

## CONTENTS

FOREWORD BY KEVIN BALES AND MINH DANG ix

ACKNOWLEDGMENTS xxiii

INTRODUCTION 1

### CHAPTER ONE

► The Allure of Work 23

Quang Thi Vo 27

Katya 30

O 36

Rambho Kumar 38

### CHAPTER TWO

► Slaves in the Family 42

Shamere McKenzie 47

Sopheap 54

F 56

Kavita 58

Helia Lajeunesse 61

### CHAPTER THREE

► Case Study: Interviews from a Brothel 69

Lena, Forced Sex Worker 75

Katarina, Brothel Madam 83

Grigorij, Brothel Owner 86

### CHAPTER FOUR

► Painful Defiance and Contested Freedom 90

Marsha 96

Natalya 98

VP 100

Inez 102

Elena 107

## CHAPTER FIVE

### ► Community Response and Resistance 112

Miguel 117

Given Kachepa 127

## CHAPTER SIX

### ► Case Study: Mining Unity 140

Ramphal, Village Organizer, Former Bonded Laborer 145

Choti, Former Bonded Laborer 158

Shyamkali, Former Bonded Laborer 163

Seeyawati, Sankalp Organizer 165

Sunit Singh, Nongovernmental Organization Consultant 172

Munni Devi, Bonded Laborer 180

## CHAPTER SEVEN

### ► The Voice and the Silence of Slavery 184

Viviana 188

P 190

James Kofi Annan 191

Beatrice Fernando 196

## CHAPTER EIGHT

### ► Becoming an Activist 207

Anywar Ricky Richard 212

Somaly Mam 228

Sina Vann 231

## CHAPTER NINE

### ► Case Study: Coalition Against Slavery and Trafficking,

Survivor Advisory Caucus 247

Wati 251

Kanthi 256

Ima 260

Flor 262

Pasi 268

Yuni 271

EPILOGUE: TWENTY-FIRST-CENTURY ABOLITIONISTS—WHAT YOU CAN DO TO END SLAVERY	275
APPENDIX A: ANTISLAVERY ORGANIZATIONS	281
APPENDIX B: SIGNS OF ENSLAVEMENT	287
APPENDIX C: SUGGESTIONS FOR FURTHER READING AND VIEWING	289
NOTES	293
INDEX	299



## THE LISTENING ABOLITIONIST

EARLY ABOLITIONISTS UNDERSTOOD THAT THEY were working toward a revolution. When the first antislavery movement began in 1787, slavery was perfectly legal and had been a stable and pervasive part of most societies for thousands of years. It was supported by religion and was a key part of national economies. Leaders assured populations of its legitimacy and importance. The argument was made again and again that slavery, like the turning of the seasons or the growing of crops, was simply part of the natural order of things. It is hard for us, people of the twenty-first century, to grasp this fundamental acceptance—the popular understanding that, like death and taxes, slavery was a permanent part of the human condition.

In trying to convey and justify the revolution of abolition, writers in the nineteenth century would sometimes point to a Bible verse that illustrated a world turned upside down. It spoke of the last days when things were to be made right and illustrated that transformation by stating, “In those days I will even pour out my spirit on my slaves, men and women, and they will prophesy” (Acts 2:18 and Joel 2:29). The idea that slaves could have voices and use those voices in powerful ways was—and is often today—revolutionary. In the past, it was an idea so radical that it required the authority of a religious text in its support. Today, people still find it hard to hear the true and powerful voices of slaves. That is why Laura Murphy’s careful attention to their words and stories is critically important.