Modern Day Slavery
An Analysis of Knowledge Production within Awareness Curricula

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May 2018

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Abstract

Slavery is a concept which is usually related to historically, however this issue continues today through a number of different forms of exploitation and can be referred to as modern day slavery. Within earlier research education is discussed as a method to alleviate modern day slavery, through access to education and through awareness. However, within earlier research the problem of modern day slavery is referenced in relation to globalization, yet not considered in relation to the continuation of colonialism. Using the globalization theory and the postcolonial theory this thesis explores the content of two curricula. The curricula have been chosen due to their focus on increasing awareness on the issue of modern day slavery. Through a colonial discourse analysis this thesis problematizes the production of knowledge on the issue of modern day slavery within the curricula. Through a colonial discourse analysis, it was discovered both of the curricula reinforce ideas of modern day slavery in relation to globalization, as seen in earlier research. Furthermore, there was a lack of consideration of the concept of colonialism historically or its continuation. The pedagogical implications of the curricula are discussed following the analysis which are informed by a postcolonial lens. Whereby it is discovered there are differences within the intentions of the curricula and the possible outcomes, furthermore issues arose in relation to overlooking historical trajectories and ignoring power relations on the topic of modern day slavery.
# Contents

**Acknowledgements** ............................................................................................................. 4  

## 1. Introduction ....................................................................................................................... 5  
1.1 Earlier research on education as a prevention of modern day slavery ................. 7  
1.1.1 The effects of modern day slavery ................................................................. 7  
1.1.1 Why modern day slavery continues to exist .................................................. 8  
1.1.2 The paths which brings a person into modern day slavery ....................... 9  
1.1.3 How education can be used to alleviate modern day slavery? ................... 10  
1.2 Conclusive Summary ................................................................................................. 12  
1.3 Aim and Research Questions ...................................................................................... 13  
1.3.1 Research Questions .......................................................................................... 13  
1.4 Structure of the thesis ................................................................................................. 13  

## 2. Theoretical Considerations .............................................................................................. 14  
2.1 Globalization theory ..................................................................................................... 14  
2.1.1 The Globalization perspective on modern day slavery ............................. 15  
2.2 Postcolonial Theory ..................................................................................................... 16  
2.2.1 Postcolonial perspective on slavery .............................................................. 18  
2.2.2 Postcolonial studies ............................................................................................ 19  
2.2.3 Postcolonial perspective on education ......................................................... 20  
2.3 Conclusive Summary ................................................................................................. 21  

## 3. Methodological Considerations ......................................................................................... 22  
3.1 Colonial Discourse Analysis ....................................................................................... 22  
3.1.1 Examples of colonial discourse analysis in educational studies ............... 23  
3.2 Research Process ......................................................................................................... 24  
3.2.1 Curricula Selection ............................................................................................. 24  
3.2.2 The Contemporary Slavery Teachers’ Resource ......................................... 25  
3.2.3 The Social Justice Curriculum ......................................................................... 26  
3.2.4 The process of Analysing the curricula ......................................................... 27  
3.3 Ethical Considerations ................................................................................................. 28  
3.4 Limitations and delimitations of this thesis ............................................................. 28  
3.5 Conclusive Summary ................................................................................................. 29  

## 4. Analysis ............................................................................................................................. 30  
4.1 Structure of the analysis .............................................................................................. 30  
4.2 Contemporary Slavery Teachers Resource ............................................................. 31  
4.2.1 From a Postcolonial Perspective, are hegemonic or Eurocentric ideals reinforced within the text? ................................................................. 31
4.2.2 In relation to modern day slavery, how does the curriculum describe or give account of historical trajectories? ................................................................. 32
4.2.3 What reasons are given in the curriculum for the existence of modern day slavery? ........................................ 33
4.2.4 Are stereotypes produced, if so how does the text inform the stereotypes? .................................................. 35
4.2.5 How does the curriculum discuss the prospect of helping others? ............... 38

4.3 Social Justice Curriculum ......................................................................................................................... 39
4.3.1 From a Postcolonial Perspective, are hegemonic or Eurocentric ideals reinforced within the text? ................................................................................. 39
4.3.2 In relation to modern day slavery, how does the curriculum describe or give account of historical trajectories? ................................................................ 41
4.3.3 What reasons are given in the curriculum for the existence of modern day slavery? 42
4.3.4 Are stereotypes produced, if so how does the text inform the stereotypes? 43
4.3.5 How does the curriculum discuss the prospect of helping others? .......... 44

4.4 Conclusive Summary .................................................................................................................................. 46

5. Concluding Discussion ........................................................................................................................................ 49
5.1 The Contradiction between good intentions and possible outcomes .............. 49
5.2 Issues of overlooking certain historical trajectories within educational discourse 51
5.3 Issues of ignoring power relations within educational discourse .................... 52
5.4 Conclusive Summary ..................................................................................................................................... 53

6. References ......................................................................................................................................................... 55
Acknowledgements

There are many I would like to thank for their moral support during the process of writing this thesis. Most importantly, my sister, for reassuring me in every phone call that I can do this, even within my most stressed moments. I would also like to thank the rest of my family and friends for their support and encouraging messages. Finally, I would like to thank my supervisor Rebecca Adami, for all her support and guidance throughout the writing of this thesis.
1. Introduction

Prior to this thesis I was aware slavery existed, not only in a historical context but as a current issue and a growing international concern. Every country has made slavery illegal and international policies have been informed by the Universal Declaration of Human Rights (UDHR), which states “no one shall be held in slavery or in servitude; slavery and the slave trade shall be prohibited in all forms” (1948, cited in: United Nations 2015). Yet, children as young as three continue to be exploited, forced to work in life threatening conditions and never experience freedom. Modern day slavery can be described as an international concern, existing in a number of forms; including, but not limited to: bonded labour, child labour, forced labour, forced begging, forced adoption, forced participation in armed conflict, servdom, debt bondage, sexual slavery, domestic slavery, child soldiers and organ and tissue harvesting.

Legal slavery ceased in the 19th Century as laws prohibiting the act were passed (Manjoo, 2014). Drummong (2013) claims Great Britain was the first country to outlaw slavery and this spread throughout their entire colony in 1833. Within the United States slavery was outlawed in 1863, following the civil war; whereby it was stated “neither slavery nor involuntary servitude, except as a punishment for whereof the party shall be duly convicted, shall exist within the United States, or any subjects to their jurisdiction” (Cited in Amar, Widawsky, 1992).

Despite the implementation of laws, acts and amendments slavery has continued to exist. Corcos (2016) proposes, the continuation of slavery today is contributed to by the lack of agreed definition. Lusk and Lucas (2009) concur with this argument, submitting, without an agreed definition communication fails locally and internationally, this results in a fragmented system between the government, nongovernmental organizations, health practitioners, the legal system and educators. Several terms have been formed to refer to the problem of slavery today, including ‘human trafficking’ and ‘modern day slavery’. Within my previous study, a systematic literature review, it was discovered academics used the term ‘human trafficking’ as a synonym for ‘modern day slavery’. More often, human trafficking was used to refer to the problem instead in modern day slavery. This is due to the recommendation of the International Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children, also referenced as the Palermo Protocol. The Palermo Protocol was the first international legal instrument on trafficking, approved by approximately 150 countries. It states human trafficking is:

“the recruitment, transportation, transfer, harboring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation shall include, at a minimum, the exploitation of the prostitution of others
or other forms of sexual exploitation, forced labor or services, slavery or practices similar to slavery, servitude or the removal of organs” (United Nations, 2000).

This definition has been used by political bodies, stakeholders, international organizations, law enforcement, religious groups and individuals in their work against human trafficking (Spires, 2012).

The application of this definition and term has been critiqued. According to Bales, Todd and Williams (2009) it has been proposed using the term ‘slavery’, as listed in the forms of exploitation, may be interpreted within a historical sense and fails to recognize other forms of slavery. Furthermore, Corcos (2016) explain how using the term ‘human trafficking’ deflates the issue and the crime to the movement of people, effecting the punishment received in court. To add, the term ‘human trafficking’ can lead to governments focusing on migration, but migration can happen when a person leaves their house willingly; modern day slavery can involve the movement of persons through methods of coercion and force (Rafferty, 2007).

Modern day slavery is defined as “the condition of being under the control of another person, in which violence or threat of violence, whether physical or mental, prevents a person from exercising his or her freedom of movement and free will” (Monroe, 2011, p11). It can be suggested the term ‘modern day slavery’ is better suited to identify this issue. By using the word ‘slavery’ a connection is made to historical slavery and emphasizes the extent of the problem, secondly using the words ‘modern day’ brings the issue to the present. Modern day slavery continues due to a lack of internationally agreed and implemented definition which acknowledges the extent of the problem (Corcos, 2016). Furthermore, corruption, bribes and the deals of arms, interferes with the enforcement of anti-slavery laws, Bales (2005) specifically relates this issue to developing countries. Modern day slavery has virtually no cost, the products of the labour far outweigh the cost of maintaining a slave, because of this the modern day slavery industry is worth $432 billion (Bellnger, 2016). Finally, it is suggested modern day slavery continues due to a lack of law and social justice, these two factors are associated with countries of political unrest, weak or corrupt infrastructure and have high levels of poverty (Jones Engstom, Hillard and Diaz, 2007).

This thesis aims to contribute to the field of international and comparative education by exploring the content of two curricula which aim to create awareness on this global issue. It is suggested modern day slavery is present in all countries across the world, therefore it is my belief that modern day slavery can be viewed as an international concern and a local problem. A number of organizations who work on an international scale view education as a key to alleviating modern day slavery; a few examples include: UNESCO, A21, Anti-Slavery, Zoe International and Free the Slaves. Each of these organizations aim to provide access to education to prevent modern day slavery and further see education as a way to increase awareness. However, within my previous study on modern day slavery and its relation to education it was discovered certain theories and ideas were reinforced throughout the literature and there was a lack of recognition of the past or the perpetuation of colonialism.

The chosen curricula for this thesis have been created by two different organizations with one common concern, the issue of modern day slavery. One curriculum has been created by the International
Slavery Museum, located in England, for school teachers to download and use within their classroom. This curriculum is aimed at children in upper primary school and lower secondary school, therefore children aged seven to eleven and eleven to fourteen. The second curriculum has been created by the International Justice Mission, this is an organization founded on Christian values who work on an international scale, similarly this curriculum has been created for school teachers to download and use within high school classrooms in the United States of America with children aged fourteen to eighteen. This thesis aims to analyse these two curricula, through a postcolonial lens, to explore the production of knowledge on modern day slavery, furthermore to compare the findings and the possible pedagogical implications.

1.1 Earlier research on education as a prevention of modern day slavery

The prevailing problem of modern day slavery has recently become an issue found within the headlines of several news reports, describing and showing shocking images of slave auctions in Libya. However, other than media responses what else is spoken on the issue of modern day slavery. It is recognized modern day slavery is an international concern that continues to exist, yet research on this issue is relatively new (Drummond, 2013). Furthermore, the amount of research on education in relation to modern day slavery is limited.

Prior to this thesis, a systematic literature review took place, focusing on the concept of modern day slavery in relation to education. Several main themes were found within the literature: the definition of modern day slavery in relation to human trafficking, why modern-day slavery continues, the paths which brings a person into modern day slavery, the effects of modern day slavery and finally how education can be used to alleviate modern day slavery. Within this section on earlier research I will discuss some of the main points gathered from earlier research and this will lead to a final statement explaining how earlier research has influenced this thesis and what I aim to contribute to the field.

1.1.1 The effects of modern day slavery

In earlier research, the effects of modern day slavery were commonly mentioned. Modern day slavery can traumatize emotionally and physically; humiliation, violent treatment, abuse and fear can have a number of effects on a person (Rafferty, 2007). Bales (2005) indicates when a person becomes a slave they become alienated, losing control over their cultural and personal history and future, which is defined by their slave holder. Within earlier research it is mentioned slaves often work between ten and twelve hours a day with less than five hours sleep, furthermore they are kept isolated with threats of violence against them and their family (Jones, Engstrom, Hillard and Diaz, 2007). The coercive
methods used, physically and psychologically control victims and deprive them of their free will, this can result in the loss of connection between them and others making their escape mentally impossible (Rafferty, 2007).

As mentioned by Jones, Engstrom, Hillard and Diaz (2007), children who manage to escape show signs of extreme fatigue, neurological symptoms, infections and back pain. Further noted by Manjoo (2014) is problems with disease transmission, anxiety, depression, alienation, disorientation, aggression and post-traumatic stress disorder. Ahn et al (2013) researched into the medical conditions of victims, to add to the previously mentioned effects of modern day slavery, they list: acute injuries sexually transmitted infections, complications of forced or poorly performed abortions, depression and suicidality. It can be proposed modern day slavery not only strips away the rights of individual, but it is further detrimental to their lives and wellbeing.

1.1.1 Why modern day slavery continues to exist

Globalization was found to be a dominant term in earlier research in relation to modern day slavery. Perry and McEwing (2013) found, through a systematic literature review, globalization has created opportunities for criminals to make use of social and economic vulnerabilities; such as poverty, displacement, lack of education, and gender inequality, to coerce individuals in modern day slavery. Spires (2012) further discusses the issue of education, he indicates the concept of globalized education, seen through the quantification of outcomes, achievements and assessments, has resulted in the continuation of modern day slavery. Without education certificates work is difficult to find and the vulnerability to modern day slavery increases.

Research has further focused on the effect of globalization in creating a demand for cheap products and creating an international market competition (Spires, 2012). Kara (2011) continues this thought, suggesting lower labour markets have resulted in competition by retailers, as a globalized economy has allowed for the products available in our local shops to come from all over the world. Elechi, Okosun and Ngwe (2007), suggest globalization has resulted in some nations benefitting more than others, which brings advantage to wealthier and more advanced nations.

Finally, within previous research globalization is associated with ideas of the ‘western lifestyle’ and the focus on capital to raise social standing. Elechi, Okosun and Ngwe (2007) suggest modern day slavery is continuing and growing in Nigeria due to the focus on personal capital, as individuals seek to increase their means by anyway possible. Similar ideas were discussed by Gjermeni (2012) who mentions, in Albania as the communist regime fell, many Albanians yearned for a more western lifestyle as portrayed in media as freer and richer. However, as a large number of Albanians fled their country looking for better opportunities they found themselves trapped in modern day slavery (Gjermeni, 2012).
1.1.2 The paths which brings a person into modern day slavery

Within earlier research the push and pull factors that take a person into modern day slavery were constantly mentioned, of these ideas many relate to the previously discussed within the subchapter of ‘why modern day slavery continues to exist’.

