

On 1st April 2014, the office of the Global Freedom Network opened and the inaugural Chief Executive Officer, Ms Antonia Stampalija from Perth, Western Australia, commenced in her role. The Global Freedom Network's office was located within the walls of the Holy See in the beautiful and historic Casina Pio IV, current home of the Pontifical Academy of Sciences, which Pope Paul IV commissioned in the spring of 1558. Upon Pope Paul IV's death on 18th August 1559, Pope Pius IV continued with the building project until completion in 1562.



As a first priority and commitment of the newly established Global Freedom Network's *Memorandum of Agreement*, it was agreed that a joint faith leaders' declaration against modern slavery and human trafficking as a crime against humanity be pursued as a matter of urgency.

Discussions were held with major faith leaders around the world, including Christian Catholic, Anglican and Orthodox as well as Buddhist, Hindu, Jewish and Muslim. Gaining the support of both the Sunni and Shia Muslim faiths was considered critical. This process involved travelling to countries in the Middle East, for example Iraq, in which the personal safety of Andrew Forrest and his team was dangerously compromised. The team also travelled to Russia to commence the process of relationship-building with Russian Orthodox Patriarch Krill. While the Patriarch did not attend the *Joint Declaration* signing, there is an



ongoing commitment to work with the Orthodox Church.

On the 2nd of December 2014 – the International Day for Abolition of Slavery – the historic event took place within the walls of Vatican City.

History was made with faith leaders uniting to end modern slavery and human trafficking.

“WE WERE TOLD BY VARIOUS PEOPLE THAT IT WOULD BE DIFFICULT TO PULL OFF, THAT IT WOULD BE HARD TO AGREE ON WORDING. BUT WE NEVER BAULKED, EVEN THOUGH WE WERE TRYING TO COMBINE WHAT HAD NEVER BEEN COMBINED BEFORE – PERSONALITY DIFFERENCES, CULTURAL, LANGUAGE, WAYS OF RELIGIONS – SOME ENORMOUS CHALLENGES. I HAVE NEVER BEEN ENGAGED IN SOMETHING SO HUGE AND COMPLEX. WE ALL HAD A SENSE OF URGENCY. WE KNEW THAT IF IT DRAGGED ALONG IT MIGHT FALL APART – PEOPLE WOULD THINK OF REASONS WHY IT WOULDN'T WORK, OR WE WOULD LOSE MOMENTUM. WE KEPT THE MOMENTUM BY KEEPING THE GOAL IN MIND.”⁶

Archbishop Sir David Moxon, the Archbishop of Canterbury's representative to the Holy See



“THIS WAS A HIGHLY COLLABORATIVE ENDEAVOUR THAT INVOLVED COMMITTED TEAMS FROM ITALY, THE UNITED KINGDOM, GERMANY AND AUSTRALIA. THEY WORKED TOGETHER ON MANY COMPLEX AND CHALLENGING ISSUES OVER A PERIOD OF MANY MONTHS. THE TEAMS WORKED AGAINST ALL ODDS TO OVERCOME LANGUAGE AND CULTURAL DIFFERENCES; THE RESULTS WERE OUTSTANDING.”⁵

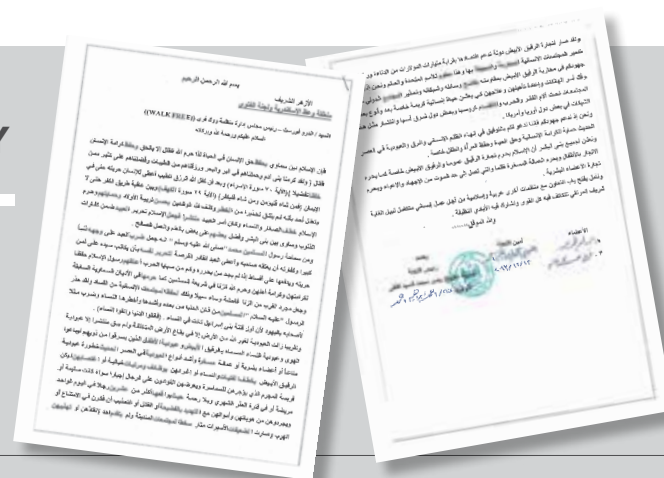
Antonia Stampalija, Chief Executive Officer, Global Freedom Network



“WE ALL CAME TOGETHER TO MAKE IT WORK ... THE AUSTRALIAN TEAM INTEGRATED WITH THE LOCAL TEAM IN ROME TO PUT TOGETHER THIS HISTORIC FEAT.”⁷

Felicity Gooding, COO Minderoo and Walk Free Foundation

FATWA AGAINST SLAVERY



A Fatwa was issued by the Al Azhar Al Sharif, Preaching and Opinion Committee in Alexandria, Egypt, on 12th December 2013. The Fatwa was unilaterally declared against modern slavery and human trafficking, from a Muslim perspective based on the teachings on the Quran.

*In the name of Allah,
the most gracious, the most merciful
Al Azhar Al Sharif
Preaching and opinion committee
in Alexandria
To: Mr. Andrew Forrest - Chairman of
the Walk Free Foundation,
May ALLAH peace, mercy,
and blessings be upon you.*

As Islam is a divine religion that preserves the human right to live, Allah in his mercy prohibited unrighteous killing, and preserved human dignity, as stated in the Holy Quran in what translates to : {and indeed we have honored the children of Adam, and we have carried them on land and

sea, and have provided them with At-Taiyibat (lawful good things), and have preferred them above many of those whom we have created with a marked preference} (Verse 70, Sourat Al Isra'). And after guaranteeing good livelihood, Allah granted humans their freedom, including the freedom to believe or disbelieve, as stated in the Holy Quran in what translates to: {then whosoever wills, let him believe, and whosoever wills, let him disbelieve} (Verse 29, Sourat Alkahf). Allah in his mercy clarified the consequences of disbelief, so that no one can have an excuse of not being informed. Allah assigned parents as guardians to protect their children and raise them on virtue. Islam prohibited kidnapping women and children, and as slavery was spreading at that age, Islam made freeing a slave equal to erasing sins, and made all humans equal in front of Allah, with only knowledge and good deeds to elevate one over another.

The Muslim prophet Muhammad (peace be upon him) was a merciful prophet,

as he made hitting slaves on the face a great sin, expiated only by setting the assaulted slave free. He also gave slaves the option to free themselves by buying their freedom for an amount of money to be paid in instalments; that is in case they don't find anyone to release them. The prophet (peace be upon him) was a role model in freeing many female war captures (sic), thus preserving their dignity and the dignity of their families. Allah prohibited adultery in Muslim's Shaira (sic) as it was prohibited in previous heavenly religion, and made just approaching adultery a huge sin punished by bad destiny. By that, Islam aimed at preserving human societies from corruption. The prophet (peace be upon him) warned Muslims of life's temptations, women seduction on top of these temptations, giving his companions an example of the Jews, whose first temptation was caused by a woman. The prophet says in the context: [beware of life's temptations and beware of women].

Today, slavery to other than Allah has almost ended everywhere but in rare underdeveloped areas, leaving only traces of slavery to personal urges, human trafficking including children kidnapped from their parents or guardians and sold as property, their organs sold without their consent, or they become forced labour. The worst type of human trafficking in the modern world remains the kidnapping of women and girls, tempting them with imaginary jobs and high salaries, or raping them to fall as prey to criminals who hire them to brokers and pimps, where they are subjected to dreadful conditions, raped at all times, including when sick or in the period of menstrual (sic) and by over 20 men in a single day. These women are usually stripped of their money and identification documents, and left threatened by scandal, murder, or torture in case they attempt escape or refusal. These poor women become hostage of this condition, resented by religious societies, and helped by no one.

"WHEN THE FIRST EVER FATWA (AGAINST MODERN SLAVERY) WAS ISSUED, THERE WAS AN UNBELIEVABLE LEVEL OF WARMTH AND WELCOME FROM PEOPLE AND RELIGIOUS IMAMS. THAT WAS THE FIRST TIME WE STARTED TO GET REALLY EXCITED ABOUT THIS. GETTING THE FATWA WAS REALLY THE TURNING POINT.

"(AT FIRST) NO-ONE BELIEVED WE HAD A FATWA. THE FATWA DID NOT ONLY HELP IN LEADING UP TO THE 2ND DECEMBER EVENT, IT HELPED IN A BIG WAY WITH THE BOKO HARAM ISSUE IN NIGERIA - WHILE THAT WAS HAPPENING WE WERE ABLE TO ISSUE THE FATWA ALL OVER THE WORLD AND CAMPAIGN AGAINST (THE BOKO HARAM)." 8

Raza Jafar, global philanthropist and businessman

Human trafficking is now as powerful as a state, with almost billions of dollars in annual revenue. This tainted money comes from acts that are destructive to dignified human societies, a fact well known to the United Nation and the world.

We salute your efforts in combating white slavery and human trafficking by exposing its means and networks, and warning the international community of the dangers associated with this crime, as well as identifying and rehabilitating victims, so that they lead dignified honest lives. This becomes of high urgency today, especially with many societies falling under war, poverty, and division, such as Russia and some East Asian countries, and the wide spread of human trafficking networks in some European and American countries.

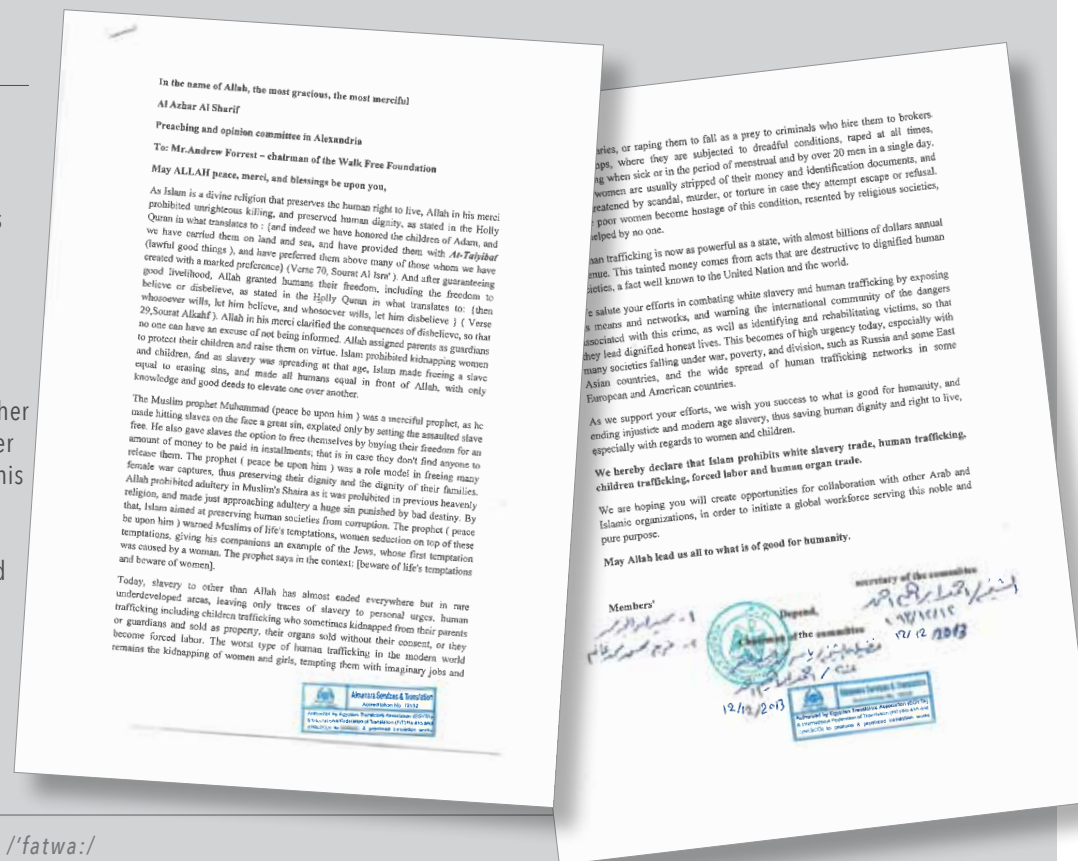
As we support your efforts, we wish you success to what is good for humanity, and ending injustice and modern age slavery, thus saving human dignity and

right to live, especially with regards to women and children.

We hereby declare that Islam prohibits white slavery trade, human trafficking, children trafficking, forced labour and human organ trade.

We are hoping you will create opportunities for collaboration with other Arab and Islamic organisations, in order to initiate a global workforce serving this noble and pure purpose.

May Allah lead us all to what is of good for humanity.



Definition of "FATWA" /fatwa:/
a ruling on a point of Islamic law given by a recognised authority.

A Fatwa is the highest authority of the Islamic world, considered by most academic and political leaders in the study of the Qur'an.

MODERN SLAVERY

"MODERN SLAVERY INVOLVES ONE PERSON POSSESSING OR CONTROLLING ANOTHER PERSON IN SUCH A WAY AS TO SIGNIFICANTLY DEPRIVE THAT PERSON OF THEIR INDIVIDUAL LIBERTY, WITH THE INTENTION OF EXPLOITING THAT PERSON THROUGH THEIR USE, MANAGEMENT, PROFIT, TRANSFER OR DISPOSAL."¹⁰

Global Slavery Index

Nearly 36 million people around the world are trapped in modern slavery⁹, more than at any time in our history and in spite of the fact that slavery is illegal in almost every country. Those enslaved have had their rights and freedom stolen from them in horrendous circumstances. They are often subjected to abuse, both physical and mental, and are treated as commodities to be bought, sold and traded.

Types of modern slavery include:

- Men, women and children trafficked and sexually exploited.
- Forced labour in which people work against their will, under threat of

violence, usually for no pay and for long hours. This can occur in factories, farms, fishing boats, and people's homes.

- Bonded labour or debt bondage, in which people are forced to work in order to pay off debts. This can be inter-generational.
- Children recruited as soldiers and used in armed conflict.
- Organ removal for commercial gain by traffickers. Organs removed without consent can include the liver, kidney, pancreas, cornea, lung and heart.

Slaves can be found in factories, fields and brothels, on fishing boats, within private residences and a multitude of other places where greed and corruption have overridden human values. People trapped in slavery live brutal existences in cities and villages, slums and rural areas.

From Thai fisherman trawling fish, to the Congolese boy mining diamonds, from the Uzbek child picking cotton to the Indian girl stitching footballs - modern slavery is big business. Acknowledging the problem, and advocating against it is our responsibility.

"THE BOTTOM LINE IS THAT THIS IS NO TIME FOR COMPLACENCY. RIGHT NOW, ACROSS THE GLOBE, VICTIMS OF HUMAN TRAFFICKING ARE DARING TO IMAGINE THE POSSIBILITY OF ESCAPE, THE CHANCE FOR A LIFE WITHOUT FEAR, AND THE OPPORTUNITY TO EARN A LIVING WAGE."¹¹

John F. Kerry, US Secretary of State



"EVERY PERSON AND ALL PEOPLE ARE EQUAL AND THEIR FREEDOM AND DIGNITY MUST BE RECOGNIZED. ANY DISCRIMINATING RELATIONSHIP THAT DOES NOT RESPECT THE FUNDAMENTAL CONVICTION THAT THE "OTHER IS LIKE ME MYSELF" CONSTITUTES A CRIME, AND VERY OFTEN AN ABHORRENT CRIME."¹⁶

Pope Francis

A range of international conventions contend that slavery and human trafficking is punishable by national law. In 2000, the United Nations adopted a Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children – the *Palermo Protocol*, which now has 186 countries as parties. The *Palermo Protocol* supplemented the UN Convention Against Transnational Organized Crime (2000).

However, legislation in some countries does not always comply with international requirements. The number of convictions has been low in comparison to the estimated number of actual victims. In 2014, governments reported to the UN Office on Drugs and Crime that they had identified victims of 152 citizenships in 124 countries with at least 510 trafficking flows detected. Of those victims identified, 49 per cent were women, followed by girls (21 per cent), men (18 per cent) and boys (12 per cent). Forms of exploitation of those identified included sexual exploitation (53 per cent), forced labour (40 per cent),

other (7 per cent) and organ removal (0.3 per cent).¹²In 2013, fewer than 45,000 victims were identified, 10,000 prosecutions occurred, and only 6,000 convictions were enforced.¹³

Modern slavery is, sadly, big business for the criminals making a profit from human misery. It is estimated that total profits from the use of forced labour in the private economy is of the order of an estimated USD150 billion per year. Business supply chains that navigate numerous borders and involve various organisations and subcontractors can prove difficult to trace. Forced labour can exist in both the services industry and in the production of goods. Consumers all over the world, in developing countries and wealthy nations, regularly buy, eat or use products that result from forced labour – either in full knowledge of their provenance or unknowingly.

"The crime of trafficking in persons affects virtually every country in every region of the world."¹⁴ (UNODC, 2014)

World leaders from all walks of life agree that all forms of modern slavery constitute an abuse of human rights.

world. Transnational criminal networks thrive in such conditions of vulnerability.

"HUMAN TRAFFICKING RIPS APART THE LIVES OF INNOCENT AND HELPLESS CHILDREN, WHO EMBRACE LIFE WITH A HEART FULL OF SWEET DREAMS FOR THE FUTURE, BUT ARE LEFT, IN THE END, DESTROYED AND DISCARDED."¹⁵

Her Holiness Mata Amritanandamayi (Aamma)

"Every human being – man, woman, boy and girl – is the image of God; God is love and freedom, who gives himself through interpersonal relations; therefore every human being is a free person, destined to live for the good of others in equality and brotherhood." (Pope Francis)

Modern slavery is a complex issue in which risk factors are often intertwined. Poverty, lawlessness and unstable political systems and environments all contribute. Many communities suffer from harmful customs and a lack of education, while discrimination against women and children is rife all over the



SURVIVORS OF MODERN SLAVERY

Of special poignancy at the *Joint Declaration* signing on 2nd December 2014 were the stories of two survivors of modern slavery, James Kofi Annan and Claudia, whose heartfelt commitment to ending slavery reflected their determination that future generations would not have to suffer as they had.

JAMES KOFI ANNAN

James Kofi Annan is the founder of Challenging Heights, a non-government organisation in Ghana that protects the rights of children and particularly focuses its anti-trafficking efforts on the fishing and cocoa industries. James is a survivor of child trafficking and child labour who was forced to work in villages along Lake Volta from the age of six, before he escaped at age 13. He became educated and worked in a bank before establishing Challenging Heights in 2003. He told the 2nd December event:

"One of the main reasons why people are enslaved is poverty, but at the core of it, it is people who take advantage of the vulnerability of others to enslave them and sell them. During the last nine years, my organisation, Challenging Heights, in Ghana, has rescued over one thousand children from modern-day slavery; 90 per cent of them come from the churches. Both those who abuse and those who are abused happen to come from the Christian community.

"What that tells me, is that addressing Christian faith is very crucial in order to solve this problem. Lake Volta is an area where the ILO (International Labor Organisation) estimates that over 48 per cent of all the children are enslaved.

So we are talking about an enormous figure, but it's not insurmountable.

"We can achieve the goal of ending modern-day slavery within the target of six years. To do that, I believe all of us, joined together, can push to get the last one per cent of children to go to school. If every child is in school, then there will be no child who is enslaved, and that is what I believe the Global Freedom Network is all about, and I'm happy to be part of it. Thank you very much for giving me this opportunity."



CLAUDIA

Claudia (not her real name) was born into a poor family in Mexico, where she was a victim of child prostitution for four years. She survived to become one of the first successful people to go through Mexico's reintegration processes. Claudia is now married and the mother of two daughters. She told the 2nd December event:

"I was a victim of human trafficking; I was taken to a shelter where I recovered. After recovering, what struck me more were the psychologists. The psychologists, during therapy, told me that they understood me that they knew what I was going through. I asked them: How can you know what I'm going through, if you didn't suffer it? That's when I realised that we must help the survivors the way they need it.

"To truly help, one must understand what the survivors feel. And that is how I realised I just wanted to help other people that had suffered the same circumstances. I'm optimistic, and I have been so for quite a long time. I know we can put an end to human trafficking. Today's event was amazing. I would never have imagined witnessing this day. These people support us by committing themselves to help us put an end to human trafficking. And that's very moving, because it gives us strength to move forward, to help and understand the survivors better."

"TO TRULY HELP, ONE MUST UNDERSTAND WHAT THE SURVIVORS FEEL."

Claudia



"ONE OF THE ISSUES AT THE GRASSROOTS IS POVERTY ... BUT AT THE CORE OF IT IS PEOPLE WHO TAKE ADVANTAGE OF THE VULNERABILITY OF OTHERS TO ENSLAVE THEM AND TO SELL THEM."¹⁷

James Kofi Annan, Founder Challenging Heights

RELIGION AND SLAVERY

The eradication of slavery is an issue upon which all major faiths can agree in the present day. However, within each faith there are fundamental differences about what slavery entails, and the boundaries of human behaviour that are acceptable.

This is an ongoing challenge for faith leaders in working together to eradicate modern slavery: divisions within individual religions themselves create internal tensions, with aspiration and application of a religion and its doctrines often disparate according to the country and culture.

