Sydney Archdiocesan Anti-Slavery Taskforce

Report to the Archbishop of Sydney, Most Rev Anthony Fisher OP

John McCarthy QC and Katherine Moloney
February 2018

CATHOLIC
ARCHDIOCESE
OF SYDNEY

FOREWORD

Jesus said: "The Spirit of the Lord is on me …
He has sent me to proclaim freedom for the prisoners
and recovery of sight for the blind,
to set the oppressed free,
to proclaim the year of the Lord's favor." (Luke 4:18-19, NIV)

Modern slavery, an umbrella term used to describe slavery and slavery-like practices including forced labour and human trafficking, is in the words of Pope Francis "an open wound on … contemporary society, a scourge upon the body of Christ. It is a crime against humanity." Heeding these words, on 28 March 2017 the Archbishop of Sydney, Most Rev. Anthony Fisher OP, publicly committed the Catholic Archdiocese of Sydney to a programme directed towards the eradication of modern slavery. He appointed an Anti-Slavery Taskforce and issued its Mandate.

As the Taskforce Executive working to fulfil this Mandate, we have sought to engage with key stakeholders and build collaborative relationships, grounding our work on a thorough knowledge of the context and on international best practice research as we determine the most effective programme of action. We recognise that the major exposure to modern slavery of the church in Sydney relates to our economic decisions – to the buying of goods and services and to investment decisions. We recognise, too, that taken together the Catholic church in Australia is the largest non-government procurer of goods and services in the country, a reflection of the church's significant role in the provision of health, education and welfare services to the Australian community.

For this reason, we recommend a robust and rigorous anti-slavery supply chain strategy, using an international best practice model which incorporates human rights due diligence throughout the supply chain. In this way the Archdiocese would lead by example and support other Catholic entities as well as the public and private sectors to make good on Australia's commitment, under section 8.7 of the Sustainable Development Goals, to eradicate modern slavery in this generation.

We are most grateful to Archbishop Fisher and the members of the Taskforce. We have been overwhelmed by the continued, whole-hearted support we have received from the key agencies of the Archdiocese. We note especially the recommended anti-slavery education initiatives developed in conjunction with Sydney Catholic Schools and the recommended anti-slavery welfare services developed in conjunction with CatholicCare Sydney.

We look forward to working with all relevant stakeholders, both within the Catholic Archdiocese of Sydney and without, as we endeavour to strive for a world free of modern slavery and exploitation.

John McCarthy QC and Katherine Moloney
Taskforce Executive

ACKNOWLEDGMENTS

This report was prepared by John McCarthy QC (Chair) and Katherine Moloney (Director of Research and Executive Officer) of the Sydney Archdiocesan Anti-Slavery Taskforce in response to the Mandate received by the Archbishop of Sydney, Most Rev. Anthony Fisher OP. The Taskforce report including its recommendations was written after extensive consultation with a wide range of key stakeholders including members of the Anti-Slavery Taskforce, relevant decision-makers within the Catholic Archdiocese of Sydney, its agencies and affiliates and the wider church community as well as those within the public and private sectors, and civil society. It is intended to support Archbishop Fisher to determine the direction of the Archdiocesan response to modern slavery and its implementation in 2018 ahead of his public announcement on St Bakhita's Day, 8 February 2018.

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1. EXECUTIVE SUMMARY

1.1.   Glossary of terms and abbreviations

ACBC	Australian Catholic Bishops Conference
ACRATH	Australian Catholic Religious Against Trafficking in Humans
ACU	Australian Catholic University
Caritas	Caritas Australia
CAS	Catholic Archdiocese of Sydney (including its agencies)
CHS	Catholic Health Australia
CSNSW	Catholic Schools New South Wales
CSSA	Catholic Social Services Australia
Modern slavery	An umbrella term referring to human trafficking, slavery and slavery-like practices such as forced labour or forced marriage, and domestic, sexual or other servitude (see Section 7.1, Annex I).
ND	The University of Notre Dame Australia
SCS	Sydney Catholic Schools
SVDP	St Vincent de Paul Society in Australia
SVHA	St Vincent's Health Australia
Taskforce (the)	Sydney Archdiocesan Anti-Slavery Taskforce
Taskforce Executive (the)	Taskforce Chair (John McCarthy QC) and Director of Research and Executive Officer (Katherine Moloney)

1.2.   Overview

1.2.1. On 28 March 2017 the Archbishop of Sydney, Most Rev. Anthony Fisher OP gave evidence before the Legislative Council select committee on human trafficking in NSW. In his opening statement Archbishop Fisher committed the Catholic Archdiocese of Sydney including its agencies (CAS) to a programme directed towards eradicating modern slavery and human trafficking in the Archdiocese of Sydney through the following practical measures

    a.   anti-slavery supply chain strategy,
    b.   anti-slavery education and engagement initiatives, and
    c.   anti-slavery welfare services.[1] (see Section 7.1, Annex I)

1.2.2. In accordance with this public commitment, in May and June 2017 Archbishop Fisher appointed the Sydney Archdiocesan Anti-Slavery Taskforce (the Taskforce) with a strong anti-slavery Mandate (see Section 7.1, Annex III).

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[1] NSW Legislative Council, "Opening Statement by Anthony Fisher, AO, Archbishop of Sydney, Catholic Church" (report on Proceedings before Select Committee on Human Trafficking in New South Wales, Sydney, NSW, March 28, 2017), 13-14,
https://www.parliament.nsw.gov.au/committees/DBAssets/InquiryEventTranscript/Transcript/9907/Transcript%20-%2028%20March%202017%20-%20Corrected.pdf.

1.2.3. The Taskforce constitutes an advisory group of key stakeholders whose current membership is listed in Section 7.1, Annex IV. On 26 July 2017, John McCarthy QC (Chair) presided over the inaugural meeting of the Taskforce.

1.2.4. The Taskforce Executive is comprised of John McCarthy QC (Chair) and Katherine Moloney (Director of Research and Executive Officer) who jointly undertake executive action in fulfilment of the Mandate. This report contains a narrative of this work and accompanying recommendations for consideration by Archbishop Fisher.

1.2.5. The final recommendations set out in this report were adopted and approved by the Taskforce on 14 December 2017.

1.3. Recommendations

Recommendation 1

After consultation with (and commitments from) Sydney Catholic Schools (SCS), CatholicCare Sydney, Archdiocesan Chancery and CAS consolidated small agency procurement, the Taskforce recommends the following anti-slavery supply chain strategy in respect of CAS procurement operations for goods and services.

That the Catholic Archdiocese of Sydney and its agencies (hereafter collectively referred to as CAS) implement the Australian Model of supply chain regulation throughout all CAS procurement operations (as outlined in the Taskforce proposal to the Sydney Archdiocesan Catholic Schools Board and authorised on 13 December 2017).

This will require that CAS

1. endorse the engagement of the project team proposed by the aforementioned stakeholders.
2. establish collaborative relationships between procurers, the project team and relevant stakeholders to

    a. produce relevant procurement policy and practice guidelines, facilitate internal coordination and collaboration, and develop a system of information sharing,
    b. develop supply chain contractual arrangements as the basis of the new anti-slavery regulatory programme,
    c. engage and inform suppliers so as to enable them to transition to the new anti-slavery regulatory programme, and
    d. undertake a staged implementation process based on risk, importance and timing of contractual renewal or tendering. This long-term change management process will commence with pilot projects and will be established incrementally in a systematic and stepwise manner.

Recommendation 2

After consultation with the CAS Chancellor, CAS Vicar General (also regarding Parish Advisory Service), CAS Communications, CAS Justice and Peace Office, CAS Life, Marriage and Family Centre, CAS Evangelisation Project and the Australian Catholic University (ACU), the Taskforce recommends the following anti-slavery supply chain strategy in respect of CAS purchasing outside procurement operations.

That CAS

1. **develop and disseminate guidelines for all purchasing of goods and services which occur outside procurement operations** (e.g. parishes).
2. equip and empower these entities and the Catholic community in Sydney (through educational initiatives and grass-roots engagement) to make ethical purchasing decisions consistent with the proposed anti-slavery supply chain regulatory programme of CAS.

Recommendation 3

After consultation with SCS, the Taskforce recommends **that CAS endorse the commitment from SCS to introduce**

1. **curriculum and professional development as a long-term strategy to integrate anti-slavery initiatives into a range of school subjects and train teachers in implementation**.
2. activities and events to further raise interest in and awareness of modern slavery.

Recommendation 4

After consultation with the CAS Chancellor, CAS Vicar General, CAS Communications, CAS Justice and Peace Office, CAS Life, Marriage and Family Centre, CAS Evangelisation Project, SCS, Australian Catholic Religious Against Trafficking in Humans (ACRATH), ACU, Caritas, Catholic Education NSW, the Catholic Weekly, the Taskforce recommends the following anti-slavery education initiatives.

That CAS implement anti-slavery education initiatives in schools, parishes and the wider Catholic community in Sydney (as outlined in the SCS Anti-Slavery Education Initiatives (Summary of Recommendations) and approved on 29 September 2017).

This may include that CAS

1. undertake a coordinated and collaborative approach to anti-slavery education initiatives.
2. engage and educate all stakeholders on slavery and empower them to contribute to the anti-slavery movement, including through ethical purchasing.
3. build the capacity of educators in schools, parishes and the wider Catholic community through engagement, professional development and resourcing.
4. seek collaborative relationships with specialised Catholic entities (e.g. Caritas and ACRATH) to support the development, implementation and evaluation of anti-slavery education initiatives.
5. conduct activities and events in relation to modern slavery, for example commemorating St Bakhita's Day in schools and parishes.

Recommendation 5

After consultation with the aforementioned stakeholders, the Taskforce recommends **that CAS develop a clear and consistent anti-slavery media and communications strategy.**

Recommendation 6

After consultation with CatholicCare Sydney, the St Vincent de Paul Society in Australia (SVDP), ACRATH and The Salvation Army, the Taskforce recommends the following services for survivors of modern slavery.

That CAS support and endorse CatholicCare Sydney to

1. **research and implement targeted, needs-based services for survivors of modern slavery in Australia.**
2. educate front-line staff to identify and refer individuals at risk of or experiencing modern slavery, develop resources and a referral list to assist them to respond appropriately, and train specialist anti-slavery staff.
3. explore and investigate the possibility of repurposing a suitable property to provide transitional accommodation to support a minimum of six survivors of modern slavery at any given time for periods of up to two years, to implement wrap around services and to facilitate access to other welfare services to survivors as appropriate.

Recommendation 7

After consultation with the Nuncio, Officials of the Holy See, Australian bishops, the Australian Bishops Conference Secretariat, ACRATH, SVDP, ACU, Catholic Health Australia (CHA), Catholic Social Services Australia (CSSA), Catholic Super, Catholic Schools NSW (CSNSW) and Australian anti-slavery organisations, the Taskforce recommends the following advocacy and engagement measures.

That Archbishop Fisher and CAS continue to promote effective anti-slavery supply chain strategies (including legislation on human rights due diligence throughout supply chains), education initiatives and welfare services in Australia and internationally through engagement with

1. Australian archbishops, bishops and leaders of religious orders,
2. senior decision makers within Catholic education, health and aged care, welfare services and financial institutions in Australia,
3. faith communities, public and corporate sectors, civil society and people of goodwill, and
4. the Holy See.

Recommendation 8

After consultation with (and advice from) Australian bishops, Archdiocesan Chancery, ACRATH, SVDP, SCS, CSNSW, ACU, St Vincent's Health Australia (SVHA), CHA, CSSA, Catholic Super and Australian anti-slavery organisations, the Taskforce recommends the following national initiative.

That CAS explore the establishment of a national anti-slavery unit in consultation with relevant stakeholders. The work areas of any proposal in respect of modern slavery will encompass supply chains, education and welfare.

In reference to supply chains, the unit will

1. provide practical support to entities for the implementation of effective anti-slavery supply chain strategies, and
2. undertake research into international best practice in anti-slavery supply chain regulatory programmes including goods, services and investments.

Recommendation 9

After consultation with (and advice from) the aforementioned stakeholders, the Taskforce recommends the following in respect of the promotion of Catholic anti-slavery activities in Australia.

That CAS encourage Catholic entities in Australia and internationally to prioritise and take a leading role in the eradication of modern slavery, especially in respect of adopting effective anti-slavery supply chain strategies in relation to business practices, procurement operations and investment policies.

Additionally, that CAS urge Catholic entities to

1. facilitate collaborative relationships for cooperation, coordination and information sharing,
2. provide clear and consistent practical support and advance resource development, and
3. build their capacity to implement effective anti-slavery supply chain strategies, education initiatives and welfare services.

Recommendation 10

After consultation with the aforementioned stakeholders, the Taskforce recommends **that CAS seek the support of the Australian Catholic Bishops Conference in endorsing the establishment of a national forum to encourage and support the adoption of effective anti-slavery supply chain strategies in relation to the business practices, procurement operations and investment policies of faith communities, public and corporate sectors and civil society.**

The proposed national forum will establish collaborative relationships with leading stakeholders designed to secure the necessary resources and support to

1. raise awareness about slavery in supply chains, and
2. advocate for the widespread implementation of effective anti-slavery supply chain strategies.

2. ARCHDIOCESAN SUPPLY CHAINS

2.1.   Archdiocesan supply chains: Overview

2.1.1. The Catholic Archdiocese of Sydney including its agencies (hereafter CAS) has a turnover of approximately $1 billion. In respect of the aggregate 2016 CAS expenditure,

a.   recurrent expenditure on goods and services, after deducting depreciation and staff costs, was approximately $186 million, and

b.   capital expenditure was approximately $142 million.[2]

2.1.2. Sydney Catholic Schools (SCS) represents approximately 85% of total CAS expenditure.[3] The remaining expenditure occurs in relation to CatholicCare Sydney, Chancery and smaller Archdiocesan agencies.

2.1.3. CAS has extensive procurement operations for goods and services. Its supply chains are complex and geographically dispersed. CAS also purchases goods and services outside of (and in addition to) procurement functions (e.g. in parishes) and has the capacity to promote ethical purchasing by the Catholic community in Sydney (e.g. parishioners and families). What follows is *the CAS anti-slavery supply chain strategy in respect of procurement and of purchasing*. The anti-slavery supply chain strategy in respect of investment will be addressed in Section 5.1, Financial institutions.

2.2.   CAS Anti-Slavery Supply Chain Strategy

Sydney Catholic Schools

2.2.1. In 2016 SCS employed a total of 7 843 staff and educated 70 236 students in 150 systemic Catholic schools in the Archdiocese of Sydney.[4] Stewardship of resources and governance of this school system are entrusted to the Sydney Archdiocesan Catholic Schools Board.

2.2.2. SCS has a significant procurement portfolio in terms of size and scope. In relation to risk of exposure to slavery in SCS supply chains, the procurement categories which are considered high risk and high importance include apparel and uniforms, cleaning services, construction, canteen food services, information and communications technology (ICT) and stationery and education supplies (see Section 7.1, Annex VII).

2.2.3. Dan White (CEO, SCS) informed the Taskforce Executive of his willingness to implement the Taskforce Mandate within SCS.[5] Subsequently, SCS established an internal high-level anti-slavery in supply chains team (hereafter SCS Team; see Section 7.1, Annex V) headed by Shehan Micheal (Procurement Manager, SCS). The SCS Team was authorised to collaborate with the Taskforce Executive and reach consensus on an anti-slavery supply chain strategy in respect of SCS procurement operations. This strategy would form the basis of a proposal for submission to and authorisation by the Sydney Archdiocesan Catholic Schools Board.

2.2.4. As a result of extensive consultations and conferencing with the SCS Team[6] and, having reached consensus with them, the Taskforce Executive developed a proposal for the Sydney Archdiocesan Catholic Schools Board. This proposal was finalised after receiving comments from Taskforce members.

2.2.5. The Taskforce proposal to the Sydney Archdiocesan Catholic Schools Board[7] (see Section 7.1) recommends that **SCS implement the Australian Model of supply chain regulation throughout all procurement operations**. The core elements of the proposed anti-slavery supply chain strategy are contractual arrangements; *research and*

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[2] Catholic Archdiocese of Sydney, *Summary of Key Agency Income and Expenditure, 2016*, internal document.
[3] Meeting, CAS Group Procurement, 4 August 2017.
[4] Sydney Catholic Schools, *Annual Report 2016*, https://sydcatholicschools.nsw.edu.au/wp-content/uploads/2017/10/SCS-annual-report-2016.pdf.
[5] Meeting, Dan White, 16 August 2017; Correspondence (letter), from Dan White, 16 October 2017.
[6] Meetings, SCS Team, 4 August – 29 September 2017.
[7] Submission, Taskforce proposal to the Sydney Archdiocesan Catholic Schools Board, 29 September 2017.

resources; stakeholder engagement and education; and a staged implementation process. SCS Procurement proposed that SCS engage a project team headed by Katherine Moloney to support implementation.[8]

2.2.6. The Taskforce proposal to the Sydney Archdiocesan Catholic Schools Board was formally

    a.   submitted to Dan White, the SCS Team and the Taskforce (29 September 2017),[9]
    b.   discussed at the SCS Leadership Team meeting (12 October 2017),[10]
    c.   acknowledged by Dan White and granted the full support of the SCS office (16 October),[11] and
    d.   endorsed and authorised by the Sydney Archdiocesan Catholic Schools Board at their subsequent board meeting (13 December 2017).

2.2.7. In keeping with this anti-slavery supply chain strategy, Anthony Cleary (Director of Religious Education and Evangelisation, SCS) proposed that SCS develop a congruent anti-slavery sponsorship policy for potential sponsors of SCS events.[12]

CatholicCare Sydney

2.2.8. CatholicCare Sydney provides welfare services in the Archdiocese of Sydney. Specifically, these include the following services: aged care; parenting; children and youth; disability; relationship and counselling; employment; and community.

2.2.9. CatholicCare Sydney has a modest procurement portfolio and, where appropriate, undertakes group procurement with CAS Chancery. In relation to risk of exposure to slavery in CatholicCare Sydney supply chains, a procurement category considered of high risk and high importance is cleaning services.[13]

2.2.10. Mark Phillips (CEO, CatholicCare Sydney) informed the Taskforce Executive of his willingness to implement the Taskforce Mandate within CatholicCare Sydney.[14] Further, Mark Phillips committed CatholicCare Sydney to the implementation of the anti-slavery supply chain strategy as outlined in the Taskforce proposal to the Sydney Archdiocesan Catholic Schools Board[15] (see Section 7.1).

2.2.11. Raymond Pak (COO, CatholicCare Sydney) and David James (Executive Manager, Projects and Assets Management, CatholicCare Sydney), have reaffirmed this commitment and proposed an anti-slavery pilot project on cleaning services to be implemented in 2018.[16]

Archdiocesan Chancery and CAS consolidated small agency procurement

2.2.12. CAS Chancery provides administrative and accounting support to the 138 Catholic parishes as well as the agencies in the Sydney Archdiocese. CAS serves approximately 600 000 Catholics in Sydney, in a total population of 2.2 million.[17]

2.2.13. CAS Chancery has a modest procurement portfolio including, where appropriate, CAS consolidated small agency procurement. Purchasing of goods and services for parishes is decentralised and, as such, is typically conducted on a parish-by-parish basis outside of CAS procurement operations.[18]

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[8] *Ibid*; Meeting, Shehan Micheal and James Millar, 15 September 2017.
[9] Submission, Taskforce proposal to the Sydney Archdiocesan Catholic Schools Board, 29 September 2017; Correspondence (emails), to Dan White, SCS Team members and Taskforce members, 29 September 2017.
[10] Correspondence (letter), from Dan White, 16 October 2017.
[11] *Ibid.*
[12] Meeting, Anthony Cleary, 13 September 2017; Conference presentation, Anthony Cleary, SCS-Taskforce Education Conference, 8 November 2017.
[13] Meeting, Raymond Pak and David James, 17 November 2017.
[14] Meeting, Mark Phillips, 10 November 2017.
[15] *Ibid.*
[16] Meeting, Raymond Pak and David James, 17 November 2017; Correspondence (email), from David James, 18 December 2017.
[17] ACBC, *The Official Directory of the Catholic Church in Australia 2015/2016*, National Council of Priests of Australia, 2015.
[18] Meeting, Chris Meney, 14 November 2017; Meeting, Michael Moore, 27 November 2017; Meeting, Gerald Gleeson, 5 December 2017.

2.2.14. On 4 August 2017, Michael Moore (Financial Controller, CAS) arranged for the Taskforce Executive to meet the CAS Procurement Group where he endorsed the anti-slavery supply chain work of the Taskforce within CAS.[19] Michael Moore also committed CAS Chancery and CAS consolidated small agency procurement to the implementation of the anti-slavery supply chain strategy as outlined in the Taskforce proposal to the Sydney Archdiocesan Catholic Schools Board[20] (see Section 7.1).

2.2.15. With regard to purchasing of goods and services outside procurement operations such as in parishes, Chris Meney (CAS Chancellor) and Fr Gerald Gleeson (CAS Vicar General) proposed the development of a concise and practical guidance document to support ethical purchasing decisions.[21] This document would be part of a wider anti-slavery education initiative for clergy and the Catholic community to advance ethical purchasing and would, like the SCS anti-slavery education initiatives (see Section 7.2), focus on stakeholder empowerment to effect change.

2.2.16. Chris Meney and Fr Gerald Gleeson further proposed, in respect of ethical purchasing and related anti-slavery education initiatives for clergy, that

     a.   needs-based research may include focus groups and fora (involving both experienced and recently ordained priests), an online survey through Ad Clerum and advice from the CAS Deaneries,
     b.   priests should be given practical examples of the means by which to make ethical purchasing decisions and should be supported to source food, vestments and church supplies ethically,
     c.   the medium for information dissemination should be largely online, with a small number of printed resources as necessary, and
     d.   priests, once equipped, should be able to educate and empower their parishioners.[22]

The educational strategy proposed by Chris Meney and Fr Gerald Gleeson is outlined in Section 3.2, Parishes and the Catholic community in Sydney.