As described by Overholt (2013), modern day slavery has no boundaries, not by age, gender or nationalities. However, previous research does indicate that a person’s sex can increase their vulnerability, Fowler Che, Fowler (2010) and Vergara (2007) both make it clear that women and girls are the most common targets for enslavers. This is further supported by Perry and McEwings (2013) research, who found the greatest proportion of modern day slavery victims are women and children. This has been associated with the lack of opportunities for girls and women, including access to education, due to their perceived roles in society (Spires, 2012, Manjoo, 2014). Spires (2012) specifically discusses this problem in Thailand, suggesting lower social status results in women and children becoming more vulnerable, furthermore, girls are thought to be needed in the home and therefore do not need education which increases their vulnerability. Manjoo (2014) further denotes this issue to traditional ideas of family structure, gendered roles, and division of labour. However, research by Overholt (2013) mentions modern day slavery is often deemed as a predominantly women’s issue due to concentrated publicity, yet men and boys are exploited in different contexts to women, such as manual labour. One reason given is due to gender bias and social status (Drummond, 2013).

The concept of education, or rather the lack of, and vulnerability, is mentioned several times within earlier research. Vergara (2007) mentions, children who have a lack of education are most often victimized. Furthermore, a child’s parent’s lack of education can also increase their vulnerability (Gjermeni, 2008). Within research by Bellenger and Ekberg (2004) vulnerability is associated with a lack of education, alongside gender inequality and poverty. Poverty, as a push factor, is referenced in several pieces of research, Spires (2012) suggests poverty causes individuals to search for possible ways to support themselves and possibly their family. Similarly, Jones, Engstrom, Hillard and Diaz (2007) describe how poverty pushes people out of their homes to look for higher levels of economic prosperity in cities and possibly other countries with larger economies.

Earlier research, further suggests vulnerability can be increased by country of residence; Fowler, Che, Fowler (2010), Monroe (2011) and Oxman Martinez (2005) imply victims of modern day slavery often come from underdeveloped countries. Other country specific factors referenced in several pieces of previous research are: war, natural disasters and population density, which expose vulnerable individuals. Corruption within a country can also effect the vulnerability of individuals in becoming slaves. Corruption enables traffickers to operate successfully through bribes and collaboration with officials (Jones, Engstrom, Hillard, Diaz, 2007). Lusk and Lucas (2009) provide an example of this in their text, suggesting police are known to take bribes from pimps in exchange of returning slaves who have managed to escape.
1.1.3 How education can be used to alleviate modern day slavery?

Within previous research, two main forms of education to prevent modern day slavery were discovered. Some refer to education as a tool to alleviate modern day slavery by providing access, others proposed education as a method of creating awareness. Within Spires (2012) doctoral study it is proposed, in respect to the trends of globalization, without access to education issues of inequality are continued which increases vulnerability to modern day slavery. This is supported by the findings of Perry and McEwings (2013) research, who suggest illiteracy and lack of access to education are common characteristics of victims of modern day slavery. Poverty, which was previously discussed as a factor that can lead to modern day slavery, has been suggested within Fowler, Che and Fowler’s (2010) research as an issue that can be reduced through providing access to education. To add, Perry and McEwings (2013) research found five social detriments facilitating modern day slavery can be reduced through access to education.

Spires (2012) research was motivated by the little knowledge on how non-governmental organizations and other micro and meso level actors work to prevent modern day slavery. He thus investigated into two non-governmental organizations in Thailand, which focused on preventing and rescuing victims from modern day slavery by providing access to education. These organizations deemed education as vital to alleviate the risk of children being exploited and thus aimed to provide basic education and teach life skills (Spires, 2012). However, Spires (2012) found despite organizations working to provide education a number of problems pushed children away; this included: statelessness, poverty, language differences, border issues, staff retention and funding issues. Islam, Mahmud and Rahman (2013) found 32 out of 120 victims of modern day slavery had never been to school, others had dropped out or were no longer able to attend for reasons such as listed by Spires. Out of the 120 children interviewed, 91 of them wished they were able to go to school (Islam, Mahmud and Rahman, 2013). According to Islam, Mahmud and Rahman (2013) a way to remove the problem of modern day slavery is through access to education for all, and to provide access for girls who have never attended school or who dropped out.

Elechi, Okosuna and Ngwe (2007) suggest access to education is not enough to alleviate modern day slavery, but also people must learn about the issue. Lusk and Lucas (2009) propose awareness of modern day slavery can be created within public school, yet Scott (2017) mentions within his research that this is not happening despite high school students being at risk. Furthermore, Scott (2017) proposes this leaves students not only vulnerable themselves, but uninformed on the global issue. Jones, Engstrom and Diaz (2007) discuss the use of education as a tool to create awareness and enable outreach, as a result individuals and local communities will be aware of the ploys used and the dangers in being exploited.

Several pieces of research have explored the use of education to create awareness on modern day slavery, the majority of earlier studies found were based in the United States. Within Monroe’s (2011)
research he aimed to create an awareness curriculum, which would be accepted by Colorado State, that intended to meet the learning needs of every student and be taught alongside any subject. Monroe (2011) proposes, students in

"the middle school age group is found to be effective for social justice and advocacy-based curricula, because the early adolescence stage of human development allows for the internalization of concepts and ideas that lead to shape character and influence civic engagement" (Monroe, 2011, p4).

Following the study, Monroe (2011) suggests through the research a deeper understanding was gained of how awareness and advocacy can motivate students of all aptitudes to create change. However, it could be suggested this view of awareness education is based on the notion of shaping student’s character and influencing their actions. Shelley and Bain (2015) and Bain (2015) grounded their studies on similar beliefs to Monroe, as they focused on reaching out to high school students to be the next generations of business leaders that will be engaged in the anti-slavery movement. Both pieces of research by Shelley and Bain (2015) and Bain (2015) aim to use the ideas of entrepreneurship to build confidence, leadership, critical thinking, financial literacy, communication and build a passion for social change.

The use of human rights education to create awareness was found within previous research, specifically in the work of Perry and McEwing (2013) and Arbour (2015), who suggest human rights education should be incorporated into all school curricula from primary to tertiary and include the issue of modern day slavery. The use of media to create awareness is mentioned in several pieces of previous research. Corcos (2016) recommends the use of media to educate and create awareness of modern day slavery. Overholt (2013) researches into the use of media to create awareness, proposing she was inspired by the power of media to grasp the attention and create mindfulness of modern day slavery. Yet, Overholt (2013) recognized problems can occur through the use of media to create awareness, including stereotypes and a narrowed awareness. Overholt’s (2013) research examined the use of media to educate the public on modern day slavery and whether knowledge was accurate on the issue. Overholt (2013) found, as assumed within her hypothesis, those who were exposed to nonfictional media were more knowledgeable, yet other forms of media such as fiction books, television shows and movies resulted in individuals not having realistic knowledge on the concept. The use of presentations to create awareness have also been researched into by Bellenger (2016) and Young (2014). Using formative and summative assessments, Bellenger (2016) discovered positive results in the awareness of modern day slavery, furthermore the retention of information was clearly seen in the use of real life stories. Young (2014) used presentations based on ideas from the Polaris Project and the Free the Slaves curriculum to create awareness. Additionally to Bellenger, Young (2014) found the use of stories as an important element in increasing awareness on the issue of modern day slavery and generating conversation.
Finally, within previous research education was also discussed in relation to creating awareness within occupational training. Several pieces of research mention the need for an educational curriculum for health practitioners to bring awareness to the symptoms and signs of modern day slavery (Ahn et al, 2013, Geynisman Tan, 2016 and Bohnert, Calhoun, Mittel, 2017). It was found that twenty out of twenty-four women who are trafficked report going to the doctors whilst being exploited (Geynisman Tan, 2016). It is therefore important for doctors to understand the signs of modern day slavery, to report and criminalize those who commit the crime and not the victim. According to Corcos (2016) law practitioners need to be educated on what modern day slavery is in order to ensure deserved prosecution. Finally, Gammonley, Smith Rotabi, Forte and Martin (2013) mention the need for social work education to create awareness, they also suggest this should be based on human rights education to empower marginalized individuals and make them aware of their rights.

1.2 Conclusive Summary

In this chapter, several main points have been discussed that were discovered within earlier research. Modern day slavery can be described as an international concern, the effects of this crime on the individual are both mentally and physically detrimental. Furthermore, modern day slavery, as discussed in earlier research, has continued due to the effects of globalization; such as the perpetuation of poverty, the globalization of education, international competition and corruption. Several of the factors discussed in relation to globalization are further mentioned as factors which brings a person into modern day slavery. This is due to vulnerability to modern day slavery being created through a state of poverty, a lack of access to education, gender inequality and geographical location.

Earlier research discusses education in two ways; access to education is suggested as one method to alleviate modern day slavery and poverty, secondly discussed was education for awareness. The majority of research on education as a prevention of modern day slavery focused on the latter. Earlier research has focused on imparting knowledge and creating ways of understanding modern day slavery though presentations, classroom teaching, the use of media and entrepreneurship in schools. Through these different methods it is anticipated students will be motivated to fight for social justice and be involved in civic engagement, build passion for social change, and increase their overall awareness of the issue.

As earlier research focused on creating awareness and measuring whether awareness increased, the issue of knowledge production has not been considered. Furthermore, earlier research focuses on the perspective of globalization in relation to modern day slavery, lacking reference to the history of slavery and the continuation of colonialism in connection to modern day slavery. Therefore, this thesis aims to explore the content of two curricula which aim to create awareness of modern day slavery, that have been not cited in earlier research, to problematize knowledge productions. This thesis will
discuss the theory of globalization and the postcolonial theory in order to support the analysis of the curricula.

### 1.3 Aim and Research Questions

The aim of this thesis is to explore and compare the content of two curricula on modern day slavery from a postcolonial lens to problematize knowledge productions.

#### 1.3.1 Research Questions

- To what extent, do the curricula produce knowledge on the issue of modern day slavery that risks de-emphasizing the perpetuation of colonialism?
- If any, what are the pedagogical implications, following from a colonial discourse analysis of the curricula?

### 1.4 Structure of the thesis

Earlier research has provided a background for this thesis study, whereby the theory of globalization was discovered in the majority of literature, but there was lack of contemplation of history in relation to modern day slavery and the continuation of colonialism. The next section of this thesis will therefore consider the globalization theory, the postcolonial theory and their perspective on modern day slavery. These theories will be used to inform the analysis of the curricula in Chapter 4. Following the theoretical considerations, the method, a colonial discourse analysis, will be explained and discussed in relation to the aim of the research. Furthermore, within the chapter on methodological considerations, an explanation will be given for the choice of the curricula and an overview of each curriculum will be provided. Before entering into the analysis, the limitation of this thesis and the method of analysis will be discussed. In Chapter 4 the curricula with be analysed separately, through the use of five questions contemplating the production of knowledge from a postcolonial lens. Chapter 5 will involve a discussion, whereby the pedagogical implications in relation to the findings of the analysis will be compared.
2. Theoretical Considerations

Two theoretical perspectives will be used to support this thesis, the theory of globalization and the Postcolonial theory. These two theories have been chosen due to a review of literature prior to this thesis. Whilst searching for literature, on modern day slavery in relation to education, the number of results was slight, in total sixteen sources. However, when changing the term to human trafficking and education a wide range of literature was found, in total 372 results. Within the majority of literature globalization was mentioned or ideas associated with this theory were reinforced. Due to the amount of previous research relating to this theory it is important to include globalization within the theoretical framework and to incorporate it within this thesis. On the other hand, a postcolonial perspective was lacking in earlier research. Throughout earlier research, modern day slavery has been associated with issues of poverty, lack of education, inequality, international competition and corruption, however earlier research failed to recognize the issue of colonial violence and the perpetuation of this today. Due to the lack of inclusion of this perspective in earlier research, despite its relevance, this theory will be discussed here in order to inform this thesis.

2.1 Globalization theory

There is no set definition of globalization, but rather multiple that focus on different aspects of this theory. Issitt (2013) defines globalization as a “form of cultural integration that is usually defined in terms of economics, but also encompasses cultural, biological and political homogenization on a global scale” (p1). Furthermore, Kiely and Marfleet (1998) and Collier and Dollar (2002) both mention the role of globalization in integrating societies, culture and politics. The concept of economics is fundamental to this theory; thus, many academics refer to the idea. Hillman (2008) indicates, globalization enhances efficiency and economic growth; Kiely and Marfleet (1998) further add, globalization has created an interconnectedness between economies. Overall, globalization has been described as an act of time and space compression, which has resulted in a greater level of interdependency around the world (Munck, 2002).

Hillman (2008) proposes globalization has occurred throughout history, from the creation of large empires to today through the spread of ideals globally. Yet, other scholars propose globalization has evolved over three waves, the first in 1870 to 1912, the second between 1950’s and 1980’s and the final stage has continued since the 1990’s (Collier, Dollar, 2002). It is considered the initial phase of globalization resulted in the advancement of technological industries and transport, which led to the world shrinking (Munck, 2002). The second wave, which occurred after World War II, saw the United States
leading the world towards a liberal multilateral order and a cold war alliance system that still exists today, resulting in the integration and transformation of markets and geopolitics (Munck, 2002). This further led to the emergence of the new world economy, alongside the construction of the American hegemonic order. According to Held and McGrew (2007) this is due to economic relationships bearing the imprint of powerful nations. To add, Issitt (2013) proposes, dominant cultures emit economic, social and political influence. Economics, therefore plays a considerable role in globalization and can be used as a tool of power.

Power, from the perspective of globalization, is economic whether that be to create an open world economy or to organize economic blocs (Held, McGrew, 2007). Globalization is associated with international trade, foreign investment and multinational organizations, which often originate from dominant nations (Issitt, 2013). Global economics can be seen in the adoption of capitalism and the integration of financial markets (Eriksen, 2003). However, the integration of markets does not produce benefits for all involved, as those who are the most efficient will earn the most (Held, McGrew, 2007).

Hillman (2008) indicates, concerns related to poverty and inequality are not caused by some benefiting and others losing out “but rather a lack of social justice. Or perhaps envy is involved” (p174). It is suggested by Kauder and Portfke (2015), those who have experienced rapid globalization enjoy social justice, this is due to the connection with poverty prevention, social cohesion and equality. Davies (2009) proposes, North America and parts of Western Europe have championed the spread of democracy, human rights, environmental concerns, homogenization of language, trade liberalism, knowledge transfer, personal mobility, and the spread of capitalism. Due to this, and the notion others have not experienced the benefits of rapid globalization, it is important for developed countries to help those who are still developing (Collier, Dollar, 2002). Furthermore, literature has suggested by increasing integration within the world economy can lead to a reduction in poverty. This is mentioned by Collier and Dollar (2002) who discuss the reduction of poverty in China and India in relation to their increased involvement in the world market over the past twenty years. However, Collier and Dollar (2002) suggest those “who are handicapped by unfavourable geography, such as being landlocked, prone to disease, weak politics, institution and governance” have not experienced reduction in poverty or seen an increase in development (p2).