The world-first achievement of consensus in the form of the *Declaration of Religious Leaders Against Modern Slavery* is even more significant given the complexity of the fractured understanding and teachings of slavery in various faiths and cultures. It is important to recognise that the leaders who signed the *Joint Declaration* were not representatives of their religion worldwide, but representatives of their own major faith communities.

"THE DEEPEST DESIRE OF OUR TEACHER IS THAT ALL RELIGIOUS LEADERS JOIN AND BUILD A TRUE FRATERNITY THROUGH DEEP MUTUAL LISTENING TO SUFFERINGS AND JOYS, SO THAT WE CAN TOUCH THE HUMANITY SHARED BY ALL AND DEEPLY UNDERSTAND OUR INTERCONNECTEDNESS."¹⁸

Bhikkuni Venerable Sister Chan Khong

"AT ITS CORE, DIVINE RELIGION IS ONE THING, BUT FAILURE TO UNDERSTAND RELIGION HAS DIVIDED HUMAN BEINGS AND CREATED BARRIERS BETWEEN US. WE MUST EXERT EXTRA EFFORT TO TEAR DOWN THOSE BARRIERS AND JOIN RELIGIONS UNDER THE UMBRELLA OF A COMMON TERM."¹⁹

Sayed Mahdi al-Modarresi



THE GLOBAL FREEDOM NETWORK AND THE BOOK OF SIGNATURES



The Global Freedom Network works with faiths, businesses, governments and national authorities, and civil society groups and NGOs throughout the world to eradicate modern slavery and human trafficking by 2020. It has its origins in the 2013 discussions between the Walk Free Foundation, the Anglican Communion and the Roman Catholic Church, and was founded in early 2014.

On 17th March 2014, a *Memorandum of Agreement* and *Joint Statement* establishing the Global Freedom Network were signed by representatives from Lambeth Palace in the United Kingdom, Casina Pio IV in Vatican City, Al-Azhar Mosque in Egypt and Walk Free Foundation in Australia. The Global Freedom Network officially opened its doors, in Vatican City, on 1st April 2014.

"IN SPITE OF THE EFFORTS OF A LOT OF PEOPLE OVER A LONG TIME, THINGS HAD NOT CHANGED, THEREFORE IT NEEDED FAITH SUPPORT. UP TO 90 PER CENT OF THE WORLD IS INFLUENCED BY FAITH.

"THIS (FIGHT AGAINST MODERN SLAVERY) WAS AN IDEAL CHALLENGE THAT THE ANGLICANS AND CATHOLICS COULD RISE TO TOGETHER. WE BOTH AGREE THAT IT IS WRONG, A TRAGEDY, AND A CRIME AGAINST HUMANITY."²⁰

Archbishop Sir David Moxon, the Archbishop of Canterbury's representative to the Holy See

The Global Freedom Network is the critical part of the Walk Free Foundation multi-tiered strategy to end modern slavery. While most of Walk Free's work has been "boots on the ground" with direct intervention into slave communities by The Freedom Fund, there has been unprecedented and detailed research and measurement by the Global Slavery Index and massive on-the-ground support with the world's largest anti-slavery social movement, all leading to the Global Fund to End Slavery. The Global Freedom Network's role is to collectify global support through the book of *Joint Declaration's* historical signatures to ensure global leadership support at all levels.

As at 2nd December 2014, a Governance and Leadership Council, comprising representatives from the Holy See, Anglican Communion, Walk Free Foundation, Australian Embassy at the Holy See, and the Grand Imam of al-Azhar al-Sharif Ahmed El-Tayeb, represented the interests and engagement of the various parties. The inaugural Council comprised:

- **The Rev. Rachel Carnegie**, Joint Executive Director of the Anglican Alliance
- **Mr Andrew Forrest**, Chairman Walk Free Foundation
- **Ambassador Mahmoud Abdel Gawad**, Chief Diplomatic Advisor to *Grand Imam of Al Azhar*
- **Raza Jafar**, Vice-Chair Walk Free Foundation, Middle East and North Africa
- **H.Em. Cardinal Kurt Koch**, President of the Pontifical Council for Promoting Christian Unity
- **H.Em. Cardinal Oscar Andrés Rodríguez Maradiaga**, President of Caritas International and Coordinator of the Councils of Cardinals
- **H.Em. Cardinal Reinhard Marx**, Member of the Council of Cardinals
- **H.E. Ambassador John McCarthy**, Australian Embassy, The Holy See
- **H.E. Ambassador Pierre Morel**, Director of Pharos Observatory on Cultural and Religious Pluralism
- **Archbishop Sir David Moxon**, the *Archbishop of Canterbury's* representative to the Holy See
- **H.Em. Cardinal George Pell**, Prefect of the Secretariat of the Economy and Member of the Council of Cardinals
- **H.E. Bishop Marcelo Sánchez Sorondo**, Chancellor of PAS/PASS (Inaugural Council Chair)
- **H.Em. Cardinal Jean-Louis Tauran**, President of the Pontifical Council for Interreligious Dialogue
- **H.Em. Cardinal Peter Turkson**, President of the Pontifical Council for Justice and Peace
- *(Executive Staff)*
Antonia Stampalija, Chief Executive Officer; **Gabriella C. Marino**, Board Manager
- *(Honorary Council Members)*
H.Em. Cardinal Roger Etchegaray, President Emeritus of the Pontifical Council for Justice and Peace and Vice-Dean of the College of Cardinals; **H.Em. Cardinal Georges Marie Martin Cottier**, O.P., Pro-Theologian Emeritus of the Prefecture of the Papal Household and PAS Academician

In March 2015, Monsignor Sánchez Sorondo, withdrew as the Catholic party to the Global Freedom Network. The withdrawal took place simultaneous to the election of the new chair, as contemplated under the provisions of the *Memorandum of Agreement*. Each faith will continue to work out its own particular commitment to the declaration, within or outside the network. The Executive Board of Global Freedom Network now includes Archbishop Sir David Moxon, Andrew Forrest and Antonia Stampalija. As at the start of November 2015, the Council comprised: Archbishop Sir David Moxon, the Rev. Rachel Carnegie (Anglican Communion); Andrew Forrest, Raza Jafar (Walk Free Foundation); Ambassador Mahmoud Abdel Gawad (on behalf of the Grand Imam of al-Azhar al-Sharif Ahmed El-Tayeb); H.E. Ambassador John McCarthy, Australian Embassy to the Holy See; and Antonia Stampalija (Global Freedom Network).

THE BOOK OF SIGNATURES AND DECLARATIONS





We, the undersigned, believe each person is a free human being, whether girl, boy, woman or man. Each are valued equally by governments to exist for the good of all in equality and fraternity. Modern slavery, in the form of human trafficking, forced labour and prostitution, and any other relationship that fails to respect the fundamental truth that all people are of equal value and have the right to share the same freedom and dignity, is a crime against humanity.

We, the undersigned, commit to inspire practical action by civil, corporate, faith and sovereign leaders, and people of goodwill of every nation, to eradicate modern slavery across the world for all time.

We pledge ourselves to do everything in our power, within our communities and globally, to work together for the freedom of all those who are enslaved and trafficked, so that their future may be restored. Together, we have the opportunity, awareness, wisdom, innovation and technology to achieve this human moral imperative.

CIVIL LEADERS
Joint Declaration



We, the undersigned, believe each person is a free human being, whether girl, boy, woman or man. Each are valued equally by governments to exist for the good of all in equality and fraternity. Modern slavery, in the form of human trafficking, forced labour and prostitution, and any other relationship that fails to respect the fundamental truth that all people are of equal value and have the right to share the same freedom and dignity, is a crime against humanity.

We, the undersigned, commit to inspire practical action by corporate, sovereign, faith and civil leaders, and people of goodwill of every nation, to eradicate modern slavery across the world for all time. In particular, we agree to:

- (i) Hold ourselves and fellow corporate leaders responsible for identifying and eradicating modern slavery that may exist anywhere in our supply chains; and*
- (ii) Where slave like practices exist in our supply chains, refuse to do business with that entity until those practices cease; and according to our conscience, either press a supplier to cease its practice, and/or bring to the immediate attention of the appropriate regulatory authorities.*

We pledge ourselves to do everything in our power, within our corporate communities and beyond, to work together for the freedom of all those who are enslaved and trafficked, so that their future may be restored. Together, we have the opportunity, awareness, wisdom, innovation and technology to achieve this human moral imperative.

CORPORATE LEADERS
Joint Declaration



We, the undersigned, believe each person is a free human being, whether girl, boy, woman or man. Each are valued equally by governments to exist for the good of all in equality and fraternity. Modern slavery, in the form of human trafficking, forced labour and prostitution, and any other relationship that fails to respect the fundamental truth that all people are of equal value and have the right to share the same freedom and dignity, is a crime against humanity.

We commit to practical action by sovereign, corporate, faith and civil leaders, and people of goodwill of every nation, to eradicate modern slavery across the world for all time. We commit to:

- (i) Enforcing local, national and international laws including but not limited to human trafficking, forced labour and prostitution, debt bondage, forced or servile marriage, and the sale and exploitation of human beings for commercial or personal gain; and*
- (ii) Bringing into existence any other relevant law or covenant to eradicate all forms of modern slavery from our society.*

We pledge ourselves to do everything in our power, within our governments, judicial systems, communities and beyond, to work together for the freedom of all those who are enslaved and trafficked, so that their future may be restored. Together, we have the opportunity, awareness, wisdom, innovation and technology to achieve this human moral imperative.

SOVEREIGN LEADERS
Joint Declaration



We, the undersigned, believe each person is a free human being, whether girl, boy, woman or man. Each are valued equally by governments to exist for the good of all in equality and fraternity. Modern slavery, in the form of human trafficking, forced labour and prostitution, and any other relationship that fails to respect the fundamental truth that all people are of equal value and have the right to share the same freedom and dignity, is a crime against humanity.

We, the undersigned, commit to inspire practical action by influencers of society, corporate, faith and sovereign leaders, and people of goodwill of every nation, to eradicate modern slavery across the world for all time.

We pledge ourselves to do everything in our power, within our communities and globally, to work together for the freedom of all those who are enslaved and trafficked, so that their future may be restored. Together, we have the opportunity, awareness, wisdom, innovation and technology to achieve this human moral imperative.

GLOBAL INFLUENCERS
Joint Declaration

A group of women, likely from South Asia, are seated outdoors under a large tree. They are wearing vibrant, patterned saris in shades of green, red, and white. The women have serious expressions, and some have traditional bindis on their foreheads. The background shows more people and the trunk of a tree, suggesting a community gathering or a public event.

THE GLOBAL FREEDOM NETWORK: FOUNDING PARTIES

Cardinal Peter Turkson, President of the Pontifical Council for Justice and Peace; Dr Mahmoud Azab; Archbishop Sir David Moxon, representing Archbishop Justin Welby; Bishop Marcelo Sánchez Sorondo, Chancellor of the Pontifical Academy of Sciences and the Pontifical Academy of Social Sciences; and Mr Andrew Forrest, Chairman of the Walk Free Foundation were the founders and architects of the Global Freedom Network.

CARDINAL PETER TURKSON

Cardinal Peter Kodwo Appiah Turkson is the President of the Pontifical Council for Justice and Peace, first appointed to the role on 24 October 2009. Born in Western Ghana as the fourth of 10 children in 1948, Cardinal Turkson has served as the Archbishop of Cape Coast, and was elevated to the cardinalate by Pope John Paul II in 2003.



Cardinal Turkson played an instrumental role in the development of the *Joint Declaration*, through his encouragement and support for the work of Andrew Forrest in the goal to eradicate modern slavery and garner faith leaders' engagement.

"Cardinal Turkson gave me belief. He knew that what we planned to undertake would be incredibly difficult, because it was without precedent. However he felt that the great faiths could be persuaded

to come together in unity and love on this urgent issue," Andrew said. "We both knew that failure was the most likely outcome, but the prize of eradicating slavery as an excuse in religions, and having on board the world's faith leaders - covering most of the world's population - was worth taking the risk, even if was 1000 to one."²¹

Cardinal Turkson is a humanitarian who has spoken passionately about the environment, agriculture, sustainable development and the values of humanity. He was a major contributor to the Pope's World Day of Peace on 1st January 2015, which had the theme "Slaves no More, but Brothers and Sisters". On the day, Cardinal Turkson explained: "Starting from the Epistle of Paul to Philemon and other passages from the Bible, "the Holy Father shows that God's plan for humanity does not have any place for the enslavement of others, since God calls to all of his sons and daughters to renew their interpersonal relationships, respecting in each person the image and semblance

of God along with the intangible dignity of every person, confident in the Good News of Jesus Christ, who is capable of renewing the heart of man, where sin is most abundant".

"However, despite the great efforts of many people, modern slavery continues to be an atrocious scourge that is present on a large scale throughout the world, even as tourism. This 'crime of injured humanity' is masked by apparently accepted habits, but in reality it creates victims in prostitution, human trafficking, forced labour, slave labour, mutilation, the sale of organs, drug abuse and child labour. They are concealed behind closed doors, in special places, on the streets, in cars, in factories, in the country, in fishing boats and in many other places. And this happens in both cities and villages, in the reception centres of the richest and poorest countries in the world. And the worst thing is that this situation unfortunately worsens every day".²²

DR MAHMOUD AZAB

Dr Mahmoud Azab, the most senior advisor to the Grand Imam of al-Azhar and globally recognised figure in interfaith dialogue, played an important role in the journey towards 2nd December 2014. Sadly, he passed away in Cairo, Egypt, in June 2014.

Dr Azab, a former Professor of Semitic languages at the Islamic University of Al Azhar in Cairo and Associate Professor of classic Arabic and Islamic studies at the National Institute of Oriental Languages and Civilisations in Paris, strongly advocated for interfaith conversations. He was regularly described as an emblem for tolerance.

Dr Azab represented the Grand Imam of al-Azhar at meetings of the Global Freedom Network. He told interfaith peers that Islam was 100 per cent against all forms of modern slavery,

and that for 14 centuries Islam had proclaimed the truth that all humankind – every single human being, Muslims and non-Muslims, believers or none – was a creature of God and it was the dignity of the creature of God, the human being, that must prevail.

He described the great eagerness and interest with which the al-Azhar University in Egypt responded to the initial invitation from the Walk Free Foundation to meet, with the understanding that it underpinned the school of Islam's beliefs on justice and reason.

Dr Azab was particularly forthright in views about why relationships between the al-Azhar and Vatican had fallen to a low ebb after comments made by Pope Benedict XVI during the Regensburg Lecture in September 2006. In that address, titled "Faith, Reason and the University – Memories and Reflections",

the Pope quoted an unfavorable remark about Islam made at the end of the 14th Century by a Byzantine emperor. The quote was translated, and widely taken out of context, resulting in protests in many countries.

The *Joint Declaration* proved to be a remarkable way to build bridges between the Muslim faith and the Vatican, with Dr Azab's gentle and thoughtful presence an instrumental part of the journey.





ARCHBISHOP SIR DAVID MOXON

Archbishop Sir David Moxon is the Archbishop of Canterbury's Representative to the Holy See and Director of the Anglican Centre in Rome. He is a New Zealand born Anglican bishop whose own journey in fighting modern slavery was sparked at the November 2013 conference in the Vatican.

At the 2nd December 2014 event he said:

"I believe we have hope today which you can turn into reality through cleansing business supply chains, through toughening up legislations and prosecutions, through faith based communities mobilising themselves all over the world, because they know their communities better than almost anybody else. I am hopeful!

"I do think we need to say that the conscience of business people needs to be steered by faith communities, and we'll ask business leaders who have already cleansed their supply chains to lead that cause.

"If you look around today, you've got countries, faiths, ethnic groups from all over the world and all socio-economic conditions, so the genius of today is that people from all conditions and all economic strata and all economic dispositions have to see if they will fight this together."

Archbishop Moxon said the Anglican Communion sought collaboration with other faiths." (Before) we had not worked interdependently globally on the issue of modern slavery. We have activities in local places, but were not part of a collaborative joined-up network. In particular, this is the biggest global project to date of an ongoing kind in Anglican-Catholic cooperation."



ARCHBISHOP JUSTIN WELBY

The Most Rev'd and Right Hon Justin Welby, Archbishop of Canterbury, was an early and engaged supporter of the journey towards 2nd December 2014. Together with Archbishop Sir David Moxon, the Archbishop of Canterbury committed to joining in the strongest possible collaborations between national governments, the business sector, police forces, civil society, faith communities and all those who long to see all humanity live in freedom. He was a particular pillar of strength to Andrew Forrest in the earliest discussions about gaining the commitment of major faith leaders towards eradicating modern slavery.

BISHOP MARCELO SÁNCHEZ SORONDO

Bishop Marcelo Sánchez Sorondo is Chancellor of the Pontifical Academy of Sciences and the Pontifical Academy of Social Sciences at the Vatican. He reflected on the Catholic Church's stance on slavery after the signing of the Joint Declaration, saying that the Second Vatican Council stated "slavery, prostitution, the selling of women and children, and disgraceful working conditions where people are treated as instruments of gain rather than free and responsible persons" were "infamies which poison human society, debase their perpetrators and constitute a supreme dishonour to the Creator."

"In one of the few documents of the Magisterium of the Popes on the issue of slavery, St John Paul II added that 'such situations are an affront to fundamental values which are shared by all cultures and peoples, values rooted in the very nature of the human person. Moreover, he affirmed that the problem is a central one for the social sciences and natural sciences, in particular in the context of globalisation.

"No less important is Pope Benedict XVI's 2011 address to the new German ambassador to the Holy See, when, after expressing his gratitude to the German government, he expressed his grave concern about the sexual discrimination of women, because 'every person, whether man or woman, is destined to exist for others. A relationship that fails to respect the fact that men and women have the same dignity constitutes a grave crime against humanity.'"

"Pope Francis has made eradicating modern slavery a central programme of his pontificate."

Of the *Joint Declaration*, Bishop Marcelo Sánchez Sorondo commented:

"In a powerful demonstration of solidarity, perhaps this was the first time that religious leaders had come together, adding to their ongoing inter-religious dialogue, to make a common statement to affirm that the other is a free person like you and must be recognised as such, and that you must treat others as you would treat yourself. You must love your neighbour as yourself. This means upholding and defending the true identity of human beings which is

compromised by the globalisation of indifference whose gravest consequences can be seen in modern forms of slavery and human trafficking – the systematic deprivation of a person's liberty, and abuse of his or her body, for example through mutilation or organ removal, for the purposes of commercial exploitation.

"UNODC estimates that the vast majority of the trafficking victims detected globally are females; either adult young women or underage girls. Each year, about two million people are victims of sexual trafficking, 60 per cent of whom are girls. Organ trafficking affects 0.3 per cent of trafficking victims who are forced or deceived into giving up an organ (liver, kidney, pancreas, cornea, lung, even the heart), not without the complicity of doctors, nurses and other medical staff who have pledged to follow Hippocrates' oath *Primum non nocere*. But these chilling figures 'are only the tip of the iceberg', as criminals generally go to great lengths to prevent the detection of their activities. Some observers speculate that, within 10 years, human trafficking will surpass drugs and weapons trafficking to become the most profitable criminal activity in the world. Recent trends, however, indicate that

human trafficking already occupies first place, so that far from being a declining social crime, it is becoming ever more threatening."

Bishop Marcelo Sánchez Sorondo said gratitude was owed to Pope Francis for identifying one of the most important social tragedies of our times and for establishing, for the first time, on 8th February 2014, an International Day of Prayer for the Victims of Human Trafficking, on the Feast of St Josephine Bakhita, herself a Sudanese woman who was a victim of slavery in the first half of the 20th century.



GRACE FORREST

Grace Forrest, the co-founder of Walk Free Foundation, had just turned 15 when she went to Nepal to help out in an orphanage, in an initiative organised by her school. She had no way of knowing it when she arrived in Nepal, but she was to work with children who had been trafficked or rescued from slavery. Her experiences there ignited a passion to do more to stop modern slavery.

On a visit to the country two years later, this passion firmed into a strong commitment once she realised that the patterns of trafficking were repeating themselves, and that some of the young girls, whose physical and emotional scars she had witnessed in stark reality, had probably been returned to slavery.

"I first discovered slavery when I was only a child myself. I was working with children who had been rescued and were going through rehabilitation. Despite the fact we were all just girls spending time together, their physical and emotional scars – from the torture they had endured – fundamentally changed my view of the world and my place in it."²³

Following this experience, Grace lived and worked in Nepal for five months during 2011 at a rehabilitation and rescue home run by Maiti Nepal. Established in 1993, Maiti Nepal worked with women and children who had been subjected to various forms of exploitation, including many forms of slavery.

Driven to do whatever she could to help those most vulnerable, Grace spoke with her family about how they could help, initially setting her sights just on Nepal and on rescuing girls and helping them to gain an education. Andrew, however, wanted her to see the bigger picture and tackle global slavery. Grace started working with her parents to establish the Walk Free Foundation, as well as developing a scholarship program to enable children to access education in Nepal.