2.2.17. Daniel Hill (Convenor, Sydney University Catholic Chaplaincy) affirmed the utility of an ethical purchasing guidance document and corresponding anti-slavery education initiatives in the university context.[23] Nigel Zimmermann (Senior Advisor, Church Policy, Australian Catholic University (ACU) and Taskforce member) suggested that the guidance document could be as brief as one page in view of the needs of the target audience.[24]

2.3.   Recommendations: CAS Anti-Slavery Supply Chain Strategy

Recommendation 1

After consultation with (and commitments from) Sydney Catholic Schools (SCS), CatholicCare Sydney, Archdiocesan Chancery and CAS consolidated small agency procurement, the Taskforce recommends the following anti-slavery supply chain strategy in respect of CAS procurement operations for goods and services.

That the Catholic Archdiocese of Sydney and its agencies (hereafter collectively referred to as CAS) implement the Australian Model of supply chain regulation throughout all CAS procurement operations (as outlined in the Taskforce proposal to the Sydney Archdiocesan Catholic Schools Board and authorised on 13 December 2017).

This will require that CAS

1. endorse the engagement of the project team proposed by the aforementioned stakeholders.
2. establish collaborative relationships between procurers, the project team and relevant stakeholders to

     a.   produce relevant procurement policy and practice guidelines, facilitate internal coordination and collaboration, and develop a system of information sharing,

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[19] Meeting, CAS Group Procurement, 4 August 2017.
[20] Meeting, Michael Moore, 27 November 2017.
[21] Meeting, Chris Meney, 14 November 2017; Meeting, Gerald Gleeson, 5 December 2017.
[22] *Ibid*.
[23] Meeting, Daniel Hill, 12 December 2017.
[24] Meeting, Taskforce, 16 November 2017.

b. develop supply chain contractual arrangements as the basis of the new anti-slavery regulatory programme,

c. engage and inform suppliers so as to enable them to transition to the new anti-slavery regulatory programme, and

d. undertake a staged implementation process based on risk, importance and timing of contractual renewal or tendering. This long-term change management process will commence with pilot projects and will be established incrementally in a systematic and stepwise manner.

Recommendation 2

After consultation with the CAS Chancellor, CAS Vicar General (also regarding Parish Advisory Service), CAS Communications, CAS Justice and Peace Office, CAS Life, Marriage and Family Centre, CAS Evangelisation Project and the Australian Catholic University (ACU), the Taskforce recommends the following anti-slavery supply chain strategy in respect of CAS purchasing outside procurement operations.

That CAS

1. **develop and disseminate guidelines for all purchasing of goods and services which occur outside procurement operations** (e.g. parishes).

2. equip and empower these entities and the Catholic community in Sydney (through educational initiatives and grass-roots engagement) to make ethical purchasing decisions consistent with the proposed anti-slavery supply chain regulatory programme of CAS.

3. ARCHDIOCESAN EDUCATION AND ENGAGEMENT

3.1.   Archdiocesan education: Overview

3.1.1. Catholic primary and secondary education in Sydney is provided by 150 systemic (or diocesan) schools and 18 congregational schools. Diocesan schools are the responsibility of SCS and fall within the direct purview of CAS.

3.1.2. Through its central Leichhardt office together with 3 regional offices, SCS provides schools with services and support to advance student formation and education for an excess of 70 000 young people in Catholic diocesan schools. SCS also provides schools with resources which have been developed in consultation with principals, teachers and other key stakeholders.

3.1.3. All students in Sydney diocesan schools receive religious education. There are 56 religious education units for primary school children (8 units per school year) and 30 units for grades 7-10.[25] In grades 11 and 12, students complete either the CAS course *Catholic Studies* or the Board of Studies NSW course *Studies of Religion (I or II)*.[26]

3.2.   CAS Anti-Slavery Education Initiatives

Sydney Catholic Schools

3.2.1. Dan White (CEO, SCS) informed the Taskforce Executive that Anthony Cleary (Director of Religious Education and Evangelisation, SCS and Chair, Catholic Identity and Mission, Sydney Archdiocesan Catholic Schools Board) would have oversight of anti-slavery education initiatives for SCS.[27] Dan White encouraged the Taskforce Executive to work with Anthony Cleary to support the development of these initiatives.[28]

3.2.2. As a result of consultations and conferencing with Anthony Cleary and key stakeholders in respect of anti-slavery education,[29] the Taskforce Executive drafted the SCS Anti-Slavery Education Initiatives (Summary of Recommendations)[30] (see Section 7.2). This document was endorsed by Anthony Cleary and formally submitted to Dan White on behalf of SCS on 29 September 2017.[31]

3.2.3. The SCS Anti-Slavery Education Initiatives (Summary of Recommendations) proposed an SCS-Taskforce education conference or workshop for key stakeholders in respect of anti-slavery education.[32] This co-sponsored event was to address the key areas of the initiative: *engagement; equipping; education and formation; empowerment; collaborative partnership; review, revision and resources; and events*.[33] The resultant SCS-Taskforce Education Conference was held at the Polding Centre on 8 November 2017 (see Section 7.3 for agenda and participant list).

3.2.4. It was Anthony Cleary's stated desire for SCS to be a benchmark in anti-slavery education.[34] Accordingly, in respect of anti-slavery education, he committed SCS to

    a.   revising SCS education policy with the objective of integrating anti-slavery issues (as and where appropriate),[35]

    b.   developing guiding principles for schools,[36]

    c.   engaging SCS office staff, school and system leaders, teachers, students, families and youth ministry,[37]

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[25] CAS, *Curriculum Content Overview K-2*, https://scsreonline.files.wordpress.com/2017/03/curriculum-content-overview-k-2.pdf; CAS, *Curriculum Content Overview K-2*, https://scsreonline.files.wordpress.com/2017/03/curriculum-content-overview-3-6.pdf; CAS, *Religious Education Curriculum: Secondary Year 7-10*, https://drive.google.com/file/d/0B6ZoFn1q9bOZYUY0WEdQRGJydU0/view.

[26] CAS, *Religious Education Curriculum: Secondary Year 11-12*, https://drive.google.com/file/d/0B6ZoFn1q9bOZdkRkUWJrTmRINTQ/view.

[27] Meeting, Dan White, 16 August 2017; Meeting, Anthony Cleary, Taskforce Executive, Katrina Lee and Noelene Simmons, 25 September 2017.

[28] Meeting, Dan White, 16 August 2017.

[29] Meeting, SCS Leadership, 30 August 2017; Meeting, Anthony Cleary, 13 September 2017; Meeting, Anthony Cleary, Taskforce Executive, Katrina Lee and Noelene Simmons, 25 September 2017; Meeting, Education Stakeholders, 28 September 2017.

[30] (Taskforce) Submission, SCS Anti-Slavery Education Initiatives, 29 September 2017.

[31] Correspondence (email), to Dan White, 29 September 2017.

[32] (Taskforce) Submission, SCS Anti-Slavery Education Initiatives, 29 September 2017.

[33] *Ibid.*

[34] Meeting, Anthony Cleary, 13 September 2017.

[35] *Ibid*.

[36] Meeting, Anthony Cleary, Taskforce Executive, Katrina Lee and Noelene Simmons, 25 September 2017.

[37] *Ibid.*; Meeting, SCS Leadership, 30 August 2017; Conference presentation, Anthony Cleary, SCS-Taskforce Education Conference, 8 November 2017.

d.   undertaking curriculum and professional development as a long-term strategy, and

e.   arranging anti-slavery themed activities and events.

3.2.5. With regard to integrating anti-slavery into the SCS curriculum (as and where appropriate), Anthony Cleary informed the Taskforce Executive that SCS is in the process of

a.   reviewing the K-10 Religious Education curriculum and assessments, and

b.   commissioning an external consultant to review curricula for primary and secondary school subjects.[38] Anthony Cleary endorsed a focus on student empowerment in anti-slavery education, especially ethical purchasing.[39]

3.2.6. With regard to integrating anti-slavery education into professional development, Anthony Cleary committed SCS to incorporate anti-slavery education into in-service training and resourcing of SCS staff, school and system leaders and teachers.[40] He noted that this professional development would both be linked to staff rights at work and support practical, common sense involvement at the local level.[41]

3.2.7. At the SCS-Taskforce Education Conference, Anthony Cleary and his SCS colleagues, Leanne Meehan (Leader of Learning, Religious Education (Primary)) and Louise Zavone (Education Officer, Secondary Religious Education), expressed an interest in engaging external Catholic entities to support SCS anti-slavery professional development.[42] The Australian Catholic Religious Against Trafficking in Humans (ACRATH) and Caritas Australia (Caritas) were represented at this conference. Sr Noelene Simmons (President, ACRATH and Taskforce member) and Sr Margaret Ng (NSW Coordinator, ACRATH), as well as Cathy Hammond (Community Participation Leader, Caritas) and Nicole Clements (Content Strategist Lead, Caritas) presented on their respective organisations'

a.   areas of activity (including current educational engagement),

b.   relevant resources, and

c.   collaborative relationship (ACRATH-Caritas) to advance anti-slavery education.[43]

3.2.8. With regard to SCS anti-slavery activities and events, Anthony Cleary committed SCS to structured planning for

a.   regular events such as Catholic observances (e.g. St Bakhita's Day (8 February)) and International Days (e.g. World Day against Trafficking in Persons (30 July)),

b.   strategic or singular events such as a one-off anti-slavery theme for regular SCS calendar events (e.g. Life Week 2018, the Clancy Prize 2019 and Social Justice Day) and the integration of anti-slavery themes into the Catholic calendar (e.g. Year of Youth 2018), and

c.   special events such guest presentations for outstanding year 12 students.[44]

Anthony Cleary stated that anti-slavery activities and events would have the objective of supporting the sustained anti-slavery education initiatives of curriculum and professional development.[45]

Parishes and the Catholic community in Sydney

3.2.9. With respect to anti-slavery education initiatives for clergy, Chris Meney (CAS Chancellor) and Fr Gerald Gleeson (CAS Vicar General) discussed anti-slavery education and engagement strategies with the Taskforce Executive. They proposed the engagement and equipping of priests (who could, in turn, educate their parishioners) by way of

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[38] Conference presentation, Anthony Cleary, SCS-Taskforce Education Conference, 8 November 2017.

[39] Meeting, Education Stakeholders, 28 September 2017; (Taskforce) Submission, SCS Anti-Slavery Education Initiatives, 29 September 2017.

[40] Meeting, Anthony Cleary, 13 September 2017; Meeting, Anthony Cleary, Taskforce Executive, Katrina Lee and Noelene Simmons, 25 September 2017; Conference presentation, Anthony Cleary, SCS-Taskforce Education Conference, 8 November 2017.

[41] Meeting, Anthony Cleary, 13 September 2017; Conference presentation, Anthony Cleary, SCS-Taskforce Education Conference, 8 November 2017.

[42] Conference presentation, Anthony Cleary, SCS-Taskforce Education Conference, 8 November 2017.

[43] Conference presentation, Noelene Simmons and Margaret Ng, SCS-Taskforce Education Conference, 8 November 2017; Conference presentation, Cathy Hammond and Nicole Clements, SCS-Taskforce Education Conference, 8 November 2017.

[44] Meeting, Anthony Cleary, 13 September 2017; Meeting, Anthony Cleary, Taskforce Executive, Katrina Lee and Noelene Simmons, 25 September 2017; Conference presentation, Anthony Cleary, SCS-Taskforce Education Conference, 8 November 2017.

[45] Conference presentation, Anthony Cleary, SCS-Taskforce Education Conference, 8 November 2017.

    a.   directly engaging the Council of Priests and each of the 9 CAS Deaneries as well as by organising anti-slavery conferences or fora for clergy, and

    b.   information and resource dissemination through Ad Clerum (An initial statement inviting priests to commemorate St Bakhita's Day 2018 was included in the December 2017 edition.),[46] the diocesan curia and direct emailing.[47]

3.2.10. With respect to anti-slavery education initiatives for the Catholic community in Sydney, Christopher Gordon (Director, CAS Life, Marriage and Family Centre) suggested contacting the CAS Deaneries and conducting day conferences for clergy.[48] He further suggested engaging with relevant existing groups and networks as well as Catholic and other denominational chaplaincies and university student societies. Christopher Gordon also suggested creation of anti-slavery groups and societies at each university and collaboration between these entities.[49]

3.2.11. With respect to anti-slavery education initiatives in the context of tertiary education, Bishop Richard Umbers (Auxiliary Bishop, CAS and CAS Liaison Bishop for Education (Tertiary)) and Daniel Hill (Convenor, Sydney University Catholic Chaplaincy) strongly supported the development of a strategic plan in early 2018 for coordinated anti-slavery education initiatives and campaigns in universities.[50] They proposed that anti-slavery engagement could be done through such avenues as social media, engagement with existing university groups and societies, CAS University Chaplaincies, the Australian Catholic Students Association and other relevant university campus groups.[51]

3.2.12. With respect to planning anti-slavery education initiatives, including the development of a media and campaign strategy, Ian Smith (Director Outreach, Evangelisation Project, CAS) and Bishop Richard Umbers proposed the establishment of a strategic working group.[52]

3.2.13. With respect to commemorating St Bakhita's Day, Katrina Lee (Executive Advisor, Government, Media and Events, CAS Chancery and Taskforce member) has been working closely with the Taskforce Executive to strategically plan this event. Katrina Lee also co-facilitated the St Bakhita's Day Workshop at the SCS-Taskforce Education Conference on 8 November (see Section 7.3). Topics covered at the planning workshop for St Bakhita's Day on 8 February 2018 included

    a.   Mass, reception and a possible anti-slavery installation at St Mary's Cathedral,

    b.   official launch and media conference regarding the anti-slavery work under Archbishop Fisher's Mandate,

    c.   resources including prayer cards, posters, 'call to action' postcards, booklet for Mass,

    d.   prayers of the faithful, homily notes and liturgy,

    e.   Catholic school and parish engagement, including a daytime school Mass or liturgy in either parish churches or schools, and

    f.   Catholic community engagement, including the mobilisation of anti-slavery ambassadors and the integration of Year of Youth themes.

3.2.14. Anna Dimo (Pastoral Care Worker, St Bakhita Centre) committed to engaging the Sudanese Australian Catholic community to participate in St Bakhita's Day 2018.[53]

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[46] CAS Ad Clerum, Anti-Slavery Initiative in Sydney Parishes, December 2017, p. 8.
[47] Meeting, Chris Meney, 14 November 2017; Meeting, Gerald Gleeson, 5 December 2017.
[48] Meeting, Christopher Gordon, 17 November 2017.
[49] *Ibid.*
[50] Meeting, Daniel Hill, 12 December 2017; Meeting, Richard Umbers, 21 December 2017.
[51] *Ibid.*
[52] Meeting, Ian Smith, 17 November 2017; Meeting, Richard Umbers, 21 December 2017.
[53] Conference workshop, SCS-Taskforce Education Conference, 8 November 2017.

3.2.15. Leanne Meehan, Louise Zavone and Sandra Bejjani of SCS assigned themselves responsibilities regarding the distribution of resources (and the development and distribution of explanatory materials) to schools and the organisation of a prayer service in schools to commemorate St Bakhita's Day 2018.[54] They also undertook to engage with local parishes and circulate invitations to families to attend the St Bakhita's Day Mass at St Mary's Cathedral on 8 February 2018.

3.3. Media and communications

3.3.1. Katrina Lee (Executive Advisor, Government, Media and Events, CAS Chancery) has been working closely with the Taskforce Executive to spearhead the CAS anti-slavery media and communications strategy. Katrina Lee also made a presentation at the SCS-Taskforce Education Conference on 8 November (see Section 7.3). In this presentation she articulated her primary role with the Taskforce as involving liaison with Archdiocesan agencies and affiliates, specifically with communications, creative and design specialist and parishes as well as in-house and external media outlets.[55]

3.3.2. Katrina Lee also stressed the importance of consistency of messaging with regard to the anti-slavery media and communications strategy.[56] Katrina Lee committed to developing key messaging for anti-slavery education and engagement (including St Bakhita's Day 2018) with support from the Taskforce Executive.[57]

3.3.3. With regard to St Bakhita's Day communications, initial resources have been (and will continue to be) disseminated. These include

   a.   St Bakhita's Day prayer cards and posters,[58]
   b.   flyers regarding modern slavery statistics and ethical purchasing,[59]
   c.   fact sheets regarding the Catholic perspective on slavery,[60] and
   d.   school newsletter notification.[61]

3.3.4. Bishop Richard Umbers and Katrina Lee proposed the development of a website and a social media campaign in 2018 as part of a clear and consistent media and communications strategy.[62]

3.3.5. Ian Smith and Christopher Gordon proposed utilising Catholic media outlets as well as creating a short promotional video and literature for dissemination in churches and the Catholic community.[63]

3.3.6. Selina Hasham (Director, Creative, Identity and Design, CAS) and Peter Rosengren (Director, Catholic Weekly) expressed support for the anti-slavery media and communications work of the Taskforce and committed to participating in the strategic planning for this work in early 2018.[64]

3.4. Recommendations: CAS Anti-Slavery Education and Engagement Initiatives

Recommendation 3

After consultation with SCS, the Taskforce recommends **that CAS endorse the commitment from SCS to introduce**

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[54] *Ibid.*
[55] Conference presentation, Katrina Lee, SCS-Taskforce Education Conference, 8 November 2017.
[56] *Ibid.*; Conference workshop, SCS-Taskforce Education Conference, 8 November 2017.
[57] Conference workshop, SCS-Taskforce Education Conference, 8 November 2017.
[58] Developed by CAS media and communications (under the direction of Katrina Lee).
[59] Developed by the Taskforce Executive.
[60] Developed by Ruth Moraes (Research and Project Officer, CAS Justice and Peace Office).
[61] Developed by Peter Grace (State Coordinator, Mission and Student Wellbeing, CSNSW) and Katherine Moloney (Taskforce).
[62] Conference presentation, Katrina Lee, SCS-Taskforce Education Conference, 8 November 2017; Meeting, Richard Umbers, 21 December 2017.
[63] Meeting, Ian Smith, 8 November 2017; Meeting, Christopher Gordon, 17 November 2017.
[64] Conference workshop, SCS-Taskforce Education Conference, 8 November 2017.

1. **curriculum and professional development as a long-term strategy to integrate anti-slavery initiatives into a range of school subjects and train teachers in implementation**.
2. activities and events to further raise interest in and awareness of modern slavery.

Recommendation 4

After consultation with the CAS Chancellor, CAS Vicar General, CAS Communications, CAS Justice and Peace Office, CAS Life, Marriage and Family Centre, CAS Evangelisation Project, SCS, Australian Catholic Religious Against Trafficking in Humans (ACRATH), ACU, Caritas, Catholic Education NSW, the Catholic Weekly, the Taskforce recommends the following anti-slavery education initiatives.

That CAS implement anti-slavery education initiatives in schools, parishes and the wider Catholic community in Sydney (as outlined in the SCS Anti-Slavery Education Initiatives (Summary of Recommendations) and approved on 29 September 2017).

This may include that CAS

1. undertake a coordinated and collaborative approach to anti-slavery education initiatives.
2. engage and educate all stakeholders on slavery and empower them to contribute to the anti-slavery movement, including through ethical purchasing.
3. build the capacity of educators in schools, parishes and the wider Catholic community through engagement, professional development and resourcing.
4. seek collaborative relationships with specialised Catholic entities (e.g. Caritas and ACRATH) to support the development, implementation and evaluation of anti-slavery education initiatives.
5. conduct activities and events in relation to modern slavery, for example commemorating St Bakhita's Day in schools and parishes.

Recommendation 5

After consultation with the aforementioned stakeholders, the Taskforce recommends **that CAS develop a clear and consistent anti-slavery media and communications strategy.**

4. ARCHDIOCESAN WELFARE SERVICES

4.1. Archdiocesan welfare services: Overview

4.1.1. CatholicCare Sydney, headed by Mark Phillips (CEO), is the welfare agency of CAS (see Section 2.2, CatholicCare Sydney). With a workforce of 706 employees and some 130 volunteers, CatholicCare Sydney offers a range of welfare services.[65]

4.2. CAS Anti-Slavery Welfare Services

4.2.1. Consistent with Archbishop Fisher's address to the NSW Parliament (see Section 7.1, Annex I), Mark Phillips (CEO, CatholicCare Sydney) proposed that CatholicCare Sydney deliver targeted anti-slavery welfare services which build on existing CAS social service provision.[66] He further proposed that CatholicCare Sydney, in response to needs-based research, implement front-line social services to survivors of modern slavery in Australia. This may involve

   a.   repurposing a suitable property to provide transitional accommodation,
   b.   providing targeted wrap around services,
   c.   collaborative relationships with ACRATH, and
   d.   facilitating a unified Catholic response to anti-slavery welfare service delivery.[67]

4.2.2. As a result of this proposal and at the request of Mark Phillips, the Taskforce Executive undertook further research to determine the needs and opportunities for the provision of anti-slavery welfare services. This research included consultation with ACRATH and specialist anti-slavery social services.

4.2.3. Sr Noelene Simmons (President, ACRATH and Taskforce member) noted that ACRATH involvement with survivors of modern slavery does not include the delivery of welfare services.[68] Accordingly, Sr Noelene Simmons proposed a collaborative relationship between ACRATH and CatholicCare Sydney in which ACRATH make arrangements for companionship, on either an ad hoc or ongoing basis.[69]

4.2.4. Jenny Stanger (National Manager, The Freedom Partnership) affirmed the need for transitional accommodation of up to two years for survivors of modern slavery and their children and family members.[70] Many of these rent-paying tenants would be transitioning from Australia's only crisis accommodation dedicated to survivors of modern slavery (operated by The Salvation Army).

4.2.5. Luke Stevens (Deputy CEO, CatholicCare Sydney) proposed that CatholicCare Sydney integrate anti-slavery education for front-line staff.[71] This includes training for CCareline staff and Catholic school counsellors.