2.1.1 The Globalization perspective on modern day slavery

As seen in earlier research, many have associated globalization with the concern of modern day slavery. Munck (2002) writes on the subject of globalization and labour; whereby he suggests modern day slavery “violates the norms of western society”, furthermore the problem is formed through poverty, debt, inequality, lack of development and lack of access to education (p62). According to Kara (2017) one cause of inequality, is the perpetuation of an unjust and unstable economic system.
Furthermore, market competitiveness and demand for cheap products results in slavery entering the supply chain, additionally the focus on business maximizing profits through lowering production costs increases exploitation (Kara, 2017). Finally, Mihaere (2018) proposes, modern day slavery is affected by an exploding world population, increases in migration, globalized economy and the social repercussions of these factors, which can be associated back to the ideas of Munck.

From a globalization perspective, education can be seen as a possible solution in the process of alleviating modern-day slavery. Davies (2009) discusses the possibility of education to eliminate poverty and modern day slavery. This is influenced by Davies (2009) understanding of human capital theory, a perspective which is supported by the world bank who views education as a means of economic expansion for a nation and an individual. This is grounded on neo-conservative ideals, whereby education is seen as a producer of goods and services that can foster economic benefits for the individual as well as the country. Banya (2010) further proposes the provision of education can be viewed as development and used to create a knowledge economy. Within the work of Munck (2002) an example of education is provided based on the work of the International Labor Organization; who help children escape modern day slavery and assist them back into society through education and training, resulting in income earning skills to prevent exploitation again due to financial safety.

Modern day slavery has been associated with a number of issues related to globalization, it is also suggested those who have experienced rapid globalization enjoy poverty prevention, social cohesion, equality and social justice which help prevent issues of modern day slavery. Furthermore, ideas of development, powerful economies and access to education are factors which reduce social issues.

2.2 Postcolonial Theory

As mentioned, globalization can be interpreted as a shift in time, causing a number of changes across the world. However, from a postcolonial perspective, Sethi (2011) proposes globalization continues the discourse of domination which can be recognized as colonialism. The continuation of colonialism can be seen through the pursuit of global control, founded on the neutralization of western ideals and a lack of accountability of the past. Tickly and Bond (2013) suggest, cultural, social, political and economic arrangements seen today can be considered as a continuation of European colonialism (Tickly, Bond, 2013). Postcolonial studies aim to question the neutralizing of history and western ideals, which are informed through the production of knowledge (Andreotti, 2011). This is due to the understanding knowledge is not innocent but rather strongly connected with power (McEwan, 2009).

The term colonialism is often associates with the settlement of Europeans in Asian, African, South American, Canadian and Australian spaces (Nayar, 2009). Colonialism can be associated with a state of exploration, which led to the seizing of land and returning home with wealth and economic profits, simultaneously ensuring inequality. Colonialism was not only seen in the taking of land, but the
The dismantling of language, cultures and religion. Spivak (1999), discusses the interventions of British colonists in India, who sought to remove the ritual of widow sacrifice due to viewing this act as a crime. Colonial violence is further discussed in relation to civilizing missions, specifically with the promotion of Christianity. Camaroff and Camaroff (1986) propose Christian missionaries diffused control over every day meaning through the spread and application of their ideals. Spivak (1999) further mentions through the application of beliefs, based on God as a governor, an author and a moral law giver of the world, missionaries aimed to create social change, which can be inferred as a form of colonial violence. To add, Christopher (2017) proposed the knowledge produced by missionaries resulted in the sanctioning of difference, which was used by the colonial administration to indirectly control natives. Colonialism never remained statistic to the settlement of new land, but rather this discourse of domination and control has changed in order to stay the same (Sartre, 2006).

The continuation of colonialism can be seen through the spread of economic, political and cultural ideals, furthermore Euro-American hegemony (Tickly, Bond, 2013). According to Spivak (2006) hegemonic order has been created through the spread of contemporary history, laws, political economics and ideologies from a western perspective. Which has led to the concealment of geopolitical determination. Furthermore, Spivak (1999) submits, through sophisticated vocabulary, found in much contemporary historiography, sanctions ignorance of colonial domination today.

Through the neutralization of history and the spread of western ideals, those who live in the ‘center’ of the world have been fed idea of eurocentrism and triumphalism, leading to notions of superiority and needing to help the other succeed (Andreotti, 2011). Andreotti (2011) refers to this as social Darwinism, whereby development of others is a burden of the fittest. The application of this can be seen following World War II, as history was neutralized and notions such as: development, trade relations, policy and structural adjustment were promoted.

The notion of development and its relation to the perpetuation of colonialism is discussed by Sartre (2006). Whereby the trade relations between France and Algeria are discussed; Algeria as a previous colony of France, is offered resources to help develop the country, however spending power is required to receive said resources. In order to gain such power, Algeria grows food and gathers other natural materials on the land taken from indigenous people, the products are sold to France and Algeria keep nothing to ensure maximum spending power. (Sartre, 2006). Sartre (2006) further describes France as an artificial consumer who is simply searching for new markets and their interest is not to develop Algeria. Sartre (2006) states colonialism is a system, the rigor of which is described as thus,

“you begin by occupying the country then you take the land and exploit the farm owners at starvation rates. Then, with mechanization, this labor is still too expensive; you finish up by taking from the natives their very right to work” (Sartre, 2006, p45-46).

This idea presented by Sartre (2006) can be related to the concept of trade relations today between different nations. Sethi (2011) proposed, without understanding the character of contemporary national order and the expansion of the international system in relation to colonial origins, the term trade relations
is often misunderstood. In order to understand and define a term, one must consider where the origins of the term are located, whereby there is often a trace of something un-noted (Spivak, 1999).

Finally, the continuation of colonialism can be seen within the control of cultural, social and political spaces. The shift in politics in decolonized spaces to promote nationhood, constitutionalism, citizenship, democracy, socialism and even culturalism can be associated with spread of Eurocentric ideals (Spivak, 1993). Political hegemony is supported through the work of the World Bank and the International Monetary Fund, who assist countries with development and trade relations, which are often informed by Euro-American ideas (Sethi, 2011). However, the concept of development, according to Sartre (2006) is destroyed by the very nature of colonialism, which aims to maintain difference and control. Yet, the term development is protected from its association with new imperialism by blaming difference on historical colonialism (Spivak, 1999). The postcolonial theory suggests colonialism continues today through statistical undertakings, the spread of capitalism, hegemonic ideas and the search of new industries which benefit some more than others.

2.2.1 Postcolonial perspective on slavery

Modern day slavery, from a globalization perspective, has been associated with the issue of poverty, furthermore a lack of: development, education and social justice. Yet, Spivak, as mentioned in Andreotti (2011), proposes poverty has become neutralized by associating poverty with concerns related with globalization. Spivak proposes poverty is formed through enforced disempowerment and a lack of control over recourses. Furthermore, Andreotti (2011) comments on the creation of poverty by Europeans, whereby improvement is measured through schemes of public work, improvement in sanitation and access to education. To expand Andreotti (2011) proposes this reinforces the need to label, monitor and produce the more manageable other, establishing a responsibility of the strongest, fittest and most developed.

From a postcolonial perspective issues of global inequality and socioeconomic impoverishment have been maintained through the system of domination and control (Andreotti, 2011). Therefore, inequality may be part of the problem of modern day slavery, yet this has been sustained through the continuation of colonialism. Furthermore, Tickly and Bond (2013) suggest the spread of western thinking has allowed for inequality to be sustained; they relate this problem to power relations between institutions of the global north and the south. Modern day slavery, according to Morris (2010) has continued through the creation of the international division of labor. The shift of manufacturing industries from the ‘first world’ to the developing world, according to Morris (2010), can be viewed as part of the system of colonialism, maintaining difference through the use of cheap labour.

Morris (2010) further suggests the international division of labour and the concept of liberating the rights of women to work has led to an increase in exploitation. This issue mentioned by Morris has further
been discussed by Tickly and Bond (2013), who debate the use of human right policies due to hidden economic and geopolitical interests by hegemonic states. Spivak (2008) further questions the application of human rights, through the notion of ‘rights’ and ‘wrong’. Spivak (2008) suggests ‘rights’ gains its meaning from the word ‘wrongs’ and therefore can be related to the righting of wrong. Thus, Spivak (2008) suggests, the spread of human rights it is not only about having or claiming certain rights, it is about the righting of wrongs and being a distributor of rights. Therefore, despite the Universal Declaration of Human Rights (UDHR) having pure intentions, its use can be critiqued for universalizing western discourse and being used to benefit western countries (Morris, Spivak, 2010). Overall, the postcolonial theory recognizes power over poverty as the cause of social concerns, including modern day slavery. However, as Spivak (1993) suggests, issues such as modern day slavery may be discussed in relation to poverty, lack of education and failing infrastructure but never discussed in relation to politics.

2.2.2 Postcolonial studies

The importance of the postcolonial lens has emerged through the work of Edward Said, Homi Bhabha and Gayatri Spivak. Edward Said is recognized as a founder of postcolonial studies and is known for his work on Orientalism, or the ‘study’ of the orient in relation to the production of knowledge about the ‘Other’. Said acknowledges that writing, teaching and studying the ‘Other’ can inform ideas of knowing or believing notions to be true (Andreotti, 2011). Andreotti (2011) further discusses the work of Bhabha, whom explores similarities in knowledge to show the continuation of domination and control. Bhabha, further works with the issue of stereotyping. Stereotypes are not created to excuse discriminating practices, rather stereotyping is the creation of a false image to produce a knowable and predictable ‘Other’ (Andreotti, 2011) As a result the creation of stereotypes reduces the opportunity for equality and reinforces power difference (Andreotti, 2011). Bhabha further recognizes the colonizers perception of equality with the colonized, and thus tries to remove this through control in order to secure their power and difference (Andreotti, 2011). Therefore, to maintain control and illustrate domination the continuation of stereotypes is seen through labelling countries, such as: western and non-western, civilized and uncivilized, first, second and third world and developed and developing.

Gayatri Spivak is a well-recognized academic who focuses on the lack of voice for women and is known for her work questioning ‘can the subaltern speak?’ The subaltern refers to a person who has been removed from the lines of social mobility and the value of their voice of absent (Spivak, 2006). Spivak (1999), draws on the interventions of Britain and the reaction of the locals to the practice of widow sacrifice in India, stating “white men saved brown women from brown men” in comparison to “but they want to die” (Morris, Spivak, 2010, p3). Spivak discusses the presence of the voice of the man being heard yet the voice of the woman is ignored and unable to speak; therefore, the man is seen to be the agent and the women has no choice. The notion of the subaltern being unable to speak does not mean that they
are physically unable to speak, but rather their words do not carry meaning or authority for non-subalterns, without altering the relation of power and knowledge that creates the subaltern (Morris, Spivak, 2010). The subaltern is unable to emerge without the ‘elite’ providing the opportunity; yet it can be questioned whether the subaltern has privileged insight into their own predicament, pure and independent of colonial discourse and practices which has created their social category (Morris, Spivak, 2010). Ultimately, we cannot speak for, as or to the subaltern; one cannot escape the problem of translation the purest sense and as soon as the subaltern is given a voice they cease being subaltern (Spivak, 1999). The examination, discovery and creation of a subaltern consciousness can be inferred as a positivist project, yet cannot result in the discovery of the subaltern voice due to the loss of insight through the exchange with the ‘elite’ (Spivak, 1999). Furthermore, the aim to examine, discover and create the voice of the subaltern would allow for the continuation of colonial violence by creating an inferior other and neutralizing ideas of people and countries (Andreotti, 2011).

2.2.3 Postcolonial perspective on education

During European colonialism, the English education system was romanticized and was used to ensure colonial control, Nayar (2009) proposes this has continued through international testing and comparison. Andreotti (2011) implies this leads to the attainment of universal knowledge and universal education. Spivak (1993) proposes, within Euro-American education, power and knowledge is celebrated and put together daily. Knowledge is related to ‘truth’, yet every truth a person knows is discursively located. Because of this Spivak (2012) discusses in all areas of life individuals should learn to reflect on discursive practices.

Education, from a postcolonial perspective, should recognize the limits of knowing. Spivak (2012) recommends the use of critical philosophy in education in order to be aware of the borders of knowledge, rather than a dogmatic philosophy which continues to advance generalized principles. Spivak has three suggestions for education; firstly humanity education, this should aim to build the habit of democratic civility by allowing for ethical imperative to be conceptualized as a responsibility to the Other, acting through accountability and not a burden (Andreotti, 2011). Secondly, deconstruction in education, this is a process of questioning privilege of identity and questioning how truths are produced. Deconstruction in education does not mean there is no subjects, truths or history; but as Spivak (2006) mentions deconstruction will reverse and displace ideas of domination. The final point is to unlearn privilege and learn to learn from below. Andreotti (2011) describes the process of learning to learn from below as the suspension of belief that one is indispensable. It is recommended by Spivak (2006), to work across class-culture difference whilst teaching and try to learn from students.
2.3 Conclusive Summary

Within this section an overview of the two theoretical perspectives has been given, including their view of modern day slavery and factors related to this international concern. Globalization is thought to be a shift in time, seen in the integration of markets, economies, societies, culture and politics, all resulting in a greater level of interdependency. However, through a postcolonial lens, globalization is thought to be a continuation of colonial domination which can be seen through the spread of dominant ideologies and the diffusion of cultures.

The two theories chosen for this thesis come from alternative perspectives on the existence of modern day slavery. Although both mention poverty as a factor which causes modern day slavery, they differ on their thought. Poverty from the globalization perspective is associated with a lack of development, social justice and access to education. Furthermore, modern day slavery is associated with consumer demand and market competition, this can be associated with the core focus of economics within the globalization perspective. On the other hand, the postcolonial theory suggests the system of colonialism has created the course of inequality that has led to the continuation of poverty and modern day slavery. Additionally, from a postcolonial perspective the application of human rights through a western discourse of domination can lead to the continuation of exploitation. Furthermore, the theories differ in their perspectives of global homogenization.