Grace, now a social justice and international relations university graduate, is adamant that there needs to be exposure to this issue and ongoing education of those who are 'wilfully

ignorant'; those who choose to ignore or deny the harsh reality of a criminal activity that thrives in hundreds of countries throughout the world.

"We knew we wanted to start an international organisation – a collaborative body to empower people who are working in one small area to connect them with others; to work on supply chains and in big business; to work with governments in ways that push them; to work with religious leaders who inspire community change, and in some instances national dialogue and law, in a very different way to politicians."



"EVERYONE SHOULD KNOW THAT SLAVERY STILL EXISTS. AND ON THE MOST BASIC LEVEL, WE AS CONSUMERS MIGHT ALL BE RESPONSIBLE FOR ITS CONTINUATION. THERE ARE MORE SLAVES TODAY THAN HAVE EVER EXISTED IN THE HISTORY OF HUMANKIND. ARGUABLY, THESE PEOPLE ARE SUFFERING WORSE CONDITIONS THAN EVER BEFORE, PRIMARILY DUE TO THE DISPOSABLE NATURE OF THIS TRADE. HOWEVER, THE WORLD IS ALSO THE MOST EQUIPPED IT HAS EVER BEEN TO COMBAT THIS MONUMENTAL ISSUE. LEGALLY, SOCIALLY AND POLITICALLY WE ARE ARMED. NOW IS THE TIME TO ACT. WE MUST BAND TOGETHER AND FIGHT TO END THIS CRIME."

Grace Forrest

MR ANDREW FORREST

Andrew Forrest is a leading businessman and philanthropist, with global business interests spanning the resources sector (he founded the world's fourth largest iron ore exporter, Fortescue Metals Group), agriculture and property. He is a devoted philanthropist who is committed to working to end Indigenous disparity in Australia through training and employment initiatives, supporting broader education outcomes, and ending modern slavery.

"SLAVERY HAS NO PLACE IN THE MODERN WORLD. TOGETHER, WE CAN BUILD A WORLD WITHOUT IT. A WORLD WHERE IT IS UNTHINKABLE TO BE TREATED LIKE SOMEONE ELSE'S PROPERTY. A WORLD WHERE THOSE WHO STEAL OTHER PEOPLE'S FREEDOMS ARE BROUGHT TO JUSTICE. A WORLD WHERE EVERYONE CAN WALK FREE."²⁴

Walk Free Foundation

Andrew's personal journey against modern slavery began when he saw slavery and trafficking through the eyes of his eldest daughter, Grace. As a teenager in 2008, Grace had worked in a Nepalese orphanage, helping to care for young girls who had been subjected to slavery and trafficking. When she returned to the orphanage with Andrew and his wife, Nicola, two years later, she

was aghast to find that most of the girls were no longer there, and their change in circumstances were unknown. This experience was just a peep-hole into the world of modern slavery, but it spurred Andrew and his family to examine the issue on a global scale and prompted their resolve to do something about the atrocities being committed against human beings. They founded the Walk Free Foundation in 2012.

Andrew recognised the role of business in stamping out slavery, and introduced to Fortescue Metals Group an audit of its supply chain, going on to require all

suppliers to sign an affidavit that no forms of modern slavery existed in their businesses or those of their suppliers. Those companies that were not able to provide assurances had their contracts terminated.

On 14th March 2012, Andrew spoke at Westminster Abbey in London at the Commonwealth Day Observance,

an annual multi-faith service held in the presence of Her Majesty Queen Elizabeth II, Heads of Government, High Commissioners and other dignitaries. The only Australian invited to provide a formal address, Andrew spoke about connecting cultures through employment and careers, and used the opportunity to call for action by all Commonwealth nations to do more to end slavery. "Human slavery and trafficking – to the shock of most – is alive and well in practically every nation on earth," he told the forum. "Only when we can truly connect our cultures and participate in a global initiative to address this blight on the very nature of humanity will we adequately address it. Slavery is not a developing world problem, or a developed world problem, or a third world problem. It is our problem! It flourishes everywhere lack of employment exists, due to insufficient economy; paternalistic welfare driven payments, and low expectations of one person to another."²⁵

The Walk Free Foundation believes that eradicating modern slavery will take the work of many, with a collaborative approach needed to complement individual interventions. It aims to work with the significant number of groups around the world that are fighting slavery. To do this, Walk Free

has amassed a global membership, uses social media and technologies, and organises campaigns and communities in many countries.

Andrew's dedication to ending slavery saw him flying around the world many times to enlist the commitment of the world's highest ranked faith leaders, at times travelling to regions in which personal safety was compromised. From Egypt to Turkey, Russia to Iraq, and London to Rome, he was dogged in his pursuit of engagement, overcoming the particular formalities and conventions associated with different faiths as he achieved the improbable feat of gaining the commitment of almost all leaders to meet in the Vatican on 2nd December 2014. This was achieved in the space of less than a year.



"IT'S ONE THING TO KNOW ABOUT A TERRIBLE PROBLEM
AND NOT BE ABLE TO FIX IT;
IT IS ANOTHER TO KNOW ABOUT THE PROBLEM
AND HAVE THE MEANS TO DO SOMETHING ABOUT IT."

Andrew Forrest



THE GLOBAL FREEDOM NETWORK & AFFILIATED MODERN SLAVERY INITIATIVES

The Global Freedom Network works in tandem with other organisations to ensure a synergistic effort to end slavery. This includes measurement and monitoring programmes, and funders such as the Global Fund to End Slavery and the Freedom Fund, which recognise that to date funding has not been nearly enough to solve a problem as complex as modern slavery. Further, funds must be coordinated and properly managed in order to achieve the most effective outcomes.

A problem as deep and as vast as modern slavery needs to be properly understood. Those working on solutions to this pressing challenge need to understand the size and scale of it, as well as responses and contributing factors.

The Global Slavery Index is the first index of its kind, providing estimates, country by country, of the number of people trapped in modern slavery. The annual ranking, published by the Walk Free Foundation, is a tool used by governments, businesses and non-government organisations to assist in developing and implementing policies and programmes to help end modern slavery.

The 2014 Global Slavery Index (GSI) was the second index published. It relates data across three dimensions: the size of the problem, according to the estimated prevalence of modern slavery country by country and the absolute number by population; government responses to modern slavery; and vulnerability – the factors that explain or predict the prevalence of modern slavery.

THE GLOBAL SLAVERY INDEX

Some key facts from the 2014 GSI:

- 167 countries were ranked, based on the percentage of a country's population estimated to be in modern slavery. These countries were also rated on their government's response to end modern slavery.
- More than 60 per cent of people living in modern slavery are from five countries: India, China, Pakistan, Uzbekistan and Russia.
- Mauritania, with four per cent of its population in modern slavery, ranked number one on the table, by number of slaves as a proportion of country population. Other countries in the top 10 were: Uzbekistan (3.97 per cent), Haiti (2.3 per cent), Qatar (1.36 per cent), India (1.14 per cent), Pakistan (1.13 per cent), Democratic Republic of Congo (1.13 per cent), Sudan (1.13 per cent), Syria (1.13 per cent) and Central African Republic (1.13 per cent).
- In terms of absolute numbers of people enslaved, India, China, Pakistan and Russia represented the countries where modern slavery is most prevalent.
- The top five ranked countries for the strength of the government

response to modern slavery were: The Netherlands, Sweden, the United States of America, Australia and Switzerland.

- The five countries with governments taking the least action to end modern slavery were: North Korea, Iran, Syria, Eritrea and Central African Republic.
- The five countries at the highest risk of modern slavery, or most vulnerable, were: Somalia, Eritrea, Sudan, Yemen and Democratic Republic of the Congo.

"WITHOUT A DOUBT, HUMAN SUFFERING FROM MODERN SLAVERY IS UNJUST AND UNJUSTLY RIGHT TAKING, A MATTER THAT WE DO NOT ACCEPT AT THE DOCTRINE AND LEGISLATION LEVELS."²⁶

His Eminence the Grand Ayatollah Sheik Basheer Hussein Al-Najafy

THE
GLOBAL
SLAVERY
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THE WALK FREE MOVEMENT

The Movement is the largest online anti-slavery community in the world. We provide everyday people with the opportunity to ensure their calls to end modern slavery are heard and acted upon. By working with partner organisations around the world, coordinating the voices of millions of members globally, the Walk Free Movement secures change in government policy, business practice and social attitudes, to help end slavery.

The Movement has established strong roots as a global organisation, with campaigners working remotely in-country alongside partner organisations. We have activated new members, and now communicate in English, Arabic, Indonesian, Spanish and Portuguese.

SINCE THE WALK FREE MOVEMENT WAS LAUNCHED, IT HAS GROWN TO BECOME THE LARGEST ONLINE MOVEMENT IN THE WORLD DEDICATED TO ENDING MODERN SLAVERY.



WALK FREE.ORG



29 CAMPAIGN WINS

- Stop trafficking of women in Argentina
- Protect children in Scotland from trafficking
- Slavery and the sustainable development goals
- Help end domestic slavery in Belgium
- Ghana Police: Protect children from slavery
- US: Survivor voices
- EU: Tackle the trade in conflict minerals
- End child slavery in India
- Transparency in UK supply chains
- Ensure Harry Potter chocolates are slavery free
- Protect EU laws to fight trafficking
- End slavery in the Thai fishing industry
- Missing in Qatar
- Governor Brown: Protect trafficking victims
- New Zealand: End slavery at sea
- Strong global law to fight forced labour
- US child welfare bill
- Recruitment agencies in the Philippines
- Forced child marriage in Iraq
- End child trafficking in the UK
- New anti-trafficking laws in Scotland
- FIFA: Help end modern slavery in Qatar
- Protection for trafficking victims in the US
- New anti-slavery laws in Australia
- Protect US military contractors from slavery
- Myanmar Government: Pledge to fight slavery
- Zero tolerance
- Zara: Pledge to use slavery free cotton
- Domestic worker rights in the Philippines

THE FREEDOM FUND

The Freedom Fund is the world's first private donor fund dedicated to identifying and investing in the most effective front-line efforts to end slavery, and demonstrating the viability of scaling interventions. It aims to raise and deploy USD100 million in private capital.

The Freedom Fund focuses on measurably reducing modern slavery and trafficking in those parts of the world where it is at its worst, targeting areas using a 'hotspot' funding model. It was founded by the Walk Free Foundation, Humanity United and Legatum Foundation in mid-2013, and officially announced by President Bill Clinton at the Clinton Global Initiative in New York on 26th September 2013. To date, the Freedom Fund has worked on hotspot initiatives in northern and southern India, south-eastern and central Nepal, Thailand, Ethiopia and Brazil.

"OUR VISION IS A WORLD FREE OF SLAVERY. OUR MISSION IS TO MOBILISE THE CAPITAL AND KNOWLEDGE NEEDED TO END SLAVERY." ²⁷



NORTHERN INDIA & NEPAL HOTSPOT HIGHLIGHTS



87,905

lives impacted



14,874

at-risk children in school



3,830

people liberated from slavery



\$29

cost per person

THE GLOBAL FUND TO END SLAVERY

The Global Fund to End Slavery is a public-private partnership that leverages government and private resources to fund and coordinate efforts to end slavery. The Global Fund was established with funding from Andrew Forrest to build on the research conducted through the Global Slavery Index and strategies identified by the Freedom Fund. The objective of the Global Fund is to agree to measurement strategies and research activities with the top 20 countries in which modern slavery is at its worst. It aims to work on detailed strategies and work plans in each country to end modern slavery. Once work plans are agreed and fully assessed, and detailed budgets are provided, agreements are made between the sovereignty and the Global Fund. The funding to bring modern slavery to a permanent end is negotiated with each country, with the Global Fund being prepared to fund up to 50% of the budget of that country's work plan to eradicate modern slavery.

The proportion of funding agreed by the Global Fund will be determined by four factors:

1. The extent of modern slavery within the country;
2. The ability and, in particular, the commitment of that country to execute the work plan to permanently eradicate slavery within its borders;
3. The country's ability to fund the agreed portion of its slavery eradication budget;
4. The Global Fund's ability to fund the agreed balance of that country's eradication of slavery work plan.

When this challenging and exhausting procedure is completed for at least 75% of the world's non-slaves, expert analysis provides that this will trigger the permanent end of modern slavery worldwide. Each country's collective budget divided by the proportion which the Global Fund has agreed to fund will then become the amount that the philanthropic and inter-government world will need to fund to bring modern slavery to an end. This will become the global budget to end modern slavery. The Forrest family has also committed to support this budget, and lead by way of example to encourage other philanthropists and governments to end the modern slavery scourge which now rivals diseases such as AIDS at the height of its epidemic.



"OUR MISSION IS TO CATALYSE AND COORDINATE A GLOBAL STRATEGY INFORMED BY RIGOROUS MEASUREMENT, OWNED BY COUNTRIES, AND AT THE SCALE NEEDED TO PERMANENTLY DISMANTLE SLAVERY SYSTEMS." ²⁸

THE JOINT DECLARATION OF RELIGIOUS LEADERS AGAINST MODERN SLAVERY

After intensive discourse among global leaders in numerous countries over many months, the time had come to draw a line in the sand on modern slavery.

On Tuesday 2nd December 2014, the world's leading faith figures gathered together with representatives from public and private organisations, and other influential individuals, at the Casina Pio IV in Vatican City. It was the International Day for the Abolition of Slavery*, the 29th year that this annual event was celebrated on this day.

The excitement inside the 16th Century Casina was palpable; history was about to be made. People entering the building felt the solemn weight of significance of the occasion, and a hush descended on the room as the faith luminaries entered.

Facilitated by British-Iranian journalist and television host, Christiane Amanpour of CNN, the event was at once celebratory and sombre, reflecting the joy and satisfaction of achieving the seemingly unachievable in establishing a united faith front, and the seriousness of the common cause. One by one, leaders made their way to the front to share

their views and commitment to ending modern slavery, based on the ideals of his or her own religious beliefs. Each articulated the shared thread that every girl and boy, woman and man, has the same dignity and freedom of people, especially the poorest and most vulnerable.

Pope Francis commenced proceedings, stating the following:

"Ladies and gentlemen, I thank all the religious leaders gathered here for their commitment in favour of the survivors of human trafficking, and all those present for their intense participation in this act of brotherhood, especially toward the most suffering of our brothers and sisters. Inspired by our confessions of faith, today we are gathered for an historic initiative and concrete action: to declare that we will work together to eradicate the terrible scourge of modern slavery in all its forms. The physical, economic, sexual and psychological exploitation of men and women, boys and girls, currently holds tens of millions in inhumane and humiliating bondage. Every human being – man, woman, boy and girl – is

the image of God; God, who is love and freedom, gives himself through interpersonal relations; therefore every human being is a free person, destined to live for the good of others in equality and brotherhood. Every person and all people are equal and their freedom and dignity must be recognised. Any discriminating relationship that does not respect the fundamental conviction that the 'other is like me myself' constitutes a crime, and very often an abhorrent crime. That is why we declare in the name of all people and of everyone of our own Creed that modern slavery – in the form of human trafficking, forced labour, prostitution or the trafficking of organs – is a crime 'against humanity'. The victims of this are from every walk of life, but most are found among the poorest and the most vulnerable of our brothers and sisters. We declare on behalf of those who are calling our communities to action, that every systematic deprivation of individual freedom for the purpose of personal and commercial exploitation be rejected entirely and without exception.

"Despite the great efforts of many,

*The International Day for the Abolition of Slavery, 2nd December, marks the date of the adoption, by the General Assembly of the United Nations Convention for the Suppression of the Traffic in Persons and of the Exploitation of the Prostitution of Others (resolution 317(IV) of 2nd December 1949). The focus of this day is on eradicating contemporary forms of slavery, such as trafficking in persons, sexual exploitation, the worst forms of child labour, forced marriage, and the forced recruitment of children for use in armed conflict.

modern slavery continues to be an atrocious scourge that is present throughout the world on a broad scale, even as tourism. This crime of 'lèse-humanity' masquerades behind seemingly acceptable customs, but in reality claims its victims through prostitution, human trafficking, forced labour, slave labour, mutilation, the sale of organs, the consumption of drugs and child labour. It hides behind closed doors, in particular places, in the streets, automobiles, factories, the countryside, in fishing boats and many other places. And this happens both in towns and villages, in the reception centres of the wealthiest nations as well as in those of the poorest. And the worst thing is that this situation, unfortunately, grows more serious every day.

"We call to action all people of faith, leaders, governments, businesses, all men and women of good will, to give their strong support and join in the action against modern slavery in all its forms. Sustained by the ideals of our confessions of faith and by our shared human values, we all can and must raise the standard of spiritual values, common effort and the vision of

freedom to eradicate slavery from our planet.

"I ask the Lord to grant us today the face to convert ourselves in the proximity of every person, without exception, offering active and constant help to those we encounter on our path - whether it be an elderly person who has been abandoned by everyone, a worker unjustly enslaved or unappreciated, a refugee caught in the snares of the underworld, a young man or woman who walks the streets of the world, as a victim of the sex trade, a man or a woman driven to prostitution by the deception of people have no fear of God, a boy or a girl mutilated for their organs - and who call to our conscience, echoing the voice of the Lord: I say to you whatever you do to the least of my brothers, you do to me.

"Dear friends, thank you for this meeting. Thank you for this transverse commitment, which involves us all. We are all reflections of the image of God and we are convinced that we cannot tolerate that the image of the living God be subject to abhorrent treatment. Many thanks!"

POPE FRANCIS

Jorge Mario Bergoglio, from Argentina, is the first Pope from the Americas. He was elected Supreme Pontiff on 13th March 2013. As the Jesuit Archbishop of Buenos Aires, Pope Francis was a highly respected pastor who travelled throughout his continent on the metro and by bus. "My people are poor and I am one of them," was his common refrain, one that explained his decision to live in a flat and cook his own meals. Born on 17th December 1936, he was the son of Italian immigrants who graduated as a chemical technician before choosing the path of priesthood. Deeply committed to issues including poverty, peace and social justice, he was the first Pope to call for the eradication of modern forms of slavery in the globalised world.



Following presentations by nine other leaders, the *Joint Declaration* was read out in English and Spanish by two former victims of slavery who are now committed to ending it – James Kofi Annan, from Ghana, and Claudia, from Mexico. The 13 signatories then proceeded to sign the *Joint Declaration*, committing themselves and their faiths to fighting for the dignity and freedom from slavery of all human beings.

The 13 signatories to the *Joint Declaration* in 2014 were:

ANGLICAN:

Most Rev'd and Right Hon Justin Welby, Archbishop of Canterbury

BUDDHIST:

Venerable Bhikkhuni Thich Nu Chân Không, representing Zen Master Thích Nhất Hạnh
The Most Ven. Datuk K Sri Dhammaratana, Chief High Priest of Malaysia

CATHOLIC:

Pope Francis

HINDU:

Her Holiness Mata Amritanandamayi ('Amma')

JEWISH:

Rabbi Dr Abraham Skorka
Rabbi Dr David Rosen

MUSLIM SUNNI:

Dr Abbas Abdalla Abbas Soliman, Undersecretary of State of Al Azhar Alsharif, representing Mohamed Ahmed El-Tayeb, Grand Imam of Al-Azhar

MUSLIM SHIA:

Grand Ayatollah Mohammad Taqi al-Modarresi
Sheikh Naziyah Razzaq Jaafar, representing Grand Ayatollah Sheikh Basheer Hussain al Najafi

ORTHODOX:

His Eminence Metropolitan Emmanuel Adamakis of France, Church of Constantinople, representing His All-Holiness Ecumenical Patriarch Bartholomew of Constantinople

LAY-CHRISTIAN:

Mr Andrew Forrest, Chairman Walk Free Foundation and Chair Global Freedom Network

THE JOINT DECLARATION OF RELIGIOUS LEADERS AGAINST MODERN SLAVERY

"We, the undersigned, are gathered here today for a historic initiative to inspire spiritual and practical action by all global faiths and people of goodwill everywhere to eradicate modern slavery across the world by 2020 and for all time.

In the eyes of God*, each human being is a free person, whether girl, boy, woman or man, and is destined to exist for the good of all in equality and fraternity. Modern slavery, in terms of human trafficking, forced labour and prostitution, organ trafficking, and any relationship that fails to respect the fundamental conviction that all people are equal and have the same freedom and dignity, is a crime against humanity.

We pledge ourselves here today to do all in our power, within our faith communities and beyond, to work together for the freedom of all those who are enslaved and trafficked so that their future may be restored. Today we have the opportunity, awareness, wisdom, innovation and technology to achieve this human and moral imperative."

*The Grand Imam of Al Azhar uses the word 'religions'.