4.2.6. The CCareline is the central 'gateway' to CatholicCare Sydney. This telephone advice and referral service supports navigation through the social services sector and responds to the immediate care needs of callers. It is proposed that CCareline staff receive training to support identification and referral of individuals at risk of or experiencing modern slavery.[72] Moreover,

   a.   Nichola Marsonet (Senior Manager CCareline and Marketing, CatholicCare Sydney) is investigating specialist anti-slavery training for herself and a select team of counsellors and managers.[73] This training would focus on equipping counsellors and case managers with tools to deliver targeted and practical psychosocial support.[74]

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[65] CatholicCare Sydney, *Annual Report 2017*, https://www.catholiccare.org/catholiccare-learn-more/about-catholiccare/news-and-publications/.
[66] Meeting, Mark Phillips, 10 November 2017.
[67] *Ibid.*
[68] Meeting, Noelene Simmons, 8 December 2017.
[69] *Ibid.*
[70] Meeting, Luke Stevens and Jenny Stanger, 14 November 2017.
[71] Meeting, Luke Stevens, 14 November 2017; Correspondence (email), from Luke Stevens, 5 December 2017.
[72] *Ibid.*
[73] Correspondence (email), from Luke Stevens, 5 December 2017; Meeting, Nichola Marsonet, 15 December 2017.
[74] Meeting, Nichola Marsonet, 15 December 2017.

b.   Luke Stevens and Nichola Marsonet proposed the development of internal resources and referral pathways for use by CCareline and CatholicCare Sydney.[75]

4.2.7. Similarly, Peter Carey (Executive Manager Counselling and Relationship Services, CatholicCare Sydney) is investigating specialist anti-slavery training for Catholic school counsellors in CAS.[76] Luke Stevens and Peter Carey proposed that this training be implemented in term 1, 2018.

4.3.   Recommendation: CAS Anti-Slavery Welfare Services

Recommendation 6

After consultation with CatholicCare Sydney, the St Vincent de Paul Society in Australia (SVDP), ACRATH and The Salvation Army, the Taskforce recommends the following services for survivors of modern slavery.

That CAS support and endorse CatholicCare Sydney to

1. **research and implement targeted, needs-based services for survivors of modern slavery in Australia.**
2. educate front-line staff to identify and refer individuals at risk of or experiencing modern slavery, develop resources and a referral list to assist them to respond appropriately, and train specialist anti-slavery staff.
3. explore and investigate the possibility of repurposing a suitable property to provide transitional accommodation to support a minimum of six survivors of modern slavery at any given time for periods of up to two years, to implement wrap around services and to facilitate access to other welfare services to survivors as appropriate.

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[75] Correspondence (email), from Luke Stevens, 5 December 2017; Meeting, Nichola Marsonet, 15 December 2017.
[76] Correspondence (email), from Luke Stevens, 5 December 2017; Correspondence (email) from Peter Carey, 15 December 2017.

5. EXTERNAL SUPPLY CHAINS, EDUCATION AND WELFARE SERVICES

5.1. Catholic supply chains beyond the Archdiocese

Health and aged care

5.1.1. **St Vincent's Health Australia** (SVHA) is the nation's largest not-for-profit health and aged care provider, operating 6 public hospitals, 9 private hospitals, 16 aged care facilities and 3 co-located research institutes in Queensland, New South Wales and Victoria. SVHA employs approximately 18 400 staff and manages more than 2 600 hospital beds and 1 100 residential aged care places, some of which are located in the Archdiocese of Sydney. SVHA have partnered with ACRATH to address issues of modern slavery as they might apply in a health care organisation.

5.1.2. SVHA operates a complex federated model of procurement with over 220 live contracts administered by SVHA Group Procurement Services (headquartered in Brisbane). This includes the SVHA clinical supply chain which has an annual expenditure of approximately $600M and consists of prosthetics and rebatable items, medical supplies and surgical consumables, and pharmacology.[77] While the clinical supply chain comprises over 690 first tier suppliers, the top 50 suppliers are responsible for 90% of total expenditure and are all classified as global multinationals.[78]

5.1.3. The clinical supply chain encompasses SVHA public and private hospitals and aged care in all three states and includes supply chain arrangements with Health Procurement Victoria (HPV) and HealthShare NSW. The relationship of the public sector to SVHA thus can be supply chain partner and, in certain instances, first tier supplier.

5.1.4. SVHA have independently resolved to investigate and address risk in respect of modern slavery in supply chains.[79] For this purpose, they have endorsed a procurement policy which now includes a statement committing SVHA to addressing modern slavery and human trafficking throughout its supply chains.[80] Moreover, SVHA has developed instructions for offerors which articulate the SVHA intent and commitment regarding slavery.

5.1.5. SVHA has determined that

    a.   the SVHA anti-slavery supply chain approach will initially focus on group-wide contracts supported by Group Procurement Services. This can then be extended to local contracts and public sector supply arrangements.

    b.   the next step will be to assess levels of compliance among the top 50 suppliers.

5.1.6. In the present format, SVHA contracts do not include provisions referencing modern slavery. Therefore, SVHA has determined that supply chain contractual arrangements will be amended to incorporate

    a.   human rights due diligence in respect of modern slavery and labour practices, and

    b.   compliance due diligence (this will include investigating the options for SVHA to take corrective action or pursue remediation in the case of non-compliance).

SVHA is considering engaging an external partner to assist with these issues.

5.1.7. Lisa McDonald (Group Mission Leader, SVHA and Taskforce member) and Jeff Westbrook (Group Manager Procurement, SVHA) also suggested that the Taskforce support SVHA in developing anti-slavery policy from a systems perspective.[81] Jeff Westbrook expressed an interest in a conference organised by the Taskforce Executive (possibly in partnership with the Catholic Health Australia) on ethical medical procurement for Australian Catholic healthcare services.[82]

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[77] Submission, received from SVHA, 11 December 2017.
[78] *Ibid*.
[79] *Ibid*; Media release, Groundbreaking anti-slavery project a first for Australia's health care sector, 8 June 2017.
[80] Submission, received from SVHA, 11 December 2017.
[81] Meeting, Lisa McDonald and Jeff Westbrook, 16 November 2017.
[82] *Ibid.*

5.1.8. Lisa McDonald expressed support for the anti-slavery supply chain work of the Taskforce.[83] Lisa McDonald and Jeff Westbrook stated that the SVHA strength of commitment is consistent with the commitment of SCS (as outlined in the proposed SCS anti-slavery supply chain strategy,[84] see Section 7.1).[85] Lisa McDonald and Jeff Westbrook also specifically referenced the proposed code of conduct and the Australian Model of supply chain regulation as being consistent with the approach being undertaken by SVHA.[86]

5.1.9. Lisa McDonald envisaged a leadership role for SVHA among

   a. the entire health system in providing a 'blueprint' by way of implementing effective anti-slavery supply chain strategies, and
   b. Catholic health systems in facilitating 'accompaniment' to advance the adoption of consistent and effective supply chain strategies (including through practical assistance and avenues for information sharing).[87]

   Lisa McDonald envisaged that this SVHA leadership role would build upon the partnership established with ACRATH and could be supported by an external partner (such as a national anti-slavery unit) with expertise in human rights due diligence in medical supply chains.[88]

5.1.10. **Catholic Health Australia** (CHA) is the largest non-government provider grouping of health and aged care services in Australia, a peak member organisation which nationally represents health care sponsors, systems, facilities and related organisations and services. CHA members provide care for 10% of the country's hospital patients and aged care residents by way of over 75 hospitals and 550 aged care facilities, some of which are located in the Archdiocese of Sydney.

5.1.11. Suzanne Greenwood (CEO, CHA) expressed support for the anti-slavery supply chain work of the Taskforce.[89] She further expressed interest in

   a. CHA engagement on anti-slavery, noting a potential role for CHA as a thought leader.
   b. collaborative relationship between the Taskforce Executive and CHA and its members. Suzanne Greenwood noted that a national anti-slavery unit would be best placed to provide practical support to CHA members on the implementation of effective anti-slavery supply chain strategies for medical goods and services. She proposed the establishment of a working group or committee of procurement officers and regular events such as an annual procurement symposium.[90]

Education systems

5.1.12. **Catholic Schools New South Wales** (CSNSW, replacing the Catholic Education Commission NSW) is the Catholic schools peak body for NSW, a company limited by guarantee and owned by the NSW Bishops. Catholic schools in NSW can be categorised as either

   a. Diocesan, administered by one of the 11 Catholic dioceses in NSW (SCS is the diocesan school system of CAS), or
   b. Congregational, administered by a religious order or their agents.

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[83] Meeting, Lisa McDonald, 6 October 2017.
[84] Submission, Taskforce proposal to the Sydney Archdiocesan Catholic Schools Board, 29 September 2017.
[85] Submission, received from SVHA, 11 December 2017.
[86] *Ibid.*
[87] Media release, Groundbreaking anti-slavery project a first for Australia's health care sector, 8 June 2017; Meeting, Lisa McDonald and Jeff Westbrook, 16 November 2017.
[88] Meetings, Lisa McDonald and Jeff Westbrook, 16 November and 11 December 2017.
[89] Meeting, Suzanne Greenwood, 18 October 2017; HealthMatters, *From the CEO*, 19 September 2017.
[90] Meeting, Suzanne Greenwood, 18 October 2017.

5.1.13. Dallas McInerney (CEO CSNSW), expressed support for the anti-slavery supply chain work of the Taskforce, specifically the proposed SCS anti-slavery supply chain strategy,[91] (see Section 7.1).[92] He committed to formally raising this matter for consideration by Chief Financial Officers in school systems throughout NSW and to creating opportunity for the Taskforce Executive to address these CFOs.[93]

5.1.14. The **Australian Catholic University** (ACU) is a public not-for-profit university with 7 campuses in Australia (2 in the Archdiocese) and an international campus in Rome. ACU has 4 faculties and a range of institutes and centres. In the health sector, ACU operates Health Clinics, collaborates with Partner Clinical Schools and is the largest provider of graduate nurses in Australia.

5.1.15. Greg Craven (Vice-Chancellor and President, ACU), expressed support for the anti-slavery supply chain work of the Taskforce.[94] Greg Craven further committed ACU to consulting with Anthony Smith (CFO, SCS) regarding the feasibility of ACU implementing the proposed SCS anti-slavery supply chain strategy,[95] (see Section 7.1).[96] Scott Jenkins (Director of Finance, ACU) confirmed that he will consult with Anthony Smith and with the Taskforce Executive on this matter.[97]

5.1.16. As of November 2017, an ACU representative chairs groups from both the Australian Universities Procurement Network (AUPN) and the University Procurement Hub. Greg Craven has committed ACU to engaging with both groups to advance a sector-wide anti-slavery response and guidelines.[98]

5.1.17. The ACU Executive has expressed an interest in international best practice research and implementation regarding human rights due diligence in supply chains.[99]

5.1.18. *The ACU Executive is currently considering the feasibility of taking a central role in supporting a national anti-slavery unit in partnership with other entities*.[100]

5.1.19. **The University of Notre Dame Australia** (ND) is a national Catholic university with over 11 000 students across 3 campuses. The Sydney campus has two sites, both in the Archdiocese. ND specialises in undergraduate education and in training in the health and education sectors.

5.1.20. Fr James Baxter (Chaplain, ND), Sandra Lynch (Director, Institute for Ethics and Society, ND) and Nic Zumaran (Engagement and Public Affairs Officer, Institute for Ethics and Society, ND), expressed interest in the anti-slavery supply chain work of the Taskforce.[101] Sandra Lynch drafted a meeting report for presentation to and response from the ND Executive.[102]

Financial institutions

5.1.21. The Catholic church in Australia operates financial institutions at both diocesan and national levels. Specific to CAS are the Catholic Development Fund and Charitable Works Fund as well as the Archdiocesan Investment Committee, the Archdiocesan Finance Committee and the Archdiocesan Finance Council. National Catholic financial institutions include Catholic Super and Catholic Church Insurance.

5.1.22. The CAS Ethical Investment Policy prohibits investment in entities associated with slavery or slavery-like practices in their operations or supply chains.

[91] Submission, Taskforce proposal to the Sydney Archdiocesan Catholic Schools Board, 29 September 2017.
[92] Meeting, Dallas McInerney, 3 November 2017.
[93] *Ibid.*
[94] Meeting, ACU Senior Executive Staff, 8 November 2017.
[95] Submission, Taskforce proposal to the Sydney Archdiocesan Catholic Schools Board, 29 September 2017.
[96] Meeting, ACU Senior Executive Staff, 8 November 2017; Correspondence (letter), from Greg Craven, 18 December 2017.
[97] Meeting, Scott Jenkins and Nigel Zimmermann, 23 November 2017.
[98] Correspondence (letter), from Greg Craven, 18 December 2017; also, Meeting, Scott Jenkins and Nigel Zimmermann, 23 November 2017.
[99] Meeting, Scott Jenkins and Nigel Zimmermann, 23 November 2017.
[100] Meeting, ACU Senior Executive Staff, 8 November 2017; Meeting, Scott Jenkins and Nigel Zimmermann, 23 November 2017.
[101] Meeting, James Baxter, Sandra Lynch and Nic Zumaran, 15 December 2017.
[102] Meeting report, by Sandra Lynch, 21 December 2017.

> The Archdiocese of Sydney is committed to working with its business partners and government to eradicate slavery in all its forms, including:
> 1. Forced labour;
> 2. Exploitative and demonstrably unjust employment, service and supply arrangements; and
> 3. People trafficking.[103]

These aspirational policy goals demonstrate a clear commitment by CAS to eradicating slavery. The Taskforce Executive proposes to review this policy with CAS in order to incorporate effective implementation mechanisms, including compliance due diligence.

5.1.23. Michael Moore (Financial Controller, CAS Chancery) posited that small diocesan financial institutions operating independently and in isolation may struggle to implement a more rigorous anti-slavery investment strategy. He noted that the relatively small size of their respective investment portfolios could reduce their degree of commercial influence.[104] *Michael Moore recommended a consolidated anti-slavery supply chains strategy for investment by Catholic financial institutions in Australia*.[105] In this way the Catholic church in Australia could demonstrate leadership on anti-slavery investment strategies.

5.1.24. **Catholic Super** is an industry superannuation fund currently managing $8.5 billion (Fund value as at 30 June 2017) on behalf of over 76 500 members and over 19 000 employees. Catholic Super offers superannuation for the employed and self-employed, including complete financial planning services, insurance and pensions.

5.1.25. Frank Pegan (CEO, Catholic Super; Chair, Investor Group on Climate Change and Taskforce member) expressed support for the anti-slavery investment work being undertaken by the Taskforce Executive.[106] He proposed the *establishment of a national forum* in the form of an association to

   a.   establish collaborative relationships with key corporate and other stakeholders,
   b.   undertake awareness raising and advocacy regarding implementation of effective anti-slavery supply chain strategies (including goods, services and investments), and
   c.   utilise the proposed national anti-slavery unit to provide research and practical support for the implementation of these strategies.[107]

Other Catholic entities

5.1.26. The Taskforce Executive has conferred with a variety of key stakeholders within the Catholic Church in Australia in respect of modern slavery in supply chains. Fr Stephen Hackett (General Secretary, Australian Catholic Bishops Conference (ACBC)) noted the current considerations for Australian bishops which are of relevance to supply chains and advocated for a strategic and stepwise approach to anti-slavery supply chains strategies.[108] In respect of coordinated national implementation of anti-slavery supply chains strategies, Fr Stephen Hackett suggested the possibility of opt-in and user-pay options.[109] He also emphasised the value of collaborative engagement, specifically commonality and information sharing, as well as capacity building and training resources.

5.1.27. The ACBC cited the anti-slavery supply chain initiative of CAS in 3 submissions to federal government inquiries, noting that

> Australia's Catholic bishops will look to the Archdiocese of Sydney to model how slavery free supply chains can be achieved.[110]

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[103] CAS, Ethical Investment Policy, 22 August 2017, p.1; *Cf*. CAS, Guide for Business Practice, https://www.sydneycatholic.org/justice/guideforbusinesspractice.shtml.
[104] Meeting, Michael Moore, 27 November 2017.
[105] *Ibid.*
[106] Meeting, Frank Pegan, 16 November 2017.
[107] *Ibid*.
[108] Meeting, Stephen Hackett, 18 October 2017.
[109] *Ibid.*
[110] (ACBC) Submission, Inquiry into establishing a Modern Slavery Act in Australia (Submission 135), 16 May 2017; (ACBC) Submission, Inquiry into the Commonwealth Procurement Framework (Submission 50), 18 May 2017; (ACBC) Submission, Public Consultation into the Modern Slavery in Supply Chains Reporting Requirement, 24 October 2017.

5.1.28. In consultation with key stakeholders, a letter was sent from Archbishop Fisher to the ACBC on 30 October 2017 and distributed to archbishops and bishops throughout Australia (see Section 7.4). Archbishop Fisher's letter

    a.   provided an update on the work of the Taskforce,

    b.   invited Australian archbishops and bishops to celebrate St Bakhita's Day, and

    c.   offered support to dioceses and their agencies and affiliates to implement anti-slavery supply chain strategies.

This letter was discussed in November 2017 at the Province of Sydney meeting and the biannual ACBC plenary meeting.

5.1.29. With regard to **the Holy See and the Vatican City State**, on 19 January 2016 the Holy See announced its commitment to 'slavery-proof' its supply chains (see Section 7.1, Annex II). The Taskforce Executive has proposed arrangements for liaison with the Secretariat for the Economy regarding support for the advancement of the anti-slavery supply chains strategy of the Holy See and the Vatican City State during 2018.

5.1.30. With regard to **international Catholic entities**, Australian Prelates, senior officials of the Holy See and key stakeholders within international Catholic entities have informed the Taskforce Executive that there is significant interest among bishops in several countries and executives of major Catholic entities in a global conference on modern slavery and Catholic supply chains. Such a conference could be held in Rome in 2018 with the Holy See as one of the principal sponsors. A central theme would be the CAS anti-slavery supply chain strategy, including its implementation.

5.2. Non-Catholic supply chains

5.2.1. The Taskforce Executive has conferred widely with key stakeholders within the public and private sectors, and civil society in respect of modern slavery in supply chains and the anti-slavery supply chain work of the Taskforce. Relationship building, dialogue and advocacy are ongoing and, for this reason, will not receive extensive coverage in this report.

5.2.2. With regard to **public sector supply chain engagement**, the Taskforce Executive is engaged in high-level conferences with relevant state and federal government ministers and departments regarding anti-slavery supply chain legislation, public procurement and relevant public inquiries. The CAS position taken in respect of public sector engagement is best summarised by the CAS submission to the Federal Attorney-General's Department public consultation on modern slavery in supply chains[111] (see Section 7.5). Key points submitted include

    a.   Strong support for (and organisational commitment to) the implementation of effective modern slavery supply chain regulation based on international best practice.

    b.   Recognition that the most rigorous and effective anti-slavery home-state regulation comprises enforceable mandatory human rights due diligence.

    c.   Recognition of the need to protect all workers in all tiers of the supply chain from slavery and slavery-like practices and to include in regulation all entities operating in Australia which have supply chains (including the public, private and financial sectors).

    d.   Strong support for modern slavery legislation and public procurement which enforce mandatory human rights due diligence throughout supply chains.

    e.   Endorsement of the Australian Model of supply chain regulation as an example of international best practice.

5.2.3. With regard to **private sector supply chain engagement**, the Taskforce Executive is engaged in high-level conferences with relevant key stakeholders within business and financial peak bodies and large corporations in the context of

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[111] (CAS) Submission, Public Consultation into the Modern Slavery in Supply Chains Reporting Requirement, October 2017.

a.   awareness raising about slavery in supply chains, and
b.   advocacy for the widespread implementation of effective anti-slavery supply chain strategies.

5.2.4. With regard to **civil society supply chain engagement**, the Taskforce Executive is engaged in similar high-level conferences with relevant key stakeholders within faith communities, multi-stakeholder initiatives, unions and universities in the context of collaborative relationships to advance the implementation of effective anti-slavery supply chain strategies.

5.2.5. On 13 October 2017, the Taskforce Executive met with Mark Ellis (Executive Director, International Bar Association), David Rivkin (President (2015-2016), International Bar Association) and Gillian Rivers (Partner, Penningtons Manches and Co-Chair, Presidential Task Force Against Human Trafficking, International Bar Association). The Taskforce Executive proposed a joint project which is under consideration by the International Bar Association.

- Task One: develop a practically-oriented guidance document addressing modern slavery in supply chains using contractual arrangements for use in the corporate sector.
- Task Two (optional): develop an online training course to support implementation.
- Launch the joint project at the International Bar Association's Annual Conference in Rome in October 2018, with possible involvement of the Holy See.

5.3.   Catholic education beyond the Archdiocese

School and university education

5.3.1. **CSNSW** represents 591 NSW Catholic schools which educate some 258 000 students and employ 27 000 teaching and support staff.

5.3.2. Dallas McInerney (CEO, CSNSW), expressed support for the anti-slavery education work of the Taskforce[112] and sent Ian Baker (Director, Education Policy and Programs, CSNSW) to represent CSNSW at the SCS-Taskforce Education Conference.[113] Likewise, Ian Baker expressed support for the work of the Taskforce Executive in implementing anti-slavery education initiatives (and an anti-slavery supply chain strategy) in Catholic schools in NSW.[114] Ian Baker committed to

a.   organising a meeting with the Heads of Religious Education in the 11 dioceses in NSW, and
b.   distributing soft copies of anti-slavery educational resources to and for use by Catholic schools in NSW.[115]

5.3.3. Consequently, Ian Baker, Peter Grace (State Coordinator, Mission and Student Wellbeing, CSNSW) and Lee Herden (Head of Mission and Evangelisation, Catholic Schools Office, Diocese of Armidale and Chair, CSNSW Mission and Identity Working Party) arranged for

a.   the Taskforce Executive to address Diocesan Heads of Religious Education at a briefing meeting on the work of the Taskforce (21 November 2017) where they received support from those present.[116] The work of the Taskforce was then tabled at the Diocesan Heads of Religious Education meeting the following day (22 November 2017).[117]
b.   distribution of information and resources from the Taskforce Executive regarding St Bakhita's Day to Catholic school principals in NSW.[118]

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[112] Meeting, Dallas McInerney, 3 November 2017.
[113] Correspondence (email), from Dallas McInerney, 8 November 2017.
[114] Conference, SCS-Taskforce Education Conference, 8 November 2017; Meeting, Ian Baker, 8 November 2017.
[115] *Ibid.*
[116] Meeting, Diocesan Heads of Religious Education, 21 November 2017.
[117] Correspondence (email), from Peter Grace, 21 November 2017.
[118] CECNSW Bulletin, Anti-Slavery Initiative in NSW Catholic Schools (Ref 240/17), 43/2017, 4 December 2017; Article rerun, 13 December 2017.