The use of education from the two perspectives differ, according to the globalization perspective, education can eliminate poverty and modern-day slavery through the economic benefits a person receives. Whereas, a postcolonial critique would suggest modern day slavery can be reduced through building a democratic responsibility based on accountability, the questioning of privilege, reflecting on how truths are produced and learning to learn from below. The ideas presented on these two theories, their interpretation of why slavery exists today and the role of education, will be used within the analysis of the curricula to problematize the production of knowledge.
3. Methodological Considerations

Within earlier research it was discovered the majority of research on education, in relation to modern day slavery, focused on the creation, application and testing of ways to create awareness. Furthermore, the majority of earlier research referenced to or presented ideas related to the theory of globalization and lacked connection between the issue of modern day slavery, the history of slavery and the continuation of colonialism. Therefore, by using the previously discussed theories, this thesis; aims explore the content of two curricula on modern day slavery from a postcolonial lens to problematize knowledge productions, through a colonial discourse analysis.

The concept of comparing curricula within international and comparative education research is not new. This can be seen in Bray, Adamson and Mason (2007) which includes a chapter on comparing curricula within comparative education research. Due to the thesis using a postcolonial lens, to problematize the production of knowledge within the two curricula, the work of Vanessa Andreotti (2011) will be used to support the methodological considerations within this thesis. This is due Andreotti applying postcolonial theory within the analysis of educational discourse, which she describes as a colonial discourse analysis.

3.1 Colonial Discourse Analysis

Colonial discourse analysis is an extension of discourse analysis, yet is based on the postcolonial theory. Discourse analysis allows for connections between the visible and the hidden, as well as the dominant and the marginalized to be discovered. A discourse analysis allows for the questioning of how power can be found within language, literature and institutions which regulate our daily lives (Loomba, 2015). However, a discourse analysis does not consider the issue of power in relation to the perpetuation of colonialism through knowledge production.

Discourse is a set of linguistic categories which relate to an object. The words a person uses to describe an object frames the way it is understood, this is based on the ideas of Foucault (Bryman, 2016). Therefore, discourse is not neutral but through language meaning is imparted (Bryman, 2016). It must be considered, as a person is told something this may have also been told and therefore entails a positioning of a subject (Spivak, 1999). Foucault further proposes objects can be shaped and used to form a hidden agenda through the use of ‘I’, possibly promoting socio-political, disciplinary–institutional or ethno–economic ideas (Spivak, 1999). Because of this, discourse can be interpreted as method of power and control (Andreotti, 2011).
Said, as mentioned in Andreotti (2011), developed the first stage of colonial discourse analysis through questioning knowledge production, as an ideological formation, in relation to control and domination. The world is defined by a discourse of language and through a colonial discourse analysis the neutrality and objectivity of discourse is questioned (Loomba, 2015). Additionally, colonial discourse analysis problematizes the creation of stereotypes and knowledge of the colonial subject and cultures within discourse.

Colonial discourse analysis is built on a poststructuralist philosophy of language and discourse. “Poststructuralism assumes that language is a discursive practice that is ideological and unstable, which implies that interpretation of the world creates the world or reality itself” (Andreotti, 2011, p87). From this notion, it can be suggested one person cannot objectively describe reality, as the world is experienced differently by every person, therefore it is impossible to establish a universal, absolute, neutral or objective way of accessing reality (Andreotti, 2011).

3.1.1 Examples of colonial discourse analysis in educational studies

Andreotti (2011) has used a colonial discourse analysis to challenge the neutrality and objectivity of two educational policy documents and two telling case studies in relation to the construction knowledge. The policy documents analysed by Andreotti (2011) were chosen due to their influence on education during her period of research. Andreotti (2011) used the ideas within postcolonial theory and the different perspectives of education to support her analysis.

Andreotti (2011) proposes the globalization perspective of education promotes ideas related to human capital theory, capitalism and hyper rationalism. This is due to education being viewed as a social good, which enables and promotes the acquisition of knowledge and skills, the socialization and transmission of culture and values between generations, and finally the production of a skilled workforce (Giddens, Sutton, 2013). From this perspective, education is likely to focus on entrepreneurship, corporate responsibility, global justice, global skills and employability (Andreotti, 2011). Finally, Andreotti (2011) suggest education from this perspective can deemphasize the contradiction of exploitative modes of productions.

From a postcolonial perspective, educational discourse should allow for individuals to learn from one another and the acquisition of knowledge should not be celebrated but rather questioned. Through the use of non-coercive language and teachers not judging the opinions of students, education can allow for individuals to become independent thinkers and make responsible decision about their own lives and how they affect others (Andreotti, 2011). Education can be seen as an important element in overcoming problems of ethnocentrism, hegemony, unequal power relations and distribution of wealth and labour due to education playing a part in the creation of individual lenses, which projects knowledge about oneself and the world (Andreotti, 2011).
Based on understanding these differences in the perception of education and using her interpretation of the postcolonial theory, Andreotti (2011) discovered within both of the educational policy documents she analysed the framing of cultures and identity, promoting notions of helplessness of the other and ethnocentric and hegemonic ideas. Taking into consideration the research by Andreotti (2011) and the comparison between the two educational perspectives, this thesis will explore the content of two curricula on modern day slavery, problematizing the production of knowledge in relation to the neutralizing or the construction of stereotypes, images and knowledge of modern day slavery.

3.2 Research Process

3.2.1 Curricula Selection

Within the field of international comparative education many use The Bray and Thomas Cube to define their research and selection of sources (Refer to Bray and Thomas, 1995). However, the focus when considering this thesis was to find curricula which taught on the issue of modern day slavery, as this is the area of interest. Furthermore, to find curricula which could be analysed and compared through a colonial discourse analysis; due to the absence of postcolonial theory within earlier research.

As mentioned earlier in this thesis a number of organization work on an international scale using education as a tool to alleviate modern day slavery. Due to understanding this and being aware of curricula created by a number of organizations, which was available for download to be used in the classroom, I focused my search for modern day slavery awareness curricula by organizations and not national curricula. The search for curricula was not limited by the location it was created, nor which setting it was aimed to be used within. However, the curricula had to be in English and available to download online. Google was used to search for specific organizations I knew worked to alleviate modern day slavery, additionally a search using the term ‘modern day slavery curriculum’ took place and finally I used the global modern day slavery directory to search for curricula.

Through an extensive search for organizations working to create awareness of modern day slavery through education, seventeen curricula were downloaded. Some of which required permission to download or had a fee. After reading each of the curricula the total number was reduced to five, this was based on a number of factors including looking for curricula which relates to modern day slavery internationally and not only locally. The final selection was based on finding two curricula with different ideological positions which could be analysed and compared in relation to the theoretical considerations.

The two curricula that I have chosen for this thesis differ in the countries they were designed within and their underlying position of focus. One of the chosen curricula is founded on historical ideas, the Contemporary Slavery Teachers’ Resource has been created by the International Slavery Museum who state, “our vision is to promote the understanding of transatlantic slavery and its enduring impact”
The second, entitled the Social Justice Curriculum, was created by an organization who founded themselves on the concept of social justice, they describe themselves “as an organization that protects the poor from violence in the developing world” (International Justice Mission, 2016). Furthermore, the International Justice Mission are a Christian organization, beyond the concept of social justice, the values and morals of the Christian faith shape their work. It must be stated that the curriculum chosen by the International Justice Mission was the Social Justice Curriculum for Public Schools and not the Social Justice Curriculum for Christian High Schools. Both of the curricula chosen were free and accessible to download from the internet.

3.2.2 The Contemporary Slavery Teachers’ Resource

The Contemporary Slavery Teachers’ Resource\(^1\) has been created by the International Slavery Museum, with the support of the Wilberforce Institute, University of Hull and UNESCO. This curriculum was written by Julia Bard and David Rosenberg in 2012 and revised in 2014 to match the change in the aims of the citizenship curriculum in the United Kingdom. This curriculum was produced for children aged seven to fourteen to understand slavery is not only a matter of the past, but is also found in society today. This curriculum is grounded on the aims of the International Slavery museum who intend to address “ignorance and misunderstanding by looking at the deep impact of slavery and the slave trade on Africa, the USA, the Caribbean and Western Europe” (International Slavery Museum, 2016).

The Contemporary Slavery Teachers’ Resource is divided into two sections, Section A provides an overview of the curriculum including its aims, the history of slavery and a view of slavery today in order to inform the teachers knowledge. Section B of this curriculum is made up of the lesson plans and the resources needed for each lesson. As students work through this curriculum “they will develop empathy with those enduring slavery today and become motivated to contribute to their fight for freedom” (Contemporary Slavery Teachers Resource, 2014, p6). Furthermore, students will be “encouraged to debate issues so they can form their own attitudes and express their own opinion” (Contemporary Slavery Teachers Resource, 2014, p30).

In total, this curriculum provides five lesson plans, two of which are for children in key stage two (seven to eleven year olds) and three lesson plans for those who are in key stage three (aged eleven to fourteen). Each of the lesson plans for the different key stages teaches about the issue of modern day slavery whilst incorporating the criteria from the national citizenship curriculum. Due to this, the Contemporary Slavery Teachers’ resource aims to “provide students with the knowledge, skills and understanding to prepare to play a full and active part in society” additionally, “foster pupils keen awareness and understanding of democracy, government and how laws are made and upheld” (p5).

Finally, this curriculum will develop “skills and knowledge to explore political and social issues critically, to weigh evidence, debate and make reasoned arguments” (Contemporary Slavery Teachers’ Resource, 2014, p5). The number of schools or teachers who have downloaded and used these lesson plans within their classroom is unknown, however the museum does acknowledge that it has been used by a number of schools who have then followed up using this curriculum with a visit to the museum.

3.2.3 The Social Justice Curriculum

The International Justice Mission created the Social Justice Curriculum 2 in 2014, the number of teachers who have used this resource is unknown as the open access makes it difficult to produce statistics. This curriculum does not reference to a specific author, yet it is known to be created by the International Justice Mission an organization who are based in North America and work to fight for justice in the developing world. The organization is founded on Christian values, noting, “we’re inspired by God’s calling to love all people and seek justice” (International Justice Mission, 2016).

Through this curriculum, the International Justice Mission aim to teach about injustice in the world and “turn awareness in to action” and increase “advocacy for the poor and the oppressed” (Social Justice Curriculum, 2014, p1). This curriculum is more condensed than the prior, and does not provide any context to the curriculum, however it is made clear the purpose of this curriculum is for “high school teachers who wish to bring social justice into the classroom” (Social Justice Curriculum, 2014, p1).

This curriculum uses a number of texts, statistics and video clips to support the lesson plans, however these must be searched for as they are not included in the curriculum document. Through the use of these resources, and personal case studies included in the document, this will allow students to “display knowledge of issues of injustice and know what can be done to respond and prevent them” (Social Justice Curriculum, 2014, p1).

Overall, the Social Justice Curriculum is grounded on seven objectives, which describe what students will be able to do following for the curriculum. Through learning about different forms of injustice, including modern day slavery and sex trafficking, students will be able to “demonstrate personal understanding of the issues”, furthermore they will know “what can be done to respond and prevent them” and “influence other students toward advocacy” (Social Justice Curriculum, 2014, p1).

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3.2.4 The process of Analysing the curricula

Prior to analysing the curricula, it was important to be aware of the content of the curricula and to understand the theories which will be used to support the analysis. The first step of the analysis was to simply read over the curriculum documents. Following this the curricula was reviewed again, during this the aims and objective of the curriculum were highlighted and a few notes were made on the structure of each curriculum and any connections between the lesson plans. After this, an overview of each curriculum was produced, inserting quotes from the curriculum documents and adding personal comments to the side. In order to sort and analyse the text, five questions were created, informed by the ideas found within the postcolonial theory and based on the aim of this thesis to problematize knowledge productions. These include:

- From a postcolonial lens, are hegemonic or Eurocentric ideals reinforced within the text?
- In relation to modern day slavery, how does the curriculum describe or give account of historical trajectories?
- What reasons are found in the curriculum for the existence of modern day slavery?
- Are stereotypes produced, if so how does the text inform the stereotypes?
- How does the curriculum discuss the prospect of helping others?

As these questions were used to explore the curricula they will be further used to structure the analysis.

Curricula are multifaceted and can be analysed in relation to a number of elements, considering this the analysis of the curricula within this thesis will focus on the physical content of the curricula and the resources they use within the lesson plans. Furthermore, not all the content within the curricula will be included in the analyses, but the content of each curricula will be used to problematize the production of knowledge in relation to the previously mentioned questions. Within the Social Justice Curriculum, due to discussing a number of injustices the analysis will focus on the lesson plans which relate to the issue of modern day slavery. Additionally, the use of fact sheets found within the Social Justice Curriculum will not be analysed. Furthermore, within the Social Justice Curriculum a number of different resources are used to inform the lesson plans, one video clip used, entitled ‘At the End of Slavery’, was not accessed in full and therefore the trailer was used instead. The Contemporary Slavery Teachers’ Resource provides a large background to the curricula, some of which will be used within the analysis but the majority will not due to not being referenced to within the lesson plans.
3.3 Ethical Considerations

Both of the curricula, by the International Slavery Museum and the International Justice Mission were open access and available to download online. Therefore, permission from the organization was not required.

3.4 Limitations and delimitations of this thesis

Reliability and validity have not yet been mentioned within the methodological considerations due to being a limitation of using a colonial discourse analysis. Using a poststructuralist framework and a colonial discourse analysis makes it impossible to attain unbiased facts or truths that describe the world in an objective way. This is due to perceiving truths and realities as discursively located and are effected by social, cultural and historical contexts. Bryman (2016) suggests reliability is concerned with whether the results of the study are repeatable. However, due to my interpretation of the curricula differing to others and the effect of my social, cultural and historical background on this analysis, reliability from Bryman’s (2016) perspective is unattainable through this research method. However, Andreotti (2011) suggests reliability and rigor can be found within the use of a colonial discourse analysis by the depth and consistency of engagements with the postcolonial theory. Furthermore, Andreotti (2011) suggests the validity of using colonial discourse analysis is related to the potential effects of the research outcomes in altering patterns of production of meaning that perpetuate unequal power relations.

In order to allow for these concepts to come through within this thesis, it is important to position oneself as a method of reflexivity (Andreotti, 2011). Therefore, as a researcher I recognize this analysis is effected by my personal experiences but also socially, culturally and historically. Furthermore, the analysis of the selected curricula will be effected by my personal understanding of the postcolonial theory. Furthermore, it is acknowledged that as others look at the curricula they may come to different interpretations based on their individual lens. Additionally, I am aware the use of postcolonial theory can be critiqued due to ideas of scepticism towards traditional strategies of making a difference and the concept of “guilt trips” (Andreotti, 2011, 95). Finally, to ensure reliability one must avoid the mode of “speaking truth to power”, therefore the analysis will be presented in a way which makes the production of knowledge explicit and refrain from coercive engagements to honour the postcolonial theory (Andreotti, 2011, p88).