NEWS THROUGHOUT THE WORLD

"THE 2ND DECEMBER 2014 WAS A HISTORIC JOINT SPIRITUAL AND PRACTICAL DECLARATION THAT AFFIRMED EVERYONE'S COMMITMENT TO A COMMON CAUSE. THE MEDIA PLAYED A CRITICAL ROLE IN SPREADING THE NEWS GLOBALLY, AND WE WERE THANKFUL TO THEM." 29

Ms Antonia Stampalija, CEO Global Freedom Network



Pope Francis @Pontifex (2 Dec):

Slaves no more. We are all brothers and sisters. #EndSlavery

The 2nd December event generated thousands of media articles and commentaries in newspapers and online forums around the world, and was featured on numerous radio and television stations. Social media outlets such as Twitter and Facebook were buzzing with information and news. Through these platforms, the message of ending slavery reached an estimated more than one billion people. Key statistics included:

- More than 100 print articles, with total readership of more than 20 million.
- More than 100 newswire reports from over 30 global and regional news agencies.
- 69 television/radio reports, with estimated viewership of 50 million
- More than 1000 websites reported on the event.
- 19,000 mentions on social media
- At its peak, #EndSlavery reached fourth spot in trending hashtags on Twitter worldwide.
- More than 19,000 tweets containing the #EndSlavery hashtag between 1st and 3rd December 2014.

Examples of media coverage and commentary included the following excerpts:

THE FINANCIAL TIMES

(3rd December 2014)

Religious leaders in rare union with pledge to fight slavery.

"The leaders of the world's main religions set aside their differences and in an unprecedented joint declaration on Tuesday committed to the elimination of modern slavery by 2020 ... The accord represents a rare joint initiative between Sunni and Shia Muslim leaders and the first agreement on social issues between the Anglican and Catholic churches since the Reformation ... Commenting on the resolution, Melissa Rogers, US President Barack Obama's main adviser on faith-related issues, said it was 'a symbol of the power of collective moral vision!'"

THE GUARDIAN UK

(3rd December 2014)

Faith leaders unite to combat modern slavery.

"It began with a 17-year-old Australian schoolgirl's horrified discovery. And yesterday it brought together in the Vatican Jewish rabbis, turbaned Sunni imams and Shia ayatollahs, Pope Francis, the Archbishop of Canterbury, a Hindu

guru and the orange-robed Buddhist chief high priest of Malaysia, among others.

For a couple of hours, they found something on which they could agree: that slavery in its many forms is an unmitigated evil, "a disgrace to God, a dishonour to humankind", as the Orthodox ecumenical patriarch Bartholomew called it."

THE NEW INDIAN EXPRESS

(3rd December 2014)

Mata Amritanandamayi meets Pope Francis in Vatican

"Mata Amritanandamayi joined hands with other world religious leaders in Rome on Tuesday and declared her commitment towards eradication of modern slavery by 2020. She was in the Vatican on an invitation by Pope Francis. Her visit coincided with the International Day for the Abolition of Slavery. Mata Amritanandamayi, who sat next to the Pope in the front row, signed the *Joint Declaration of Religious Leaders Against Modern Slavery*. The declaration underlined that modern slavery, in terms of human trafficking, forced labour and prostitution, is a crime against humanity and must be recognised as such by everyone and by all nations."



Catholic News Svc @CatholicNewsSvc (2 Dec):

#PopeFrancis: everyone is called to action, deplore everything depriving ppl of their God-given dignity #EndSlavery

THE HUFFINGTON POST

(9th December 2014)

When the Pope Met the Grand Ayatollah, History was Made.

By Sayed Mahdi al-Modarresi, faith leader, lecturer and author.

"Last week, with little fanfare and under heavy security, an historic meeting took place in Rome which marked a turning point in interfaith relations. Inside the 16th century Casina Pio IV villa, home to the Vatican's Pontifical Academy of Social Sciences, seven clerics representing over five billion people overcame lingering traditions of suspicion to commit to the eradication of modern day slavery by the year 2020. The summit concluded with the signing of a declaration that condemns slavery as a crime against humanity.

The Global Freedom Network, the organisation behind the initiative, was hoping to bring to light the abhorrent evil that affects nearly 36 million people, but the meeting went above and beyond its intended purpose and literally made history. For the first time since the establishment of the Catholic church, the Pope met face to face with a Grand Ayatollah representing the Shia faith. Not only did the two become co-signatories of an important document, but they shook hands, and chatted informally

before and after the event at one of the Vatican's beautifully decorated garden pavilions. Recognising the significance of hosting a Shia leader at the heart of the Catholic church for the first time, the Pope followed the Ayatollah into the pavilion to shake his hands. "How are you?" said Grand Ayatollah al-Modarresi, a moderate but powerful scholar with a big following in the Shia world. "Fine, thank you" replied the Holy Father, who looked a little weary having just arrived from a trip to Turkey. "It is important you would be fine" said al-Modarresi, surprising the Pontiff with his English. "Because if you are fine, many people around the world will be fine." Most notable is how both leaders showed humility and set aside protocol and engaged with one another on a personal level.

"Andrew Forrest, the Australian philanthropist businessman who is on the Executive Board of the GFN and has financed its work told me he opted to involve religious leaders because 'politicians can enact laws banning certain practices, but only faith leaders can change the deep-seated values which influence people's behaviours'."

"TODAY'S EVENT OF THE GLOBAL FREEDOM NETWORK IS A PROFOUNDLY SIGNIFICANT MOMENT. WE HAVE JOINED TOGETHER FOR THE LIBERATION OF THE MOST VULNERABLE IN OUR WORLD.

"AS WE MAKE THIS SOLEMN COMMITMENT TODAY, MY PRAYER IS THAT WE SHALL BY GOD'S GRACE PLAY A KEY ROLE IN ENDING THE INHUMAN PRACTICE OF MODERN SLAVERY – A PRACTICE THAT DISFIGURES OUR WORLD AND OBSCURES THE IMAGE OF GOD IN MEN, WOMEN AND CHILDREN. WE HAVE THE WILL, WE HAVE THE COMMON PURPOSE, IT CAN BE DONE; MAY GOD BLESS OUR ACTION TOGETHER." ³⁰

Most Rev'd and Right Hon Justin Welby, Archbishop of Canterbury



Sayed M. Modarresi @SayedModarresi (2 Dec):

For the first time in 2000 years. A Pope and a Shia Grand Ayatoallah meet. #EndSlavery



Mira Sorvino @MiraSorvin (2 Dec):

I've signed my name won't you join me? #EndSlavery @gfn2020 together we can!



Lambeth Palace @lambethpalace (2 Dec):

World faith leaders speak out to #EndSlavery

INSPIRING WORDS

Faith leaders at the 2nd December 2014 event were invited to speak about their motivation for joining the *Joint Declaration*, and their values and beliefs about ending modern slavery. There was widespread agreement about the fundamental human platform of treating others as you would wish to be treated, and the pressing need for solidarity in ensuring the current generation is the last one to have to make a commitment such as the *Joint Declaration*.

Extracts from speeches follow (listed in the order they were given during the ceremony). The speeches are included in full at the end of the book.



Her Holiness Mata Amritanandamayi ('Amma')

Best known as Amma (Mother), Mata Amritanandamayi is a spiritual leader and humanitarian from Kerala, India. Of the Hindu faith, Amma spends her days receiving the more than 34 million people who have come to unburden their sorrows and share their problems. Amma is the Founder of the global humanitarian network, 'Embracing the World', that works to alleviate the burden of the poor by helping meet the basic needs of food, shelter, healthcare, education and livelihood. She is also the Founder and Chancellor of Amrita University, a five-campus institution with a strong research focus. Her speech

on 2nd December 2014 included the following extract:

"Human trafficking is one of the worst curses that plagues society, not only for this century, but since the beginning of time. The more we try to eradicate slavery and forced labour, it seems to rebound with double the strength. It is like an evil ghost that keeps haunting us.

"We have been granted the blessing of life through God's compassion. This life is to be spent performing good deeds as an offering to God. To destroy another person's life is a misuse of God's gift. All living beings are instruments in the hands of the Divine. The law of God's court is righteousness, or Dharma. Let us all strive to respect and follow this law.

"The human mind has created many divisions in the form of religion, caste, language and national boundaries. Let us try to create a bridge of all-encompassing pure love to break down these self-created walls. Any hardened heart will soften in love. Love can spread light through even the densest darkness. Selfless love transforms the mind from a demon that enslaves us into our own liberator. Those who traffic and enslave

others have fallen prey to a negative mind. Religious leaders should, without ulterior motives, formulate an action plan of rehabilitation based on selfless love and spirituality, the essence of all faiths. Remaining silent in the face of unrighteousness is unrighteous.

"In order to heal the mental and emotional wounds inflicted upon the victims of human trafficking, we need to care for them with selfless love. This will bring them into the light of a free life, away from the darkness forcefully imposed upon them in the past. We need to create a large task force of social servants to carry out this sacred mission. Only religious and spiritual leaders can bring together such a task force."

Venerable Bhikkhuni Thích Nu Chân Không

Sister Chân Không is the first fully-ordained monastic disciple of Zen Master Thích Nhất Hạnh, and the director of his humanitarian projects since the early 1960s. Zen Master Thích Nhất Hạnh is a Vietnamese Buddhist monk, scholar, poet, artist, peace activist and author who was described by Martin Luther King as 'an apostle of peace and non-violence'. Sister Chân Không has led Buddhist Peace Delegations in peace talks and emergency humanitarian efforts, established a monastery in France, and is the Elder nun of the International Plum Village Sangha of more than 800 monastics. She was born in 1938 in Ben Tre in Southern Vietnam. Her speech on 2nd December 2014 included the following extract:

"In our work of service, we must have time to come back to ourselves, and generate peace in our body and mind.



When we can recognise and embrace our own suffering, the energy of compassion will be born in our hearts, and we will know what to do and what not to do to relieve the suffering of our beloved ones, and of the world. We need to be able to embrace our own anger, fear, discrimination and despair; and we need to look deeply in order to generate the clarity, courage and compassion we need.

"When we have peace in ourselves, and clarity in our mind, we will be able to have compassion even for the traffickers themselves. We will be able to help wake them up, and touch the seed of compassion in their hearts. Our compassion can help them abandon their exploitation, and transform them into our friends and allies of our cause."



Rabbi Dr Abraham Skorka

Rabbi Skorka was ordained a Rabbi at the Latin-American Rabbinical Seminary in 1973 and achieved a Ph.D. in Chemistry in his home town of Buenos Aires in 1979. He became Emeritus Professor of Jewish Law at the University of Salvador (Buenos Aires) in 2002, Doctor Honoris Causa at the Jewish Theological Seminary in 2011, at the Pontifical Catholic University of Argentina in 2012 and the University of the Sacred Heart in 2013. Since 1976 Rabbi Skorka has been the Rabbi of the Benei Tikva Community, and since 2010 (and from 1996-1998) has been the Rector of the Latin-American Rabbinical Seminary. He was born on 5th July 1950 in Buenos Aires. His speech on 2nd December 2014 included the following extract:

"The people of Israel came to Mount Sinai through an experience of enslavement and liberation, which is still abided by all Jewish people as of this date, every day of their lives. The heroic coming out of slavery from Egypt is one of the essential parts of the Pentateuch, and one of its central messages is the courage and profound meaning inherent in being a free person.

"In the biblical conception, enslaving an individual hurts the image of God lying inside every human – and only those individuals who can fully and profoundly be free can dignify the human condition for themselves and in God's eyes.

"Aside from the view each particular creed may have, which all together represent the faith we all share in the course of our human experience on Earth, I understand that there is only one possible way we can view one another – as equals, having all the same rights and obligations to each other. This is what the Bible essentially says, and this is what will help us create a reality that is more just, more balanced, and more sane than the one we are witnessing today.

"We see in our day many of our fellow men and women being subjected to degradation. We witness the many crimes and abuses committed by those who break and enslave their brothers and sisters in multiple ways. This is why I join you here today, as a Jew who raises his voice against this with all his strength, to ask that all forms of slavery be condemned in the harshest terms and with the harshest penalties."



Dr Mohamed Ahmed El-Tayeb

Dr Mohamed Ahmed El-Tayeb, the Grand Imam of Al-Azhar, was appointed to his role in 2012. He holds a Ph.D. in Islamic Philosophy from Paris Sorbonne University and has been director of Al-Azhar University since 2003. Dr El-Tayeb served as the Grand Mufti of Egypt in 2002-2003. He took a lead role in condemning the kidnappings and enslavement of girls by Boko Haram in 2014, leading the Islamic world with his statement the abductions 'completely contradict Islam and its principles of tolerance.' Dr El-Tayeb was represented at the 2nd December 2014 event by Dr Abbas Abdalla Abbas Solian, the Undersecretary of State of Al Azhar Alsharif, whose speech included the following extract:

"I send peace and blessings upon the best of God's creation (peace and blessings be upon him) who said 'An Arab has no superiority over except by piety. Verily, the most honoured of you in the sight of God is he who is the most righteous.'

"Slavery was one of the major problems that plagued pre-Islamic Arabia. It was so pervasive that a person could lose his freedom and be enslaved by his creditor simply by failing to settle his debt, turning from the light of freedom to the darkness of execrable slavery. At no point did Islam condone slavery between the people whom it deems as being equal from the same father, Adam, and the same mother, Eve. The Prophet (peace and blessings be upon him) said: 'All people are from Adam and Adam was created from dust. Let the people cease to boast about their ancestors or they will be of less account with God than the beetle (which rolls dung with its nose).

"Despite the ratification of the abolition of slavery by tolerant Islamic law and the laws of other Heavenly revealed faiths, today we continue to battle slavery as it is still extant in some countries. Contemporary institutions of slavery include human trafficking, forced labour, debt bondage, forced marriage, child slavery, women oppression and depriving women of holding appropriate positions, discrimination on the basis of gender, race or belief and forced migrant labour. All of these and other forms of slavery are deemed reprehensible in Islamic law, and religious and human rights institutions, authorities and organisations must all work to abolish them and push countries to enact laws and legislations that deter the deprivation of freedoms."



His All-Holiness Ecumenical Patriarch Bartholomew

His All-Holiness Ecumenical Patriarch Bartholomew has served in his role as Archbishop of Constantinople-New Rome since 1991. He is the 270th Archbishop of the 2,000-year-old Church, and his vision is to promote reconciliation among Christian churches, advance human rights, religious tolerance, international peace and environmental protection. The Ecumenical Patriarch has organised conferences centred on religious tolerance and published influential declarations against extremism, violence and war. In 1997 he was awarded the Gold Medal of the United States Congress. His speech on

2nd December 2014 (provided via video) included the following extract:

"We would like to assure you that we stand with you in solidarity and commitment to eradicate modern expressions of slavery, which are a disgrace to God, a dishonour to humankind, and a degradation of all its innocent victims fashioned in the image and likeness of our heavenly Creator. There are three observations that we would like to bring to your attention about the moral imperative to abolish human trafficking and forced labour.

"First, how ironic and, moreover, how tragic that in the 21st century we are still responding to the moral challenge of slavery! Indeed, the slavery that we witness and confront is more inhumane and more malevolent than similar phenomena in the early Christian centuries or even in more recent centuries.

"Second, how ironic and, moreover, how tragic that once again the most profoundly and negatively affected are the vulnerable and poor of our world! It is foolish and arrogant for people with power and wealth to imagine that they can seize possession or acquire ownership of other people's labour for purposes of greed and profit.

"Third, how ironic and, moreover, how tragic that – while we strive to establish thresholds and deadlines to protect the natural environment as God's gift to the world – we nevertheless remain unaware and indifferent to the oppressive abuse of human beings bearing the very seal of divine grace."



Grand Ayatollah Mohammad Taqi al-Modarresi

Grand Ayatollah Mohammad Taqi al-Modarresi is considered the leader of the Islamic Action Organisation in Iraq. He has established religious seminaries in many countries, the most distinguished being the Al-Qaem circle, with students from more than 35 countries carrying out missionary duties. The Grand Ayatollah was born in the holy city of Karbala, Iraq, where he was the pupil of great scholars and received his degree in Islamic jurisprudence, the highest certificate in the religious seminaries, at the age of 20. His speech on 2nd December 2014 included the following extract:

"We, the leaders of the world's religions and scholars of the faiths, carry a tremendous burden and a great responsibility: to deliver to humankind the injunction that they must revert back to their conscience and safeguard their dignity, for doing so will allow us to uproot all the causes of evil and corruption. We must also remind them of God's words and revelations that guide

us towards connecting with Him to rid ourselves of aberration, darkness and delusion.

"No one must take others as slaves, nor to transgress on their rights, be it in part or in whole, big or small. Humankind is the creation of God, and so is every living being.

"Distinguished convenors; we must work in unison to salvage humans from the darkness of bondage, from poverty and disease, from the proliferation of weapons of mass destruction, and from the egregious inequality among the classes of human society and the destruction of the environment, precisely because religion is linked to the Lord who is dominant over all things.

"I urge you in this historic summit to open up to this ocean of morality, one without an end to its depth nor a limit to its breadth."



Most Rev'd and Right Hon Justin Welby, Archbishop of Canterbury

The Most Rev'd and Right Hon Justin Welby was announced as the 105th Archbishop of the See of Canterbury in late 2012, and was enthroned at Canterbury Cathedral in London on 21st March 2013. Archbishop Welby studied history and law at Eton College and Trinity College, Cambridge and then worked as an executive in the oil industry. He left the industry in 1989 after sensing a call from God, and undertook a theology degree at St John's College, Durham. Archbishop Welby was ordained a deacon in 1992, made a Canon of Coventry Cathedral in 2002 and Dean of Liverpool in 2007. He was born in 1956 in London. His speech on 2nd December 2014 included the following extract:

"At a time when faiths are seen wrongly as a cause of conflict it is a sign of real hope that today global faith leaders have together committed themselves

publicly to the battle to end modern slavery. The challenge is acute and growing, facilitated by a globalised economy that is too easily without moral or conscience. We gather to affirm a deep shared commitment for the liberation of those humiliated, abused and enslaved by their fellow human beings. It is a challenge which must be undertaken in global partnership with others.

"The evils we seek to combat will not yield without struggle. The complex global environment is why we need the strongest possible collaboration between national governments everywhere, with the business sector, police forces, civil society, faith communities and all those who long to see all humanity live in freedom. There are already close and trusting relationships between us as faith leaders. Our task now is to make those relationships work effectively for the well-being of all people.

"The Anglican Communion has given a high priority to this task, and I want to



affirm my own personal commitment to it. But what can we do? We can make sure that every worshipping community, of every faith, knows about modern slavery and is ready to work to prevent and put an end to these abuses.

"We can look to our own actions and choices as consumers and users of financial services whose managers can put great pressure on companies in which they invest. We can make sure that those who have been enslaved and trafficked are supported, respected and welcomed into the community. We can continue to press governments to implement more effective laws to root out these evils. We can work with the business sector across the globe to ensure robust systems for slave-free supply chains. And we can reinforce the ties of friendship and trust among ourselves, and with all those who profess faith and those who do not, who share our commitment to end slavery."



Mr Andrew Forrest, Chairman Walk Free Foundation and Chair Global Freedom Network

Mr Forrest is an international philanthropist and business leader who founded the world's fourth largest iron ore exporter, Fortescue Metals Group, of which he is Chairman. He is the Chairman of the Walk Free Foundation and a Director of the Global Freedom Network, and is involved in a broad range of philanthropic and business ventures throughout the world. He was born in Australia in 1961. Mr Forrest's speech on 2nd December 2014 included the following extract:

"Faith leaders, you have created history. There has never been such a journey as yours trodden before. This is an unprecedented demonstration of faith leaders of the world coming together to draw a line in the sand to end the scourge of slavery. To utilise new and modern institutions upon which a world without slavery may shortly stand.

"We know that it is the beliefs and values that reside in the hearts of mankind that drive evil or good intentions and behaviour. Yet it is not until now, with this show of ethical responsibility by faith leaders, political will by government leaders, conscientious objection to slavery by business leaders, and with the unparalleled ease of global communications, that we have this great initiative and these institutions to truly end slavery.

"This is the day on which we have drawn the line in the sand against evil, the day on which we declare that we will end slavery and the day on which the peace, love and respect among the world's great religions will be our most powerful weapons against the evil of slavery."

IN SUPPORT OF THE *JOINT DECLARATION*:

In addition to the formal speeches given on 2nd December 2014, global leaders and influencers gave their written and verbal support. Letters were provided by the Secretary-General of the United Nations, Ban Ki-moon, and Rabbi Dr David Rosen of the Heilbrunn Institute:



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

Ban Ki-moon is eighth Secretary-General of the United Nations, after succeeding Kofi Annan in 2007. Born in 1944, Ban was a career diplomat in South Korea's Ministry of Foreign Affairs and in the United Nations before accepting his present role. He was Foreign Minister of South Korea from 2004 to 2006.