Ian Baker, Peter Grace and Lee Herden committed to supporting the development of collaborative relationships between the Taskforce Executive and Catholic schools in NSW.

5.3.4. The Taskforce Executive have subsequently conferred with key stakeholders from diocesan school systems in Armidale, Lismore and Parramatta regarding anti-slavery education initiatives.

5.3.5. With regard to **diocesan schools in Armidale**, Lee Herden endorsed the anti-slavery education and supply chains work of the Taskforce and invited the Taskforce Executive to conduct professional development workshops for all diocesan school teachers.[119] This practical and contextualised anti-slavery supply chain training will focus on education and formation in respect of the principle of the common good.[120] These workshops are scheduled for 3 days in May and June 2018.

5.3.6. With regard to **diocesan schools in Lismore**, in a conference on avenues for collaborative relationship for anti-slavery education initiatives, a delegation from the Catholic Schools Office, Diocese of Lismore informed the Taskforce Executive of their interest in

a. receiving anti-slavery educational resources from the Taskforce and SCS,
b. learning from SCS anti-slavery curriculum development, and
c. conducting professional development for teachers in a manner consistent with the Diocese of Armidale.[121]

5.3.7. With regard to **diocesan schools in Parramatta**, Danielle Cronin (Chief Governance and Strategy, Catholic Education Diocese of Parramatta) expressed support for commemorating St Bakhita's Day 2018 and for the anti-slavery education work of the Taskforce.[122] Danielle Cronin committed to investigating the ways in which St Bakhita's Day can be implemented in schools, possibly in conjunction with the Diocese of Parramatta Chancery.[123] The Taskforce Executive

a. sent soft copies of anti-slavery education resources to Danielle Cronin for distribution in schools.[124]
b. will meet with Danielle Cronin, Mary Creenaune (Head of Student Services, Catholic Education Diocese of Parramatta) and Gary Borg (Director of Mission, Catholic Education Diocese of Parramatta) to advance the collaborative relationship.[125]
c. may have the opportunity to address a Parramatta diocesan schools' principals breakfast in early 2018.[126]

5.3.8. **ACU** educates in excess of 32 000 tertiary students from 96 countries. Approximately 2 300 academic and professional staff support 4 ACU faculties.

5.3.9. Greg Craven (Vice-Chancellor and President, ACU) noted that modern slavery is addressed through education and professional experiences offered at ACU.[127] Greg Craven specified that

a. the ACU Core Curriculum covers some relevant content on modern slavery (e.g. one unit includes an examination of Caritas, including work undertaken in developing countries to combat human trafficking). Greg Craven noted that there is scope for a greater anti-slavery focus in Core Curriculum units.

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[119] Meeting, Lee Herden, 24 November 2017.
[120] *Ibid.*; *Cf.* Catholic Schools Office Diocese of Armidale, *Catholic principles and values for the new NSW syllabuses: To be known, understood and articulated by every teacher, parent and student*, http://arm.catholic.edu.au/wp-content/uploads/2016/06/catholic-principles-and-values-for-the-new-nsw-syllabuses-2-8.pdf
[121] Meeting, Administrators and educators from the Catholic Schools Office, Diocese of Lismore, 8 December 2017.
[122] Meeting, Danielle Cronin, 15 December 2017; Correspondence (email), from Danielle Cronin, 15 December 2017.
[123] *Ibid.*
[124] Correspondence (email), from Katherine Moloney, 19 December 2017.
[125] Meeting, Danielle Cronin, 15 December 2017; Correspondence (email), from Danielle Cronin, 15 December 2017.
[126] Meeting, Danielle Cronin, 15 December 2017.
[127] Correspondence (letter), from Greg Craven, 18 December 2017.

b.   The Thomas More Law School curriculum addresses modern slavery in 2 compulsory and 3 elective law units. Modern slavery is also a strong research focus of the School.

c.   The Thomas More Law School also has a collaborative relationship with ACRATH. Law students have the opportunity to undertake pro bono anti-slavery work (e.g. preparations of submissions to government).

d.   While there is no systematic treatment of modern slavery in the Business School, ACU staff have raised the topic of modern slavery in classes on an ad hoc basis and have identified additional units where anti-slavery education may be integrated.

e.   ACU is currently undergoing a review of the Bachelor of Commerce and a comprehensive postgraduate review.

f.   the School of Arts curriculum addresses modern slavery in 7 arts units.

5.3.10. **ND** educates 11 000 students with a focus on educating and training for entry to the major professions: medicine, law, teaching, nursing, accounting and finance, physiotherapy, counselling, health sciences and the priesthood.

5.3.11. The Taskforce Executive have undertaken preliminary consultations with ND staff. Fr James Baxter (Chaplain, ND), Sandra Lynch (Director, Institute for Ethics and Society, ND) and Nic Zumaran (Engagement and Public Affairs Officer, Institute for Ethics and Society, ND), expressed interest in the anti-slavery education work of the Taskforce.[128] Sandra Lynch drafted a meeting report for consideration by the ND Executive[129] and is exploring the possibility of a collaborative relationship between Katherine Moloney (Director of Research and Executive Officer, Taskforce) and the ND Bioethics programme.[130]

5.3.12. Nic Zumaran proposed a range of immediate grassroots anti-slavery education and engagement initiatives for ND including

a.   establishing new and engaging with existing clubs and societies,

b.   conducting anti-slavery events,

c.   facilitating student volunteering opportunities for Taskforce events and initiatives,

d.   raising awareness and advocating using digital promotion (including social media), and

e.   positioning anti-slavery themes prominently at Orientation (beginning with medicine and nursing).[131]

Catholic dioceses and the Catholic community nationally

5.3.13. Mark Clarke (Executive Officer, Office for Justice and Peace, Catholic Archdiocese of Melbourne) has been liaising with the Taskforce Executive regarding modern slavery. Since 6 October 2017, Mark Clarke

a.   obtained support for anti-slavery initiatives in the Catholic Archdiocese of Melbourne especially with regard to ethical purchasing and commemorating St Bakhita's Day,

b.   organised a Mass in St Patrick's Cathedral in Melbourne which will commemorate St Bakhita's Day 2018,

c.   invited primary and secondary schools in the Catholic Archdiocese of Melbourne to commemorate St Bakhita's Day with a liturgy or Mass and distributed resources, and

d.   offered to contact the Justice and Peace Coordinators in Australia and the Australian Catholic Social Justice Council to propose that all dioceses commemorate St Bakhita's Day with a Mass in the afternoon or evening of 8 February 2018.[132]

5.3.14. On 7-9 December 2017, the Taskforce was represented at the Australian Catholic Youth Festival attended by some 19 000 Catholic youth from around the country. The Taskforce Executive and Taskforce members gave 3 presentations, facilitated an interactive activity, managed 2 stalls and gave Catholic media interviews to raise awareness about modern slavery among participants at the event.[133] Moreover, the Taskforce Executive

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[128] Meeting, James Baxter, Sandra Lynch and Nic Zumaran, 15 December 2017.

[129] Meeting report, by Sandra Lynch, 21 December 2017.

[130] Correspondence (email), Sandra Lynch, 17 December 2017.

[131] Meeting report, by Sandra Lynch, 21 December 2017.

[132] Meeting, Mark Clark, 29 November 2017; Correspondence (emails), from Mark Clarke, 6 October, 1, 7 December 2017.

[133] Interactive Activity (Katherine Moloney), *At last … here's what you can do to help end modern slavery*, 7 December 2017; Presentation (Katherine Moloney), *Can you live slavery free?*, 7 December 2017; Interview, John McCarthy QC (CAS), 8 December 2017; Interview, Katherine Moloney (Catholic Diocese of Lismore), 8 December 2017;

conferenced widely with Bishops, representatives from religious orders and diocesan school administrators and educators from around Australia regarding the anti-slavery work of the Taskforce. Follow-up from these stakeholder conferences is ongoing.

National Catholic entities

5.3.15. **ACRATH** is a national Catholic agency of religious specialising in modern slavery and human trafficking. ACRATH is a member of Talitha Kum (a project of the International Union of Superiors General) and has the following objectives for 2017-2020

    a.   raise awareness,

    b.   share education resources,

    c.   act regionally and nationally,

    d.   work for systemic change,

    e.   advocate with government, and

    f.   collaborate with other anti-slavery organisations and networks.[134]

5.3.16. Sr Noelene Simmons (President, ACRATH and Taskforce member) affirmed that the long-term focus of ACRATH centres on anti-slavery education and awareness raising.[135] This will entail training teachers and supporting implementation of anti-slavery education initiatives at the local level. Sr Noelene Simmons stated that ACRATH has expertise in education and advocacy but requires financial resources to pay for at least one additional staff member.[136] She further stated that at present ACRATH could only take a support role due to limited resources.[137]

5.3.17. Sr Noelene Simmons stated that ACRATH has prepared homily notes, intercessory prayers and a generic church and school bulletin notice regarding St Bakhita's Day 2018.[138] She further stated that 2 ACRATH members would be willing to support the development of a liturgy for St Bakhita's Day.[139]

5.3.18. **SVHA** employs around 18,400 staff and provides compassionate healthcare to people from all walks of life, with a special commitment to those from vulnerable and marginalised backgrounds. SVHA hospitals provide more than 1 million episodes of care for patients each year.

5.3.19. SVHA is currently laying the groundwork for a two-pronged approach to address the risk of exposure to modern slavery and human trafficking, namely supply chains (see Section 5.1, Health and aged care) and education. With regard to education, SVHA has already commenced plans to educate staff and to put in place appropriate policies and practices to support SVHA hospital patients identified as being survivors.[140] To achieve this, in June 2017 SVHA partnered with ACRATH.

5.3.20. SVHA is currently assessing the level of knowledge and awareness of staff in relation to modern slavery and human trafficking and is preparing Modern Slavery policy and procedures.[141] This will form the basis of an education package to be developed and implemented organisation wide.

5.4.   Catholic welfare services beyond the Archdiocese

5.4.1. Fr Frank Brennan (CEO, Catholic Social Services Australia (CSSA)) expressed support for the anti-slavery work of the Taskforce and endorsed the establishment of a national anti-slavery unit.[142]

Presentation (Anne Gallagher), *Forced marriage in Australia*, 8 December 2017; Presentation (Anne Gallagher), *Modern Slavery in Australia: Youth in Action*, 9 December 2017; Stall (127), ACRATH, 7-9 December 2017; Stall (128), Taskforce, 7-9 December 2017.

[134] Conference presentation, Noelene Simmons, SCS-Taskforce Education Conference, 8 November 2017.

[135] Meeting, Noelene Simmons, 27 October 2017.

[136] *Ibid.*; *Cf.* ACRATH, *Strategic Plan 2017-2020, Goal 5*, https://acrath.org.au/about/what-we-do/.

[137] Meeting, Noelene Simmons, 27 October 2017.

[138] *Ibid.*; Correspondence (email), from Noelene Simmons, 6 November 2017.

[139] Meeting, Noelene Simmons, 27 October 2017.

[140] Submission, received from SVHA, 11 December 2017.

[141] *Ibid.*

[142] Meeting, Frank Brennan, 18 October 2017.

5.4.2. John Falzon (CEO, St Vincent de Paul Society in Australia (SVDP)) expressed support for the anti-slavery work of the Taskforce.[143] Further, the St Vincent de Paul Society National Council of Australia gave in-principal support for this work and welcomed the opportunity to provide input.[144]

5.5.   Recommendations: Anti-Slavery Activities beyond CAS

Recommendation 7

After consultation with the Nuncio, Officials of the Holy See, Australian bishops, the Australian Bishops Conference Secretariat, ACRATH, SVDP, ACU, Catholic Health Australia (CHA), Catholic Social Services Australia (CSSA), Catholic Super, Catholic Schools NSW (CSNSW) and Australian anti-slavery organisations, the Taskforce recommends the following advocacy and engagement measures.

That Archbishop Fisher and CAS continue to promote effective anti-slavery supply chain strategies (including legislation on human rights due diligence throughout supply chains), education initiatives and welfare services in Australia and internationally through engagement with

1. Australian archbishops, bishops and leaders of religious orders,
2. senior decision makers within Catholic education, health and aged care, welfare services and financial institutions in Australia,
3. faith communities, public and corporate sectors, civil society and people of goodwill, and
4. the Holy See.

Recommendation 8

After consultation with (and advice from) Australian bishops, Archdiocesan Chancery, ACRATH, SVDP, SCS, CSNSW, ACU, St Vincent's Health Australia (SVHA), CHA, CSSA, Catholic Super and Australian anti-slavery organisations, the Taskforce recommends the following national initiative.

That CAS explore the establishment of a national anti-slavery unit in consultation with relevant stakeholders. The work areas of any proposal in respect of modern slavery will encompass supply chains, education and welfare.

In reference to supply chains, the unit will

1. provide practical support to entities for the implementation of effective anti-slavery supply chain strategies, and
2. undertake research into international best practice in anti-slavery supply chain regulatory programmes including goods, services and investments.

Recommendation 9

After consultation with (and advice from) the aforementioned stakeholders, the Taskforce recommends the following in respect of the promotion of Catholic anti-slavery activities in Australia.

That CAS encourage Catholic entities in Australia and internationally to prioritise and take a leading role in the eradication of modern slavery, especially in respect of adopting effective anti-slavery supply chain strategies in relation to business practices, procurement operations and investment policies.

Additionally, that CAS urge Catholic entities to

1. facilitate collaborative relationships for cooperation, coordination and information sharing,
2. provide clear and consistent practical support and advance resource development, and
3. build their capacity to implement effective anti-slavery supply chain strategies, education initiatives and welfare services.

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[143] Meetings, John Falzon, 18 October and 9 November 2017.
[144] Correspondence (email), from John Falzon, 28 November 2017.

Recommendation 10

After consultation with the aforementioned stakeholders, the Taskforce recommends **that CAS seek the support of the Australian Catholic Bishops Conference in endorsing the establishment of a national forum to encourage and support the adoption of effective anti-slavery supply chain strategies in relation to the business practices, procurement operations and investment policies of faith communities, public and corporate sectors and civil society.**

The proposed national forum will establish collaborative relationships with leading stakeholders designed to secure the necessary resources and support to

1. raise awareness about slavery in supply chains, and
2. advocate for the widespread implementation of effective anti-slavery supply chain strategies.

6. FURTHER ACTION

6.1.1. This report and the Taskforce recommendations herein are intended to support Archbishop Fisher in his direction of the Archdiocesan response to modern slavery and its implementation by CAS from 2018.

6.1.2. Taskforce Executive submission regarding actions by Archbishop Fisher arising from this report:

    (i)   **Adoption of recommendations** 1 through 10.

    (ii)   **Announcement of the Archdiocesan response to modern slavery** on St Bakhita's Day 2018.

    (iii)   **Allocation of adequate resources** to enable the implementation of the Archdiocesan response to modern slavery.

6.1.3. A separate document is available which sets out a proposed programme of action by the Taskforce Executive in collaborative relationship with key stakeholders for the year 2018 in respect of implementing the Archdiocesan response to modern slavery.

7. SUPPLEMENTARY MATERIAL

7.1. Taskforce proposal to the Sydney Archdiocesan Catholic Schools Board

The following Taskforce proposal (including annexures) was prepared by the Taskforce Executive after conferences with SCS leadership and extensive consultation with a specialist SCS team chaired by Shehan Micheal. It was submitted to SCS on 29 September 2017 and was authorised by the Sydney Archdiocesan Catholic Schools Board at their subsequent board meeting on 6 December 2017.

Taskforce proposal for the Sydney Archdiocesan Catholic Schools Board in relation to recommendations to the Archbishop of Sydney, Most Rev. Anthony Fisher OP for slavery-proofing the supply chains of Sydney Catholic Schools

Purpose

The purpose of this Proposal is to inform and seek authorisation from the Sydney Archdiocesan Catholic Schools Board to make recommendations to the Archbishop of Sydney to slavery-proof[145] the supply chains of Sydney Catholic Schools (hereinafter, SCS) according to the strategy outlined below. These proposed recommendations have been prepared by the Sydney Archdiocesan Anti-Slavery Taskforce (hereinafter, the Taskforce) in accordance with Section 1 of the Taskforce Mandate of Archbishop Fisher. They have been drafted following extensive consultation between the Taskforce and the relevant senior officers at SCS, including those involved in procurement, finance, legal, IT and social justice teaching.

Background

On Tuesday, 28 March 2017, Archbishop Fisher appeared before the NSW Legislative Council Select Committee on Human Trafficking. In his opening statement (Annex I), Archbishop Fisher took as his starting point that "all decent Australians regard as abhorrent human trafficking, slavery and slavery-like practices such as forced labour or forced marriage, and domestic, sexual or other servitude." In line with the position of Pope Francis (Annex II), Archbishop Fisher then committed the Archdiocese of Sydney to implementing a programme directed at delivering practical measures to address modern slavery and human trafficking. He also pledged to support wider Catholic, inter-faith and governmental efforts to eradicate these evils. Moreover, regarding the safeguarding of the church's supply chains, Archbishop Fisher undertook to:

- Review and revise all relevant contractual and business practice documentation,
- As far as possible only purchase slavery-proofed products and services, and only contract with firms who certify that their goods and services are not tainted by human trafficking,
- Maintain a pre-approved list of suppliers, and
- Ensure that all Archdiocesan chancery, parishes, schools, agencies, affiliates and major suppliers, are fully aware of the Archdiocesan procurement policy and practices.

Further, Archbishop Fisher announced his intention to establish an Anti-Slavery Taskforce. He appointed the initial members of the Taskforce in May-June 2017, including John McCarthy QC as Chair, and directed a strong mandate in respect of anti-slavery activity throughout the Archdiocese, its agencies and affiliates. The Taskforce inaugural meeting took place on 26 July. The mandate and current membership of the Taskforce are included in Annex III and Annex IV respectively.

The Taskforce proposes to present a report to Archbishop Fisher in January 2018 which will set out its recommendations, strategies and programmes for the three main parts of the Taskforce Mandate, namely:

1. Slavery-proofing the supply chains of the Archdiocese, its agencies and affiliates,
2. Educating and engaging the faithful and the wider public regarding modern slavery, and
3. Interfaith, government and corporate engagement and advocacy on issues of modern slavery.

The Taskforce understands that Archbishop Fisher hopes to be in a position to make a major public statement about the Archdiocesan response to the recommendations of the Taskforce on St Bakhita's Day, 8 February 2018.

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[145] This refers to the process of slavery-proofing as intended by Archbishop Fisher (Annex I), the Vatican (Annex II) and the Taskforce Mandate (Annex III).

On 4 August 2017, several members of the Taskforce met with relevant senior officers of the Sydney Archdiocesan Chancery, SCS and CatholicCare to discuss Archbishop Fisher's mandate to slavery-proof the supply chains of the Sydney Archdiocese, its agencies and affiliates. Of note, SCS represents 85% of the budget of the Sydney Archdiocese. This meeting commenced extensive consultations between the Taskforce and SCS. John McCarthy and Katherine Moloney of the Taskforce have since met regularly with SCS, who have subsequently established an internal anti-slavery in supply chains team (referred to in this document as the SCS Team) headed by Shehan Micheal (Annex V).

Actions by Sydney Catholic Schools

As a result of consultations and conferences with John McCarthy and Katherine Moloney of the Taskforce, the SCS Team has informed the Taskforce that they have carried out the following actions in response to the Taskforce Mandate.

1. Researching international good-practice in supply chain regulation
2. Mapping SCS supply chains by mapping suppliers by category and spend
3. Analysing risk
   a. industry risk profiling by product and country (Annex VI)
   b. risk profiling categories based on what goods and services are important to SCS operations and their level of risk (Annex VII)
4. Appraising possible instruments

The SCS Team has also noted the following internal management considerations of relevance to this process:

1. The roll out of a new centralised finance system will improve controls and transparency
2. The SCS Procurement Policy requires revision (Annex VIII(a)) in line with the anti-slavery mandate

Following consultations with the Taskforce, SCS Procurement proposes to enlist the services of an external Project Team with which there has already been preliminary consultations. This Project Team is comprised of specialists with expertise on international best practice in commercial contracting arrangements for anti-slavery supply chain regulation in line with the proposed SCS slavery-proofing strategy outlined below. In consultation with the Taskforce and subject to the direction of SCS Procurement, the proposed Project Team will be retained to assist in the development of the recommendations for the new anti-slavery regulatory programme and the staged implementation of the proposed SCS slavery-proofing strategy as a recommendation to Archbishop Fisher.

Proposed SCS Slavery-Proofing Strategy Overview

The proposed SCS slavery-proofing strategy which is being recommended by the Taskforce, after consultation with SCS Procurement, is the Australian Model of supply chain regulation.[146] The Australian Model is a robust, internationally-recognised framework which has been operational in the regulation of domestic and global supply chains for over a decade (for an overview of the Australian Model, see Annex IX).[147] Indeed, last year the United Nations' agency for work examined global supply chains for the first time at their annual conference. During this global event, the Australian Model was singled out as an international best practice model.[148]

The Australian Model of supply chain regulation is based on the premise that in order to combat modern slavery and other forms of exploitation, it is imperative to know the locations and conditions of work for all who labour throughout the supply chain at both national and global levels. This transparency is achieved by harnessing contractual arrangements,[149] which already regulate global supply chains (e.g. price and turnaround time). Both national and global supply chains are comprised of a successive 'chain' of contractual arrangements for the production of goods or the provision of services. Businesses at the top of supply chains (including the SCS as a procurer) already use contracts to

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[146] The Australian Model is representative of international and Australian best practice which refers to the body of standards, procedures and insights that have been built up within multiple forums, institutions and sectors over the past decade.