This thesis is also limited due to the scope of literature discussed in relation to the postcolonial theory. I am aware there is a large field of literature on postcolonial theory and there are many authors whose work could add value to this thesis. Thus, my perspective of the postcolonial theory and the analysis of the curricula has been limited by the literature I used. The literature read commenced with the
work of Andreotti (2011), this was chosen due to the lack of postcolonial theory within earlier research or the questioning of knowledge production, as her work incorporates the postcolonial theory in order to analyze educational discourse. Andreotti (2011) provides an introduction into postcolonial studies by discussing the work of Said, Bhabha and Spivak and uses their work to inform a colonial discourse analysis of educational policies to question knowledge production in relation to the perpetuation of colonial violence and inequalities. From reading Andreotti (2011) I was able to search for literature related to the authors and ideas presented, however as mentioned this is a limitation of the research due to not considering other literature within this field that may be relevant.

3.5 Conclusive Summary

Within this section of the thesis the methodological considerations have been discussed. Through a colonial discourse analysis, this thesis will explore the content of two curricula creating awareness of modern day slavery. Colonial discourse analysis aims to problematize the neutrality, objectives and the creation of stereotypes and knowledge, based on recognizing the words we use define the way and object is understood.

Colonial discourse analysis has been used within previous research problematizing the production of knowledge in educational policies by Andreotti (2011). Thus, providing support for the use of this method to analyse educational discourse. The curricula selected to be analysed were chosen based on their focus on creating awareness of modern day slavery, the availability to download online and their different ideological positions. The curricula further differ in their location of creation, yet both discuss the issue of modern day slavery on an international scale.

An overview of each of the curricula and their aims has been discussed here in order to provide a background prior to the analysis. Five questions were also used to analyse the curricula which are based on the aim of the research and the postcolonial theory. These same five questions will be used within the analysis to explore the content of two curricula on modern day slavery from a postcolonial lens to problematize knowledge productions.
4. Analysis

A colonial discourse analysis will be used to analyse the curricula due to the findings of a systematic literature review, which found a lack of examination on the production of knowledge and a predominate focus on creating curricula or ideas of teaching in relation to modern day slavery, grounded on notions of globalization. The lack of recognition of colonial violence and its continuation, in relation to modern day slavery and creating awareness of the issue, gave purpose to this thesis. Furthermore, the use of a colonial discourse analysis to examine the production of knowledge is supported through the work of Andreotti (2011), who used this method within her analysis of educational policy documents. Using the ideas from the globalization theory and the postcolonial theory, as presented in the theoretical background, this thesis aims to explore the content of the curricula to problematize the production of knowledge on the issue of modern day slavery, the findings of which will be later discussed in relation to the pedagogical implications of the curricula.

4.1 Structure of the analysis

Each of the curricular will be analysed separately and further compared during a discussion. Five questions have been formed to structure the analysis, each question is based on debating the production of knowledge within each of the curricula and the resources it uses. This is due to considering the power of discourse as a way to frame an object, such as modern day slavery, to be understood in a certain form. The five questions which aim to analyse the production of knowledge in the curricula are:

- From a postcolonial lens, are hegemonic or Eurocentric ideals reinforced within the text?
- In relation to modern day slavery, how does the curriculum describe or give account of historical trajectories?
- What reasons are found in the curriculum for the existence of modern day slavery?
- Are stereotypes produced, if so how does the text inform the stereotypes?
- How does the curriculum discuss the prospect of helping others?
4.2 Contemporary Slavery Teachers Resource

4.2.1 From a Postcolonial Perspective, are hegemonic or Eurocentric ideals reinforced within the text?

The Contemporary Slavery Teachers’ Resource has been created to be used in the classroom by integrating the issue of modern day slavery with the aims of the citizenship curriculum of England and Wales (in 2014). The curriculum aims to “provide pupils with the knowledge, skills and understanding to prepare them to play a full and active part in society and foster pupils keen awareness of democracy, government and how laws are made and upheld” (Contemporary Slavery Teachers’ Resource, 2014, p5). However, the teaching of such aims could be critiqued, through a postcolonial lens, due to the pursuit of a dogmatic philosophy which advances Eurocentric ideals of citizenship, democracy and being an active member of society (Spivak, 1993).

The first lesson for both key stage two and key stage three, starts with a sorting activity based on created statements which “describe something that should make them feel happy and satisfied in their job” (Contemporary Slavery Teachers’ Resource, 2014, p32). Statements include: you are paid well for your work, you can complain if the work is too difficult, you are free to leave and look for another job, you are praised for doing well, you do not work more than 8 hours a day and finally you do not use dangerous materials (p45). Based on these statements, it is suggested students will find out about the fairness and unfairness in the jobs people do by comparing these statements to case studies of people who were trapped in modern day slavery. The importance of work is reinforced throughout this activity, furthermore the idea that modern day slavery violates the norms of western society. The importance of work is found throughout this curriculum; however, this neutralizes the issue of modern day slavery by focusing on the importance of employment and the suggestion of good working conditions, failing to mention the impact of the past on modern day slavery. This element of the curriculum can be seen to fall in line with the globalization thought on education for employability, but furthermore by continuing to spread universalized ideas of work, and relating this to modern day slavery, exploitative modes of production are ignored (Andreotti, 2011).

This curriculum states “when students encounter this material they will learn about how basic human rights, including those of people their own age, continue to be violated, and that they will develop empathy with those enduring slavery today and become more motivated to contribute to their fight for freedom” (Contemporary Slavery Teachers’ Resource, 2014, p6). The creation of human rights was done so with pure intentions, yet as Spivak (2006) suggests, the spread of human rights has become a way of righting wrongs and being a distributor of rights. Therefore, it could be questioned whether the use of human rights within this curriculum informs the idea of needing to help others based on spreading what a western discourse describes as ‘right’ according to what they think is ‘wrong’.
4.2.2 In relation to modern day slavery, how does the curriculum describe or give account of historical trajectories?

Section A of the curriculum, which provides a background for teachers, offers an overview of the history of slavery. The curriculum recognizes slavery has been a feature of societies for centuries, found in Ancient Egypt, India and China, however; it is suggested the term is most commonly associated with the transatlantic trade. When discussing the transatlantic slave trade the curriculum states, “millions of Africans were forcibly transferred on slave ships to North and South America and the Caribbean to work on plantations and estates, in fields and down mines”, slaves were “captured violently, separated from their families and endured humiliation of being sold publically … their life was one of cruel and degrading treatment, extremely hard labour for no payment” (Contemporary slavery teachers’ resource, pg11). The experience of slavery is described, yet forgotten or unacknowledged is the role those who came and captured, what is stated is “the main shippers of slavers from Africa were Brazilian, Portuguese, British, French and Dutch” (Contemporary slavery teachers’ resource, p11). By ignoring the system of colonialism and the violence of the act historically, sanctions ignorance of history and prevents the recognition of colonial dominance today in relation to modern day slavery (Spivak, 1999).

The spread of the western perspective of history can also be seen within this curriculum due to their discussion on the profits from the transatlantic slave trade. Whereby, it is mentioned “the countries that dominated the slave trade were made richer. The “huge profits they made contributed to the industrial revolution in countries such as Britain, and boosted the economic development” (Contemporary slavery teachers’ resource, p12). Alongside the neutralization of history, from a postcolonial perspective this curriculum feeds ideas triumphantism by using terms such as ‘dominated. This builds an idea of superiority and suggests the past was a benefit to today, lacking reflection on the negative effects of historical slavery and the continuation of domination and the control of power in the present. Additionally, it can be suggested the Contemporary Slavery Teachers’ Resource focuses on power from and economic and development perspective which is in line with the globalization theory (Held, McGrew, 2007).

The Contemporary Slavery Teachers Resource suggests the “transatlantic trade was a system for acquiring and sustaining colonies, strengthening empires, and building industrial strength in the home country” (Contemporary slavery teachers’ resource, p27). Therefore, colonialism is mentioned within the curriculum to a small extent, however the effects of the transatlantic slave trade and colonialism on other countries, which resulted in the taking of land, dismantling of language, culture and religion is ignored.

Within Section A of this curriculum it is mentioned “ideas of race and racial superiority grew out of transatlantic slavery, as traders tried to justify their actions to their societies” (Contemporary slavery teachers’ resource, p14). The text further expands to discuss the effects of stereotyping today, suggesting “black people still strive against racist attitudes for real equality” (Contemporary slavery teachers’ resource, p14). Although the issue of stereotyping is mentioned within the text. from a postcolonial
perspective Bhabha suggests stereotypes are not used to justify discriminating practices, but rather reduce the possibility of equality and to create a knowable and unchangeable other (Andreotti, 2011). The concept of stereotyping could be used to relate to the second point discussed here from the curriculum, as it mentions the continuation of issues related to equality for black people today in relation to transatlantic slavery.

The information that is provided in section A of the Contemporary Slavery Teachers Resource, which has been discussed within this subchapter so far, is used to guide the teachers understanding of modern day slavery when using the lesson plans. However, within the lesson plans there is little mention of the history of slavery. This is despite the curriculum being created by the International Slavery Museum; thus, it was thought to include historical explanations in relation to modern day slavery within its lessons.

The relation between history and modern slavery is acknowledged within one lesson for key stage two and one lesson for key stage three, whereby it is suggested the teachers should

“explain that slavery often refers to the experience of people taken from Africa between the 16th -19th centuries who worked for no remuneration on plantations and estates in the Americas and the Caribbean and this slavery was outlawed in the 19th Century” (Contemporary slavery teachers’ resource, p37).

From this quote, it could be suggested slavery today is new and different. Whereas, through a postcolonial lens it can be suggested slavery has never ceased but rather changed in order to continue, through a discourse of domination. Furthermore, if teachers are to reiterate this comment on slavery to students the history of slavery becomes generalized and conceals the pursuit of colonial domination. Despite the curriculum being created by the International Slavery Museum, within the lesson plans there is little reference to the history of slavery, furthermore as discussed the historical background provided is limited. As Spivak (1999) points out, if teachers continue to spread ideas of contemporary history, through the neutralization and generalization of domination and violence, it sanctions ignorance towards the continuation of colonialism as a system and its impact on modern day slavery.

4.2.3 What reasons are given in the curriculum for the existence of modern day slavery?

According to the Contemporary Teachers Resource, modern day slavery is created as “firms try to push down prices to compete for markets, as they are under pressure to use cheaper labour”, which results in slavery entering the supply chain and thus “many everyday products have a small percentage of slave labour in them” (Contemporary Slavery Teachers’ Resource, 2014, p20). As understood through the previous question and analysis, despite the curriculum being created by those who work with the issue of slavery and history, there is little relation formed between the actions of history, the continuation of colonial violence on the perpetuation of modern day slavery. Rather, the view presented within the
Contemporary Slavery Teachers Resource falls in line with the globalization perspective of why slavery exists; as found in Kara (2017) who suggests market competitiveness and demand for cheap products results in exploitation. Through a postcolonial lens, the Contemporary Slavery Teachers’ Resource could be suggested to inform western ideals by discussing modern day slavery in relation to world markets and competition, rather than modern day slavery being continued through the international division of labor. Whereby the shift of manufacturing industries to ‘developing’ countries allows for cheap labor and the continuation of inequality as part of the system of colonialism (Morris, 2010).

The objective of lesson two, for both key stage two and key stage three, is for students “to know what a supply chain is” this is based on the curriculum pursuing this notion as a reason for the existence of modern day slavery in relation to market competition (Contemporary Slavery Teachers’ Resource, 2014, p34). Within the lesson plan teachers are suggested to refer to Section A of the curriculum, whereby the issue of the supply chain is discussed. Section A indicates modern day slave labor has been documented in “the production of cocoa, cotton, sugar, timber, beef, tomatoes, lettuce, apples and other fruits, shrimps and other fish products, coffee, steel, gold, tin, diamonds and other gemstones, jewelry, shoes, sporting goods, clothing, reworks, rope, rugs, carpets, rice bricks, and tantalum” (Contemporary Slavery Teachers Resource, 2014, p20).

This is further expanded upon by explaining the majority of these resources are produced for markets in richer countries. Despite mentioning this and historically “products made by slave labour…such as cotton, sugar, coffee and rum were shipped to Europe. Then Europeans sold the goods to African rulers in exchange for more enslaved people”, the curriculum does not connect these two thoughts in relation to the system of colonialism and domination in trade (Contemporary slavery teachers’ resource, p12). From a postcolonial perspective, the focus on trade could be related to the ideas of Sartre (2006), whereby France searched for new markets in Algeria, to maintain the discourse of domination and ensure inequality. Furthermore, despite initiating a thought on the production of goods for richer countries, there is a lack of reflection on the issue of resource control as Andreotti (2011) discusses, which perpetuates inequality and modern day slavery.

Additionally, the curriculum highlights the issue of poverty in relation to modern day slavery, suggesting “contemporary slaves are drawn overwhelmingly from extremely impoverished communities” (Contemporary Slavery Teachers Resource, 2014, p14). Furthermore, it is stated “families allow their children to be trafficked in a desperate attempt to lift them and the rest of their family out of poverty” (Contemporary teachers resource, 2014, p15). The issue of poverty in relation to modern day slavery can come from both a globalization perspective or a postcolonial view. Yet, the information given within this curriculum is not questioned or reflected upon, thus poverty is recognized as social issue and unconsidered in relation to a system of domination. Furthermore, as Tickly and bond (2013) points out, the spread of western thinking of poverty as a social problem and its relation to modern day slavery, allows for inequality to be sustained due ignoring the relation with colonial control.
Finally, this curriculum lists a series of laws, international conventions and human rights legislations (p25-26) which have been created to outlaw and abolish slavery, yet it is suggested these are not being enforced. The curriculum further implies “the United States … The richest and most powerful country on the planet has proved unable or unwilling to effectively challenge the process”, of slaves being brought to America and forced into a number of forms of exploitation (Contemporary Slavery Teachers Resource, 2014, p23). Despite, this statement promoting ideas of American triumphalism and written in accordance with the idea some are more powerful than others, it so does propose to question the intentions of the intervention by the United States, which could allow for further reflection on the concept of power relations, however this is not commented on any further.

4.2.4 Are stereotypes produced, if so how does the text inform the stereotypes?

In the introduction to the curriculum it is made clear slavery today does not impact all people in the same way and slavery is prevalent in some societies more than others, because of this, teachers must “not reinforce negative stereotypes surrounding particular places or people” (Contemporary Slavery Teachers resource, 2014, p6). However, this curriculum uses fiction stories, case studies and pictures, which may unintentionally create labels and inform stereotypes.