"Modern day slavery and trafficking are serious violations of human dignity and rights. These crimes often affect people who are already vulnerable because of discrimination, conflict or economic and social disempowerment. Violations of human rights – including violence against women, gender stereotypes, discrimination, exclusion and failure to respect labour standards regarding

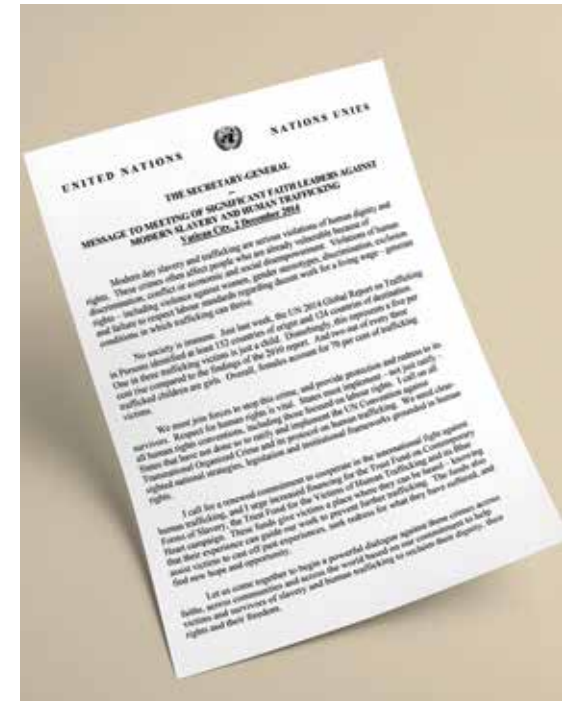
decent work for a living wage – generate conditions in which trafficking can thrive.

"No society is immune. Just last week, the UN 2014 Global Report on Trafficking in Persons identified at least 152 countries of origin and 124 countries of destination. One in three trafficking victims is just a child. Disturbingly, this represents a five per cent rise compared to the findings of the 2010 report. And two out of every three trafficked children are girls. Overall, females account for 70 per cent of trafficking victims.

"We must join forces to stop this crime, and provide protection and redress to its survivors. Respect for human rights is vital. States must implement – not just ratify – all human rights conventions, including those focused on labour rights. I call on all States that have not done so to ratify and implement the UN Convention against Transnational Organized Crime and its protocol on human trafficking. We need clear-sighted national strategies, legislation and institutional frameworks grounded in human rights.

"I call for a renewed commitment to cooperate in the international fight against human trafficking, and I urge increased financing for the Trust Fund on Contemporary Forms of Slavery, the Trust Fund for the Victims of Human Trafficking and its Blue Heart campaign. These funds give victims a place where they can be heard – knowing that their experience can guide our work to prevent further trafficking. The funds also assist victims to cast off past experiences, seek redress for what they have suffered, and find new hope and opportunity.

"Let us come together to begin a powerful dialogue against these crimes across faiths, across communities and across the world based on our commitment to help victims and survivors of slavery and human trafficking to reclaim their dignity, their rights and their freedom."



Rabbi Dr David Rosen, KSG, CBE, Director of International Interreligious Affairs and Director of the Heilbrunn Institute for International Interreligious Understanding

Rabbi David Rosen is the American Jewish Committee's Jerusalem-based International Director of Interreligious Affairs and directs the AJC's Heilbrunn Institute for International Interreligious Understanding. He is the honorary advisor on interfaith relations to the Chief Rabbinate of Israel, an International President of Religions for Peace, an Honorary President of the International Council of Christians and Jews, and the Jewish representative on the Board of Directors of the King Abdullah International Centre for Interreligious Dialogue. In 2005 the Pope made Rabbi Rosen a Knight Commander of the Order of St Gregory the Great, in recognition of his contribution to Jewish-Catholic reconciliation, and in 2010 he was made a Commander of the British Empire by Queen Elizabeth II.



"Jewish tradition understands the affirmation in the Book of Genesis that the human person is created in the Divine Image, to not only refer to the human being's unique human intellectual and spiritual capacities, but also that every human being has the sacred right to life, dignity and freedom.

"Moreover as a modern Orthodox Jewish scholar confirms, "the recognition of the right to freedom is not limited to personal liberty. It ensures all against any form of slavery and subjugation" (Samuel Belkin, "In His Image" p. 112).

"Furthermore, the ancient Jewish sages declare that any act of disrespect towards another person, let alone bloodshed or the denial of freedom and dignity, is an act of disrespect to God Himself, for "in the image of God He made (the human person)" (Sifra 4:12).

"The Global Freedom Network (GFN) is therefore precisely the struggle to ensure the affirmation of the Divine Image in all people – in particular those whose dignity and freedom are denied by enslavement and subjugation that desecrate the Divine Name.

"It is therefore a not only a privilege for me, but a religious duty to support the GFN's sacred work. It was a special joy to participate in the unique gathering hosted by Pope Francis in the Vatican last December, bringing together leaders and representatives from the five world religious traditions to pledge common commitment to the task of combating the horrors of contemporary enslavement and human trafficking. The event served as a testimony of the fundamental human values that the world's great religions share and of the obligation of interreligious cooperation to work together to deliver human dignity from those who deny it; to "turn (our world) from evil and do goodness, seek peace and pursue it "(Psalm 34:15)."



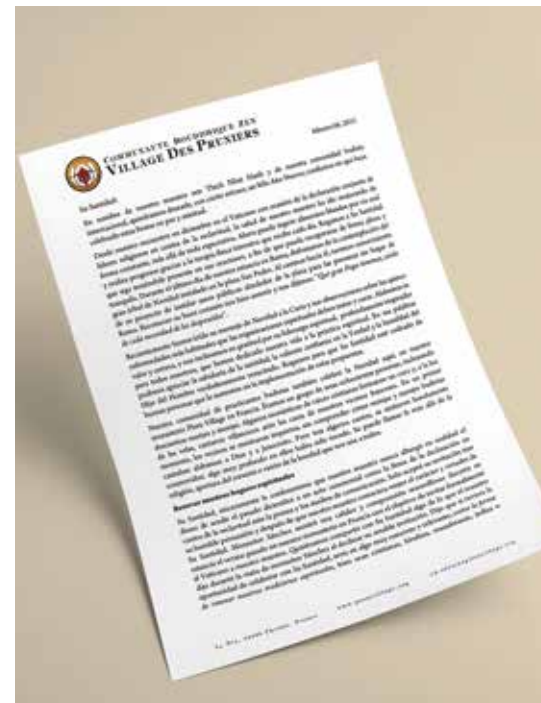


The Most Ven. Datuk K Sri Dhammaratana, Chief High Priest of Malaysia

Venerable Dhammaratana is best known for establishing the Ti-Ratana Welfare Society, and has led many charities in Indonesia, China and Thailand. The Chief was born and studied in Sri Lanka before being co-opted to assist the late Ven. Dr K Dhammananda Nayaka Maha Thera, former Chief High Priest of the Buddhist Maha Vihara in Malaysia. Since his appointment as Chief High Priest of Malaysia, he has worked in the Buddhist and non-Buddhist communities in Malaysia and other parts of the world. The King of Malaysia appointed him as 'Panglima Jasa Negara', entitling him to be addressed as 'Datuk', a title that is only conferred on those who have shown meritorious service to the country.

"We are still witnessing all the barbaric and horrifying acts of humans which should have been abandoned a long time ago. Humans have certainly advanced in technology but not spiritually. We would have thought that given the marvel of the widespread education of globalisation and the great establishments of organisations that come forth to protect human rights - there will be more assurance for all to live a decent life. It is so torturous to those victims to even think if they will be able to live through the night; life is lived in fear and constant worry for them.

"Religious leaders play an important role to work together with the government parties to put a stop to these negative activities. I believe that together, we must be united with the effort to increase investigations and prosecutions of labour trafficking offences and slavery. We must ensure that there are equal human rights for all and that everyone can live the life that they deserve."



Witnesses to the *Joint Declaration* included a range of influential people from various sectors and countries. Their affirmations of personal commitment included:

Mr Jeffrey Sachs

Jeffrey David Sachs is an American economist and Director of The Earth Institute at Columbia University. He is special adviser to United Nations Secretary-General Ban Ki-Moon on the Millennium Development Goals, having held the same position under former Secretary-General Kofi Annan. Sachs became known for his role as an adviser to Eastern European and developing national governments during the transition from communism to a market system during periods of economic crisis.

"This scourge of human trafficking and modern slavery affects the whole world economy. It's fundamentally against everything we stand for in sustainable development, which is for a just, inclusive and environmentally sustainable society. Religious leaders coming together is a huge call to action and I think it will find its place in the Sustainable Development Goals that will be adopted by the world in 2015. It is a moral call, reminding us that we need a worldwide economy that functions according to basic human values. This is the central principle; it's core to addressing the issues of trafficking and slavery, and more generally it's core to the whole hope for truly sustainable development.

"Saying that crime or poverty will always be with us isn't correct. We can never put the guard down completely and say that we have solved the problem of slavery or human trafficking or mass pollution or extreme poverty once and for all, but I do believe these are a matter of human choice and human will. Human values are constantly in need of being addressed, regenerated and strengthened. Every generation needs to recommit to them again and again. So in this sense, we are not saying there is a magic cure that is going to end this scourge once and for all, but what religious leaders, business leaders, labour experts and economic experts are saying is that we can address this crisis, we can bring it under control and then keep it under control. But it is going to take a lot of effort and a lot of focus. People end up in this kind of situation out of various kinds of despair – parents who are so poor they can't look after their kids, people who have no economic alternative or who are in a kind of debt bondage. There are many roots into this. From a moral point of view, it starts with the lack of the dignity and ability necessary to meet basic needs. But what we need to do is not only clamp down on the corruption and the lawlessness, but also address the needs of extremely poor people in the world and help them

lift themselves out of extreme poverty. So there are many fronts on which this battle will be fought.

"I'm optimistic, because I know slavery is a horrible anachronism and it has no place here in the 21st century. The same is true with extreme poverty. This is a scourge that has been with humanity seemingly forever, but it does not mean it is a permanent one. It is one we can and must solve."

Dr Jean Baderschneider

Dr Jean Baderschneider is the inaugural Chief Executive Officer of the Global Fund to End Slavery. In 2013 she retired from ExxonMobil, where she was Vice President, Global Procurement.

"Whenever we talk about the involvement of governments and businesses, we always talk about the challenges and what it is going to take. But today, it was all about hope. We had all these religious leaders here, representing 90 per cent of the world, and the message today was hope and a vision of a world free from slavery.

"There are huge challenges in front of us, but I am optimistic, and today has given us the framework for that kind of

optimism. There are 36 million slaves in the world, there is profit of at least 190 billion, and right now governments and NGOs spend in the millions. Billions versus millions, it is not a fair fight. So businesses have to play a role. I think their role is two-pronged: it's cleaning up their supply chains and being a partner, on the ground, with governments to gain compliance. I run a business that operates in 150 countries, and there are wide variations in corruption, we have to deal with that, and that requires the world as a whole to participate; it requires religions, it requires faith-based communities, it requires NGOs, it requires civil society to really take action, and consumers, businesses ... At some point, we need to bring it all together around those corrupting complicit governments."

Mr Nick Grono

Nick Grono is the inaugural Chief Executive Officer of the Freedom Fund. He was previously the inaugural Chief Executive Officer of the Walk Free Foundation.

"With the leadership and the commitment of faith leaders we can have a huge measurable impact on slavery by 2020 – that should be our

goal and it's an eminently achievable one. The involvement of the faith leaders is hugely important because slavery is illegal everywhere, yet 36 million people are enslaved, so what we have to do is to transform attitudes so that the prohibition of slavery is truly enforced. And I believe the leadership of the faiths will be key to achieving that.

"The cause of slavery is not just poverty, it's vulnerability, it's marginalisation, it's discrimination on a basis of caste, religion or ethnicity that makes people vulnerable and therefore easier to exploit. So we do have to address poverty, but it's a much broader issue than just poverty alone. It's about attitudes of enforcing the law against slavery. That's why this Declaration is so critically important – because it will help change attitudes, and it will make sure slavery is regarded as utterly unacceptable.

"It is not something that will end in a couple of years, but this is a huge step forward in the fight against slavery, and it will make a very big difference."

Mr Gilbert Houngbo

Gilbert Houngbo is the Deputy Director General for Field Operations and Partnerships at the International Labour Organization, a position he has held since 2013. Previously, he was the Prime Minister of Togo.

"The goal of eradicating modern slavery

by 2020 is very ambitious. But if we all put our heads together, if we all put our political will together, it's not completely out of reach. I am very happy to see this event happening today, it's an unprecedented moment in history. It also shows that all of us, as most of the religious leaders have said, are sons of Abraham, sons of Adam and Eve. So there is a way, if there is a political and spiritual will, that we can come together, put our small differences aside and fight for good causes.

"To me, it's not a matter of who takes the lead in this fight - all of us have to be on the front line. Obviously the religious leaders have a major opportunity by talking to their congregations and addressing their audience – as one of the speakers said, that will help us reach 90 percent. But that doesn't take away, or shouldn't take away, the importance of political leaders, around the globe, to do their part as well."

Mr Gary Haugen

Gary is the President and Chief Executive Officer of International Justice Mission, an international human rights agency that rescues victims of violence, sexual exploitation, slavery and oppression worldwide.

"It's a matter of a crime against humanity, as Pope Francis has said. Realising there are more people enslaved today than in any other time in human history makes this a horrific

moment indeed. So it's a matter of great moral responsibility, as was affirmed by all the religious leaders of the world in this very important day for the fight against slavery. Twenty years ago, very few people were talking about the reality of modern day slavery. Recently, it has been confirmed this is a massive plague upon the world, and now we have this unity of voices that have come together to say it still exists, it's a moral outrage and it is therefore incumbent upon us all to do our part in fighting it.

"The overwhelming reason why there is still so much slavery in the world today, is simply because the laws against slavery are not being enforced. The primary reason there are so many slaves in the world today is simply impunity. I am optimistic that this fight will be won. This is the ugliest but most preventable man-made disaster on the globe today, and we can fight this successfully. We have seen this over and over again in our projects around the world. We've seen it's actually a winnable fight because these countries have already expressed – in their laws – the moral outrage against slavery, they have already said this is wrong under their own moral code.

"Corruption is certainly a significant problem, but I believe we can work towards those laws finally being enforced."

Ms Mira Sorvino

Mira Sorvino is an American actress who has been affiliated with Amnesty International since 2004. In 2006, she was honoured with Amnesty International's Artist of Conscience Award, given to those who have displayed longstanding philanthropic and humanist efforts. She was a United Nations Goodwill Ambassador to Combat Human Trafficking from 2009 to 2012 and has lobbied US Congress to abolish human trafficking in Darfur.

"The idea that all of these major leaders of world faiths could come together, setting aside any differences between them and celebrate the dignity and honour of each human soul on the planet and work towards eradicating modern slavery, makes this an unprecedented day in human history. Religious groups don't often come together on any subject and now all major faiths are coming together against slavery, which has been with us for all time, stating 'we will not tolerate it any more and we are going to eradicate it.' And they are going to mobilise billions of faithfuls around the world to take action. This is exactly the sort of moral and spiritual wake-up call we all need so we can really put our teeth into the paper tigers of the laws that have been passed.

"We have to stand together and say it is intolerable in our time that one person should own another, should use another, should exploit another, that children

should suffer horrendous fates and that any human being should be enslaved by another person. To see Claudia today, so strong, and so moving, reading the *Joint Declaration*, was such a beautiful moment for me. I'm so proud of her: she is the example of someone who has come out of slavery and fully taken advantage of this beautiful life that her Creator meant her to live. She is now an advocate for millions of people, she's happy, she's married, she's thriving.

"There are so many things the faith-based communities can do with their own resources, as well as exerting a great deal of pressure on government bodies to actually do the work they are supposed to do now with the laws that have been created and with the Palermo Protocol that most countries are signatory to on human trafficking. This is truly an incredible moment."



Mr Jeffrey Sachs



Dr Jean Baderschneider



Mr Nick Grono



Mr Gilbert Houngbo



Mr Gary Haugen



Ms Mira Sorvino

THE FUTURE

The Global Freedom Network will continue to build on the momentum achieved through the *Joint Declaration*, and intends to engage other world faiths that share the aspiration for a world without modern slavery.

In addition, sovereign leaders and global influencers from the political and business communities, and civil society, will be invited to become signatories to the *Joint Declaration* and work collaboratively across sectors, borders, faiths and political persuasions.

It is anticipated that the commitment and ceremony of the 2nd December 2014 milestone event in Vatican will be replicated in various ways at events throughout the world.

The Global Freedom Network recognises the enormity of the challenges that lie ahead, but sees the strength that already exists in the commitments given by the major faith leaders to achieve a common goal.



"EMPATHY, LOVE, RESPECT AND EQUALITY ARE THE COMMON
DENOMINATORS WHICH BRING US ALL TOGETHER ..."³¹
Mohammad Taqi Al-Modarresi



A close-up photograph of a person wearing an orange robe, likely a religious leader, signing a document with a black fountain pen. The person's hands are visible, and the document is open on a table. The background is slightly blurred, showing other people in similar attire.

FULL SPEECH TRANSCRIPTS

The full speeches of all leaders who spoke at Casina Pio IV, the Vatican, at the signing of the *Joint Declaration of Religious Leaders Against Modern Slavery* on 2nd December 2014, are provided.



Address of His Holiness Pope Francis

Ladies and Gentlemen,

I thank all the religious leaders gathered here for their commitment in favour of the survivors of human trafficking, and all those present for their intense participation in this act of brotherhood, especially toward the most suffering of our brothers and sisters. Inspired by our confessions of faith, today we are gathered for an historic initiative and concrete action: to declare that we will work together to eradicate the terrible scourge of modern slavery in all its forms.

The physical, economic, sexual and psychological exploitation of men and women, boys and girls, currently holds tens of millions in inhumane and humiliating bondage. Every human being – man, woman, boy and girl – is the image of God; God, who is love and freedom, gives himself through interpersonal relations; therefore every human being is a free person, destined to live for the good of others in equality and brotherhood. Every person and all people are equal and their freedom and dignity must be recognised. Any

discriminating relationship that does not respect the fundamental conviction that the “other is like me myself” constitutes a crime, and very often an abhorrent crime.

That is why we declare in the name of all people and of everyone of our own Creed that modern slavery – in the form of human trafficking, forced labour, prostitution or the trafficking of organs – is a crime “against humanity”. The victims of this are from every walk of life, but most are found among the poorest and the most vulnerable of our brothers and sisters.

We declare on behalf of those who are calling our communities to action, that every systematic deprivation of individual freedom for the purpose of personal and commercial exploitation be rejected entirely and without exception.

Despite the great efforts of many, modern slavery continues to be an atrocious scourge that is present throughout the world on a broad scale, even as tourism. This crime of “lèse-humanity” masquerades behind seemingly acceptable customs, but in reality claims its victims through prostitution, human trafficking, forced labour, slave labour, mutilation, the sale

of organs, the consumption of drugs and child labour. It hides behind closed doors, in particular places, in the streets, automobiles, factories, the countryside, in fishing boats and many other places. And this happens both in towns and villages, in the reception centres of the wealthiest nations as well as in those of the poorest. And the worst thing is that this situation, unfortunately, grows more serious every day.

We call to action all people of faith, leaders, governments, businesses, all men and women of good will, to give their strong support and join in the action against modern slavery in all its forms.

Sustained by the ideals of our confessions of faith and by our shared human values, we all can and must raise the standard of spiritual values, common effort and the vision of freedom to eradicate slavery from our planet.

I ask the Lord to grant us today the grace to convert ourselves in the proximity of every person, without exception, offering active and constant help to those we encounter on our path – whether it be an elderly person who has been abandoned by everyone, a worker unjustly enslaved or unappreciated, a refugee caught in

the snares of the underworld, a young man or woman who walks the streets of the world, as a victim of the sex trade, a man or a woman driven to prostitution by the deception of people who have no fear of God, a boy or a girl mutilated for their organs – and who call to our conscience, echoing the voice of the Lord: I say to you whatever you do to the least of my brothers, you do to me.

Dear friends, thank you for this meeting. Thank you for this transverse commitment, which involves us all. We are all reflections of the image of God and we are convinced that we cannot tolerate that the image of the living God be subject to abhorrent treatment.

Many thanks!



Address of Mohamed Ahmed El-Tayeb, Grand Imam of Al-Azhar

In the name of God, the Most Gracious, the Most Merciful,

All praise is due to God

Who created the people, males and females, made them into nations and tribes and set the balance to judge who is most righteous by virtue of piety regardless of color, ethnicity, or social status. God the Almighty says: "O man kind! We have created you from a male and a female, and made you into nations and tribes that you may know one another. And God has full knowledge and is well acquainted [with all things]." Surat Al-Hujurat (Verse 13).

I send peace and blessings upon the best of God's creation (peace and blessings be upon him) who said: "An Arab has no superiority over except by piety. Verily, the most honoured of you in the sight of God is he who is the most righteous." Our Trustworthy Prophet was saying about Salman Al Farsi, who lived the darkness of slavery: "Salman is one of the People of the House", and introduced him many times before Notables of Quraish. The Prophet's Companions and those who came after them (may God be pleased with all of them) followed the teachings contained in God's Book

and the Sunnah of His noble Prophet. The words of our master Umar Ibn Al-Khattab to Amr Ibn Al Aas (God Bless Them), dissatisfied with the son of Al Aas who had beaten a man from the Copts, allowing the Copt man to punish the son: "Since when have you enslaved the people when their mothers have borne them free" ring a familiar bell with all people.