[147] See, for example, Richard Johnstone et al., *Beyond Employment: The Legal Regulation of Work Relationships* (Sydney: Federation Press, 2012); Igor Nossar et al., "Protective legal regulation for home-based workers in Australian textile, clothing and footwear supply chains," Journal of Industrial Relations 57, no. 4 (2015): 585-603; Michael Rawling, "Legislative regulation of global value chains to protect workers: A preliminary assessment," The Economic and Labour Relations Review 26, no. 4 (2015): 660-77.

[148] Catelene Passchier, "General Discussion On Decent Work in Global Supply Chains: Workers' Statement (Point 3)" (paper presented to the 105th Session of the International Labour Conference, Geneva, May 30- June 10, 2016).

[149] For an analysis on the use of contracting arrangements for supply chain regulation see David Weil & Carlos Mallo, "Regulating Labour Standards via Supply Chains: Combining Public/Private Interventions to Improve Workplace Compliance," British Journal of Industrial Relations 45, no. 4 (2007): 791-814.

leverage their relative power to effect outcomes throughout the chain. This same mechanism may be harnessed to combat modern slavery and slavery-like practices.

The Australian Model builds into contracting arrangements human rights due diligence provisions for the protection of all workers throughout the supply chain. These provisions are binding on all suppliers throughout the chain. This rigorous regulatory programme surpasses models of supply chain regulation which primarily rely on a Supplier Code of Conduct to require human rights due diligence. Codes of Conduct do not, for example, mandate suppliers to map their supply chains. This lack of transparency regarding where the work is being performed and under what conditions exposes procurers to the possibility that they are unwittingly purchasing slave-tainted goods and services. Moreover, a major strength of the Australian Model is the implementation of a robust system of compliance due diligence. This differs from and is superior to other models of supply chain regulation which employ supplier self-report and auditing to verify compliance.[150] Indeed, in an independent evaluation of the success of using Codes of Conduct, self-report and auditing, it was found that this method led to tangible positive changes for workers in the first tier of production. Indeed, the study found that the worst forms of child labour, which is endemic within the manufacturing of the product category under investigation, was absent in the factories visited. However, the problem with this approach is that in all subsequent tiers of the chain, exploitative child labour continued unabated. A system based on supplier self-report and periodic audits does not effect change for workers throughout the supply chain.[151]

The Taskforce recommends that SCS Procurement implement the Australian Model of supply chain regulation throughout its procurement functions. The Taskforce further supports the proposal by SCS Procurement to enlist the specialised Project Team which has expertise in the design and implementation of the Australian Model.

The core elements of the proposed SCS slavery-proofing strategy

The core elements of the proposed SCS slavery-proofing strategy are summarised below.

Contractual arrangements
The proposed SCS slavery-proofing strategy requires the development of comprehensive commercial contracting arrangements. In partnership with SCS Procurement and other relevant stakeholders, the Project Team will develop these contractual arrangements which will form the basis of the new anti-slavery regulatory programme.

Research and Resources
In partnership with SCS Procurement and other relevant stakeholders, the Project Team will produce relevant procurement policy and practice guidelines which may include:

- Revision of the existing SCS Procurement Policy to be in line with the Catholic Archdiocese of Sydney Guide for Business Practice (Annex VIII(b)) which will also be revised. It is proposed that both instruments be at least as rigorous as international best practice.
- Adoption of a Supplier Code of Conduct.
- Compilation of a user-friendly manual for SCS procurement functions at the head office and school-level.

The proposed SCS slavery-proofing strategy is intended to facilitate collaboration and coordination of SCS procurement functions at the head office and school-level. A system of information sharing for procurers will be developed and will include access by all procurers to a list of preapproved suppliers. The preapproved supplier list will be compiled and maintained by a senior SCS committee and will be constituted of suppliers with whom a trusted relationship has been built based on performance in relation to the new anti-slavery regulatory programme.

Stakeholder engagement and education
Paramount to the success and sustainability of the proposed SCS slavery-proofing strategy is active stakeholder involvement. Both internal (such as school principals and procurement staff) and external (including suppliers) stakeholders need to be engaged as the programme is a participatory process. Stakeholder consultation and training will

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[150] See, for example, Brian Finnegan, *Responsibility Outsourced: Social Audits, Workplace Certification and Twenty Years of Failure to Protect Worker Rights* 2nd ed. (Washington D.C.: AFL-CIO, 2014).
[151] See, for example, Katherine Moloney, "Obstacles and Opportunities for Medical Goods Supply Chain Management: Workforce Vulnerability and Stakeholder Voices" (paper presented to the 5th International Conference on Precarious Work and Vulnerable workers, London, June, 13-14, 2016).

be carried out and clear guidance will be provided to enable all stakeholders to transition to the new anti-slavery regulatory programme.

Importantly, the proposed SCS slavery-proofing strategy will prioritise building capacity among and constructive relationships with suppliers. Rather than take a punitive approach, the strategy will seek to bring suppliers to slavery-proof their supply chains. Terminating contracts will be a last resort in the event that suppliers refuse to conform to the new anti-slavery regulatory programme or rectify slavery in their supply chains.

Staged implementation process
The proposed SCS slavery-proofing strategy will be introduced in a staged implementation process based on risk, importance and timing of SCS contractual renewal or tendering. It is proposed that the new anti-slavery regulatory programme will commence with a series of pilot projects for which the ground work has been laid. If approved, one such pilot project will seek to slavery-proof the entire supply chain of at least one product category of school uniforms. The apparel industry is a high-risk sector with widespread and well-documented forced and child labour in the harvesting of cotton[152] and the production of garments.[153] In this regard, there would be dialogue between the Project Team, the Chairs of the Taskforce and the SCS Team and key industry stakeholders. The Project Team proposes to engage Fairtrade Australia and New Zealand and Ethical Clothing Australia (ECA) to facilitate commercial relationships with suppliers of Fairtrade certified fabric and producers of ECA accredited uniforms.[154] This would advance end-to-end slavery-proofing throughout the entire SCS supply chain. It is also proposed that the uniforms pilot project will also seek to partner with decentralised (school-based) procurers and first tier suppliers (including customary retail suppliers).

The proposed SCS slavery-proofing strategy is a long-term change management process. Following the implementation of the pilot projects, the new anti-slavery regulatory programme will be established incrementally in a systematic and stepwise manner with the view to mainstreaming effective anti-slavery supply chain regulation throughout the SCS procurement functions.

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[152] See, for example, Brian Campbell and Matthew Fischer-Daly, *The System of Forced Labor Cotton Production in Uzbekistan* (Washington D.C.: ILRF, 2014).
[153] See, for example, Martje Theuws and Pauline Overeem, *Flawed Fabrics: The Abuse of Girls and Women Workers in the South Indian Textile Sector* (Amsterdam/Utrecht, The Netherlands: SOMO & ICN, 2014).
[154] Both Fairtrade certification and Ethical Clothing Australia accreditation are congruent with the Australian Model of supply chain regulation.

Annex I: Address of the Archbishop of Sydney, Most Rev. Anthony Fisher OP

Opening statement to the Select Committee of the Legislative Council of New South Wales on Human Trafficking
The following statement was delivered by Archbishop Fisher in Parliament House on 28 March 2017.[155]

Good afternoon, Mr Chair and honourable members. Thank you for the invitation to address the Committee today. I begin by commending the Legislative Council for establishing this select committee. I take as my starting point that all decent Australians regard as abhorrent human trafficking, slavery and slavery-like practices such as forced labour or forced marriage, and domestic, sexual or other servitude. All of which I will refer to hereafter as "human trafficking". We would all want to know the extent to which such practices are occurring in our State and to see them eradicated, and we would all want to ensure that no activity within our State contributes to those practices elsewhere.

Most people continue to think that human trafficking is a thing of the past. Yet the very existence of this Committee is testament to an ongoing problem. The United Nations has recognised that this repugnant activity continues in our world, and its members have unanimously called for its eradication, immediately if possible and certainly no later than 2030. Pope Frances has called it an "open wound on modern society and a crime against humanity". In December 2014, leaders of many of the world's faith communities called upon their members to work together to eradicate these vile scourges by 2020, and for all time.

Religious and civic leaders concur, therefore, in their aspiration and determination that this will be the last generation to know the phenomenon of slavery. Of course this is not a new resolve. From the earliest times, many Christians campaigned to abolish the slave trade, to stamp out kidnapping, trafficking, ownership and exploitation of human beings as if they were chattels, and to liberate and assist those already caught in that terrible web. Regrettably, other Christians and believers profited from or at least acquiesced in this practice. The modern campaign against slavery in the Anglosphere was largely associated with evangelicals such as the English poet, John Newton, a convert from slave-trader to Anglican minister, who wrote the popular Christian hymn *Amazing Grace*. In 1788, as the First Fleet was arriving in Sydney, Newton was publishing his blazing tract "Thoughts Upon the Slave Trade", which described the horrific conditions on slave ships. He said:

> It will always be a subject of humiliating reflection to me, that I was once an active instrument in a business at which my heart now shudders.

The pamphlet was distributed to all members of Parliament and helped the campaign of his spiritual protégé, William Wilberforce, to outlaw the slave trade in the British Empire. Newton lived just long enough to see Wilberforce's bill become law in 1807 only a few days before Newton died. Much has been achieved. But 50 years ago the Second Vatican Council recognised that it was not yet time for the anti-slavery movement to pack its bags. It declared certain sins especially "infamous" on three counts: "They poison human society, damage the perpetrators even more than the victims and supremely dishonour the Creator".

Amongst these infamies the council included direct attacks on human life such as genocide, murder, abortion and euthanasia; direct attacks upon human integrity such as mutilation, torture and coercion; and direct attacks upon human dignity such as arbitrary imprisonment or deportation, slavery and prostitution, trafficking in women and children, and otherwise treating human beings as mere tools for others' profit. The council rather presciently listed slavery amongst the worst evils yet to be effectively abolished from human society and the willingness to enslave others amongst the worst evils yet to be eradicated from the human heart. Half a century later, Pope Francis has been a tireless champion of this cause. The Catholic Church along with other churches and faiths is playing an ever-growing role in the international effort to stamp out human trafficking, even as we recognise the proper responsibility of international, national and State authorities in these matters.

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[155] NSW Legislative Council, "Opening Statement by Anthony Fisher, AO, Archbishop of Sydney, Catholic Church" (report on Proceedings before Select Committee on Human Trafficking in New South Wales, Sydney, NSW, March 28, 2017), 13-14, https://www.parliament.nsw.gov.au/committees/DBAssets/InquiryEventTranscript/Transcript/9907/Transcript%20-%2028%20March%202017%20-%20Corrected.pdf.

It is my firm hope that this select committee will recommend and that the Parliament of New South Wales will enact further measures to identify and liberate anyone suffering from human trafficking in our State, to prevent this recurring, and to discourage this in other parts of the world. As the single largest procurer of goods and services in the state of New South Wales, to the tune of nearly $14 billion per annum, the New South Wales Government has very considerable financial muscle in this area. It also has the authority to appoint an anti-slavery commissioner mandated to identify any continuing human trafficking, domestic, sexual or other servitude or other instances of modern slavery in our State; to oversee the Government's slavery-proofing of its supply lines; to report on activities by non-government agencies in New South Wales; and to promote public awareness and good practice in these matters. New South Wales might also urge the Federal Government to legislate along the lines of the recent British anti-slavery Act.

But it is not enough for groups such as churches to lecture or exhort the rest of the community in such matters. We must demonstrate our own willingness to act where we can. The Vatican has already committed itself to slavery-proofing all its procurement practices and supply lines. It is no small task to ensure everything we use has been obtained ethically, that everything we obtain has itself been produced and supplied ethically and sustainably, and that those upon whom we rely or with whom we are affiliated are like-minded. It is no small task but we must try. As Pope Francis has pointed out, buying goods is not just a commercial matter; it has moral dimensions.

What might the church here in Sydney do? I take this opportunity to inform this parliamentary select committee today of the commitment of the Archdiocese of Sydney to a program directed to the eradication of human trafficking, including the following practical measures on our part. We will review and revise all relevant contractual and business practice documentation, including the Archdiocese's Guide for Business Practice, to highlight the church's commitment to eradicating human trafficking. We will as far as possible only purchase slavery-proofed products and services, and as far as possible only contract with firms who certify that their goods and services are not tainted by human trafficking.

We will maintain a register of suppliers who have given the requested certification about their goods and services and ensure that all Archdiocesan chancery, parishes, schools, agencies and affiliates, as well as our major suppliers, are fully aware of this procurement policy and understand the principles and practices set out in the revised Archdiocesan Guide. We will establish an Archdiocesan Anti-Slavery Taskforce with a specific mandate to promote this new ethical procurement policy throughout the Archdiocese; to prepare resources and conduct programmes for the Catholic faithful and other people of good will about eradicating human trafficking; to devote the energies of the Archdiocesan Office of Justice and Peace, parishes, schools and other agencies to educating about and campaigning to end human trafficking; and to partner with and support the work of Australian Catholic Religious Against Trafficking in Humans [ACRATH] and other organisations, particularly in their mission to assist victims of human trafficking.

As Metropolitan Archbishop I will seek to work with the other bishops of my own province of New South Wales, as a member of the Permanent Committee of the Australian Catholic Bishops' Conference I will seek to work with other bishops in Australia, and as a religious leader I will seek to work with major superiors and leaders of Catholic education, health and aged care and welfare services to establish regional policies and other efforts to eradicate human trafficking. I will also seek through contacts with the Holy Father and the Vatican departments to strengthen and expand international initiatives by the church to campaign to eradicate human trafficking.

As Archbishop of Sydney I will also work with the leaders of other churches and faith communities, members of the Catholic Business Network, as well as other organisations, about ways they too might contribute to the eradication of human trafficking. I will also ask my priests to preach and faithful to pray, do penance, educate themselves and their peers, and lobby and vote for justice in this domain. I also undertake to cooperate with our civic leaders to assist in every way we can to address this major social justice issue. Regarding contemporary slavery, Pope Francis has asked if our generation is simply going to look away. There he echoed William Wilberforce, who said to civic and church leaders, "You may do nothing about it, but at least now you cannot say you do not know." I have great confidence we will do far more than nothing about this great evil. I thank honourable members for your time today and I look forward to working with you in the future.

Annex II: H.H. Pope Francis on Modern Slavery and Human Trafficking

Pope Francis is a leading global spokesman for the abolitionist cause. Below is an address by Pope Francis in which he describes human trafficking as "an open wound on the body of contemporary society, a scourge upon the body of Christ" and "a crime against humanity." This is followed by the transcript of the Joint Declaration of Religious Leaders Against Modern Slavery, of which Pope Francis is a signatory. Lastly, this section also contains an announcement of the Holy See's efforts to "slavery-proof" the supply chains of the Vatican.

Address by Pope Francis to participants in the International Conference on Combating Human Trafficking
Excerpt from the address given by Pope Francis at the Pontifical Academy of Sciences on 10 April 2014.[156]

Human trafficking is an open wound on the body of contemporary society, a scourge upon the body of Christ. It is a crime against humanity. The very fact of our being here to combine our efforts means that we want our strategies and areas of expertise to be accompanied and reinforced by the mercy of the Gospel, by closeness to the men and women who are victims of this crime (emphasis added).

Our meeting today includes law enforcement authorities, who are primarily responsible for combating this tragic reality by a vigorous application of the law. It also includes humanitarian and social workers, whose task it is to provide victims with welcome, human warmth and the possibility of building a new life. These are two different approaches, but they can and must go together. To dialogue and exchange views on the basis of these two complementary approaches is quite important. Conferences such as this are extremely helpful, and, I would say, much needed.

Joint Declaration of Religious Leaders Against Modern Slavery
Pope Francis became signatory to this landmark Declaration on 2 December 2013.[157]

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

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

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

Signatories
Catholic: Pope Francis, Hindu: Her Holiness Mata Amritanandamayi (Amma); Buddhist: Zen Master Thich Nhat Hanh (Thay) (represented by Venerable Bhikkhuni Thich Nu Chan Khong); Buddhist: The Most Ven. Datuk K Sri Dhammaratana, Chief High Priest of Malaysia; Jewish: Rabbi Dr Abraham Skorka; Jewish: Chief Rabbi David Rosen, KSG, CBE; Orthodox: His All-Holiness Ecumenical Patriarch Bartholomew (represented by His Eminence Metropolitan Emmanuel of France); Muslim: Mohamed Ahmed El-Tayeb, Grand Imam of Al-Azhar (represented by Dr. Abbas Abdalla Abbas Soliman, Undersecretary of State of Al Azhar Alsharif); Muslim: Grand Ayatollah Mohammad Taqi al-Modarresi; Muslim: Grand Ayatollah Sheikh Basheer Hussain al Najafi (represented by Sheikh Naziyah Razzaq Jaafar, Special advisor of Grand Ayatollah); Muslim: Sheikh Omar Abboud; Anglican: The Most Revd and Right Hon Justin Welby, Archbishop of Canterbury.

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[156] Pope Francis, "Address to Participants in the International Conference On Combating Human Trafficking" (lecture, Pontifical Academy of Sciences, Vatican City, April 10, 2014).
[157] Joint Declaration of Religious Leaders Against Modern Slavery, December 2, 2014, *Global Freedom Network* 1 (2014).

Cardinal George Pell announced on 19 January 2016 that the Vatican is pursuing a strategy to slavery-proof supply chains. The following is the Vatican Radio press release.[158]

Cardinal George Pell, the Prefect of the Secretariat for the Economy, announced on Sunday the Holy See is taking steps to "slave-proof" the Vatican supply chain.

The Cardinal was speaking in Rome during a meeting of The Global Foundation, an Australian organization which brings together business and government leaders.

"I am pleased to confirm that the Vatican itself will commit to slavery-proofing its own supply chains and I hope that today's announcement will serve as encouragement for others to follow suit," Cardinal Pell told the gathering (emphasis added).

At the same meeting, the Consumer Goods Forum – a consortium of major companies including Carrefour, Barilla, and Nestle – announced it had passed a resolution to "eradicate" forced labour from their supply chains.

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[158] George Pell, "Cardinal Pell: Vatican will 'slave-proof' supply chain," Vatican Radio, January 19, 2016, http://en.radiovaticana.va/news/2016/01/19/cardinal_pell_vatican_will_slave-proof_supply_chain/1202111.

Annex III: Mandate of the Anti-Slavery Taskforce

Catholic Archdiocese of Sydney[159]

1. The Anti-Slavery Taskforce (The Taskforce) has been established by His Grace, Archbishop Anthony Fisher OP and is mandated to advise, make recommendations, provide reports and research to the Archbishop of Sydney in relation to procurement procedures and criteria for the selection of suppliers to the Sydney Archdiocese, its parishes, agencies and affiliates so that, as far as possible, only slavery proofed goods and services are procured and, as far as possible, contract is undertaken only with suppliers who certify that their goods are not tainted by modern slavery, human trafficking and forced labour.

2. In implementing (1) above the Taskforce shall initiate and coordinate the establishment of a Register of Certified Suppliers, and of required procedures and programmes to ensure that the Archdiocesan Chancery, parishes, schools, agencies and affiliates are fully informed of this anti-slavery procurement policy and of the principles and practices set out in the revised Archdiocesan guide for business practice.

3. The Taskforce is to recommend procedures and programmes to facilitate registered suppliers certifying that their goods and services are compliant with Archdiocesan guidelines and that they are eligible to be listed in the Register of Certified Suppliers.

4. The Taskforce shall initiate, prepare and/ or commission media materials for schools, parishes, chaplaincies, agencies and the wider Australian community about the nature of modern slavery, human trafficking and forced labour. In consultation with the Archdiocese, the Taskforce shall arrange for special conferences and presentations about eradicating modern slavery and human trafficking.

5. The Taskforce shall establish programmes which other centres and agencies of the Archdiocese may incorporate into their programmes and activities.

6. The Taskforce shall recommend actions and programmes supporting the work of Australian Catholic Religious Against Trafficking of Humans (ACRATH), including protection for victims of human trafficking.

7. The Taskforce shall recommend further initiatives and activities to encourage and assist other Catholic dioceses in Australia to adopt policies and procedures which would slavery proof their supply lines.

8. The Taskforce shall recommend initiatives and outreach opportunities in these matters to other faith communities, governments, public sector organisations, corporate and business communities and people of good will, so that all Australian supply lines are slavery- proofed in the near future.

9. The Taskforce shall recommend proposals for the expansion of initiatives by the Holy See and the Catholic Church worldwide to eradicate modern slavery and human trafficking in a generation.

10. The Taskforce shall report directly to the Archbishop of Sydney and provide him with regular written reports and minutes of meetings.

11. The Taskforce shall make recommendations on budget and resource issues to carry out this mandate. The Taskforce shall also make recommendations to the Archdiocesan Business Manager about how its activities may be most suitably structured to carry out this mandate.

12. The Taskforce mandate will be reviewed in January, 2019 and the Taskforce shall work towards having a Register of Certified Suppliers by January, 2018. Significant material in respect of modern slavery and human trafficking

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[159] Catholic Archdiocese of Sydney, *Catholic Archdiocese of Sydney Anti-Slavery Taskforce: Mandate* (internal document).

should be available for distribution to schools and parishes for the 2018 school year. These objectives shall be taken into account in settling a budget for the Taskforce.

13. The Taskforce is to meet at least 3-4 times per annum. A two third majority still constitute a quorum. Additional persons may be invited to attend Taskforce meetings.

