

underscores the importance of bringing a holistic perspective to CSR, factoring in the impact of the company's activities at each stage of the value chain, including suppliers and waste generated after use. Thirdly, the author describes the inherent tension in the process of businesses influencing public policy in their favor while maintaining ethical standards of lobbying. Many of these important challenges remain burning questions for academics and business leaders alike. Despite the challenges, the book takes the tone of cautious optimism with regard to the future of CSR.

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Benjamin N. Lawrence and Richard L. Roberts, eds. *Trafficking in Slavery's Wake: Law and Experience of Women and Children in Africa*. Athens, OH: Ohio University Press, 2012. ix + 271 pp. ISBN 978-0-8214-2002-7, \$32.95 (paper).

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The book aims at building a much-needed bridge between slavery of the past and contemporary exploitative practices, thus contesting the belief that they are unconnected phenomena and contributing to the interdisciplinary debate on trafficking in human beings. However, to be effective, such debate has to be framed on a commonly agreed terminology. In this respect, unfortunately, the book makes at times a failed attempt in using the international legal terminology. The result is an ahistorical "marketing operation" of the term *trafficking*, generally used in some chapters of the book to refer to every form of sale, kidnapping, abuse, and exploitation that persisted or developed after the legal abolition of slavery in Africa in the nineteenth century. Especially in Part I of the book, this operation inevitably collides with the fact that, in international treaty law, the term *trafficking* is defined for the first time in 2000 by the Palermo Protocol to prevent, suppress and punish trafficking in persons, especially women and children. The previous international conventions used instead the term *traffic*, and they only aimed at fighting against the so-called *white slave traffic* phenomenon. Therefore, in making reference to the Palermo definition (5), while using the term *trafficking* to refer to various forms of exploitation of the past, the book inevitably stretches the term beyond its historical limits and generates confusion. In this

respect, see, for instance, Richard L. Roberts's reference to the League of Nations's "inquiry into slavery and trafficking" (78). Such confusion is also nurtured by the coexistence of the terms *traffic* and *trafficking*; for instance, the authors introduce the book claiming that it "examines the changing modalities of the *traffic* in women and children in the aftermath of the 'end of slavery' in Africa, from the late nineteenth century to the present" (emphasis added; 2).

Misleading is also, *inter alia*, Jean Allain's statement that "the *slave trade* is about the trafficking of slaves" (149). The definitions of the *slave trade* and the one of *trafficking in human beings* are very different under international treaty law. The former, included in Article of 1.1 of the 1926 Slavery Convention, comprises "all acts involved in the capture, acquisition or disposal of a person with intent to reduce him to slavery; all acts involved in the acquisition of a slave with a view to selling or exchanging him; all acts of disposal by sale or exchange of a slave acquired with a view to being sold or exchanged, and, in general, every act of trade or transport in slaves." As regards the latter, a necessary distinction has to be made between trafficking in adults and child trafficking (which, unfortunately is not included in this book; see, for instance, pp. 5–6; pp. 150–51). The definition of trafficking in adult persons, contained in Article 3 of the Palermo Protocol, is composed by three elements: (1) an action—namely "the recruitment, transportation, transfer, harbouring or receipt of persons"; (2) the use of improper means by traffickers—including "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"—to achieve the consent of the victims; and (3) for the purpose of exploitation, including *inter alia* "the exploitation of the prostitution of others and other forms of sexual exploitation, forced labour or services, slavery and practices similar to slavery, servitude or the removal of organs." On the other hand, the definition of child trafficking only comprises elements 1 and 3, namely the action and the purpose. In this respect, the definition of trafficking in persons is to be intended as a process that leads to the final exploitation, while the one of the slave trade includes multiple practices (the trade in slaves itself) and processes (such as the capture, acquisition, disposal, sale, or exchange of slaves for various purposes). Therefore, the acquisition and sale of a person subjected to slavery would amount to an act of slave trade, but it would not be categorized as trafficking in persons because the final aim is not the exploitation of the victim but his/her sale. Moreover, in the case of an adult, the issue of consent and the use of eventual improper means should also be assessed.

Notwithstanding this, the book comprises an interesting collection of studies on severe forms of exploitation in Africa since the end of the nineteenth century (see, in particular, chapters by Jelmer Vos, Carina Ray, Bernard K. Freamon, Benjamin N. Lawrence, and Margaret Akullo). A more comparative outlook between past and present would have helped in not only showing that in many cases the exploitative practices of the past survived the legal abolition of slavery and are—in more or less similar forms—still present in Africa today but also understanding how such historical knowledge can provide guidance in fighting against human trafficking and other contemporary exploitative practices in this continent. On this, the main relevant conclusion reached by the book, which is well summarized by Kevin Bales and Jody Sarich, is that

economic and political conditions contributing to and resulting from slavery are, of course, only one part of the larger picture. Culture, in all its forms, guides human behavior, legitimating and supporting some actions and proscribing others. . . . This is especially the case with slavery.

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David R. Roediger and Elizabeth M. Esch. *The Production of Difference: Race and the Management of Labor in U.S. History*. New York: Oxford University Press, 2012. 286 pp. ISBN 9780199739752, \$34.95 (cloth).

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This important book places “race,” migration, and empire at the center of US management praxis in a period stretching from the days of slavery to the present era (though the time frame mostly concerns the period from 1830 to 1930). The raw material for this estimable work is the vast literature on management and a bountiful secondary literature that has focused on labor.

As the authors see it, an essential aspect of US productivity has been the deft manipulation of racial and ethnic antagonisms among workers, which has hindered the development of powerful unions of the type that are commonplace in France, South Africa, Germany, Brazil, and other competitor nations. Slavery and the forced labor of Africans were instrumental in this process. “By the end of the