Slavery was one of the major problems that plagued pre-Islamic Arabia. It was so pervasive that a person could lose his freedom and be enslaved by his creditor simply by failing to settle his debt, turning from the light of freedom to the darkness of execrable slavery.

At no point did Islam condone slavery between the people whom it deems as being equal from the same father, Adam, and the same mother, Eve. The Prophet (peace and blessings be upon him) said: "All people are from Adam and Adam was created from dust. Let the people cease to boast about their ancestors or they will be of less account with God than the beetle [which rolls dung with its nose]." In spite of Islam's position, it was not conducive to the affairs of the people to abolish the institution of slavery altogether. The reason for this was because it constituted a source of wealth which would have been difficult for the people to abandon at once, as money is dear to the soul. Islam therefore took a gradual approach to

remedy this problem. It exhorted slave owners to treat their slaves well and not burden them beyond their capacity. It then narrowed the sources of slavery and deemed that the only method for gaining captives is during warfare. Not every prisoner can be taken as a slave. It is an option of four: with the option of keeping prisoner as a slave being the least preferable one. Prisoners of war could be freed, and Islam further made the emancipation of slaves as expiation for involuntary killing, for breaking the fast in Ramadan and for equating wife with mother. Islam also considered the emancipation of slaves as one of the greatest acts of worship which please God.

Through this wise policy pursued by Islam to limit the sources of slavery and expand the means of emancipation, the practice of slavery came to end only a short while after the advent of Islam. It is not right what is claimed by those researchers who lack deep understanding of Islamic Sharia that Islam has paved the way for sustainable slavery as it instructed treating slaves with kindness and care, which those researchers considered as a legitimacy of slavery. The truth is that Islam took this approach as a temporary solution to an intractable problem, until Islam was able, later, to find a radical solution to eradicate slavery.

Despite the ratification of the abolition

of slavery by tolerant Islamic law and the laws of other Heavenly revealed faiths, today we continue to battle slavery as it is still extant in some countries. Contemporary institutions of slavery include human trafficking, forced labour, debt bondage, forced marriage, child slavery, women oppression and depriving women from holding appropriate positions, discrimination on the basis of gender, race or belief, and forced migrant labour. All of these and other forms of slavery are deemed reprehensible in Islamic law and religious and human rights institutions, authorities and organisations must all work to abolish them and push countries to enact laws and legislations that deter the deprivation of freedoms. To achieve this goal, Al Azhar Al Sharif is working in collaboration with other concerned institutions, and therefore Grand Imam of Muslims Sheikh Al Azhar (May Allah Protect Him) has delegated me. I join hands with you and convey Grand Imam's best wishes to you in your efforts, as Al Azhar Al Sharif is working to serve all humanity.

Thank you.

(Presented by Dr. Abbas Shuman, Deputy of Al-Azhar)





**Address of The
Most Revd and
Right Hon Justin
Welby, Archbishop of
Canterbury**

At a time when faiths are seen wrongly as a cause of conflict, it is a sign of real hope that today global faith leaders have together committed themselves publicly to the battle to end modern slavery. We live in a world where over 30 million people are oppressed in some form of slavery – trafficking, forced labour and prostitution, the trade in human organs and many more outrages. The suffering is unimaginable. The challenge is acute and growing, facilitated by a globalised economy that is too easily without moral or conscience.

We gather to affirm a deep shared commitment for the liberation of those humiliated, abused and enslaved by their fellow-human beings. It is a challenge which must be undertaken in global partnership with others.

For Christians, commitment grows out of two fundamental convictions. First, God

has made humanity in the divine image. No-one should be enslaved or denied the dignity of sharing actively and freely in the common life in which liberty is a part of creation.

The second conviction goes even further. Christians believe that the divine life was lived fully and uniquely in the flesh and blood of a human being, Jesus Christ, born through the willing co-operation of his mother Mary. And so we are bound to see every human being as part of the divine plan. This means that no human body can, in any circumstance, be simply an object to be traded, trafficked or enslaved. In Christ we find our liberation restored. God treated humanity with such loving respect by choosing to take human form among us – so we must share that love and respect for all human beings.

The evils we seek to combat will not yield without struggle. The complex global environment is why we need the strongest possible collaboration between national governments everywhere, with the business sector, police forces, civil society, faith communities and all those

who long to see all humanity live in freedom. There are already close and trusting relationships between us as faith leaders. Our task now is to make those relationships work effectively for the well-being of all people. The Anglican Communion has given a high priority to this task, and I want to affirm my own personal commitment to it.

But what can we do? We can make sure that every worshipping community, of every faith, knows about modern slavery and is ready to work to prevent and put an end to these abuses. We can look to our own actions and choices as consumers and users of financial services whose managers can put great pressure on companies in which they invest. We can make sure that those who have been enslaved and trafficked are supported, respected and welcomed into community. We can continue to press governments to implement more effective laws to root out these evils. In the United Kingdom the Modern Slavery Bill is currently going through Parliament and is a very good model. We can work with the business sector across the globe to ensure robust systems for

slave-free supply chains. And we can reinforce the ties of friendship and trust among ourselves, and with all those who profess faith and those who do not, who share our commitment to end slavery.

Today's event of the Global Freedom Network is a profoundly significant moment. We have joined together for the liberation of the most vulnerable in our world. We owe thanks to Bishop Sánchez Sorondo, to Archbishop Sir David Moxon, and above all Andrew Forrest, Director of the Global Freedom Network.

As we make this solemn commitment today, my prayer is that we shall by God's grace play a key role in ending the inhuman practice of modern slavery – a practice that disfigures our world and obscures the image of God in men, women and children. We have the will, we have the common purpose, it can be done; may God bless our action together.



Address of Mr Andrew Forrest, Chairman Walk Free Foundation and Chair Global Freedom Network

Ladies and Gentlemen, we are witnessing history here today with these brave leaders from all faiths from around the world. Let us collectively give them a very big hand.

Faith leaders, you have created history. There has never been such a journey as yours trodden before.

Today we will have the first meeting with the senior Grand Ayatollah from Iran and Iraq with the Holy Father the Pope.

We have almost unprecedented collaboration between Sunni and Shia, Christianity and Islam, in a worldwide effort to end slavery.

I applaud, in particular, the Sunni and Shia who have showed to me their love and support for each other. This was so essential in making this miraculous day happen. My own faith has not fared so well. There has not been a significant public agreement between the Vatican and Lambeth Palace since prior to the

Reformation many hundreds of years ago. I salute the representatives of Christianity and Islam, be you Sunni or Shia, Orthodox, Anglican, Catholic, sons and daughters of Abraham, and all of the other faiths.

My heart, I must admit now, drifts in an ocean of gratitude that also my Hindu, my Buddhist, Hebrew, Muslim and Christian brothers and sisters have made this historical journey of forgiveness and love and for each other. In each faith leader's obedience of their ancient and holy texts, representing faithfully their prophets of all time who taught the peace and love of humanity.

This is an unprecedented demonstration of faith leaders of the world coming together to draw a line in the sand to end the scourge of slavery. To draw the line in the sand to start the world on its journey to end slavery. To utilise the new and modern institutions upon which a world without slavery may shortly stand, free of slavery.

I thank, from the bottom of my heart, all the faith leaders gathered here today and their fellow global faith leaders not able to be with us in this beautiful Vatican room. I thank you for your commitment to rally the collective billions of believers

in our world to join together in a common love of humanity. I am thankful that our mission is so ably represented and championed by Pope Francis, to end the suffering of the poorest and most unrepresented in our world, those who suffer slavery in forced labour, sexual exploitation and other forms of unconscionable removal of freedom.

On this day, on this glorious day, when we all celebrate the unprecedented demonstration of global love and peace for and between faith leaders of the world, we ask each of you leaders who have spoken here today in this room, and to all faith leaders witnessing this around the world, to share their common conviction that systematic removal of liberty to exploit another must no longer be part of this world. We draw together to end this crime against humanity.

We know that it is the beliefs and values that reside in the hearts of mankind that drive evil or good intentions and behaviour. Yet it is not until now, with this show of ethical responsibility by faith leaders, political will by government leaders, conscientious objection to slavery by business leaders, and with the unparalleled ease of global communications, that we have this great initiative and these institutions to truly

end slavery.

The Pope has requested that by the year 2020 slavery will be ended.

We are all also aware ladies and gentleman, that it is the dimensions of power familiar to us – political and hard power, soft power, diplomacy, propaganda, economic and commercial power, intelligence, counter intelligence and the like – that will be used by all these leaders. David Young tells us that it is the third dimension of power that is strongest of them all and the least understood. It drives hard and soft powers; it guides and moulds the hard power; it is not tangible, neither hard nor soft; neither intellectual nor planned or strategic. It leads to, and is often victorious in the wars of the spirit between good and evil.

It is this power, the power to change the hearts of humankind to set right our values and beliefs that will free those in bondage. My daughter Grace, who led me into this journey with all of you to end slavery, described to me with childlike clarity the evil of the exploitation of one human being over another in the form of modern slavery. She awakened me to its ugly dimensions, forced labour and exploitation, and it

was Grace who also spoke the truth to me: slavery is not a human condition, it is a human choice.

This third spiritual power embodies the beliefs and values that shape the goodness of humanity and it is that guiding power in these faith leaders gathered here today that I welcome.

So it is up to you, brave leaders here today, to challenge all believers, all your congregations, everywhere. You can reach up to 90 per cent of the world's population. I ask you to appeal to each one of us, be we humble or proud, least or great, girl or boy, woman or man, to recognise modern slavery as the evil that it is.

For we know that good and evil do not occur on their own. They occur from within our heart, our heart of mankind. It is not some supernatural or ominous force external to any of us but rather it is evil that can be managed and minimised from within our own hearts. I must admit that I am reminded here of the words of the prophet Mohammad, may he be forever blessed, who shares this message of love, spoken so many times by Jesus and lead by God and shown here today, in the peaceful and loving Hindu, Hebrew and Buddhist faith leaders. That to love the least is the greatest mercy,

and for any of us to free a slave perhaps the greatest forgiveness of sin.

And salute you, Pope Francis, for globally championing the cause to end trafficking and slavery; for always bravely stepping out to elevate the least represented girl or boy, woman or man, and rallying us all to end the dreadful scourge of slavery that denies all fundamental rights to the victims; to address the denial of their dignity, their human rights as described in the 1948 Universal Declaration of Human Rights.

I deeply thank you all, my brothers and sisters.

I deeply thank Sheik Omar Abboud of the Muslim Sunni faith; Sheik Naziyah Razzaq Jaafar, The Shia representing the Grand Ayatollah Sheikh Basheer Hussain al Najafi of the Shia faith; the Grand Ayatollah Sayed Al Modarressi, who left Tehran in Iran only yesterday to be with us in person today; Dr Abbas Abdallah Abbas Solimam representing the Grand Imam of Al-Azhar of the Muslim faith; Her Holiness Mata Amritanandamayi of the Hindu faith; The Venerable Bhikkhuni Thich Nu Chan Khong representing Zen Rabbi Rosen of the Hebrew faith; The Most Venerable Dhammaratana, Chief High Priest of Malaysia of the Buddhist

faith; His Eminence Metropolitan Emmanuel of France representing his Holiness Ecumenical Patriarch Bartholomew of the Orthodox faith; and finally, my inspiration and guide in this great journey, the leader of the Anglican faith, the Right and most Honourable Justin Welby, Archbishop of Canterbury. His selfless humble dedication to the cause of peace in the world has inspired us all. It is also impossible for me to go past this moment without also showing my enormous gratitude to his Excellency Cardinal Peter Turkson, who first encouraged me to pursue the idea of the Global Freedom Network and its ambition goals. It is you Cardinal Turkson, who less than two years ago encouraged me, with my daughter Grace, on this journey, from right here in the heart of the Vatican.

I acknowledge the tremendous work of my team, working around the clock and around the world, and enduring sleepless nights, one ending and leading into another. I acknowledge the Global Freedom Network executives and the members of the Walk Free team everywhere. For your love and support and for your absolute dedication to the cause of ending modern slavery, I thank you. We rest on your powerful wings in now closing this wonderful event. This

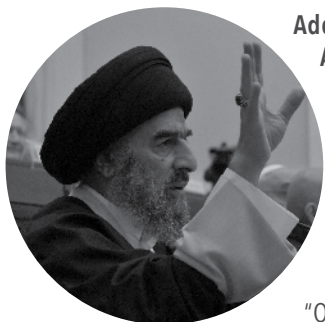
is the day on which we have drawn the line in the sand against evil, the day on which we declare that we will end slavery and the day on which the peace, love and respect among the world's great religions will be our most powerful weapons against the evil of slavery.

I acknowledge his Excellency Bishop Sánchez Sorondo, and his mentorship shared in humility, determination, and wisdom, who, with my fellow wonderful partner Archbishop Sir David Moxon, has guided me.

I thank you both, I thank the Grand Imam of Al-Azhar, loved by all Sunnis around the world, for the great wisdom and courage he showed through his warm encouragement to the Shia faith leaders to also attend today.

I deeply thank the Buddhist, the Hindu, the Christian, the Hebrew and the Islamic faith leaders all that have drawn us together today. That have created history today. On behalf of us all gathered here and watching around the world, and most importantly, the enslaved, I salute you.

Thank you.



**Address of Grand
Ayatollah
Mohammad Taqi
al-Modarresi**

*In the name
of God, the
Gracious, the
Merciful,*

"O mankind! Lo! We have created you from male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of God, is the best in conduct. Lo! God is Knower, Aware."

Peace be upon Adam and Noah. Peace be upon Abraham and Ishmael. Peace be upon Isaac and Jacob. Peace be upon Moses and Jesus. Peace be upon Mohammad; God's Messenger, and upon his immaculate progeny. Peace be upon the Prophets of God and His righteous servants.

Dear religious leaders and heads of denominations, I greet you with the salutation of Islam; Salam!

God created creatures and embedded within their conscience the intellect, inscribed with His glorious names and blessed words, thus providing them with a roadmap to their perfection and happiness. For God is the Beneficent and Merciful. He, therefore, planted the seeds of mercy within our souls. God is the Invulnerable and the Honourable, so there exists a yearning for honour in all of us. God is Great and Lofty, and every

human seeks greatness and perfection.

But perhaps the greatest of all divine blessings upon us is dignity, for He was the one who dignified the children of Adam. From dignity emerges freedom, and from freedom originates every virtue.

God, then placed the burden of carrying His words and his names upon righteous men and women, who are appointed as messengers and godly preachers, to remind humankind of the names reflected within them.

We, the leaders of the world's religions and scholars of the faiths, carry a tremendous burden and a great responsibly; to deliver to humankind the injunction that they must revert back to their conscience and safeguard their dignity, for doing so will allow us to uproot all the causes of evil and corruption. We must also remind them of God's words and revelations that guide us towards connecting with Him to rid ourselves of aberration, darkness, and delusion.

No one must take others as slaves, nor to transgress on their rights, be it in part or in whole, big or small. Humankind is the creation of God, and so is every living being. So even corrupting the environment or any living organisms is cause for being distanced from our Lord, thus isolating us from our happiness.

It is, therefore, the perverted understanding of religion which is the

greatest evil. Caused by ignorance, it has led to division and discord as well as the creation of barriers between those who genuinely strive to seek divine guidance. It is these very barriers that have contributed to religion being undermined and weakened in the public sphere. Today we must exert additional efforts to tear down those walls and destroy those barriers so that religions can be united under the umbrella of a united word. This must be followed by joint action in order to establish the glorious names of God on earth and preach a better future and a more fulfilling life for humanity, a life of love and peace, a life of mutual perfection and cooperation. God says: "Say, O people of the Book! Come to a common word between us and you, that we do not worship but God". Therefore, every servitude towards other than Him is utter humiliation, as well as a perversion of our very nature which God has made as a lantern of guidance for all human beings.

Distinguished conveners; we must work in unison to salvage humans from the darkness of bondage, from poverty and disease, from the proliferation of weapons of mass destruction, and from the egregious inequality among the classes of human society, and the destruction of the environment, precisely because religion is linked to the Lord who is dominant over all things. So if religious leaders and scholars, with the backing of believers, carried out their duties, God's hand will be with them and help them achieve their lofty objectives,

allowing them to contribute towards creating a better life for all people. God says: O you who believe! If you help God, He will help you and will make your foothold firm." [47:7]

The legacy of our Prophet, the prophet of mercy, and that of his immaculate Household, embodied these noble ideals. The the reformation movement carried out by his grandson Imam Hussein - the greatest martyr in history who was slain in Karbala - was for emancipation from slavery in all its forms and manifestations. In his darkest moments Hussein equated between a slave and the dearest of his sons, by placing his cheek on Salem - a Turkish slave - as he did with the fruit of his eye Ali Akbar. It was the Prophet and his Holy Household who asserted time and again that as far as humanity is concerned, the Lord is One, and the Father is One, any deviation from this principle is a declaration of war against humanity and its conscience.

I invite you with determination, confidence, and insistence to discover these personalities, for they are symbols of good and the epitome of virtue and purity. Connecting to them is to connect to true liberation from shackles and from bondage. I urge you in this historic summit to open up to this ocean of morality, one without an end to its depth nor a limit to its breadth. In conclusion, I would like to offer a set of recommendations:

- Let us unite around the axis of divine religion for the salvation of humanity, to rid it of partisanship and war by inviting all towards the Lord, not to ourselves.
- To break through the barriers and walls erected between the spectra of the singular divine religion of God.
- Let us not call for a mere dialogue of civilisations, but also to the integration of civilisations and all peoples on the basis of love and renunciation of hatred.
- I call for the heads of divine religions to take courageous initiatives to save humanity from the agony of poverty and deprivation, the suffering of preventable and treatable diseases, the horrid global arms race, environmental damage, as well as slavery in all its forms.
- The formation of a permanent body recognised internationally (akin to UNICEF) to uproot the evil of slavery on a cultural level, and see criminals prosecuted and punished for forced labour and slavery.

Thank you and may God bless you.



Address of Grand Ayatollah Sheikh Basheer Hussain al Najafi

Praise be to Allah, Most Gracious, Most Merciful.

I send from Holy Najaf, the land of holiness, purity and knowledge, a salute to this crowd who is seeking to serve humanity and I hope that their efforts be crowned with success. I say: Praise be to Allah, and peace and blessings on the best of creation Muhammad and his blessed Family and a permanent curse to all their enemies.

God Almighty said: "O mankind, indeed we have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted".

God Almighty has spoken the truth.

Human beings in accordance with the nature and purpose of procreation are equal, no one has honour over the other except by piety (Taqwa) that God made it the way of comparison among them and it remains within fairness and equitability and quitting it is contrary to piety.

However, humans went too far and exceeded the justice system. Some of them went off to enslave and use others for their psychological objectives, therefore slavery spread across and that

became part of the social entity.

Civilisations and royalty were formed and the slavery system became part of the public system and an essential component of the economic and service side.

It was difficult to get rid of it at once and Islam, the religion of humanity, has sought to narrow the circle with a system which ensures the spread of freedom and a sense of dignity for all.

Today, it is unfortunate that the enslavement of human beings has become a moral burden because it includes the strong preying on the weak and the rich on the poor and this work became out of justice and fairness.

Contemporary slavery as it is unjust and unfair, it is considered a corrupted social phenomenon and a means to spread terror among the people, and what follows it of prostitution and trafficking in human organs is illegal and must be eliminated.

Some of the existing systems are responsible for these social evils because of their failure to safeguard the rights of peoples and distancing themselves from the correct instruction under God's Justice.

Those who can strive to remove this corrupted phenomenon have to spare no effort in this.

Peace be upon you.



(Represented by Sheikh Naziyah Razzaq Jaafar, and this address was by way of video on the day).



Address of Her Holiness Mata Amritanandamayai (Amma)

Om Amriteshwaryai Namah

Your Holiness and honoured guests...

I would like to start by expressing my heartfelt appreciation for being able to participate in such an historic gathering. I take this opportunity to express my gratitude for the determination and social commitment of His Holiness and to Chancellor of the Pontifical Academy of Sciences, respected Bishop Marcelo Sánchez Sorondo, who has worked very hard to make this assembly a reality.

Human trafficking is one of the worst curses that plagues society, not only for this century, but since the beginning of time. The more we try to eradicate slavery and forced labour, it seems to rebound with double the strength. It is like an evil ghost that keeps haunting us. As His Holiness has stated, "Human trafficking is an open wound on the body of contemporary society. It is a crime against humanity."

It is the duty of each country to implement laws that address and work to eradicate this extremely cruel and immoral crime and to liberate and

protect victims from such a fate. It is also the moral responsibility of every citizen who is committed to justice and social welfare. However, we are all aware of the bitter truth that this problem cannot easily be solved, for the wound of human trafficking is centuries old and extremely deep-rooted.

Human trafficking rips apart the lives of innocent and helpless children, who embrace life with a heart full of sweet dreams for the future, but are left, in the end, destroyed and discarded. We have been granted the blessing of life through God's compassion. This life is to be spent performing good deeds as an offering to God. To destroy another person's life is a misuse of God's gift. All living beings are instruments in the hands of the Divine.

The law of God's court is righteousness, or Dharma. Let us all strive to respect and follow this law. Human trafficking is unrighteous.