Annex IV: Members of the Anti-Slavery Taskforce

Members of the Archdiocesan Anti-Slavery Taskforce (as of 29 September 2017)

John McCarthy QC (Chair)
Jennifer Burn, Anti-Slavery Australia, University of Technology Sydney
Michael Digges, Business Manager at Sydney Archdiocesan Chancery
Anne Gallagher AO, Australian National University
Katrina Lee, Archdiocesan Government, Media and Events
Lisa McDonald, St Vincent's Health Australia
Katherine Moloney, The University of Sydney and Chair of Healthy Supply Chains Initiative
Frank Pegan, CEO of Catholic Super
Noelene Simmons SM, President of Australian Catholic Religious Against Trafficking in Humans (ACRATH)
Peter Smith, Justice and Peace Promoter at the Justice and Peace Office, Catholic Archdiocese of Sydney
Kieran Walton, Archbishop Fisher's Private Secretary
Nigel Zimmermann, Australian Catholic University

Annex V: Members of the SCS Team

Members of the SCS Team (as of 29 September 2017)

Shehan Micheal (Chair)
Jacqueline Frost
Glenn McLauchlan
James Millar
Milton Scott
Cara Seymour
Anthony Smith
John Williams

Annex VI: List of goods and services produced by child or forced labour

Compiled by the United States Department of Labor, the following list contains goods and services at high risk of child and forced labour by country.[160] This overview assists in understanding industry risk in broad terms.
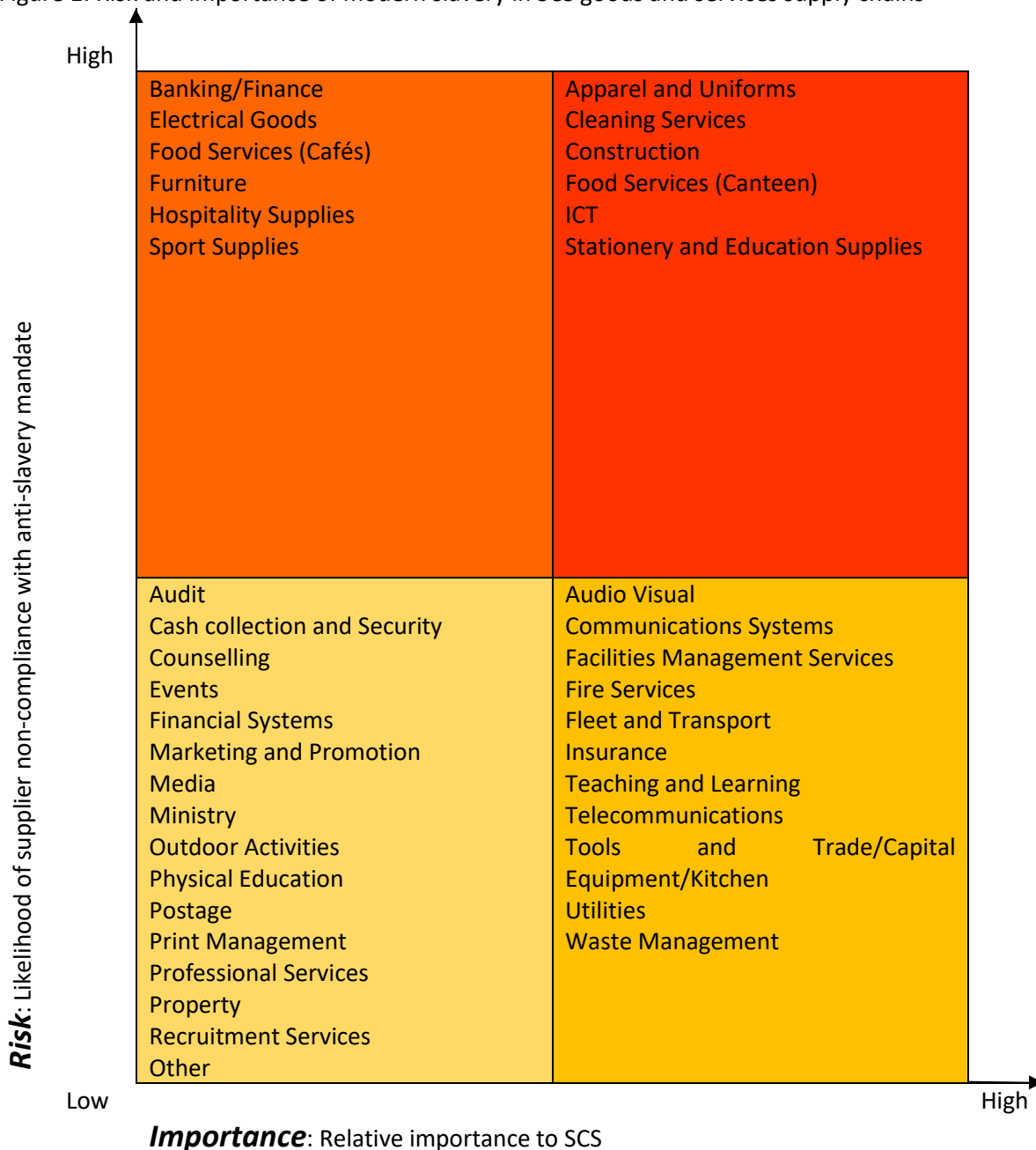
KEY

FORCED LABOR	CHILD LABOR	BOTH	* good added in 2016, *child labor*	† good added in 2016, *forced labor*

Country	Goods
Afghanistan	**BRICKS** · CARPETS · COAL · POPPIES
Angola	**DIAMONDS**
Argentina	BLUEBERRIES · BRICKS · COTTON · GARLIC · **GARMENTS** · GRAPES · OLIVES · STRAWBERRIES · TOBACCO · TOMATOES · YERBA MATE
Azerbaijan	COTTON
Bangladesh	BIDIS · BRICKS · **DRIED FISH** · FOOTWEAR · GARMENTS · GLASS · JUTE TEXTILES · LEATHER · MATCHES · POULTRY · SALT · SHRIMP · SOAP · STEEL FURNITURE · TEXTILES
Belize	BANANAS · CITRUS FRUITS · SUGARCANE
Benin	**COTTON** · CRUSHED GRANITE
Bolivia	**BRAZIL NUTS/CHESTNUTS** · BRICKS · CATTLE · **CORN** · GOLD · PEANUTS · SILVER · **SUGARCANE** · TIN · ZINC
Brazil	BEEF · BRICKS · CASHEWS · **CATTLE** · CERAMICS · **CHARCOAL** · COTTON · FOOTWEAR · GARMENTS · MANIOC/CASSAVA · PINEAPPLES · RICE · SISAL · SUGARCANE · TIMBER · TOBACCO
Burkina Faso	**COTTON** · GOLD · GRANITE*
Burma	**BAMBOO** · **BEANS** · **BRICKS** · **JADE** · PALM THATCH · PHYSIC NUTS/CASTOR BEANS · **RICE** · **RUBBER** · **RUBIES** · SESAME · SHRIMP · **SUGARCANE** · SUNFLOWERS · **TEAK**
Cambodia	ALCOHOLIC BEVERAGES · BRICKS · FISH · MANIOC/CASSAVA · MEAT · RUBBER · SALT · SHRIMP · SUGARCANE* · TEXTILES · TIMBER · TOBACCO
Cameroon	COCOA
Central African Rep.	DIAMONDS
Chad	CATTLE
China	ARTIFICIAL FLOWERS · **BRICKS** · CHRISTMAS DECORATIONS · COAL · **COTTON** · ELECTRONICS · FIREWORKS · FOOTWEAR · GARMENTS · NAILS · TEXTILES · **TOYS**
Colombia	CLAY BRICKS · COAL · **COCA** · COFFEE · EMERALDS · GOLD · PORNOGRAPHY · SUGARCANE
Costa Rica	CATTLE* · COFFEE*
Cote d'Ivoire	**COCOA** · COFFEE
Congo, Dem. Rep.	**CASSITERITE** · COLTAN · COPPER · DIAMONDS · **GOLD** · HETEROGENITE · **WOLFRAMITE**
Dominican Republic	BAKED GOODS · COFFEE · RICE · **SUGARCANE** · TOMATOES
Ecuador	BANANAS · BRICKS · FLOWERS · GOLD
Egypt	COTTON · LIMESTONE
El Salvador	COFFEE · FIREWORKS · SHELLFISH · SUGARCANE
Ethiopia	CATTLE · GOLD · **HAND-WOVEN TEXTILES**
Ghana	COCOA · **FISH** · GOLD · **TILAPIA**
Guatemala	BROCCOLI · COFFEE · CORN · FIREWORKS · GRAVEL · SUGARCANE
Guinea	CASHEWS · COCOA · COFFEE · DIAMONDS · GOLD
Honduras	COFFEE · LOBSTERS · MELONS
India	BIDIS · BRASSWARE · **BRICKS** · CARPETS · COTTON · **EMBELLISHED TEXTILES** · FIREWORKS · FOOTWEAR · **GARMENTS** · GEMS · GLASS BANGLES · **HYBRID COTTONSEED** · INCENSE · LEATHER GOODS/ACCESSORIES · LOCKS · MATCHES · **RICE** · SILK FABRIC · SILK THREAD · SOCCER BALLS · **STONES** · SUGARCANE · THREAD/YARN
Indonesia	FISH† · GOLD · PALM OIL · RUBBER · SANDALS · TIN* · TOBACCO
Iran	BRICKS* · CARPETS
Kazakhstan	**COTTON**
Kenya	COFFEE · FISH · MIRAA · RICE · SAND* · SISAL · SUGARCANE · TEA · TOBACCO
Kyrgyz Republic	COTTON · TOBACCO

[160] Carol Pier et al., *List of Goods Produced by Child Labor or Forced Labor* (Washington D.C.: United States Department of Labor, 2016), 30-31.

Lebanon	POTATOES* · TOBACCO
Lesotho	CATTLE
Liberia	DIAMONDS · RUBBER
Madagascar	SAPPHIRES · STONES · VANILLA
Malawi	TEA · **TOBACCO**
Malaysia	ELECTRONICS · GARMENTS · **PALM OIL**
Mali	COTTON · GOLD · **RICE**
Mauritania	CATTLE · GOATS
Mexico	CHILE PEPPERS · COFFEE · CUCUMBERS · EGGPLANTS · GREEN BEANS · MELONS · ONIONS · PORNOGRAPHY · SUGARCANE · TOBACCO · TOMATOES
Mongolia	COAL · FLUORSPAR · GOLD
Mozambique	TOBACCO
Namibia	CATTLE
Nepal	**BRICKS · CARPETS · EMBELLISHED TEXTILES · STONES**
Nicaragua	BANANAS · COFFEE · GOLD · GRAVEL · PUMICE STONE · SHELLFISH · TOBACCO
Niger	CATTLE · GOLD · GYPSUM · SALT · TRONA
Nigeria	**COCOA** · GOLD* · **GRANITE · GRAVEL** · MANIOC/CASSAVA · SAND
North Korea	BRICKS · CEMENT · COAL · GOLD · IRON · TEXTILES · TIMBER
Pakistan	**BRICKS · CARPETS · COAL** · COTTON · GLASS BANGLES · LEATHER · SUGARCANE · SURGICAL INSTRUMENTS · WHEAT
Panama	COFFEE · MELONS · SUGARCANE
Paraguay	BRICKS · CATTLE · COTTON · LIMESTONE · PORNOGRAPHY · SUGARCANE
Peru	BRAZIL NUTS/CHESTNUTS · BRICKS · COCA · FIREWORKS · FISH · **GOLD** · TIMBER
Philippines	BANANAS · COCONUTS · CORN · FASHION ACCESSORIES · FISH · GOLD · HOGS · PORNOGRAPHY · PYROTECHNICS · RICE · RUBBER · SUGARCANE · TOBACCO
Russia	**PORNOGRAPHY**
Rwanda	TEA
Senegal	GOLD
Sierra Leone	COCOA · COFFEE · **DIAMONDS** · GRANITE · PALM OIL
South Sudan	**CATTLE**
Sudan	GOLD*
Suriname	GOLD
Tajikistan	**COTTON**
Tanzania	CLOVES · COFFEE · GOLD · NILE PERCH · SISAL · TANZANITE · TEA · TOBACCO
Thailand	FISH · **GARMENTS** · PORNOGRAPHY · **SHRIMP** · SUGARCANE
Turkey	CITRUS FRUITS · COTTON · CUMIN · FURNITURE · HAZELNUTS · PEANUTS · PULSES · SUGAR BEETS
Turkmenistan	**COTTON**
Uganda	BRICKS · CATTLE · CHARCOAL · COFFEE · FISH · GOLD* · RICE · STONES* · SUGARCANE · TEA · TOBACCO · VANILLA
Ukraine	COAL · PORNOGRAPHY
Uzbekistan	**COTTON** · SILK COCOONS†
Vietnam	BRICKS · CASHEWS* · COFFEE* · FISH* · FOOTWEAR* · FURNITURE* · **GARMENTS** · LEATHER* · PEPPER* · RICE* · RUBBER* · SUGARCANE* · TEA* · TEXTILES* · TIMBER* · TOBACCO*
Yemen	FISH
Zambia	CATTLE · COTTON · GEMS · STONES · TOBACCO

Annex VII: Sydney Catholic Schools supply chain risk and importance

Figure 1: Risk and importance of modern slavery in SCS goods and services supply chains[161]

Risk: Likelihood of supplier non-compliance with anti-slavery mandate

High

Banking/Finance Electrical Goods Food Services (Cafés) Furniture Hospitality Supplies Sport Supplies	Apparel and Uniforms Cleaning Services Construction Food Services (Canteen) ICT Stationery and Education Supplies
Audit Cash collection and Security Counselling Events Financial Systems Marketing and Promotion Media Ministry Outdoor Activities Physical Education Postage Print Management Professional Services Property Recruitment Services Other	Audio Visual Communications Systems Facilities Management Services Fire Services Fleet and Transport Insurance Teaching and Learning Telecommunications Tools and Trade/Capital Equipment/Kitchen Utilities Waste Management

Low   High

Importance: Relative importance to SCS

161 Adapted from Shehan Micheal, *Modern Slavery Procurement Framework – SCS FINAL 11092017* (internal document), 5.

Annex VIII: Unrevised SCS Procurement Policy and Archdiocesan Guide for Business Practice

The Taskforce propose to revise both the current SCS Procurement Policy and the current Catholic Archdiocese of Sydney Guide for Business Practice. These instruments are included as Annex VIII(a) and Annex VIII(b) respectively.

Annex VIII(a): SCS Procurement Policy (unrevised)

The current SCS Procurement Policy contains the following statement:

> All procurement activities are governed by the principle of ethical behaviour, ethical purchasing and ethical decision-making.

Annex VIII(b): Catholic Archdiocese of Sydney Guide for Business Practice (unrevised)
Working with the Catholic Archdiocese of Sydney

A business partner or supplier of the Catholic Archdiocese of Sydney (**the Archdiocese**) is one of a limited number of organisations identified for their unique contribution of products and services, and for their support of the many community based programs conducted by the Archdiocese and its agencies.

The Archdiocese welcomes the involvement of business organisations and individuals whose commercial activities are consistent with the teaching of the Catholic Church and who share our commitment to good ethical standards and social responsibility.

The Archdiocese is committed to transparent operating systems to ensure it is conducting business in an ethical manner. Business partners and suppliers of the Archdiocese are asked to confirm their agreement with the Archdiocese's Guide for Business Practice and their commitment to work within it.

Guide for Business Practice

The Sydney Archdiocese supports the following principles for ethical business practice.

Partnership

As a business partner or supplier of the Archdiocese you will be associated with a local community network of 138 parishes, serving almost 600,000 Catholics. It is not expected that partners and suppliers will share Catholic beliefs and teachings on every occasion, but it is important that they appreciate the values of the Catholic community and do not conduct business in a way which:

- is clearly inconsistent with the moral or social teaching of the Catholic Church;
- seeks to promote or benefit from products or practices which are harmful or destructive;
- is unethical or socially irresponsible in the light of the social teaching of the Catholic Church teaching or best business ethics practice.

This requirement extends to the conduct of other businesses associated with partners and suppliers. It may also apply to past business practice where a partner or supplier continues to endorse historic practices or conduct which contradict these principles.

Openness

The Archdiocese values its business partners and suppliers, and will publicly acknowledge their involvement in the work of the Church and in service to the wider community. In turn, partners and suppliers should be comfortable with the association of their name and brand with the Catholic Church and the Archdiocese.

Ethical Investment Policy

The Archdiocese has in place an Ethical Investment Policy which identifies specific organisations and limits with whom funds can be invested. This Policy is followed to ensure that the Archdiocese will not knowingly invest in any organisation which would be considered "unethical".

The Catholic Archdiocese of Sydney Guide for Business Practice

It is important that the conduct of business by a partner or supplier does nothing which may damage the reputation of the Catholic Church or the Archdiocese. If this issue arises, the Archdiocese may need to publicly disassociate itself from

the partner or supplier concerned. The Archdiocese will discuss matters going to the reputation of the Church or the Archdiocese with the partner or supplier concerned before making any such decision.

Business partners and suppliers agree to inform the Archdiocese at the earliest opportunity of any issue or development which might adversely affect their reputation or image, attract negative media or public attention, or have serious legal implications.

Commitment to Slavery-Proofing Supply Chain
The Catholic Archdiocese of Sydney is committed to working with its business partners and government to eradicate slavery in all its forms, including forced labour, exploitative & demonstrably unjust employment, service & supply arrangements and the trafficking of women & children for the purposes of prostitution.

The Catholic Archdiocese of Sydney requires its business partners to provide self-certification on a triennial basis, that they have reviewed their supply chains and confirm that their supply chains are "slavery-proof" ie their supply chains are free from forced labour, exploitative & demonstrably unjust employment, service & supply arrangements and the trafficking of women & children for the purposes of prostitution.

Disclosure
Business partners and suppliers of the Archdiocese should use their best endeavours to disclose any business or professional activities or involvements which may be considered unethical, socially irresponsible, or contrary to Catholic social teaching.

In particular, business partners and suppliers should disclose any business activities or involvements which are contrary to the fundamental commitments shared by Catholics to:

- Protect the dignity of every individual.
- Avoid activities which are harmful to people or socially or environmentally destructive.
- Defend human rights, including the right to life and the rights to freedom of religion and conscience.
- Respect the law and promote justice and fairness, particularly in the workplace and in business dealings.
- Strengthen and protect marriage, families, and communities.
- Foster responsible and life-giving values, especially among young people.

Application
The Business Manager of the Archdiocese is responsible for business partnerships and the application of the Guide for Business Practice, which may be amended from time to time.

For any questions concerning business partnerships and the Guide for Business Practice, please contact:
Michael Digges, Business Manager
michael.digges@sydneycatholic.org

Annex IX: The Australian model of supply chain regulation

The following excerpt[162] gives a basic overview of the parameters of the Australian Model which can readily be applied by procurers to slavery-proof entire supply chains.

What is the Australian model?
The core characteristics of the Australian model can be summarised as follows.

Transparency and traceability through all tiers of the supply chain: The Australian model addresses human rights due diligence by mapping the flow of work and the associated transfers of money and goods in order to monitor contractual arrangements.

Contractual arrangements and cross-jurisdictional coverage: The Australian model conceptualises contemporary supply chains as a series of commercial contracts which govern the entire supply chain. Commercial influence is typically concentrated at or near the apex of the supply chain and exerted through complex, pyramidal contracting arrangements, often spanning legislative jurisdictions. Lead firms exercise commercial influence to ensure their commercial interests, notably in terms of price, time and quality. The capacity for commercial leverage is often incrementally curtailed with each successive tier down. Working within existing supply chain structures, the model therefore seeks to embed human rights due diligence protections and provisions in contractual arrangements. In this manner, businesses operating in a jurisdiction, as well as all subsequent tiers of the supply chain - even those outside that jurisdiction - are governed by mandatory legal obligations, including compliance mechanisms and commercial remedies.

Mandatory legal obligations and mutual cooperation: The model establishes robust minimum standards of human rights due diligence throughout the supply chain, ideally through compulsory statutory regulation [or else embedded into procurement policies and practices]. It therefore ensures a level playing field for all business entities so that ethical businesses are not commercially disadvantaged by unscrupulous businesses able to undercut their prices. The model concurrently enables constructive and collaborative tripartite partnerships based on commonality of purpose and continued improvement. It emphasises the complementary and crucial contribution of government, businesses and unions, as well as academia and the community sector, to proactively and innovatively advance probity.

The right of all workers in the supply chain to inclusion in human rights due diligence protections and provisions: The model safeguards comprehensive protections, including fair pay and working conditions, health and safety, and entitlements for all workers regardless of their formal employment status or geographical location. This includes the most vulnerable workers at the bottom of the supply chain, such as clothing outworkers in the textile sector and owner-drivers in the transport sector, who are often considered independent contractors. A written contract is prescribed for all workers, and precarious working arrangements such as zero-hour contracts are proscribed.

The responsibility of all business entities in the supply chain to ensure human rights due diligence through protections and provisions: The model holds businesses accountable for protecting the rights of workers in that business and in each subsequent tier of the supply chain, in what is known as a chain of responsibility. This includes the most powerful businesses at the top of the supply chain, such as retailers in textile supply chains, and, supermarkets and financial institutions in transport supply chains (which are often considered external to industry regulation). Contractual arrangements must contain provisions and protections - including adequate payments and timeframes - which do not prevent the rights of any worker from being upheld.

Enforceable, proactive and responsive legal obligations and authorisation of unions to undertake compliance: The model emphasises harm prevention and accountability. Legal obligations are fully enforceable. The model requires proactive reporting from businesses rather than relying on reactive or retrospective actions. It also gives workers' representatives a pivotal role in regulatory oversight. Thus, business entities are required to inform the relevant union of all contracting arrangements and allow them to verify the location of worksites, the conditions of work and the identity of workers

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162 Katherine Moloney, "The Australian Model of Cross-Jurisdictional Supply Chain Regulation," *Global Labour Column* no. 264 (February 2017): 1, http://www.global-labour-university.org/fileadmin/GLU_Column/papers/no_264_Moloney.pdf.

throughout supply chains. The model also provides workers and other business entities with an avenue for effective and timely commercial remedy in the event of workers' rights breaches.

The Australian model of supply chain regulation is dynamic because it can be applied in myriad ways, according to context, and can augment existing legislation.

7.2.   SCS Anti-Slavery Education Initiatives

The following document of 29 September 2017 was prepared by the Taskforce Executive and sent to Dan White (CEO, SCS). This document, containing a summary of recommendations for anti-slavery education initiatives, was developed after extensive consultation with (and commitment from) SCS senior leadership and CAS media and communications.