Within the second lesson, for key stage two, a fictional story is used; this text tells the story of a boy named David, who during his “big trip to West Africa” saw children working on a field and decided to go ask some questions. This included “why they weren’t at school” and resulted in the children stating, “their parents could not afford to send them, so they were sent to work on a farm instead” (Contemporary slavery teacher’s resource, 2014, p46). The fictional story goes on to state the children work on the farm seven days a week for eleven or twelve hours, furthermore some children used heavy and dangerous machinery. As focused upon within the globalization theory this text reinforces the stereotype of slavery as a result of poverty and lack of education (Munck, 2002). Using the language “big trip to West Africa”, through a postcolonial lens, it could be suggested this text labels a large geographical area with the issue of child labor. Furthermore, power is reinforced in the position of the author, who at the end of the text states “I want to do something about it” due the previous notion written stating “as we left they said to me ‘don’t worry we’ll be okay’…but I know they won’t be OK” (Contemporary Slavery Teachers Resource, 2014, p46). As Bhabha (mentioned in Andreotti, 2011) suggests, stereotypes can create an ‘Other’ that is knowable, reduces equality and reinforces power, which can be seen through this text in the reference to West Africa and David’s position of power to create change.

Images used within this curriculum show children, women and men in acts of slavery in: Bangladesh, Nepal, Ghana, Niger, Philippines, Afghanistan, Pakistan, Greece, India, Hungary and Brazil. Examples of modern day slavery in the western world are depicted by a city rather than a country, such as: Ohio, Minnesota, San Francisco and London, additionally within these examples, all the captions refer to
the people in the pictures as being migrants. Britain and America are mentioned as a location of two forms of slavery, contract slavery and forced prostitution, yet “these people have generally been trafficked from countries experiencing poverty, hardship, war and upheaval” (pg21). The use of case studies, tells the “real life story” of slaves from: India, Hungary, Vietnam, Latvia, Mali, Sudan; further mentioning “migrant workers to Britain mainly come from Poland, Latvia, Lithuania and Russia, but also from Middle Eastern and African Countries” (Contemporary Slavery teachers’ resource, 2014, p56). From a postcolonial lens, the use of these case studies and images within the Contemporary Slavery Teachers’ Resource presents issues of knowing and stereotyping of modern day slavery to certain locations and who modern day slaves are. To add, from a postcolonial perspective, by referring to modern day slaves as migrants in the places such as London, Ohio, Minnesota and San Francisco reinforces a difference between citizens and migrants in their privilege and vulnerability to modern day slavery. As stated previously, stereotypes produce an ‘Other’ as entirely knowable and predictable and reduces equalities (Androeti, 2011). It could be suggested, through a postcolonial lens describing modern day slaves in London and other major cities in the western world as migrants creates a knowable and predictable ‘Other’/modern day slave and further reduces the possibility of equality. It could be further inferred the use of these pictures suggests a split between the west and the east which falls in line with the thoughts of American hegemonic order.

Using the case studies found within this curriculum students are to write what they think it means to be a slave and identify the main features of modern day slavery. The case studies are introduced as “A true story that happened a few years ago” (pg32) and are written in first person. However, the case studies themselves are formed around the activities within the curricula. Therefore, it could be suggested the stories are artificial and causes problems when students use these stories to inform their opinion on what it means to be a slave and the main features of modern day slavery. In total, there are 12 case studies and several points of similarity are found within these stories.

To relate to the activities in the curriculum, these case stories reinforce ideas of what students should avoid in their future jobs. For example, within the sorting activity, previously mentioned in 4.1.1, pay is one of the concepts given “that should make them (students) happy and satisfied at work”, issues related to pay were mentioned within eight of the case studies. Working longer than eight hours was discussed in ten, being trapped and unable to leave work was stated in nine and the lack of breaks was explicitly mentioned in four of the case studies. Furthermore, there are comments on using dangerous materials and non-interesting work.

Other activities in the curriculum use the Convention on the Rights of the Child and the Universal Declaration of Human Rights (UDHR) to compare against the issues found within the case studies (Contemporary Slavery Teachers Resource, 2014, p50). The right to liberty and security are two points chosen to discuss with students in relation to the Universal Declaration of Human Rights (UDHR), furthermore the article stating; no one should be held in slavery or servitude and no one shall be subjected to torture or cruel and inhumane treatment. These points are quite clearly presented in all the case studies;
found in comments of being trapped, exploited and beaten. Secondly, the Convention on the Rights of the Child is also used, mentioning to right of freedom of expression, enjoyment of the highest attainable standard of health, education, leisure and play and protection from economic exploitation. All of which are integrated within the stories of child exploitation found within the curricula resources. For example, three of the case studies reference the hope of education as a reason they entered into modern day slavery. Education is also discussed in four of the case studies as something those who have been freed see as important in their life. Within the case studies poverty is also seen on several occasions as a reason a child became exploited. As mentioned, the use of the case studies presented in the Contemporary Slavery Teachers’ Resource informs stereotypes, due to location of modern day slavery and where modern day slaves come from. Furthermore, through the integration of the curricula activities stereotypes of slavery in relation to working conditions and a lack of rights could be produced. From a postcolonial lens, it could be suggested this produces ideas of knowing and truth in relation to modern day slavery. Yet, truth is discursively located and therefore due to a lack of reflection on the case studies by students after reading, it generalizes the issue to the problems discussed (Spivak, 2012). This could be an issue when students write what they think it means to be a slave and identify the main features of modern day slavery.

The application of case studies, within the Contemporary Slavery Teachers Resource, can be further problematized in relation to Spivak and the question ‘Can the Subaltern speak’. A subaltern is a person who has been removed from the lines of social mobility and the value of their voice is absent, until the relation of power it altered (Morris, Spivak, 2010). From a postcolonial perspective, a victim of modern day slavery can be viewed as a subaltern, who is removed from the lines of social mobility and only given a voice when they are freed or due to their status as an ‘Other’. However, as soon as a slavery victim is given opportunity to speak they lose their pure and independent voice. As each case study is introduced by the teacher as “a true story” and using the word “I” within the case studies leads to the thought the words are written as the person has said them. However, this is not possible due to translation, in the purest sense to English, secondly the neutralization of their voice which can occur through the interaction with the ‘elite’ and colonial discourse. Finally, to give a voice to a victim of slavery, through a postcolonial lens, could be inferred as a continuation of colonialism due to the perpetuation of otherness and difference formed by the western thought (Andreotti, 2011). Despite the curriculum aiming for students to “identify the features of contemporary slavery” through a postcolonial lens this is unattainable due to language being discursively located and therefore uncomplete (Contemporary Slavery Teachers’ Resource, 2014, p39). Rather it could be suggested it would be more appropriate to reflect on the issue of modern day slavery and reflect on privilege (Spivak, 2012).
4.2.5 How does the curriculum discuss the prospect of helping others?

The Contemporary Slavery Teachers’ Resource (2014) suggests as students learn about modern day slavery “they will develop empathy with those enduring slavery and become motivated to contribute to their fight for freedom”, furthermore the resource states “we hope teachers use the material in a way that empowers all students to feel that they can make a difference” (p6). This is further based on the thought, “when school students become aware of what is happening to others their own age they may be motivated to contribute their own campaigning ideas to help today’s slaves win their freedom” (Pg23). Throughout the lesson plans there is a hope to “address several moral issues, about human rights and children’s rights, obligations to others and fair and unfair treatment” (p30). This can be seen in the use of fictional stories and case studies, where issues are raised based on the violation of rights, unfair treatment and are often concluded with the notion of helping others.

At the end of the fictional story about David’s big trip to West Africa it states, “As we left, they said to me ‘don’t worry-we’ll be OK’. We went, but I know they won’t be OK” to close David writes “I want to do something about it”. Following on from reading this story, students from key stage two are asked to create a campaign against modern day slavery within the supply chain. Similarly, Key Stage three children use the case studies to create an advocacy campaign. Within the case studies examples of paths to freedom are found through the help of social workers, lawyers, police and organizations who provide education and skills. Furthermore, the use of the case studies to create an advocacy campaign against modern day slavery is based on the idea “as in previous centuries, the powerful voices of those who have themselves been enslaved are inspiring campaigns for justice” (pg28). As already, stated the case studies could be suggested to produce stereotypes and therefore the use of these ‘real life stories’ to inspire the campaign for justice can lead to the spread of generalized ideas in relation to modern day slavery. To add, the case studies also inform stereotypes of where modern-day slavery happens and to whom, to then create an advocacy campaign based on this information could result in the spread of an idea of some countries as more advanced and developed, and therefore others who have not achieved this need help and support (Collier, Dollar, 2002). The notion of superiority, from a postcolonial lens, leads to the deemed burden of the more elite to help others attain what they have achieved (Andreotti, 2011). This critique should not be interpreted as people cannot help each other, but rather as, Spivak suggests, through education, ethical imperative should be supported in terms of responsibility to others as accountability and not the burden (Andreotti, 2011).
4.3 Social Justice Curriculum

4.3.1 From a Postcolonial Perspective, are hegemonic or Eurocentric ideals reinforced within the text?

As the title of the curriculum suggests and the focus of the organization who created it, this curriculum is built around the concept of social justice. The purpose of this curriculum, is to be “used as resource for high school teachers who would like to bring social justice into the classroom” by understanding the causes and issues of injustice (including modern day slavery) “that commonly victimize the poor in the developing world” (Social Justice Curriculum, 2014, p1). It could be inferred social justice within the curriculum, supports the suggestion of Kauder and Portfke (2015), who claim social justice it is a product of rapid globalization which is associated with issues of poverty prevention, social cohesion and equality. From a postcolonial lens, it could be questioned whether focusing on social justice and reinforcing the notion some experience this and others do not, due to the idea of poverty and development, informs a division in the world, feeding ideas of superiority and triumphalism (Andreotti, 2011).

Within the first page of this curriculum, when discussing the objectives, it is suggested students will learn about injustices in the world “that commonly victimize the poor in the developing world”, furthermore it is claimed students will respond “to injustices and influence other students towards advocacy for the poor and oppressed” (Social Justice Curriculum, 2014, p1). Again, in lesson three students will learn about “how a broken public justice system impacts the global poor” (Social Justice Curriculum, 2014, p3). Through a postcolonial lens, the attribution of poverty with problems with injustice in society is due to the continuation of colonial domination, yet it is neutralized through westernized attributes of development. Which can be seen within this curriculum through the associations drawn between the poor in the developing world with the problem of injustice.

The Social Justice Curriculum (2014) uses several articles, books and film clips to support the lesson plans. One piece of literature used, focuses on the lack of justice found within the African judicial system, referring to several countries to relate to the continent. The text from the New York Times informs the students that many prisoners go untrailed and spend life in prison, the conditions of which are unimaginable, prisoners sleep on cement floor and food is so scarce it becomes a power tool. The text further states “I’ve been to France, and I’ve seen the prisons there. In Africa, they would be hotels”. This text generalizes a judicial problem to the content of Africa and continues to reinforce issues of poverty and lack of development with a broken justice system. Comparing to France as a country perpetuates difference and creates a notion of superiority, or, rather inferiority of Africa as a continent. From a postcolonial lens, it could be inferred the spread of ideas associated with creating difference and

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reinforcing superiority is part of the system of colonialism, which has shifted in the methods of control in order to stay the same (Sartre, 2006).

Another resource used to support this curriculum is an excerpt from a text by Bales, differing from the text found within earlier research, entitled New Slavery. This text is used to inform students understanding of slavery and will allow them to answer questions provided within the lesson plan. The text, entitled New Slavery, suggests political elites in the developing world focus on economic growth, this is not in their collective self-interest but is a request of global financial institutions and thus little consideration is given to the sustainability of the majority. Following this reading, students are asked to discuss what they know about slavery according to this text, it is implied “students may lean towards discussing the relationship between slavery and the global economy (Social Justice Curriculum, 2014, p10). From a postcolonial perspective, as Tickly and Bond (2013) suggest, colonialism is continued though the spread of ideas related to economics and euro-American hegemony. Which can be seen within the focus on the power of economics and the integration of financial markets; which does not benefit all but is considered to be development. Furthermore, as Andreotti (2011) suggests the use of a globalization perspective, found within this curriculum, deemphasizes the production of exploitation and informs Eurocentric ideas. This can be seen in the lack of reflection on global financial institutions and their control as a continuation of colonialism.

The Social Justice curriculum further makes use of the Trafficking in Persons Report, created by the U.S State Department. This is described in the curriculum as “a comprehensive annual study on how trafficking and slavery are being combated around the world”, this document is used to introduce students to the issue of modern day slavery and “learn about what is looks like when the justice system does not protect the poor” (Social Justice Curriculum, p8). This report splits countries into three tiers based on their approach and success to alleviating modern day slavery; for each country mentioned the report provides a profile, discussion on what has been done and suggests what can be done further to alleviate human trafficking and modern day slavery. The concept of using a tool, such as the trafficking persons report, reinforces the need to label, monitor and produce a more manageable other (Andreotti, 2011). Moreover, the creation of this report by the United States forms the idea of responsibility by the fittest, strongest and most developed (Andreotti, 2011). This curriculum builds on this notion through the suggestion “it will be more effective to use the country reports from nations in tier II and tier III”, when discussing the abuses which take place, policing issues, the court system failures and finally what each student thinks “should be done to fix this system” (Social justice curriculum, 2014, p9). If this advice is followed, ignoring tier I will result in not acknowledging the issue of modern day slavery in the majority of countries in Western Europe, and Australia, New Zealand and the United States. The creation of this tiered systems falls in line with American hegemonic order and promotes the idea some countries are more superior than others. Within the country profiles, those who are in tier II and tier III have recommendations to alleviate modern

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day slavery and trafficking though justice system improvement, reduction in corruption, alleviation of poverty, increase in education and increasing funding to non-governmental organizations. Through the use of this resource, the curriculum continues to reinforce the ideas of globalization, by attributing slavery due to weak economics, politics, institutions and governance (Collier, Dollar, 2002). From a postcolonial perspective, this sanctions ignorance of the continuation of colonialism by the spread of certain ideas.