All religious leaders have the ability to help both the perpetrators – those who trap their fellow human beings in the net of human enslavement – as well as the victims who get caught in this net. They both need to be guided to the right path. Religious leaders should be prepared to fight this battle and uphold righteousness. This is not a war meant to kill. We need to be ready to fight a

war to save the helpless from the grip of demonic minds. We don't want a response borne out of revenge due to perceived differences in caste, creed, religion, etc. Instead, we need to develop empathy, realising the divinity within each person.

The human mind has created many divisions in the form of religion, caste, language and national boundaries. Let us try to create a bridge of all-encompassing pure love to break down these self-created walls. Any hardened heart will soften in love. Love can spread light through even the densest darkness. Selfless love transforms the mind from a demon that enslaves us into our own liberator. Those who traffic and enslave others have fallen prey to a negative mind. Religious leaders should, without ulterior motives, formulate an action plan of rehabilitation based on selfless love and spirituality, the essence of all faiths.

Remaining silent in the face of unrighteousness is unrighteous. Governments and political leaders have to establish laws without loopholes, so the guilty cannot escape, and these laws must be strictly enforced. In many countries, the government and various NGOs are fighting against human trafficking, but we see no reduction in the power and massive financial gain of those who make a business out of

treating living beings as mere objects to be used and eventually discarded. The number of victims of this business is rapidly increasing. Like the roots of an enormous tree, the roots of this tragedy are pervading deeper and deeper into society. If we fail to do something effective against this injustice happening right in front of our eyes, it will constitute a travesty against future generations.

Victims of human trafficking lose their self-respect and fall into a pit of despair. They are often used by terrorists as drug mules, suicide bombers and for many other illegal activities. Some foods that we eat on a daily basis are produced by children who are forced to work day and night. Victim's kidneys and other body parts become commodities sold in the marketplace. When these victims are no longer useful and have developed psychological problems as a result of abuse or have contracted incurable diseases such as AIDS, they are finally thrown out onto the streets.

I have personally seen and listened to thousands upon thousands of examples of human trafficking. Once, a woman came to me and burst into tears. She said, "Amma, I have AIDS. My only desire is to see my child before I die. Please help me." When Amma asked what had happened, she said, "When I was nine years old, I was working as a domestic

servant for a family. There I met an elderly man. He said he could give me a better salary and promised me many other benefits. Because my family had so many financial problems, I left with him. When we reached the new place, I saw that there were many other girls there. I wasn't allowed to speak to any of them. Finally, I realised it was a brothel. Men started to rape me regularly. At first, I felt angry as well as guilty for what I was being made to do. But, as time went by, I lost all sense of dignity and even started to find pleasure in my work. After 5 years, I gave birth to a girl. They let me breast feed my baby for the first month, then suddenly took her away from me. After a few more years, I was diagnosed with HIV. They stopped allowing me to see my child. When I became really sick, they said they were going to take me to a hospital but, instead, they abandoned me. I begged them to let me see my child just one more time, but they never agreed. They didn't even take me back to the brothel. Everyone I approached for help treated me with disgust and loathing. The only thing they didn't do is throw stones at me. All doors close in my face. I cannot live in this world anymore. I just want to see my child once more before I die. Will they inject her with hormones to make her look older, use her like they used me and eventually throw her out?" Hearing her pathetic story, I sent some people to go and try to find her daughter. It was a difficult task.

Some other women also narrated their horrifying story to Amma, "A man used to visit us regularly. He would help out with whatever was needed, and we became very comfortable with him. After a while, he offered to take our children abroad to work in his friend's company. He promised to send back large amounts of money each month. He gave each of us an advance payment of Rs. 1000. He took our children with him. We have not seen him or our children since. We are not sure where our children are, but we heard that they were taken to a brothel. When people went to search the brothel, they were told that the children had already been trafficked from there." Saying this, they burst into tears.

Today the value of everything has increased. Men sell their sperm and women their ova for a great deal of money. But ironically, in many countries, a child can be purchased for prostitution or forced labour for a pathetic sum of ten to twenty dollars.

Human trafficking is a complex problem. The solution needs to be multifaceted. We must address the aspect of dharma (or doing the right thing), the compelling aspect of poverty, legal aspects, etc. Social service and awareness campaigns also have a huge role to play in this process. Considering all aspects, we will only be able to improve this situation with a collaborative approach.

In spite of taking regular medications, if a diabetic continues to eat sweet food, their blood sugar level will increase. Diet control and lifestyle modification are more important than medication. In the case of impoverished children who lack access to proper education because schools are scarce, resulting in many children only going to fourth or eighth grade, money alone will not improve the situation. We need to provide the new generation as well as victims of human trafficking with a practical education that will help create a greater awareness within them. We need to awaken their latent courage and self-confidence, to help them arise. They need to realise that they are not helpless and vulnerable like kittens; they are mighty and courageous lions. We have to help them elevate their minds.

There are two types of education: education for a living and education for life. When we study in college, striving to become a doctor, lawyer, or engineer – this is education for a living. On the other hand, education for life requires an understanding of the essential principles of spirituality. The real goal of education is not to create people who can understand only the language of machines. The main purpose of education should be to impart a culture of the heart – a culture based on enduring values.

When Amma's devotees go to villages to give vocational training, women are also given sex education and life enrichment education. As a result, many young women have been able to save themselves from people trying to sell them for prostitution, sometimes even their own parents. Amma has been able to help 80% of the women who were forced into prostitution and came to her for help. But, the other 20% are continuing the same way of life. They do not want to change and Amma has also not tried to force them to do anything.

Lust is a kind of hunger. Even if we feel hungry, we don't devour everything we can get our hands on. If we go to a restaurant and order food, the people around us may have ordered a variety of different dishes. We may think, "I wish I had ordered that dish instead," but even if we feel this way, we will exercise a certain amount of restraint. In this manner, we need to exercise restraint for everything in life, especially lust. Spiritual values need to be inculcated at a young age. When Amma was a child, her mother would say, "Never urinate in the river. The river is the Divine Mother." When we swam in the backwaters, even though the water was cold, remembering our mother's words, we could restrain ourselves. When we develop a reverential attitude towards a river, we will never defile it. Our respect towards the river helped to keep it clean, and a

clean river ultimately benefits everyone who uses it. It's not important to debate whether God exists or not. What is important is that devotion and faith in God help to sustain good values and righteousness in society. These values are what bring balance to society and the entire creation.

Roads are meant for vehicles to drive on, but if we say "I can drive however I wish," we may get into an accident. Just as there are traffic rules, there are similar rules for everything in life. Spiritual values help us to live according to these rules.

Many people are working hard to put a stop to child labour. But just by banning it, we will not be able to solve the problem. Once, a man brought a 10 year old boy to Amma. He wanted Amma to raise the boy in the ashram, and told her the story of how he became an orphan. His father had died two years before, so his mother and sister went to work in a matchbox factory near their home. His mother was diagnosed with chronic kidney disease and was unable to work as she was bedridden. Even though his sister was paid very little, it was just enough to make ends meet. After a while, laws were established that banned child labour. The owner of the matchbox factory was arrested, and his company was shut down. All the children working there were let go. Distraught at

the loss of their only source of income, the mother sent her son to school in the morning and then she poisoned her daughter and herself.

It is justifiable to shut down such factories, but we often forget the families of the young children who depend on these factories in order to live. In our attempt to resolve a problem, if we only see one aspect and fail to see the other, the repercussions are experienced by people who have no one to turn to. Before we push drastically to stop child labour and human trafficking, first we need to build a foundation to help these families become self-sufficient and ensure their future.

Spirituality begins and culminates in compassion. If we could transform compassion from a mere word into a path of action, we would be able to solve 90% of the world's humanitarian problems. There are two types of poverty in the world. The first type is due to the lack of food, clothing and shelter. The second type is the poverty of love and compassion. We need to tackle the second type of poverty first. If we have love and compassion, we will wholeheartedly serve and help those who lack food, clothing and shelter. According to the Bhagavad Gita, the Creator and creation are one, just as waves and the ocean are one and the same. Though we may see a thousand

suns reflected in a thousand pots of water, there is only one sun. Likewise, the consciousness within all of us is the same. Just as one hand spontaneously reaches out to soothe the other hand when it is in pain, may we all console and support others as we would ourself. People from all nations and religions become victims to the ravaging effects of human enslavement and experience extreme abuse and suffering. Their physical and mental pain does not differentiate between language, race or skin colour. These victims are just a single group of humans, struggling against the clutches of endless sorrow and emotional suppression.

There are antibiotic ointments that aid in the healing of external wounds. Similarly, there are many different kinds of medication available to treat diseases of our internal organs. But there is only one medicine that can heal the wounds of our mind. This medicine is pure Love. In order to heal the mental and emotional wounds inflicted upon the victims of human trafficking, we need to care for them with selfless love. This will bring them into the light of a free life, away from the darkness forcefully imposed upon them in the past. We need to create a large task force of social servants to carry out this sacred mission. Only religious and spiritual leaders can bring together such a task force.

May the inherent compassion within all living beings awaken. May we all develop the discernment to love and respect life and those living around us. We are not isolated islands but interconnected links on the chain of God's creation. May we realise this great truth. May we see others' pain as our pain and their happiness as our happiness. May we forget all the pain and the suffering of the past, and forgive all the hurt we have experienced. May we bow down in reverence to all that is good in the world, and find eternal happiness.



**Address of Zen
Master Thich Nhat
Hanh (Thay)**

*Your Holinesses,
Your Excellencies, Your
Eminencies, dear Most
Venerables, Distinguished Guests,
Ladies and Gentlemen. Please allow
me to read the words that our Beloved
Teacher, Zen Master Thich Nhat Hanh,
wished to deliver here today.*

In our age of global material and economic growth, there also needs to be a growth in our spiritual life. Even with the greatest good will, if we are swept away by our daily concerns for material needs or emotional comforts, we will be too busy to realise our common aspiration.

Contemplation must go together with action. Without a spiritual practice we will abandon our dream very soon.

Each of us, according to the teaching of our own tradition, must practice to be deeply in touch with the wonders of Nature, with the wonders of life in each of us, the Kingdom of God in each of us, the Pure Land, Nirvana in each of us, so that we can get the healing, the nourishment, the joy and the

happiness born from the insight that the Kingdom of God is already available in the here and now. The feeling of love and admiration for nature that we all share, has the power to nourish us, and unite us, and remove all separation and discrimination.

By being in touch with everything that is refreshing and healing, we will be able to free ourselves from our daily concerns for material comforts and we will have a lot of time to realise our ideal of bringing freedom and compassion to all human beings. As it says in the Gospel, "Do not worry about what you will eat or drink or wear. Seek first the Kingdom of God and all these things will be given to you. Don't worry about tomorrow. Tomorrow will care of itself."

In our work of service, we must have time to come back to ourselves, and generate peace in our body and mind. When we can recognise and embrace our own suffering, the energy of compassion will be born in our hearts, and we will know what to do and what not to do to relieve the suffering of our beloved ones, and of the world. We need to be able to embrace our own anger, fear, discrimination and despair; and we need to look deeply in order to generate the clarity, courage and compassion we

need. When we have peace in ourselves, and clarity in our mind, we will be able to have compassion even for the traffickers themselves. We will be able to help wake them up, and touch the seed of compassion in their hearts. Our compassion can help them abandon their exploitation, and transform them into our friends and allies of our cause. But when we can take care ourselves in the present moment, our actions of service will have spiritual depth.

Without a spiritual practice we will abandon our dream very soon. And without a spiritual community we will not be able to succeed in our work of compassion. We should not go as cavaliers seuls, as lone warriors. We need to learn the art of building a thriving community, where there is brotherhood and sisterhood, love and understanding.

If we can cultivate a spiritual dimension to our life and work today, tomorrow will take care of itself. With a spiritual community to support us, we will be able to realise our dream.

*(Represented by Venerable
Bhikkhuni Thich Nu Chan Khong,
his eldest monastic student).*





**Address of His
All-Holiness
Ecumenical
Patriarch
Bartholomew**

Dear friends,

It is a special privilege and a sincere pleasure to respond to the invitation of our beloved brothers, His Holiness Pope Francis and His Grace Archbishop Justin of Canterbury as co-founders of the Global Freedom Network, to address your assembly and to support your universal declaration against modern slavery.

We would like to assure you that we stand with you in solidarity and commitment to eradicate modern expressions of slavery, which are a disgrace to God, a dishonour to humankind, and a degradation of all its innocent victims fashioned in the image and likeness of our heavenly Creator.

There are three observations that we would like to bring to your attention about the moral imperative to abolish human trafficking and forced labour

First, how ironic and, moreover, how tragic that in the twenty-first century, we are still responding to the moral challenge of slavery! Indeed, the slavery that we witness and confront is

more inhumane and more malevolent than similar phenomena in the early Christian centuries or even in more recent centuries. For today we are addressing and responding to an invisible, clandestine and underground reality – one that shamelessly exploits and mercilessly undermines both men and women of all ages, race and religion through such criminal and abusive measures as human trafficking, forced labour, prostitution and organ trafficking.

Second, how ironic and, moreover, how tragic that once again the most profoundly and negatively affected are the vulnerable and poor of our world! It is foolish and arrogant for people with power and wealth to imagine that they can seize possession or acquire ownership of other people's labour for purposes of greed and profit. It is sinful and immoral for people to capitalise on and exploit the body or physical organs of others as if these were somehow distinct or disconnected from their soul and spirit. And it is certainly blasphemous and hubris to reduce any one of our brothers and sisters – irrespective of gender, race and age – to a single aspect of the mystery and destiny for which they were created by the living God. The body and productivity of others are not ours to own; they are only ours to respect and treat with dignity.

Third, how ironic and, moreover, how tragic that – while we strive to establish thresholds and deadlines to protect the natural environment as God's gift to the world – we nevertheless remain unaware and indifferent to the oppressive abuse of human beings bearing the very seal of divine grace. We have not yet understood that ecological pollution and destruction on the one hand and human slavery and exploitation on the other hand are two sides of the same coin. It is our human and divine vocation to remember and recognise that the way that we treat our neighbour is directly related to the way that we care for our environment. And by the same token, the way that we respond to our environment is immediately reflected in the way that we behave toward other human beings.

Dear brothers and sisters, let us always hold before our eyes and our hearts that "the earth is the Lord's; and all that is within it" (Psalm 24.1) – including every human being, as well as every bodily organ. God alone is the Lord of all humanity and the landlord of all creation. To Him belong all glory, honour and worship. Amen.

(Represented by His Eminence Emmanuel Adamakis of France, and this address was by way of video on the day).





**Address of Rabbi
Abraham Skorka, M.T.
Meyer Latin-American
Rabbinical Seminary**

*All Forms of Slavery
are Crimes against
Humanity.*

This paper provides a brief overview of what Hebrew Law[1] says about all forms of slavery, including forced labour and prostitution.

Even though slavery was accepted under biblical regulations, a Hebrew would only be subjugated to slavery if he or she had stolen a thing which they failed to return, or if they became so impoverished that they had to sell their services to be able to survive[2]. However, a Hebrew slave was considered to be like a hired servant under Leviticus 25:40.

A Gentile slave does not have the same status as a Hebrew slave, and is considered to be just one more asset of his master. This biblical position requires further analysis, as it is seemingly inconsistent with the overall view of the Scriptures, whereunder all mankind is considered to originate from the same first human being—therefore sharing his same rights and obligations. In Genesis 9:25 we read that slavery is established by men. Noah curses Canaan, his grandson, saying that the lowest of slaves shall he be to his brothers. This seems to be the beginning of

slavery—a result of human action. God's subsequent laws only came to regulate what had already been done by men. There is extensive bibliography on this subject[3].

There are two very significant laws in the Scriptures regarding slavery, which was an institution accepted by all civilisations until as recent times as the 18th century. The Torah, for instance, according to Exodus 21:16 and Deuteronomy 24:7, sets forth that a kidnaper, whether he sells his victim or still has him or her when caught, shall be put to death. This definitely establishes that biblical rules firmly reject the subjugation of people—the form of slavery most often encountered in history.

The laws of the children of Noah, which are the rabbinic version[4] of the Roman *jus gentium*[5], set forth that any Gentile who steals the freedom of any other person will be punished with death, as codified by Maimonides in *Hilkhot Melakhim* 9:9, based on *Sanhedrin* 57a.

The wise understood that Exodus 21:20, ruling that the death of a slave shall be punished with death, applies to both Hebrew and Gentile servants. If any of their visible organs were hurt, they should be let go free immediately in compensation.

On the other hand, Deuteronomy 23:16–17 holds that a slave who has escaped from his master will not be handed over back to him, instead he or

she shall be let live in the community of his or her choosing. The verse ends with this warning, “Do not molest him.” Rabbis have understood that this verse is about Gentile slaves, who must be accepted into society, provided that they adhere to no pagan cult[6]. This law is completely against the codification of Hammurabi (15–19).

Maimonides emphasizes in *Hilkhot Melakhim* 9:8 that we must give merciful care to slaves. This is further elaborated in the *Guide for the Perplexed* III, Chapter XXXIX.

Rabbi Abraham Itzhak HaKohen Kook, one of the most preeminent rabbinic authorities from the 20th century, reviewed biblical and rabbinic laws referring to slavery in a letter he sent in response to Moshe Seidl in 1904[7]. He understands that, given the qualities that naturally distinguish one human being from another, there will always be someone who will in one way or the other work for others, with these others making use of their services. The Torah, Kook says, provides a set of rules governing this relationship for workers to be taken care of and protected by the work giver. Rabbi Kook strongly criticizes the owners of carbon mines of his time, who would force their workers to work under unhealthy and unsafe conditions.

There is one paragraph in the first two chapters of the book of prophet Amos (1:2–15; 2:1–6) which could be read as a precedent of the crime against

humanity concept. The prophet describes actions of cruelty and devastation which will be punished by God, as their magnitude sets aside any possibility of forgiveness or absolution. These are crimes committed by different peoples—from Damascus, Gaza, Tzor, Edom, Bnei Ammon, Moab—ending with those committed in Judah and Israel. Among the hideous crimes perpetrated by Judah's and Israel's neighbouring peoples, two of them (those committed by the inhabitants of Gaza and Tzor) refer to individuals being taken captive and sold as slaves. In the prophet's view, such attitude must be considered a serious offense against morality and any sense of human justice.

Also, the exploitation of women and children has been condemned since biblical times by Judaism[8]. The views of Abrahamic peoples have shaped the conscience of Western civilisation and, to a great extent, of the Eastern world. It is not surprising, then, that many of the documents drafted in the 20th century, which constitute the basis for the crime against humanity concept and scope, expressly refer to forced labour and prostitution as part of its definition.

In Article 7(c) of the Rome Statute of the International Criminal Court[9], slavery is considered a crime against humanity. In Article 7(g), same status is given to rape, sexual slavery, enforced prostitution, forced pregnancy, enforced sterilization, or any other form of sexual violence of comparable gravity.

Article 7 of the International Criminal Court defines "enslavement" as "the exercise of any or all of the powers attaching to the right of ownership over a person and includes the exercise of such power in the course of trafficking in persons, in particular women and children."

Both in the letter to the Nuremberg International Military Court (Article 6), in Law No. 10 of the Allied Control Council of Germany (Article 2), in the Tokyo Statute (Article 5(c)), and in the multiple documents drafted by United Nations relevant agencies, slavery is consistently classified as a crime against humanity[10].

As a result, adherence by all States to these principles, by incorporating them into their constitutions and substantive legislation, is supported by Hebrew Law in all its forms and essence.

The Statute of Limitations Applicable to Crimes and the Crime against Humanity Concept under Hebrew Law

A brief discussion now follows on the statute of limitations applicable to crimes and the crime against humanity under Hebrew Law.

Upon review the statute of limitations applicable to criminal felonies, a distinction is to be drawn between limitations rules affecting res judicata, and those barring the action.

Based on the Maimonidean codification, and to have in mind the basic codified rules applicable to the statutes of limitation concept, reference is made to Hilkhhot Sanhedrin (13: 7-8), in the Book of Judges (Shoftim) of Yad HaJazakah:

"If one fled after having been convicted at a court and again comes up before the same court, the first judgment is not set aside. Wherever two witnesses stand up and declare, 'we testify that so and so was tried and convicted at a certain court and that so and so were the witnesses,' the accused is executed[11]. When is this law applied? In the case of a murderer[12]; but in any other cases where the death penalty is applied, such penalty cannot be executed without the presence of the witnesses who attested to the crime committed and testified at the trial which resulted in the death penalty being imposed, which shall be by themselves executed. Such testimony shall be given before a tribunal of 23 judges[13].

A sentence imposed by a Diaspora Court on a person who has fled and has appeared before a court of the land of Israel, is always cancelled[14]. If the court in Israel is the same as the Diaspora court, then the sentence is not revoked, even though it was issued in the Diaspora and they are now in Israel."

It is clear, therefore, that sentences issued by a competent court (res judicata) are not time-barred under Hebrew Law. Furthermore, as per Rabbi

Akiva[15], once a death sentence has been issued, no contrition or repentance of the accused shall lift the death sentence.