This document formed the basis of agenda for the SCS-Taskforce Education Conference on 8 November 2017 and, subsequently, of the CAS anti-slavery education initiatives recommendations.

Summary of Recommendations endorsed by SCS Director of Religious Education and Evangelisation, Anthony Cleary as to SCS initiatives in relation to Antislavery programmes

1. In late October 2017, the Taskforce and the SCS co-sponsor a high level two-day conference/workshop on Anti-Slavery Education Initiatives. Invited to participate will be senior personnel and educators (including family educators) from SCS, ACRATH, Caritas, Archdiocesan Justice and Peace Office, Archdiocesan Government, Media and Events, Catholic Weekly, Australian Catholic University and St Vincent's Health Australia.
2. The conference/workshop will include presentations from the several invited offices and institutions on their proposed programmes to address anti-slavery issues. Other speakers will be leaders and specialists on different aspects of the anti-slavery issue.
3. The conference/workshop organising committee will be nominated after SCS consultation with the Taskforce and should meet not later than 6 October 2017.
4. Issues to be addressed at the conference/workshop include:
   a. *Engagement*: The means by which the anti-slavery educational process will the engage system leaders, teachers and students and will extend to youth ministry activities, family engagement and office staff outreach.
   b. *Equipping*: The means by which the anti-slavery educational process will involve the training and resourcing of teachers and system leaders to raise their level of awareness about the issue of slavery and enable them to effectively integrate the issue into the education system.
   c. *Education and Formation*: The means by which the anti-slavery educational process will focus on student formation and education. Possible subjects which may be considered for anti-slavery education include religious education, English, the social sciences, legal studies, geography, business studies, commerce, history and the creative arts.
   d. *Empowerment*: The means by which the anti-slavery educational process will prioritise student empowerment to address slavery, for example as regards ethical purchasing.
   e. *Collaborative partnership*: The means by which a partnership between the participating offices and institutions will be formed for the purpose of future consultation, collaboration and cooperation in respect of anti-slavery education and other anti-slavery activities. The means by which, subsequent to the conference/workshop, this partnership will undertake ongoing discernment, strategic planning and implementation regarding educational and formational activities in keeping with the Taskforce Mandate.
   f. *Review, revision and resources*: The means by which relevant stakeholders commence an ongoing process to review and revise relevant educational policies and curricula including developing slavery-specific teaching modules and embedding this issue into student assessments. This may involve collating or developing age-appropriate, subject-specific resources which may be updated as necessary.
   g. *Events*: Participants at the conference/workshop may propose annual calendar events (e.g. St Bakhita's Day) and special events (e.g. Life Week) in which anti-slavery issues can be a focus.

7.3. SCS-Taskforce Education Conference

The following is the Agenda and Participants List for the Catholic Anti-Slavery Education Conference, co-hosted by SCS and the Taskforce on 8 November 2017.

Agenda

Time	Activity	Presenters and facilitators
8:45-9:00	Register	
9:00-10:15	Overview and Questions	Presenters: *John McCarthy QC* (Chair, Taskforce) and *Katherine Moloney* (Director of Research and Executive Officer, Taskforce)
10:15-10:30	Morning Tea	
10:30-12:30	Presentations	Presenters: 1. *Noelene Simmons* (President, ACRATH) 2. *Cathy Hammond* (Community Participation Leader, Caritas Australia) and *Nicole Clements* (Content Strategist Lead, Caritas Australia) 3. *Katrina Lee* (Executive Advisor, Government, Media and Events, CAS Chancery) 4. *Anthony Cleary* (Director, Religious Education and Evangelisation, SCS)
12:30-1:30	Lunch (including Mass)	
1:30-3:15	St Bakhita's Day Workshop Discussion points include: • Mass and reception at St Mary's Cathedral • Prayers of the faithful, homily notes and liturgy • Prayer cards, posters and educational resources for schools and parishes • Media conference and media stories	Facilitators: *Katrina Lee* (CAS Chancery) and *Katherine Moloney* (Taskforce)
3:15-3:30	Afternoon Tea	
3:30-4:30	Conclusions and Further Actions	Facilitators: *John McCarthy QC* (Taskforce) and *Katherine Moloney* (Taskforce)

Participant List

Name	Organisation	Title
Noelene Simmons	ACRATH	President
Margaret Ng	ACRATH	NSW Coordinator
Nigel Zimmermann	ACU	Senior Advisor, Church Policy

Nicole Clements	Caritas Australia	Content Strategist Lead
Cathy Hammond	Caritas Australia	Community Participation Leader
Katrina Lee	CAS (Chancery)	Executive Advisor, Government, Media and Events
Ian Smith	CAS	Director Outreach, Evangelisation Project
Selina Hasham	CAS	Director, Creative, Identity and Design
Christopher Gordon	CAS	Director, Life, Marriage and Family Centre
Kylie Cullen	CAS	Executive Officer, Catholic Immigration Office
Ruth Moraes	CAS	Research and Project Officer, Peace and Justice Office
Ian Baker	CSNSW	Director, Education Policy and Programs
Peter Rosengren	Catholic Weekly	Director
Anna Dimo	St Bakhita Centre	Pastoral Care Coordinator
Anthony Cleary	SCS	Director, Religious Education and Evangelisation
Leanne Meehan	SCS	Leader of Learning, Religious Education (Primary)
Louise Zavone	SCS	Education Officer, Secondary Religious Education
Sandra Bejjani	SCS	Secretary and Coordinator of Life Week
John McCarthy QC	Taskforce	Chair
Katherine Moloney	Taskforce	Director of Research and Executive Officer

7.4. Australian Catholic Bishops Conference: Letter from Archbishop Fisher

The following letter (excluding annexures), dated 30 October 2017, was sent by Archbishop Fisher to the Australian Catholic Bishops Conference Secretariat for distribution to Australian bishops. The letter and its contents were discussed at the bishops meeting for the province of NSW (dates) and at the ACBC plenary (27 November-1 December 2017).

Re: Modern slavery and human trafficking

Your Graces, My Lords, Monsignors,

I am writing to update you all on the work of the Sydney Archdiocesan Anti-Slavery Taskforce and future plans that may be of interest to you.

At the Permanent Committee meeting on 4 May 2017, I reported that I had recently given evidence before the NSW Legislative Council inquiry into human trafficking in NSW. Knowing that in 2016 the Holy See had announced that it would seek to slavery-proof its supply chains,[163] in my statement, I likewise announced my intention to seek to slavery-proof the supply chains of the Archdiocese of Sydney, its agencies and affiliates.[164] I also committed to inaugurate an anti-slavery awareness programme for the faithful and people of good will by means of education and external engagement. In this way I committed the Archdiocese of Sydney to a process directed at eradicating modern slavery and human trafficking in respect of its procurement, policies and programmes.

At the May meeting, the Permanent Committee noted that, 'among the many moral concerns of the present day, modern slavery and human trafficking can be acted upon with the prospect of achieving change.'[165] This builds upon the ACBC's public position favouring the '[p]romotion of slavery-free supply chains, through improved industry accountability and consumer awareness,'[166] as broadly outlined in three Federal Parliamentary submissions made by the Conference on this matter.

Pope Francis and the Holy See

Pope Francis himself identifies businesses and consumers as central to the anti-slavery cause. He calls businesses to 'be vigilant that forms of subjugation or human trafficking do not find their way into the distribution chain' and he calls every person to be aware that 'purchasing is always a moral – and not simply an economic – act.'[167] In the ACBC submissions it has noted the importance of slavery-proofing supply chains, given the fact that 'the Catholic church is one of the largest purchasing groups in Australia after government.'[168] It further noted that one in four Australians identify as Catholic and over 750,000 students are enrolled in Catholic schools[169] – all of which provide blessed opportunities for clergy and educators to engage the faithful and the wider community.

Sydney Archdiocesan Initiatives

Since the ACBC meetings in May 2017, I have appointed a Sydney Archdiocesan Anti-Slavery Taskforce with a three-fold mandate targeting supply chains, education and external engagement. A copy of the mandate and a list of Taskforce members are included in Annex II and Annex III respectively. The Taskforce will be reporting to me early in 2018.

A number of taskforce initiatives are well underway. For example,

- Supply Chains. Sydney Catholic Schools are proposing to begin the process of slavery-proofing their supply chains from 2018.

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[163] George Pell, "Cardinal Pell: Vatican will 'slave-proof' supply chain," Vatican Radio, January 19, 2016, http://en.radiovaticana.va/news/2016/01/19/cardinal_pell_vatican_will_slave-proof_supply_chain/1202111.
[164] Statement to the NSW Parliamentary Inquiry into Human Trafficking. Annex 1
[165] ACBC, Permanent Committee Minutes (meeting, North Sydney, May 4, 2017).
[166] BCPL, *Inquiry into human trafficking* (Submission 11: ACBC, February 19, 2016).
[167] Pope Francis, "World Day of Peace, 2015: No longer slaves, but brothers and sisters" (address, Vatican, January 1, 2015).
[168] BCPL, *Inquiry into establishing a Modern Slavery Act in Australia* (Submission 135: ACBC, May 16, 2017); BCPL, *Inquiry into the Commonwealth Procurement Framework* (Submission 50: ACBC, May 18, 2017); BCPL, *Public consultation into modern slavery in supply chains* (Submission: ACBC, in press).
[169] *Ibid*.

- **Education.** A multi-stakeholder education conference will soon be held for the purpose of cooperating on resource and curriculum development.
- **External engagement.** The Taskforce has been engaging with both Federal and State Governments on modern slavery in supply chains. They have also met with the leaders of other Churches, anti-slavery organisations, business councils and universities about slavery-proofing supply chains and increasing public awareness in Australia about modern slavery.
- **Other.** Anti-slavery activities are being planned for the Australian Catholic Youth Festival (7-9 December 2017) and for St Bakhita's Day, the feast day of the patron saint of trafficking and slavery victims (8 February 2018).

Further Action

On St Bakhita's Day, 8 February 2018, the Archdiocese of Sydney will join Pope Francis and Catholics the world over in anti-slavery observance. We are planning a Mass at St Mary's Cathedral, accompanied by commemorations throughout the schools and parishes of the Archdiocese. On that day, I plan to outline initiatives in respect of supply chains, education and wider community engagement, all directed toward the eradication of modern-slavery and human trafficking.

St Bakhita's Day provides an excellent opportunity to highlight the issue of modern-slavery and human trafficking and I'd encourage every diocese to mark the feast of St Bakhita in a way so as to inform people how the community, families and individuals may, through their prayers and purchases, eliminate from Australia goods tainted by modern slavery.

Future Legislation

The Federal Government is likely to enact legislation requiring entities to report on their efforts to eradicate slavery in their supply chains. It is likely that this modern slavery in supply chains legislation will include within its coverage the Catholic Church in Australia, its agencies and affiliated enterprises.[170] It is also likely that the revenue threshold for reporting will be substantially lower than the proposed minimum of $100 million and that public sector supply chains will also be covered, both of which will mean that more Catholic entities will be covered under any modern slavery in supply chains legislation. The programmes of the Archdiocese of Sydney will allow the Archdiocese to be well placed when the legislation is implemented and I encourage you to become proactive in addressing slavery in their supply chains.

Supply chain due diligence (including slavery-proofing supply chains) is low risk and low cost. I'm informed by my Taskforce that supply chain due diligence has been largely cost neutral to procurers who have implemented it at local council and national levels in Europe. Consequently, this is a massive opportunity for the Church in Australia to demonstrate moral leadership on an important international issue, and to help mobilise the faithful and people of good will to be mindful of their consumer choices.

I would be pleased to make available resources developed by my Archdiocesan Anti- Slavery Taskforce. This is with the view to enabling dioceses as well as Church agencies and affiliates to conduct supply chain due diligence and comply with government reporting requirements. It may also include:

- Specialist resources, training and consultation on modern slavery
- Expert advice on slavery-proofing supply chains, in accordance with international best practice
- Anti-slavery educational materials and programmatic support for schools and parishes
- Coordinated external engagement with other faith groups as well as the public, private and community sectors

Just as Pope Francis is recognised as the world leader of the anti-slavery movement globally, the Church has the opportunity to be at the forefront of the anti-slavery movement in this country.

Conclusion

Pope Francis has called modern slavery and human trafficking an 'open wound on the body of contemporary society, a scourge upon the body of Christ' and 'a crime against humanity.'[171] In our world today, an estimated 40.3 million men,

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[170] Commonwealth of Australia, *Modern Slavery in Supply Chains Reporting Requirement: Public Consultation Paper and Regulation Impact Statement* (Canberra: Attorney General's Department, 2017).
[171] Pope Francis, "Address to Participants in the International Conference On Combating Human Trafficking" (lecture, Pontifical Academy of Sciences, Vatican City, April 10, 2014).

women and children are enslaved, of which 40% are our neighbours in the Asia Pacific who are trapped in forced labour.[172] With an estimated 4,300 enslaved people in Australia,[173] the greatest exposure that we have to modern slavery and human trafficking in this country comes from the goods and services we buy. From the clothes we wear to the food we eat, many of the products we consume each day are tainted by slavery in both Australia and abroad.

Given that there is the real possibility that, from 2018, dioceses will be subject to reporting and other requirements under Federal legislation in respect of their supply chains, now is the time to act. There are resources available to assist and if it is beneficial to you I'd be happy to provide these to you.

It is the case that all ACBC members are in the position described by the great Christian abolitionist, William Wilberforce, 'You may choose to look the other way but you can never say again that you did not know.' Pope Francis entreats us – "Let us not look the other way."[174]

Together we can heed the call of Pope Francis to end modern slavery and human trafficking in this generation.

Yours fraternally in Christ,
Most Rev. Anthony Fisher OP, DD BA LlB BTheol DPhil
Archbishop of Sydney

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[172] 8.7 Alliance, *Global Estimates of Modern Slavery* (Geneva: ILO & Walk Free, 2017).
[173] Walk Free, *Global Slavery Index 2016* (Nedlands, WA: Walk Free, 2016).
[174] Pope Francis, "Apostolic Exhortation Evangelii Gaudium." (address, St Peter's, Rome, November 24, 2013).

7.5. Modern Slavery in Supply Chains Reporting Requirement: Submission to the AGD Public Consultation

The following submission (excluding annexure), dated October 2017, was prepared by the Taskforce Executive on behalf of CAS in response to the AGD's Public Consultation on modern slavery in supply chains. This document formed the basis of CAS representation on the AGD Consultation Roundtable (11 October 2017) and at meetings with the AGD and the Office of the Minister of Justice (17 October 2017).

Modern Slavery in Supply Chains Reporting Requirement: Submission by the Catholic Archdiocese of Sydney to the Australian Attorney-General's Department

Modern Slavery in Supply Chains: Response by the Archdiocese of Sydney

1   Introduction

1.01 The Catholic Archdiocese of Sydney (henceforth Archdiocese of Sydney) commends the Attorney-General's Department (ADG) for conducting this public consultation regarding modern slavery in supply chains. It is an important initiative by the Australian government.

1.02 We note that, as a prominent signatory to the Sustainable Development Goals adopted unanimously by the United Nations in the presence of the Holy Father Pope Francis on 25 September 2015, the Australian government has thereby endorsed Section 8.7. Thus, the Australian government has committed our country to

> [t]ake immediate and effective measures to eradicate forced labour, end modern slavery and human trafficking and secure the prohibition and elimination of the worst forms of child labour, including recruitment and use of child soldiers, and by 2025 end child labour in all its forms.[175]

As these Sustainable Development Goals continue until 2030, the Australian government has committed Australia to the eradication of modern slavery in the present generation. The Archdiocese of Sydney commends and applauds the Australian government for proclaiming such a momentous objective. We therefore assess all anti-slavery proposals by the Australian government in light of this objective.

1.03 The Archdiocese of Sydney notes that this consultation is timely as it occurs in the context of increasing global awareness and alarm as to the persistent and pervasive manifestation of slavery and slavery-like practices in supply chains. This global awareness is generating concerted efforts by a number of countries within the international community to draft effective home-state legislation to eradicate these crimes by supply chain regulation.

1.04 We further note that Australia has also ratified various international instruments of relevance to modern slavery. These include:

- the Universal Declaration of Human Rights, 1948
- the Convention on the Rights of the Child, 1989
- the Forced Labour Convention, 1930
- the Abolition of Forced Labour Convention, 1957
- the Worst Forms of Child Labour Convention, 1999

We also support Australia's ratification of the Protocol of 2014 to the Forced Labour Convention, 1930 (P029) which is currently under consideration. Moreover, the Australian government is committed to promoting the use and implementation of the OECD Guidelines for Multinational Enterprises.[176]

1.05 The Archdiocese of Sydney appreciates that this consultation process occurs within a wider Australian government review of government-led responses to modern slavery, and the promotion of human rights in business. We

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[175] UN General Assembly (2015), *Transforming our world: The 2030 Agenda for Sustainable Development* A/RES/70/1.
[176] AUSNCP, "THE OECD GUIDELINES for Multinational Enterprises," Commonwealth of Australia, 2017, http://www.ausncp.gov.au/content/content.aspx?doc=home.htm.

recognise and have participated in parliamentary processes at federal and state level which are of vital relevance to this consultation. This includes inquiries into public procurement (federal) and human trafficking (state) as well as the establishment of a Modern Slavery Act in Australia (federal).

1.06 The Archdiocese of Sydney welcomes this further opportunity to contribute to this consultation on modern slavery in supply chains. Representatives of the Archdiocese of Sydney have this month participated in a Roundtable Discussion and further conferences in Canberra with the senior ministerial and AGD personnel overseeing this public consultation. We contribute as an undertaken with an annual operating income in excess of AUD 1 billion.

2 The Sydney Archdiocesan position on modern slavery in supply chains

2.01 The Archdiocese of Sydney's position on modern slavery in supply chains is shaped by our belief that all persons have inherent dignity and worth and that each one of us bears the image of God. We also note that the Holy Father Pope Francis is a powerful and eloquent advocate for the eradication of modern slavery and human trafficking. He was a key proponent of the decision to include an anti-slavery provision (Section 8.7) in the Sustainable Development Goals[177] and, under his leadership, the Holy See has announced that it will seek to 'slavery-proof' its supply chains.[178]

2.02 In consequence, on 28 March 2017 the Archdiocese of Sydney publicly committed to 'a program directed to the eradication of human trafficking [and modern slavery].'[179] This includes 'as far as possible only purchas[ing] slave-proofed products and services, and as far as possible only contract[ing] with firms who certify that their goods and services are not tainted by human trafficking [and modern slavery].'[180] To this end the Archbishop of Sydney, the Most Rev. Anthony Fisher OP, used his authority to appoint an Anti-Slavery Taskforce which brings together key organisational stakeholders. Represented on the Taskforce are senior decision-makers in the Archdiocese and in national affiliate organisations which have operations in the Archdiocese. National affiliates represented on the Taskforce are drawn from the health, tertiary education and finance sectors. Other members of the Taskforce include anti-slavery and social justice specialists and service providers.

2.03 The position of the Archdiocese of Sydney as regards modern slavery in supply chains builds on the extensive work being performed by John McCarthy QC (Chair) and Katherine Moloney (Director of Research and Executive Officer) of the Sydney Archdiocesan Anti-Slavery Taskforce. They are working in close consultation with senior decision-makers in the church, its agencies and affiliates and with other Taskforce members.

2.04 There has been a comprehensive review on supply chain legislation and regulation regarding modern slavery.[181] The position and approach of the Archdiocese of Sydney is consistent with international best practice.

3 The Sydney Archdiocesan approach to modern slavery in supply chains

3.01 The Archdiocese of Sydney is taking a proactive approach to addressing modern slavery. We are committed to a process of 'slavery-proofing' our own supply chains.[182] This is independent of any legislative proposals of the Australian government and parliament with regard to modern slavery in supply chains. This approach is first and foremost with the aim of eradicating modern slavery. In this regard our supply chains project is exemplary for other large entities to follow, including governments, businesses and the faith community.

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[177] See, for example, Anti-Slavery International (2015), *Slavery included in UN development goals: Great news for people in slavery and good victory for Anti-Slavery International* at https://www.antislavery.org/slavery-included-un-development-goals/.
[178] George Pell, "Cardinal Pell: Vatican will 'slave-proof' supply chain," Vatican Radio, January 19, 2016, http://en.radiovaticana.va/news/2016/01/19/cardinal_pell_vatican_will_slave-proof_supply_chain/1202111.
[179] NSW Legislative Council, "Opening Statement by Anthony Fisher, AO, Archbishop of Sydney, Catholic Church" (report on Proceedings before Select Committee on Human Trafficking in New South Wales, Sydney, NSW, March 28, 2017), 14, https://www.parliament.nsw.gov.au/committees/DBAssets/InquiryEventTranscript/Transcript/9907/Transcript%20-%2028%20March%202017%20-%20Corrected.pdf.
[180] *Ibid*.
[181] This review stems from the doctoral research and supply chains experience of Katherine Moloney regarding human rights due diligence in global supply chains.
[182] This refers to the process of slavery-proofing as intended by Archbishop Fisher (NSW Legislative Council (2017)) and the Vatican (Pell (2016)).

3.02 To undertake the process of 'slavery-proofing' our supply chains, the Archdiocese of Sydney intends to mainstream human rights due diligence in accordance with the Australian Model of supply chain regulation. For an overview of the core components of the Australian Model, see Annex.

3.03 The groundwork for this anti-slavery regulatory programme is well underway, in advance of a planned process of implementation beginning in early 2018. A case in point is Sydney Catholic Schools (SCS) which represents the single largest procurer of goods and services in the Archdiocese of Sydney. SCS has had extensive consultation and conferencing with the Taskforce Chair and Director of Research. As a result, they propose to mainstream human rights due diligence throughout their supply chains in a staged implementation process commencing in 2018. Specifically, they propose to regulate their supply chains by means of their contracting arrangements as per the Australian Model of supply chain regulation.