4.3.2 In relation to modern day slavery, how does the curriculum describe or give account of historical trajectories?

This curriculum does not provide a background for teachers to use, nor does it include a section discussing the history of slavery. Rather the text New Slavery, is used as a resource to inform students’ understanding by discussing old slavery in comparison to new slavery. Within the excerpt used, it is suggested old slavery was based on legal ownership, high purchase cost, low profits, shortage of potential slaves and long-term ownership, resulting in slaves being maintained. On the other hand, the text suggests, modern day slavery has low cost to the slaveholder and legal ownership is avoided; due to this there are high profits and slaves are more disposable. Furthermore, the text implies there are two factors which have created the shift into modern day slavery, the increase in population following World War II, whereby countries that were already poor struggled due to limited resources; secondly as the population exploded these countries were undergoing rapid social and economic change. Furthermore, the issue of modern day slavery is related to modernization and globalization, and the effect of these on increasing the wealth for the elite but further increasing impoverishment for the poor. This text is supported by the ideas of Mihaere (2018), who writes from a globalization perspective when he suggests, slavery is affected today by an exploding world population, increase in migration, globalized ideas of economy and the social repercussion of these shifts such as poverty.

Through a postcolonial lens, although there is reference to the history of slavery, it is based on characterizing the differences between old slavery and modern day slavery. The history of slavery in relation to colonialism; as land was taken, people were stolen from their homes and made to work for the benefit of colonists, who return home with wealth, riches and economic profits ensuring inequality is unacknowledged within this curriculum. Furthermore, as Spivak (1999) suggests through the neutralization of history it has allowed for colonial control to continue due to sanctioned ignorance. Furthermore resource issues are mentioned, however from a postcolonial perspective, Andreotti (2011) mentions how poverty is associated with a lack of resources, but rather the problem is a lack of control of resources due to the continuation of colonial domination.

A further issue raised within the text, New Slavery, is the effect of globalization and modernization on the diminishing of family traditions and a shift in agriculture; driving millions of people from their land who are then forced to search for work, often resulting in forced labor. Within
the curriculum students are not expected to question this text and the ideas within, however there is an opportunity here to discuss, as Sartre (2006) has, colonialism as a system which involves the land being taken from the natives, who are then exploited at starvation rates, taking their very right to work.

4.3.3 What reasons are given in the curriculum for the existence of modern day slavery?

Lesson four of this curriculum is focused on the issue of modern day slavery, within this lesson plan two resources are used; as previously mentioned a text entitled New Slavery and a film by the International Justice Mission entitled “Does Slavery Still Exist”\(^5\). Furthermore, students are to connect what they learn in lesson four to the Trafficking in Persons Report. All of these resources and the lesson plan are used to inform student on why modern day slavery exists.

As seen within the discussion on historical trajectories, the text New Slavery, informs ideas associated with globalization as a reason modern day slavery exists. Again, within the text, New Slavery, ideas in line with the globalization perspective are informed as associations are made between poverty and modern day slavery; mentioning those in poverty and without work become desperate and life becomes cheap, furthermore an explosion in potential slaves has drove down the price. Additionally, this text proposes a connection with the existence of modern day slavery and the process of factories being closed in the first world and opened in the third world at a lower labor cost. Finally, it is suggested modern day slavery has been caused due to the shattering of traditional family and community support. Yet, it is not considered in the text why this has happened; through a postcolonial lens it can be proposed the systematic process of colonialism has dismantled culture and thus traditional support structures (Spivak, 1999). The reinforcement of poverty as a push factor into slavery can be understood from the postcolonial perspective, however the lesson plan does not question why poverty exists, and therefore fails to reflect on socioeconomic impoverishment and inequality as a product of the system of colonialism (Andreotti, 2011). To add, from a postcolonial perspective the problem of the shift of factories from the first world to the third world is recognized, however by not understanding the character of this shift in relation to colonial origins it is misunderstood and contributed to the idea of globalization (Sethi, 2011).

Secondly a video is used to inform ideas of why slavery exists. Throughout this video, which is based on the work of the International Justice Mission, it is suggested a way to alleviate slavery it collaborate with local law enforcement, building rule of law at a local level and ensure the public justice system protects the poor. The importance of functioning judicial system is discussed in lesson three, whereby students enter into a hypothetical situation. The scene for which was based on the idea

some children from certain neighbourhoods have to abide by the school rules, whilst those living in other neighbourhoods did not have to abide by the rules. Based on this lesson students are “to comprehend the role of the public justice system in their own lives, and understand how a broken public justice system impacts the global poor” (Social justice curriculum, 2014, p8). Following the activity teachers “explain that the police, courts and laws of a country are designed to protect the vulnerable and to keep us safe” (Social justice curriculum, 2014, p8). From a postcolonial lens, it could be suggested that the focus on western ideas of laws and ideologies such as social justice can inform ideas hegemonic order and a concealment of geopolitical determination (Spivak, 2006). Furthermore, the use of this video and the activity, based on questioning why slavery exists, informs the idea some have the privilege of social justice, whilst others do not and this is associated with poverty and reinforces ideas of difference between ‘us’ and ‘others’ in relation to modern day slavery.

Finally, the use of the Trafficking in Persons Report, as already mentioned is used to introduce students to the issue of modern day slavery. This report is split into three tiers based on a countries approach and success to alleviating modern day slavery; for each country mentioned the report provides a profile, a discussion on what has been done and suggests what can be done further to alleviate modern day slavery. Three general ideas are applied to each country, as a way to alleviate modern day slavery, but also why the crime still exists, this includes: prosecution, prevention and protection. The focus on prosecution emphasizes the importance of rule of law and the police and court system. Protection, is based on issues of illegal migration, the provision of shelters and non-governmental organizations care facilities, health clinics and financial assistance. Prevention is based on enforcing law and policies to prevent exploitation, introducing educational awareness campaigns and reducing demand for forced labour and sex tourism. However, from a postcolonial perspective this report, which is used to create awareness of modern day slavery in the Social Justice Curriculum, fails to reflect on power relations, control and the perpetuation of inequality in relation to the continuation of colonialism.

4.3.4 Are stereotypes produced, if so how does the text inform the stereotypes?

As previously mentioned, within the main objectives of this curriculum it is suggested students will “learn about four types of injustice that commonly victimize the poor in the developing world, through facts, statistics and casework stories” (Social Justice Curriculum, 2014, p1). Lesson four aims for students to understand “where, why, and how modern-day slavery occurs” (Social Justice Curriculum, 2014, p10). This is based on the text on New Slavery, the Video “Does Slavery Exist” and to “discuss the facts that are presented” within groups (Social Justice Curriculum, 2014, p10).

Within the text, New Slavery, the location of where products are produced is mentioned; references are made to modern day slave labour in Pakistan with shoes and carpets, the Caribbean with sugar and toys and India with clothes and jewellery. Furthermore, it is suggested modern day slavery seems to be
concentrated in Southeast Asia, Northern and Western Africa, and parts of South America, yet it is mentioned there are some modern day slaves in almost every country in the world. Alongside this, the video used shows images of rescued slaves in South Asia, who were made to work long hours in a rice mill, denied access to education and were beaten if they tried to escape.

It can be acknowledged that slavery may be more predominant in certain areas more than others. However, through a postcolonial lens, it could be questioned whether this curriculum reinforces stereotypes on the world and its order. According to a globalization perspective the issue of modern day slavery is a larger problem in some countries due to concerns with development, poverty and inequality, which has already discussed due to being found within this curriculum. However, through a postcolonial perspective the issue of slavery is due to the continuation of domination and control, and the perpetuation of stereotyping and producing a knowable ‘other’. So as this curriculum predominately reinforces modern day slavery as a problem within the east and south of the world, it continues to stereotype a hegemonic world order, where some are more privileged than others, and this privilege goes unquestioned and reinforces inequalities.

Previously discussed, in relation to the production of hegemonic and Eurocentric ideals, was the text by The New York, Times describing the judicial problems in Africa. This text forms an image of the African continent, based on several individual examples, and generalizing the issue of the judicial system and the prison standards with issues of poverty. The creation of this image forms a stereotype through associating what could be local issues with the continent of Africa. Bhabha, as mentioned in Andreotti (2011), suggests this setting of false images allows for the ‘other’ to become knowable and further reduces the possibility of equality. This can be found within the quote “I’ve been to France, and I’ve seen the prisons there. In Africa, they would be hotels”, which demonstrates difference and reduces equality between the continent and the country mentioned.

4.3.5 How does the curriculum discuss the prospect of helping others?

At the End of Slavery⁶ is a video used to support lesson five of this curriculum, which focuses on the injustice of modern day slavery. This clip shows the work of the International Justice Mission, during it is suggested “if you just step up and do your part something can happen and you can actually make a difference”. Furthermore, it is suggested “if common people make this a priority then their leaders will make it a priority and that can be the lynch pin as to whether it is a priority of leaders in other countries that are wrestling with the problem of slavery”. This video describes the prospect of helping others as “our responsibility to take a stand against a system of oppression”. Similarly, in a text used within this curriculum written by The United Nations Commission of Legal Empowerment for the Poor, entitled Making the Law Work for Everyone, it is suggested “creating a sense of mutual responsibility on a global

basis is key” (pii). Both this text and the video clip inform ideas of helping others as a responsibility, and this is based on the curricula aim to create awareness of injustices, including modern day slavery “that commonly victimize the poor in the developing world” (Social Justice Curriculum, 2014, p1). Although Spivak mentions education should build an ethical imperative based on responsibility, this should be due to accountability and not of burden, based on perceiving oneself as superior due to notions of development (Andreotti, 2011).

Another resource used within this curriculum is an excerpt from the book Terrify No More, Body Crushing Toil, within which the work of the International Justice Mission is described in the context of South Asia. Within this text it is mentioned, that modern day slavery often occurs in remote areas of South Asia, therefore no one is around to report the crime to officials who have the power to stop it, and that is why the International Justice Mission “sends its investigators out into these abandoned communities to infiltrate the slave works” (p21). Following a description of modern day slave labor in brick factories, this text provides an example of the work of the International Justice Mission, whom in one specific case saved thirty-four slaves, “the former kiln slaves wore unbounded smiles of gratitude and awe” following their rescue (p24). Furthermore, case studies are used within this curriculum to show the work of the International Justice Mission against modern day slavery. One case study tells the story of a girl called Panida. This case study is written in third person and explains Panida’s path in modern day slavery and her escape. Panida, a fourteen-year-old girl, had been promised in vague terms a job that would allow her to fund her schooling for the following year, however once travelling to the location she found herself trapped in a brothel unable to leave due to the debt of travel expense used against her. The International Justice Mission intervened and raided the brothel on Panida’s first night, following her rescue the International Justice Mission paid for her mother to travel to collect her daughter and paid for Panida’s education. Throughout this curriculum there is a continuous reference to the work of the International Justice Mission reinforcing the power of their work to help free women, men and children.

Based on experiencing this curriculum and the using the resources available to guide understanding, students are “to develop individual ideas for responses to injustice and influence other students towards advocacy for the poor and oppressed” (p1). This is based on the belief “students will be able to relate to victims of injustice” specifically in relation to modern day slavery (p11). Furthermore, in lesson seven “students will to relate to victims of sex trafficking” (p13). To add to this, students understanding of helping others has been informed through the use of videos, the text Making the Law Work for Everyone, Terrify No More and case studies.

Taking on board these ideas presented within this curriculum students are to create an advocacy campaign against social injustices such as modern day slavery. Students are to consider “what are some practical ways to seek justice” and “what can we do as a class to seek justice and advocate for the rights of the oppressed?” From this curriculum, it can be suggested the reference to the oppressed is those who are

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poor and living in the developing world, whose justice system fails them. This curriculum does support Spivak’s idea of education to build ethical imperative, which can be seen through the notion students should not seek justice by the mere acts of doing but seek justice by being a justice advocate, not only in practical way but people who care and are passionate (Social Justice Curriculum, 2014, p17). However, Spivak suggests the notion of responsibility should be based on accountability, yet this curriculum promotes ideas of some being more superior than others due to development status and access to a functioning judicial system. Therefore it is not considered how notions of control and domination continue to inform injustices such as modern day slavery, which could affect the view of responsibility to being burden (Andreotti, 2011).

Lastly, The International Justice Mission are founded on Christian values and state “we’re inspired by God’s calling to love all people and seek justice” (International Justice Mission, 2016). From a postcolonial perspective, the intentions of this organization can be debated, previously Christian missionaries have been associated with civilizing mission, based on the image of God as a governor and a moral law giver (Spivak, 1999). The International Justice Mission describe their work as a “group that fights for the rescue and protection for victims of violent oppression in the world” (Social Justice Curriculum, 2014, p5). Furthermore, they discuss within their work they provide victim aftercare “to ensure that victims of oppression are equipped to rebuild their lives and respond to the complex emotional and physical needs that are often the result of abuse (Social Justice Curriculum, p20). It is not mentioned whether the aftercare involves and Christian teaching. However, despite this curriculum and their work not directly acknowledging any teaching of their beliefs, it could be questioned whether their work can be neutral and avoid the application and spread of their ideals as discourse is not neutral but through language meaning is imparted and this is effected by social, cultural and historical context.

4.4 Conclusive Summary

Through a colonial discourse analysis, the Contemporary Slavery Teachers Resource and the Social Justice Curriculum have been explored in order to question the production of knowledge from a postcolonial perspective. Using the postcolonial theory and the globalization theory, as discussed in the theoretical considerations, this analysis problematized the production of knowledge in relation to five questions.

The Contemporary Slavery Teachers Resource has integrated ideas of national citizenship and thus it was found to reinforce ideas of work and active membership in society, which can be associated with the globalization perspective on education. However, due to including such notions, from a postcolonial perspective it was suggested this curriculum may promote dogmatic and Eurocentric ideals. Similarly, issues of hegemonic and Eurocentric ideas are found within the Social Justice Curriculum, due to the core focus on social justice. Within the curriculum social injustice is associated with poverty and development,
which continues to spread ideas related to globalization and informs ideas of superiority in countries who have access to a social justice system. Furthermore, the perpetuation of colonialism is de-emphasized through generating ideas of difference in the world, seen in the application of the article by the New York Times, whereby ideas of world order are created by comparing Africa and France and their differences being related to poverty and lack of development.

Both of the texts can be considered to deemphasize the perpetuation of colonialism due to the position presented within the curricula on history. Despite the Contemporary Slavery Teachers Resource including a historical overview, to guide teachers understanding of the issue, there is a lack of reference to colonial violence in relation to historical slavery and the continuation of this violence in relation to modern day slavery. Additionally, within the Social Justice Curriculum the issue of colonialism is overlooked, due to a lack of background within the curriculum and the text used focuses on comparing the differences in slavery past and present. From a postcolonial perspective, it can be suggested the neutralization of history in relation to modern day slavery sanctions ignorance to the continuation of colonialism.