Concerning the limitation applicable to the action and its resulting punishment, there is one paragraph in Tractate Makkot (7a) which should be also considered:

"A Sanhedrin (court of 23 members authorised to hear criminal cases; also called Sanhedrin Ketanah) that puts to death one person every seven years is called murderous; Rabbi Eliezer ben Azaria says: Even once in seventy years. Rabbi Tarfon and Rabbi Akiva say: Had we sat in the Sanhedrin, no person would ever have been put to death (rabbinic courts authorised to impose death sentences were no longer in existence in their time, as they were eliminated forty years before the destruction of the second Temple, as referred to in Sanhedrin 41a). Rabban Shimon ben Gamaliel remarked: They would also multiply (with this attitude) the shedders of blood (murderers) in Israel."

The Gemara ad locum explains that what Rabbi Tarfon and Rabbi Akiva did was to examine the witnesses with such a level of detail that their testimonies would eventually become distorted.

Maimonides summarises this as follows (Yad, Hilkhhot Sanhedrin, 10: 10):

"A thorough analysis must be performed by the court (before sentencing) in the

case of criminal felonies, and nothing should be rushed. A Sanhedrin that puts a man to death once in seven years is a murderous one. However, if the situation requires them to sentence and execute wrongdoers even on a daily basis, they shall do so as required."

This means that even though the Torah sets the principle of application of a death sentence in all cases of premeditated crimes committed in front of witnesses who warn the murderer of the crime he is about to commit, such application may be limited or expanded subject to the criterion of the wise men, based on the rules and procedures such wise men dictate. This principle as set forth by the wise men in the Talmud is applicable in all areas of the Halakhah[16].

Based on the above, it can be concluded that there is no time limitation for the criminal action under Hebrew Law; however, capital cases may be reviewed by rabbinic courts using all of the above juridical principles to lessen the sentence.

Finally, a famous Talmudic passage (Sanhedrin 37a) also deals with the crime against humanity concept: whoever destroys a single soul is as though he had destroyed a complete world, and whoever preserves a single soul is as though he had preserved a complete world. Thus, any premeditated criminal action should be, based on Noahide laws, reviewed and punished by

Hebrew *jus gentium*, aside from whether it is against a single individual or an entire people. It is not the number of victims harmed, or the cruelty involved in the crime which substantially aggravates the crime, but in the conception of the Halakhah, the crime of a single person should be weighted in the same manner as those committed against all mankind. Article 7 of the International Criminal Court Statute provides the following (descriptive, not restrictive) definition of crimes against humanity: any crime when committed as part of a widespread or systematic attack directed against any civilian population, with knowledge of the attack. As precedents for this definition, Article 6 of the Nuremberg Court Statute, the Nuremberg sentences, resolutions 3(I) and 95(I) of the United Nations General Assembly, and the legal principles underlying such documents (summarised by the ICC in 1950 under the title of “Nuremberg Principles”) can be mentioned.

Article 6(c) of the London Statute defines crimes against humanity as follows: (c) CRIMES AGAINST HUMANITY: namely, murder, extermination, enslavement, deportation, and other inhumane acts committed against any civilian population, before or during the war; or persecutions on political, racial or religious grounds in execution of or in connection with any crime within the jurisdiction of the Tribunal, whether or not in violation of the domestic law of the country where perpetrated.

Marcelo Ferreyra, in *Derechos Humanos* (GORDILLO, Agustín, 6th Edition, Buenos Aires, Fundación Derecho Administrativo, 2007, Chapter XIII, “Crimes against humanity: Grounds and Scope of Validity”) notes that it is striking that rape is not expressly included, which is also the case in the 1948 Convention on Genocide. But sexual violence against women and sexual crimes in general have never been seriously contemplated in humanitarian international law, at least until the promulgation of the International Criminal Court Statute. Indeed, rape was not included in the London Statute which created the Nuremberg Military Court, there is only one reference to “family honour” in the Hague Conventions (Article 46 of the 4th Convention), and the Geneva Conventions only have one article forbidding sexual violence and forced prostitution (Article 27 of the 4th Convention).

The wide, descriptive scope of Article 7 of the International Criminal Court Statute adds the following as crimes against humanity: (e) Imprisonment or other severe deprivation of physical liberty in violation of fundamental rules of international law; (f) Torture; (g) Rape, sexual slavery, enforced prostitution, forced pregnancy, enforced sterilization, or any other form of sexual violence of comparable gravity; (i) Enforced disappearance of persons, and (j) The crime of apartheid.

Both the Nuremberg Statute and the International Criminal Court Statute add the generic phrase “other inhuman acts”, allowing the incorporation of other crimes not expressly contemplated therein. It is hereby suggested that human trafficking be expressly included in Article 7 of the International Criminal Court Statute.

Also, both Statutes include persecution based on political, racial, national, cultural or religious grounds, albeit in connection with other crimes – not as independent crimes. Based on Hebrew Law precepts, persecution should be considered an independent, separate crime against humanity[17].

EndNotes

[1] On the definition of the concept of Hebrew Law, see: *Introducción al Derecho Hebreo*, Abraham Skorka, Compiler, EUDEBA, Buenos Aires, 2001.

[2] Mishneh Torah, Sefer Kinian, Hilkhot Avadim 1:1, based on Exodus 22:2 and Leviticus 25:29.

[3] לאדשי תורוא תללכמ, ג רך, זשסת תורוא יללט, ארקמב סדאה דובכו סיינענכה תוחפשהו סידבעה תויגוס, ביבר הקבר.

[4] Sanhedrin 56a-60a; Tosefa Avodah Zarah 8:4. In Midrashim they are found in: Bereshit Raba Chapters 16, 26, 34; Shemot Raba Chapter 30; Bemidbar Raba Chapter 14; Devarim Raba Chapters 1, 2; Shir HaShirim Raba Chapter 1; Kohelet Raba Chapter 2; Tanjuma, Yitro, etc.

Although the seven Noahide laws are not expressly mentioned in Talmud Yerushalmi, reference is made to them in different passages, such as: Yevamot Chapter 11, page 14, column 1; Kidushin Chapter 1, page 58, column 3, etc.

[5] The close resemblance of the laws of the children of Noah and *jus gentium* has been long known. In *jure Naturali et gentium juxta disciplinam Ebraeorum*, published in 1640, John Selden notes this close resemblance in multiple aspects of both codifications.

[6] Sh”uT, Mishpat Cohen 63

[7] *Igrot HaRe’iyah*, Mossad Harav Kook, 1961, Jerusalem, No. 89, letter from 21 of Av, 5664.

[8] The Bible stresses the respect to be paid to women and children, noting the special care to be afforded to them given their state of helplessness, upon becoming widows and orphans, for further reference see: Exodus 22:21; Deuteronomy 10:18; 24:17; 27:19; Jeremiah 22:3; Zacharias 7:10; Psalms 146:9; etc.

[9] Text of the Rome Statute circulated as document A/CONF.183/9 of 17 July 1998 and corrected by process-verbaux of 10 November 1998, 12 July 1999, 30 November 1999, 8 May 2000, 17 January 2001 and 16 January 2002. The Statute entered into force on 1 July 2002.

[10] See: Martín Lozada, *Crímenes contra la humanidad. Su abordaje de acuerdo al desarrollo actual de la doctrina and la jurisprudencia. Nuestra Memoria*, Year XX, No. 38, August 2014. Museo del Holocausto, Buenos Aires, pages 29-60.

[11] Makkot 7a.

[12] Sanhedrin 45b explains the meaning of this verse (35: 21): “He that smote him shall surely be put to death, he is a murderer”, it must be understood that “he shall be put to death in all cases”, i.e. even if other than by the original witnesses.

[13] As it must be done in all cases where a person is on trial subject to a penalty of death (Mishnah Sanhedrin 1: 4).

[14] Even if the witnesses who testified to the commission of the crime appear, based on whose testimony sentence was issued (Makkot 7a), as in this case, the blessing of the land of Israel could help the judges to find some form of exculpation for them (as per the exegesis of *Rashi ad Ilocum* D”H: MiPenei Zejutah Shel Eretz Israel).

[15] Makkot 13b.

[16] See: Shlomo Grinberg, HaYesh Koaj BeYad Jakhamim LaAkor Davar Min HaTora, in: Hagut Ivrit BeAmerika, Tel Aviv, 5732, pages 329-336.

I would like to thank lawyers Déborah Lichtmann and Tomás Jacobo Lichtmann for their kind help in the drafting of this paper.



**Address of The Most
Ven. Datuk K Sri
Dhammaratana,
Chief High Priest of
Malaysia**

*Put a Stop to Modern
Slavery and Human
Trafficking!*

The truth of life is everything changes, we grow with time and embrace the changes.

In the 20th century today we have made so many advancements in science and technology, exploring space travel, developing communication points at our finger tips and reaching every corner of the globe in a touch. It is amazing to see how changes have brought so much advancement to life.

However, the truth hurts – the advancement that we grow with sadly did not reflect in humanity. We are still witnessing all the barbaric and horrifying acts of humans which should have been abandoned a long time ago. Humans have certainly advanced in technology but not spiritually. On social media, there is a broadcast of a gruesome beheading of humans, this is

a current example and live evidence of what is happening right before our eyes. From this episode, it is evident how cruel and how low the morality and humanity is that after you perform such act, one can follow up to publicise it for the world to see, as though it is an episode of success. Females and children, the more vulnerable parties are seen to be the bulk of the victims, families are broken apart, parents going all out to protect their kids only to face the fact that at certain times nothing can be done. Kids not being able to live a normal life and enjoy their childhood like they should. There is no fairness, everyone has a right to live the life that they have been blessed with.

We would have thought that given the marvel of the widespread education of globalisation and the great establishments of organisations that come forth to protect human rights – there will be more assurance for all to live a decent life. It is so torturous to those victims to even think if they will be able to live through the night, life is lived in fear and constant worry for them.

Human trafficking and slavery is so widespread that it is practiced in every part of the world at varying levels of

intensity. Even in Malaysia – where we are a multi-cultural and multi-religious country this issue still takes place. There are some that take advantage of the country's economic growth that creates opportunities to attract innocent people to come here in search of jobs, lured by agents who promise them security, shelter and guaranteed pay. Sacrifices are made, just to know upon arrival or thereafter that they are either abandoned to fend for themselves or become slaves of employers in domestic households or plantations and factories all over the country. Besides labour related human trafficking, prostitution and the sale of women and babies is a big area that also needs to be addressed.

Religious leaders play an important role to work together with the government parties to put a stop to these negative activities. I believe that together, we must be united with the effort to increase investigations and prosecutions of labour trafficking offences and slavery. We must ensure that there are equal human rights for all and that everyone can live the life that they deserve.

(This address was not made on the day of 2nd December 2014 - his words were provided to support the vision of ending modern slavery.)



“

“THE ISSUE OF TODAY IS THAT WHENEVER WE TALK ABOUT INVOLVEMENT OF GOVERNMENTS AND BUSINESSES, WE ALWAYS TALK ABOUT THE CHALLENGES AND WHAT IT IS GOING TO TAKE, AND TODAY IT WAS ABOUT HOPE. TODAY IT WAS REALLY ABOUT HOPE BECAUSE YOU HAD ALL THESE RELIGIOUS LEADERS HERE REPRESENTING 90% OF THE WORLD, AND THE MESSAGE TODAY WAS HOPE AND A VISION OF A WORLD REALLY FREE OF SLAVERY AS A HUMAN VALUE.”³²

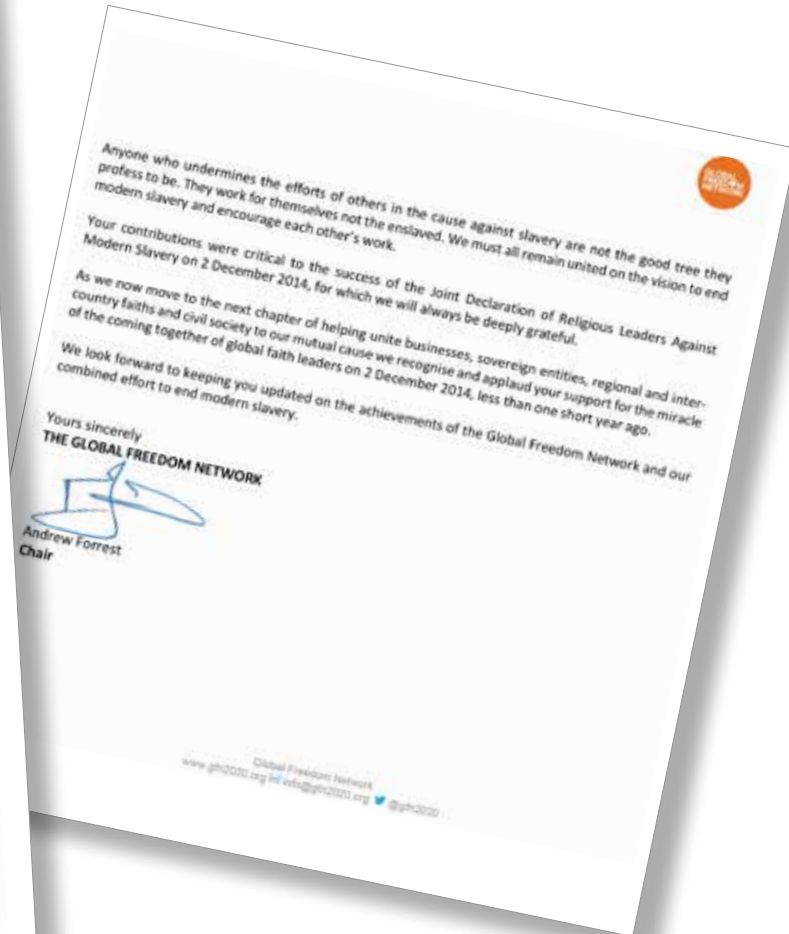
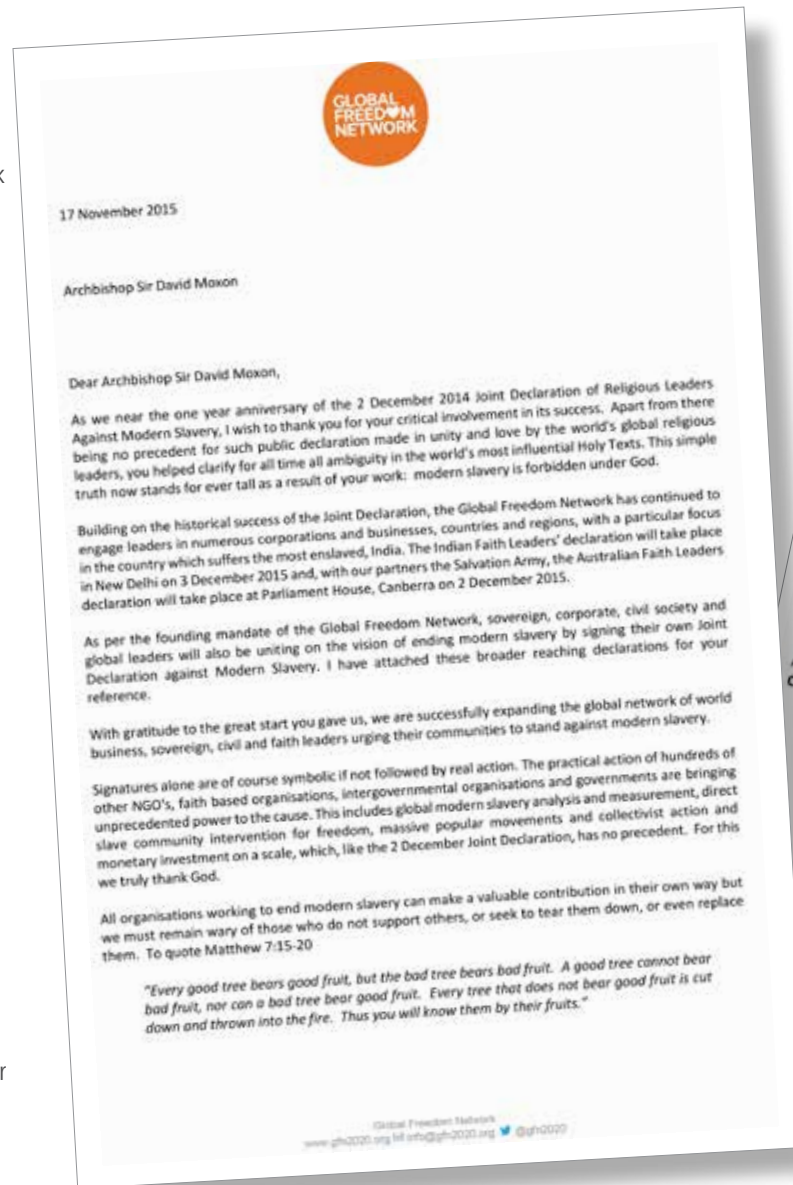
Jean Baderschneider, CEO Global Fund to End Slavery

WITH THANKS

The Global Freedom Network thanks all those involved in the creation of the 2nd December 2014 initiative. Since that time, the Board has resolved that the Global Freedom Network work will continue strongly, but no longer requires the deep and broad governance of strong Catholic persuasion which previously existed.

On the election of a non-Catholic Chairman, as contemplated under the Global Freedom Network Memorandum of Agreement, Bishop Sánchez Sorondo chose to withdraw from the Global Freedom Network. This event was understood, and gratitude for his role in the founding of the Global Freedom Network and the creation of the 2nd December event was warmly expressed.

Further, the Global Freedom Network, as envisaged under its charter, is now moving to sovereign and regional religious jurisdictions, as well as into larger global business, political, civil and influencing communities. The governance structure required to assist the creation of the 2nd December initiative was retired. The following letter was received by 24 faith leaders and Global Freedom Network Council members and supporters, in gratitude for their service and role in creating 2nd December. In each case, Andrew Forrest expressed his heartfelt and lifelong gratitude to each faith leader for his or her role - however big or small - in creating the miracle that was the December 2nd event.



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#EndSlavery

www.globalfreedomnetwork.org

Andrew and Nicola Forrest
Australia

Dear Bill and Warren,

Nicola and I are honoured to be inaugural members of the new group of international (non U.S.) pledgers. We join you in the common hope that our example may give others in similar fortunate circumstances pause for thought. Accordingly, we say the following:

Dear readers, and indeed any person who is considering philanthropy,

As a family we agreed many years ago to give away the majority of our wealth. We felt that if our children were to inherit considerable wealth, it would only get in the way of them striving for and achieving their best, and truly making a positive difference in other people's lives.

As you contemplate your own long term choices in life, perhaps consider joining us. Then consider also committing the same leadership, passion and determination that created your wealth, to the causes you believe in. Giving your most precious gift – your talent, time and capital will ensure the most powerful result.

Nicola and I grew up in Australia, a prosperous country whose friendly people share a deep desire to help others least fortunate. A country that affords opportunities born of education, democracy, respect for law and title, and an independent judiciary. Australians cherish their freedom to accumulate capital and distribute it, in the manner they consider best. We are proud that our fellow countrymen, in any crisis, always show willingness to do what they can, with whatever they have to help others. Taking our cue from them and the book that has guided much of our lives to date, the New Testament, we have focussed on helping those least fortunate. In our country, Indigenous Australians form part of a proportion of those least fortunate. Globally, it is those suffering the unbearable yoke of modern slavery, which infects every country.

Nicola and I resist the temptation and pressure to alleviate suffering through short term solutions, such as cash handouts. This can ultimately weaken the very people that it is intended to help. Instead we choose to construct long term solutions, often through responsible collaboration with governments and other organisations. Our aim is to significantly improve people's lives through encouraging freedom, education, training and opportunity, thereby providing them with the greatest gift of all – individual personal empowerment and freedom from poverty.

We believe in every child's inalienable right to receive and benefit from education. They had no say in joining our world so it is our responsibility to give them safe passage when they arrive into it. Education provides the foundation to break the cycle of poverty and lack of freedom. Perhaps even more, it gives parents the exhilaration to realise that there are far greater outcomes available for them and their children than they may have ever dreamt possible.

It is for these reasons that we pledge, with the love and support of our children, to shine a light on inequality and share the vast majority of our wealth. We hope to help empower individuals and families currently suffering the despair of poverty, slavery and the lack of opportunity for themselves and their children. We feel that if we all do whatever we can with whatever we have, large or small, then each of us will help make our world a more equitable and positive environment for others to thrive in.

We humbly ask that with your philanthropy and your time, you also consider helping those who do not enjoy the gifts of life we have been so fortunate to receive.

Andrew and Nicola

THE GIVING PLEDGE

In 2009, Bill Gates and Warren Buffett met, and agreed to give away the vast majority of their own wealth, and to appeal to other globally recognised business people to give away at least US\$500 million or 50 per cent of their wealth to charitable causes. As the Forrest family had already made that commitment amongst themselves, when they were approached by Bill Gates to join what became universally known as the *Giving Pledge*, the Forrests readily agreed to join in order to publicly commit to the cause. The letter of commitment is housed at The Smithsonian National Museum of American History in Washington DC.



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