Within both curricula a globalization perspective was discovered on the issue of why modern day slavery exists. The Contemporary Slavery Teachers Resource focuses on the problem of market competition and the supply chain in relation to modern day slavery and the failure to implement laws. On the other hand, the Social Justice Curriculum proposes modern day slavery continues due to a shift in factories from the first world to the developing world, the dismantling of traditional support structures and failure in the judicial system to protect the poor. However, none of these issues are reflected upon in relation to colonial control. Finally, both texts mention poverty as a factor that allows for slavery to continue, however this is discussed as a social problem and not as a concern of the perpetuation of inequality through a system of colonialism.

The formation of stereotypes was further discussed within this analysis. The Contemporary Slavery Teachers Resource can be considered to reinforce stereotypes through the use of fictional stories, case studies and images which inform ideas of modern day slavery occurring in certain locations. Furthermore, it can be considered they also stereotype who modern day slaves are and where they originate from. Finally, within the Contemporary Slavery Teachers Resource, issues of stereotypes are created through trying to integrate the case studies with the activities within the curriculum. Similarly, the Social justice curriculum uses case studies however these are not written in first person. However, stereotypes can be informed within the Social Justice Curriculum through the use of the texts and videos, that aim to teach students where, why and how modern day slavery occurs. These resources continue to inform the idea of poverty and lack of development in relation to modern day slavery, which continues to stereotype the issue to problems associated with the globalization perspective. Due to this the continuation of colonialism is ignored and stereotypes allow for inequality to endure.

Finally, the concept of helping the other was explored within this analysis. Although it was not considered during the selection of the curricula, both curricula end with a lesson on creating an advocacy campaign. The Contemporary Slavery Teachers Resource, aims for students to feel empowered by what
they have discovered within the curriculum to make a difference. Through the use of the fictional story and the case studies students are expected to create a campaign against modern day slavery. Similarly, within the Social Justice Curriculum students are to create an advocacy campaign by relating to the victims of injustice. This is informed through the examples given within the curriculum on the work of the International Justice Mission in the form of Videos and texts. It is not to say that we should not advocate against modern day slavery, but rather it needs to be based on the right intentions in order to prevent the continuation of colonial thought and domination. Therefore, advocacy should be based on responsibility as an accountability and not a burden. However, due to both curricula reinforcing ideas related to the theory of globalization and not considering the continuation of colonialism in relation to modern day slavery, it is difficult to say whether the advocacy campaigns will be based on accountability rather than burden.

Within both curricula there are opportunities to include critical philosophy, as Spivak suggests this will allow for individuals to become aware of the borders of the knowledge, furthermore to build on the notion of responsibility as an act of accountability rather than burden. Therefore, using the finding of this analysis the pedagogical implications will be considered in relation to the curricula aims and the production of knowledge in the next chapter.
5. Concluding Discussion

This discussion will be used to explore and compare the findings of the analysis to discuss the pedagogical implications of the curricula from a postcolonial lens. This chapter will be split into three sections in order to debate the pedagogical implications and relate back to earlier research. The pedagogical implications will be discussed based on; the contradiction between good intentions and possible outcomes, secondly the issue of overlooking certain historical trajectories in educational discourse and finally the issue of ignoring power relations within educational discourse.

This thesis aimed to analyse two curriculums, which demonstrate alternative perspectives on educating about modern day slavery, and debate knowledge production through a postcolonial lens. This aim was formed due to the gap found within previous research, as it was discovered the majority focused on producing and testing methods of creating awareness and were formed on ideas associated with globalization. Earlier research has not investigated into other perspectives in relation to modern day slavery such as the postcolonial theory, furthermore earlier research has not considered the issue of knowledge production. Therefore, to develop from previous research this thesis included a postcolonial lens to analyse the curricula creating awareness of modern day slavery. Through using the ideas presented within the theoretical background and the previous research by Andreotti (2011) as support, two chosen curricula were analysed through a colonial discourse analysis looking into the production of knowledge. Within the analysis it was discovered both texts inform ideas associated to the globalization perspective and can be seen to de-emphasize the continuation of colonialism in relation to modern day slavery. Education influences the way individuals interpret the world, therefore it is important to prevent the neutralization of issues such as modern day slavery. Taking on board this thought, this discussion will consider the pedagogical implications within the curricula, if any, that can be drawn from the findings of the analysis.

5.1 The Contradiction between good intentions and possible outcomes

From the analysis, it was discovered there were often differences in the aims stated and the outcomes of the curriculum or a lesson plan, and thus the issue of contradiction between good intentions and possible outcomes arose. Firstly recognized, was the contradiction between the aim of the International Slavery Museum, who aim to address “ignorance and misunderstanding by looking at the deep impact of slavery and the slave trade on Africa, the USA, the Caribbean and Western Europe” (2016). However, the overview of the historical impact of slavery was limited within this curriculum, focusing on the profits and the process of the industrial revolution in relation in Britain. Furthermore,
within the lesson plans there is little recognition of the history of slavery and no mention in relation to the impact of transatlantic slave trade on the world.

In both curricula, there are issues in forming responses through the use of certain resources and the discourse of the lesson plans. The Contemporary Slavery Teachers’ Resource suggests students will be “encouraged to debate issues so they can form their own attitudes and express their own opinion” (p30). However, despite this aim having great intentions there is little opportunity for students to debate or put forth an opinion that has not been presented to them. On the other hand, the Social Justice Curriculum does not specifically aim for students to debate the issues discussed, yet provides more opportunities for students to develop their own opinion. This is created through the use of questions using terms such as; why or why not and if so, how?

However, there are still issues within Social Justice Curriculum of informing certain views based on the use of literature and videos. As found within previous research by Overholt (2013) media can be a powerful source to gain attention, however it can also form stereotypes. Yet Overholt does suggest fiction media was the most informative form. Within the analysis of the Social Justice Curriculum, it was suggested stereotypes may be formed through the use of videos, this is due to the ‘truths’ that are presented not being reflected upon by students. The Social Justice Curriculum aims for students “to display knowledge of issues of injustice and know what can be done to respond and prevent them” (p1). Yet, knowledge is discursively located and therefore the concept of ‘knowing’ what can be done to respond is informed by the perspective of the International Justice Mission on the issue of modern day slavery and other injustices.

Within the Contemporary Slavery Teachers resource it is suggested as student work through the curriculum “they will develop empathy with those enduring slavery today and become motivated to contribute to their fight for freedom” (p30). Similarly, the Social Justice Curriculum states “students will be able to relate to victims of injustice” (p11) and “bring awareness to action” (p1). However, the notion to empathize or relate to a victim of slavery is to understand and share their feeling, yet this is not possible due to not experiencing the life of a modern day slave. As found within previous research, slavery traumatizes a person emotionally and physically, through humiliation, violent treatment, abuse and fear (Rafferty, 2007). Within the curriculum the ideas of relating to the victims of slavery is through the reading of case studies, and the use of video clips within the Social Justice Curriculum. However, one cannot relate to a victim of slavery due to a lack of similar experience furthermore there is issues with pure and absolute understanding based on these resources due to the ideas of the subaltern and discourse being ideologically located.

Earlier research has investigated into the methods which can motivate students to fight for social justice and be involved in civic engagement, build passion for social change and increase overall awareness. Similar aims and objectives were found within both the curricula analysed. The Social Justice Curriculum, through learning about social justice and injustice seen in the forms of modern day slavery and sex trafficking, hope for students to “internalize the call to seek justice by thinking of
practical ideas for being an advocate for justice” (p4). Likewise, the Contemporary Slavery Teachers’ Resource hopes that “pupils are encouraged to plan meaningful action for social change”. However, it can be contemplated whether these goals are achievable, this is due to student’s awareness of modern day slavery being informed by ideas of globalization. Thus, the idea of modern day slavery being continued through the perpetuation of control and domination in relation to colonialism is ignored, in effect this allows for colonialism to continue due to ignorance of the problem and its effects.

5.2 Issues of overlooking certain historical trajectories within educational discourse

Within earlier research little was mentioned on the issue of slavery historically and its relation to modern day slavery, other than the changes in definition and laws to prevent. Bellenger (2016) suggests, historical slavery is different from modern day slavery, similar ideas were discussed within each of the curricula. It is important to recognize the fault of the past and admit wrong doing otherwise domination continues, which can be seen through the naturalization of western history and ideals. Prior to analysing the Contemporary Slavery Teachers Resource, by the International Slavery Museum, it was expected this curriculum would provide a historical perspective on the continuation of slavery. However, due to integrating the national citizenship curriculum within the Contemporary Slavery Teachers Resource it could be considered the aims of the museum were lost. Similarly to earlier research, the Contemporary Slavery Teachers Resource can be inferred as ahistorical due to ignoring historical impact on modern day slavery. Furthermore, the Social Justice Curriculum could also be inferred as ahistorical, due to its lack of personal reflection as a Christian organization who are motivated by God as a governor and the values of the Christian faith, furthermore the impact of Christian missionaries in the past. Additionally, this curriculum does not mention the history of slavery throughout the document, the reference to history is made within the resource entitle New Slavery, yet as seen through the analysis this focuses on a globalization perspective of modern day slavery.

Earlier research and the curricula, can be described as ahistorical. Based on a postcolonial perspective, the curricula fail to consider the role of colonialism as a system which sustains issues of inequality through control and domination. Similar to earlier research, the curricula continue to promote ideas related to the theory of globalization in relation to modern day slavery. As Jones, Engstrom, Hillard and Diaz (2007) found, poverty and modern day slavery are associated with a lack of law and social justice, this was further proposed in the Social Justice Curriculum. Furthermore, within earlier research modern day slavery is associated with the demand for cheap labour and market competition (Spires, 2012). These ideas are further supported in the Contemporary Slavery Teachers’ Resource, as modern day slavery is associated with firms trying to compete for markets and are
pressed to use cheap labour, resulting in slavery entering the supply chain. Removing history from the issue of modern day neutralizes the problem to issues related to globalization; thus, the perpetuation of colonialism found in the international division of labour and the continuation of global inequality is ignored. To avoid this, as informed by the work of a Spivak (2012) and Andreotti (2011), educational discourse on modern day slavery which aims to create awareness, should allow for reflection. This will allow for students to become aware of the borders of knowledge in relation to the history of slavery and modern day slavery. This is further recommended due to truth being discursively located. Furthermore, it can be suggested educational discourse should include the notion unlearning privilege by learning to learn from below, which involves the suspension of one’s belief as being superior, which may be inferred through certain historical trajectories.

5.3 Issues of ignoring power relations within educational discourse

Within the curricula analysed and earlier research, modern day slavery has become associated with ideas of development and economic factors. Although there are opportunities to question power relations in both of the curricula, these are overlooked. When educational discourse is ahistorical it may also ignore power relations and their impact on the world. It can be suggested modern day slavery is an international problem, acts of modern day slavery and the products of modern day slavery reach all areas of the world.

As found within Perry and McEwings (2013) research, and in the curricula; modern day slavery has continued through shifts in globalization; as social vulnerabilities such as poverty, lack of education and inequality have increased. The Social Justice Curriculum aims to teach about the causes and issues of injustice, including modern day slavery, which victimized the poor in the developing world. It can be inferred this curriculum and earlier research focuses on social issues as the problem of concern, rather than the issue of power relations that have caused these social issues to occur. Power relations can be found within the concept of trade relations, which is discussed both in the curricula and in earlier research. The Contemporary Slavery Teachers’ Resource, mentions the majority of goods produced are for markets in the United States and Western Europe. The Social Justice Curriculum, through the text New Slavery, informs students slavery has increased through the international division of labour as factories are closed in the first world and opened in the third world at a cheaper labour cost to meet the market demands. The spread of these ideas neutralizes the problem of unequal power relations around the world to an issue of development and a cause of globalization, but fails to consider the problem of unequal power in relation to the continuation of colonialism.

There is a lack of acknowledgment of power relations within the curricula analysed and earlier research. Furthermore, it could be suggested ideas of power are reinforced through the creation of
stereotypes. Within the curricula, stereotypes are formed based on the location of modern day slavery and who modern day slaves are. I am not suggesting the problem modern day slavery does not exists in a greater number in certain locations, however within the curricula there is constant reinforcement of modern day slavery in relation to developing countries, the African continent and large geographical areas such as South Asia. Which allows for stereotypes to be formed and proposes notions of superiority. As Bhabha mentions (in Andreotti, 2011), the use of labelling and stereotyping is used to secure power and reduce the chance of equality. The issue of ignoring power relations can be overcome through the use of critical philosophy as Spivak (2012) suggests. Through this approach it would allow for students to be aware of the borders of knowledge and question generalized principles. Furthermore, educational discourse should avoid speaking truth the power and refrain from coercive engagement. Finally, by incorporating the concept of humanity education, as Spivak suggests, the continuation of power relations may be reduced due to the activation of ethical imperative, which conceptualizes responsibility as an accountability and not a burden, thus it does not reinforce the ideas of superiority.

5.4 Conclusive Summary

This thesis has explored the content of two curricula through a postcolonial lens to contemplate the production of knowledge. The postcolonial theory and the globalization theory were used within this thesis due to discovering a gap in earlier research, as it predominantly focused on the globalization perspective in relation to modern day slavery. Furthermore, earlier research focused on creating and testing awareness and did not consider issues of knowledge production. Therefore, a colonial discourse analysis has been used within this thesis to explore the content of two curricula, to question the production of knowledge that risks de-emphasizing the perpetuation of colonialism in relation to modern day slavery. From a postcolonial perspective, should curricula ignore the effects of colonialism this allows for the perpetuation of colonial violence due to sanctioned ignorance of the matter. As found within earlier research, the curricula explored within this thesis continue to inform the issue of modern day slavery in relation to the theory of globalization. Furthermore, despite opportunities to relate the issue of modern day slavery to the continuation of colonialism, the curricula failed to include this perspective. Therefore, it can be suggested within the curricula analysed there are issues of knowledge production in relation to the globalization theory, which deemphasizes the perpetuation of colonialism. Furthermore, despite the curricula having good intentions to increase awareness of modern day slavery as a global issue, the curricula fail to recognize the continuation of colonialism in the perpetuation of modern day slavery, and therefore student’s awareness of modern day slavery is limited. Furthermore, it was discovered the curricula overlook certain historical trajectories and ignored power relations.
Due to considering the issue of modern day slavery as an international concern, and education as a key to alleviating this problem, future research should consider exploring the use of education to create awareness. Furthermore, within both of the curricula ideas of advocacy against modern day slavery were presented, however issues arose from a postcolonial perspective due to the curricula informing stereotypes, ignoring power relations and historical trajectories. Therefore, future research could explore the promotion of advocacy in education on the issue of modern day slavery using the ideas of Spivak and the concept of humanity education to support the study.
6. References