3.04 The Archdiocese of Sydney also notes that Catholic entities outside of Sydney have also committed to or expressed an interest in 'slavery-proofing' their supply chains. For example, St Vincent's Health Australia, the country's largest non-profit health and aged care provider, has announced its commitment to 'slavery-proofing' its supply chains at a national level.[183] With regard to dioceses throughout the country,

> Australia's Catholic bishops will look to the Archdiocese of Sydney to model how slavery free supply chains can be achieved. A number of other dioceses are more actively considering slavery-proofing their supply chains.[184]

3.05 The Archdiocese of Sydney strongly recommends that the Australian government, in accordance with international best practice,[185] enact modern slavery supply chain legislation with mandatory and enforceable human rights due diligence provisions.

3.06 In this regard, the Archdiocese of Sydney notes that the Interim Report of the Joint Standing Committee on Foreign Affairs, Defence and Trade's inquiry into establishing a Modern Slavery Act in Australia recommends that the

> final report should consider other measures to combat modern slavery in global supply chains, such as regulating the importation of goods that have been produced using modern slavery, similar to the US *Trade Enforcement and Facilitation Act of 2015* [sic].[186]

Section 910 of the Trade Facilitation and Trade Enforcement Act of 2015 is an example of legislating for due diligence liabilities in global supply chains. As such, the Committee is recommending that the Australian government consider due diligence liabilities in drafting the modern slavery supply chains legislation.

4   The Sydney Archdiocesan material interests and impact on industry culture

4.01 The Catholic Church, as well as its agencies and affiliates in Sydney have extensive supply chains and a significant procurement spend. It is worth noting that Catholic entities in Australia constitute the single-largest non-government providers of education and health throughout the country and have billions of dollars in combined revenue. Indeed, nation-wide 1 in 5 school children attend a Catholic primary or secondary school,[187] while Australia is served by two Catholic universities. As regards health and wellbeing, Catholic Health Australia represents the largest non-government provider grouping of health, community and aged care services in the country.[188] This amounts to 1 in 10 hospital patients and aged care residents receiving care in a Catholic hospital or aged care facility.[189]

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[183] Paul Andrews, "Groundbreaking anti-slavery project a first for Australia's health and aged care sector," St Vincent's Health Australia, June 2017, https://svha.org.au/home/newsroom/announcements/groundbreaking-anti-slavery-project-a-first-for-australias-health-and-aged-care-sector.

[184] BCPL, *Public consultation into modern slavery in supply chains* (Submission: ACBC, in press).

[185] See, for example, the French Law on the duty of oversight of parent companies and commissioning enterprises (2017), the proposed Swiss Amendment to the Federal Constitution to introduce Article 101a, the proposed Dutch Child Labour Due Diligence Law and the proposed German Human Rights Due Diligence Act.

[186] Parliament of the Commonwealth of Australia (2017). *Modern slavery and global supply chains*. Interim report of the Joint Standing Committee on Foreign Affairs, Defence and Trade's inquiry into establishing a Modern Slavery Act in Australia. ACT: Commonwealth of Australia.

[187] Australian Bureau of Statistics (2017), *4221.0 Schools, Australia 2016* at http://www.abs.gov.au/ausstats/abs@.nsf/mf/4221.0.

[188] Catholic Health Australia (2016), *The Sector* at http://cha.org.au/about.

[189] Catholic Health Australia (2016), *Home* at http://cha.org.au.

4.02 The Archdiocese of Sydney has a material interest in this consultation with the AGD. We are a major purchaser (and provider) of goods and services and an entity which is likely to be regulated by any modern slavery supply chain legislation in Australia (page 15). In addition, as a recipient of public funds to support the delivery of service provision such as education and healthcare, we take seriously our stewardship of government and tax-payer money. We seek never to compromise this stewardship.

4.03 The Archdiocese of Sydney notes that the public sector is the largest procurer of goods and services in Australia and yet the proposed model of modern slavery supply chain legislation excludes the public sector (page 15). We further note that a failure to include public sector procurement may lead to the highly undesirable outcome whereby unethical first tier suppliers are able to avoid appropriate transparency and accountability provisions by trading with the public sector. This is of particular concern to the Archdiocese of Sydney as regards the education and health sectors. In both sectors the public sector is the largest service provider, followed by the Catholic Church. We strongly recommend that federal and state government supply chains are covered under the modern slavery supply chain legislation and that the public sector move to establish effective supply chain due diligence obligations through public procurement regulatory instruments.

4.04 Moreover, the Archdiocese of Sydney notes that any attempt by the Archdiocese of Sydney to engender positive change in industry culture among suppliers and further sub-suppliers as regards modern slavery may be substantially compromised by regulatory failure. Such a failure would arise in the event that entities at the apex of supply chains, whether in the private sector or among public procurers, do not undertake due diligence and are thus able to benefit from slavery in their supply chains. We therefore strongly recommend that the modern slavery supply chain legislation covers all entities including both the public and private sectors and mandates them to undertake human rights due diligence in their supply chains.

4.05 As a large entity committed to anti-slavery supply chain due diligence we submit that the Australian government enact effective modern slavery supply chain legislation. Specifically, we submit that this legislation should protect the commercial interests of those entities seeking to safeguard their supply chains from slavery. This legislation should ensure a level playing field such that these entities are not placed at a competitive disadvantage by other entities that continue to operate without regard to slavery in their supply chains.

5   Summary and recommendations

5.01 The Archdiocese of Sydney is committed to a process of 'slavery-proofing' our own supply chains. We strongly support the implementation of effective modern slavery supply chain regulation based on international best practice. In this regard, we are seeking to lead by example.

5.02 We believe that this public consultation by the AGD affords the Australian government with an excellent opportunity to enact effective modern slavery supply chain legislation based on international best practice. The extent to which the government does so will be the extent to which they take effective steps to eradicating slavery in the operations and supply chains of entities operating in Australia. This will move towards the fulfilment of their commitment to Section 8.7 of the Sustainable Development Goals.

5.03 In respect of modern slavery supply chain legislation, the Archdiocese of Sydney submits:

i. *To be effective modern slavery supply chain legislation must seek to protect all workers in all tiers of the supply chain from slavery and slavery-like practices.*
ii. *It must further seek to protect those businesses and other entities which are pursuing human rights due diligence from being undercut by unscrupulous entities benefiting from slavery in their operations or supply chains. Effective legislation must therefore create a level playing field for all entities operating in Australia which have supply chains. This necessarily includes regulation of the public, private and financial sectors.*
iii. *International best practice in modern slavery supply chain legislation mandates and enforces human rights due diligence. If the Australian government wishes to enact legislation which reflects international best practice (pages 8 and 14) its provisions must mandate due diligence liabilities.*

iv.   *The Modern Slavery in Supply Chains Reporting Requirement being proposed by the AGD does not require entities to undertake due diligence nor does it hold entities liable for slavery in their supply chains. Regrettably this falls far short of current international best practice.*

v.   *Rather, the proposed model is based on Section 54 of the UK Modern Slavery Act which has been heavily criticised as a weak instrument of limited value in changing business policies and practices and in holding them to account for slavery in their supply chains.[190]*

vi.   *Moreover, the proposed model would impose a public reporting requirement on certain entities. This process is external (and additional) to the regular operating practices of entities and does not build upon existing (and internal) supply chain governance, namely contracting arrangements. Conversely, the Australian Model of supply chain regulation governs commercial contracting so as to mandate due diligence liabilities. It has been successfully operating in certain sectors in Australia for over a decade and is recognised as in international best practice model[191] with potential for effectively regulating global supply chains.[192]*

vii.   *The Archdiocese of Sydney strongly commends the Australian Model of supply chain regulation to the Australian government and recommends that this form the basis of Australia's effective modern slavery supply chain legislation.*

5.04   The principle submissions of the Archdiocese of Sydney in relation to modern slavery supply chain legislation are as follows.

i.   **We strongly recommend that federal and state government supply chains are covered under the modern slavery supply chain legislation and that the public sector move to establish effective supply chain due diligence obligations through public procurement regulatory instruments.**

ii.   **We strongly recommend that the modern slavery supply chain legislation covers all entities including both the public and private sectors and mandates them to undertake due diligence in their supply chains.**

iii.   **The Archdiocese of Sydney strongly recommends that the Australian government, in accordance with international best practice, enact modern slavery supply chain legislation with mandatory and enforceable due diligence provisions.**

Responses to the consultation questions

In the Public Consultation Paper and Regulation Impact Statement, the AGD proffers three options to address modern slavery in supply chains, ranging from inaction (Option One), non-regulatory action (Option Two) and reporting requirements (Option Three). The AGD proposes to legislate for Option Three (henceforth the proposed model).

The Archdiocese of Sydney submits that the proposed model, while the best of the three proffered options put forward by the AGD, is vastly inadequate. It neither redresses slavery in supply chains nor does it constitute an international model of best practice in anti-slavery supply chain regulation. As a model, modern slavery reporting requirements such as Section 54 of the UK Modern Slavery Act, is less rigorous and effective than a range of contemporary home-state legislation for supply chain governance.[193] The most rigorous and effective legislative model is one which mandates due diligence liabilities.[194]

Additionally, the Archdiocese of Sydney notes and draws to the attention of the AGD, the reference in the Public Consultation Paper and Regulation Impact Statement to the NSW Ethical Clothing Trades Extended Responsibility Scheme (page 9). This legislative instrument represents a key component of one application of the Australian Model of supply chain regulation, a model which has been recognised as an international example of best practice.[195] The Archdiocese of

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[190] See, for example, H.L. H.C. Joint Committee on Human Rights (2017). *Human Rights and Business 2017: Promoting responsibility and ensuring accountability*. 6th Report of Sess. 2016-17, H.L. Paper 153/H.C. 443; Genevieve LeBaron & Andreas Rühmkorf, "Steering CSR Through Home State Regulation: A Comparison of the Impact of the UK Bribery Act and Modern Slavery Act on Global Supply Chain Governance," Global Policy 8, no. S3 (2017): 15-28.

[191] Catelene Passchier, "General Discussion On Decent Work in Global Supply Chains: Workers' Statement (Point 3)" (paper presented to the 105th Session of the International Labour Conference, Geneva, May 30- June 10, 2016).

[192] See, for example, Michael Rawling, "Legislative regulation of global value chains to protect workers: A preliminary assessment," The Economic and Labour Relations Review 26, no. 4 (2015): 660-77.

[193] LeBaron & Rühmkorf, (2017).

[194] *Ibid*.

[195] Passchier (2016).

Sydney submits that, given their reference to this supply chain regulatory regime, the AGD reconsider the Australian Model for incorporation into the modern slavery supply chain legislation.

All responses to the AGD's consultation questions should thus be read with reference to this perspective.

What follows are the Sydney Archdiocesan responses to the questions posed at the AGD roundtable consultations.[196]

1. Is the proposed definition of 'modern slavery' appropriate and simple to understand?

The AGD proposes to define 'modern slavery' in accordance with Divisions 270 and 271 of the Commonwealth Criminal Code (page 14). As such, the term will encompass slavery, servitude, forced labour, debt bondage and deceptive recruiting for labour or services as defined within the Code. The definition being proposed for use within the modern slavery supply chains legislation does not directly reference either human trafficking or forced marriage.

The Archdiocese of Sydney submits that 'modern slavery' be defined in accordance with Divisions 270 and 271. We recommend that the definition of 'modern slavery' include human trafficking and also make explicit and specific reference to and be consistent with the relevant United Nations and International Labour Organization instruments on slavery, forced labour and human trafficking.

2. How should the Australian Government define a reporting 'entity' for the purposes of the reporting requirement? Should this definition include 'groups of entities' which may have aggregate revenue that exceeds the threshold?

The AGD proposes to define a reporting 'entity' broadly, and include a range of entities such as bodies corporate, unincorporated associations or bodies of persons, superannuation funds and approved deposit funds (page 15). For the purposes of the reporting requirement, entities will include large businesses and other entities operating in Australia, excluding the public sector (page 15). It appears likely that the definition of 'entity' will be at least consistent with Section 50 of the Corporations Act.

The Archdiocese of Sydney notes that the Interim Report of the Joint Standing Committee on Foreign Affairs, Defence and Trade's inquiry into establishing a Modern Slavery Act in Australia

> gives in-principle support for mandatory annual modern slavery supply chain reporting requirements to apply, above a particular threshold, to companies, businesses, organisations (including religious organisations) and governments operating in Australia.[197]

The Archdiocese of Sydney further notes that the UK House of Lords and House of Commons Joint Committee on Human Rights concludes that **the UK Modern Slavery Act is deficient to the extent that the public sector is excluded from the legislation**.

> If the Government expects businesses to take human rights issues in their supply chains seriously, it must demonstrate at least the same level of commitment in its own procurement supply chains.[198]

Moreover, they assert that the government should take the lead **by ensuring human rights due diligence is mainstreamed throughout public sector procurement**.

> The Government should exclude companies that have not undertaken appropriate and effective human rights due diligence from all public sector contracts ... Companies that have been found to have been responsible for abuses ... should also be excluded from public sector contracts for a defined and meaningful period.[199]

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[196] Note that this differs slightly from the consultation questions listed in the Public Consultation Paper and Regulation Impact Statement.
[197] Parliament of the Commonwealth of Australia (2017). *Modern slavery and global supply chains*. Interim report of the Joint Standing Committee on Foreign Affairs, Defence and Trade's inquiry into establishing a Modern Slavery Act in Australia. ACT: Commonwealth of Australia, xvii.
[198] H.L. H.C. Joint Committee on Human Rights (2017), 36. See also, pages 40-43.
[199] *Ibid*.

Enhancing human rights due diligence in public procurement is likewise a recommendation made by both the Australian government's Joint Committee on Government Procurement[200] and, more recently, the NSW Legislative Council's Select Committee on Human Trafficking in New South Wales.[201]

In response to the NSW inquiry into human trafficking, a NSW Finance Department spokesperson stated that the NSW government has zero-tolerance for slavery and that 'All government agencies must work with their suppliers to ensure that businesses are taking sufficient action to keep slavery and exploitation out of its operations.'[202]

The Archdiocese of Sydney submits that the scope of the definition proposed must be enhanced to include all entities operating in Australia which have supply chains. This must include the public, private and financial sectors. The Archdiocese of Sydney is fully prepared to comply with legislation regarding modern slavery in supply chains and notes its extensive procurement budget and its use of public money to fund service provision.

The Archdiocese of Sydney notes that the UK Modern Slavery Act fails to compel reporting by all parent companies[203] and recommends that the proposed model compel reporting by all (ultimate) parent companies and groups of entities.

3. How should the Australian Government define an entity's revenue for the reporting requirement? Is $100 million total annual revenue an appropriate threshold for the reporting requirement?

The AGD proposes to establish a total annual revenue threshold of AUD 100 million for the reporting requirement.

The Archdiocese of Sydney notes that this figure is significantly higher than the threshold specified by the current UK regulation and by other similar legislative instruments outside the US. These legislative instruments include Directive 2014/95/EU, Regulation (EU) 2017/821, Section 1502 of the Dodd-Frank Wall Street Reform and Consumer Protection Act (2010), the French Law on the duty of oversight of parent companies and commissioning enterprises (2017),[204] the proposed Swiss Amendment to the Federal Constitution to introduce Article 101a, the proposed Dutch Child Labour Due Diligence Law[205] and the proposed German Human Rights Due Diligence Act.

We further note that many of the recently revealed instances of slavery and slavery-like practices within Australian supply chains have occurred within entities which would not be required to issue a report under the proposed model. Moreover, we note that the NSW Legislative Council's Select Committee on Human Trafficking in New South Wales recommends that the NSW Government actually assist small and medium-sized enterprises (SMEs) 'to identify modern slavery within their supply chain[s] and assist them in remediating and monitoring identified risks.'[206] This exceeds reporting requirements by facilitating supply chain due diligence by SMEs.

The Archdiocese of Sydney does not support the establishment of a total annual revenue threshold of AUD 100 million, believing this figure to be unacceptably high. We suggest that determinations as to which entities have reporting requirements be made based on factors associated with risk. This may include supply chain factors[207] such as length and complexity (page 6) as well as the extent of an entity's non-standard work arrangements such as casualised and

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[200] Parliament of the Commonwealth of Australia (2017). *Buying into our Future: Review of amendments to the Commonwealth Procurement Rules*. Report of the Joint Select Committee on Government Procurement. Canberra, ACT: Commonwealth of Australia.

[201] Parliament of New South Wales (2017). *Human Trafficking in New South Wales*. Report of the Select Committee on Human Trafficking in New South Wales. Sydney, NSW: NSW Legislative Council.

[202] James Robertson, "185 years later, inquiry finds slavery untracked in NSW," The Sydney Morning Herald, October 19, 2017, http://www.smh.com.au/nsw/185-years-later-inquiry-finds-slavery-untracked-in-nsw-20171019-gz4eyj.html.

[203] Ryan J. Turner, "Transnational Supply Chain Regulation: Extraterritorial Regulation as Corporate Law's New Frontier," Melbourne Journal of International Law 17, no. 1 (2016): 188-209.

[204] French title: Loi n° 2017-399 du 27 mars 2017 relative au devoir de vigilance des sociétés mères et des entreprises donneuses d'ordre.

[205] Dutch title: Wet zorgplicht kinderarbeid.

[206] Parliament of New South Wales (2017). *Human Trafficking in New South Wales*. Report of the Select Committee on Human Trafficking in New South Wales. Sydney, NSW: NSW Legislative Council, 31.

[207] See, for example, Parliament of the Commonwealth of Australia (2017). *Buying into our Future*; AHRC, ACCSR & GCNA (2015). *Human Rights in Supply Chains: Promoting Positive Practice*. Melbourne: Australian Human Rights Commission.

contracted work (page 6),[208] labour hire[209] and franchising.[210] Such a risk-based approach to determining which entities are covered by the legislation would entail applying common standardised criteria to all entities across-the-board without variance by sector.

4. How should the Australian Government define an entity's 'operations' and 'supply chains' for the purposes of the reporting requirement?

The AGD proposes that the reporting requirements encompasses both an entity's operations and supply chains. For the purposes of the reporting requirement, the definition of supply chains will extend beyond tier 1 (page 15).

The Archdiocese of Sydney supports this proposal and recommends that **the definition of 'operations' and 'supply chains' encompass all work performed for the entity and all work performed in all tiers of the supply chain, regardless of jurisdiction**. The definition should cover online entities and not be restricted by worker employment status.

5. What regulatory impact will this reporting requirement have on entities? Can this regulatory impact be further reduced without limiting the effectiveness of the reporting requirement?

The AGD states its intention to limit undue and unnecessary regulatory impacts for entities (pages 13, 18 and 21). As such, the AGD intends that the proposed model 'will have a proportionate, targeted and light touch regulatory impact and only apply to large businesses' (page 21).

The Archdiocese of Sydney notes that to the extent that the reporting requirements of the proposed model fall outside of regular business operations they represent a regulatory impact to entities. Where reporting requirements can be incorporated into regular business operations, this will ease regulatory impact.

Moreover, the Archdiocese of Sydney notes that the Australian Model of supply chain regulation actually builds upon regular business operations (i.e. contracting arrangements). As it works within the framework of existing supply chain governance architecture, the Australian Model is preferable to the proposed model which would impose an external process upon entities. **It is also a more effective strategy to redress slavery in supply chains.**

6. Are the proposed four mandatory criteria for entities to report against appropriate? Should other criteria be included, including a requirement to report on the number and nature of any incidences of modern slavery detected during the reporting period?

The AGD proposes to require entities to report on four criteria in their Modern Slavery Statements, namely,

(i)   an entity's structure, operations and supply chains,
(ii)   risks,
(iii)   policies and processes, and
(iv)   due diligence processes.

While the proposed AGD criteria are purportedly mandatory (page 19), this is effectively negated by the statement on page 16 that '[e]ntities will also have the flexibility to determine what, if any, information they provide against each of the four criteria.'

The Archdiocese of Sydney observes that the proposed reporting criteria is congruent with the criteria provided within the UK Modern Slavery Act. We note that this is less vigorous than the reporting criteria used by the California

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[208] See, for example, Richard Johnstone et al. (2012), *Beyond Employment: The Legal Regulation of Work Relationships*. Sydney: Federation Press.
[209] See, for example, Parliament of the Commonwealth of Australia (2017). *An inquiry into human trafficking, slavery and slavery-like practices – Report, incorporating a dissenting report*. Report of the Joint Committee on Law Enforcement. ACT: Commonwealth of Australia; Parliament of the Commonwealth of Australia (2016). *Seasonal change: Inquiry into the Seasonal Worker Programme*. Report of the Joint Standing Committee on Migration. ACT: Commonwealth of Australia; Industrial Relations Victoria (2016). *Victorian Inquiry into the Labour Hire Industry and Insecure Work*. Final Report. Melbourne: Government of Victoria.
[210] See, for example, Senate of the Australian Federal Parliament (2016). *A National Disgrace: The Exploitation of Temporary Work Visa Holders*. Report of the Senate Standing Committee on Education and Employment. ACT: Commonwealth of Australia.

Transparency in Supply Chains Act which requires that entities report on anti-slavery verification, audits, certification, internal accountability and training.

Moreover, the Archdiocese of Sydney notes that the reporting criteria of the UK Modern Slavery Act, on which the proposed model is based, lacks standardisation and specificity. Indeed, the UK House of Lords and House of Commons Joint Committee on Human Rights concludes that the reporting requirements in the UK Modern Slavery Act are 'weak.'[211] They conclude that this, subsequently, makes it '**very difficult to hold companies to account.**'[212] The Committee recommends that this be rectified through legislation and, also

> that the Government bring forward legislative proposals to make reporting on due diligence ... compulsory for large businesses, with a monitoring mechanism and an enforcement procedure.[213]

This recommendation is supported by academic research which concludes that legislation based on due diligence liability has been much more efficacious in effecting change in company supply chain policies and practices than the UK Modern Slavery Act.

> Within the [UK] Modern Slavery Act, the substitution of a vague reporting requirement over a more stringent model of public governance appears to have undermined its effectiveness in 'steering' corporate behaviour.[214]

The Archdiocese of Sydney notes that by contrast the proposed model does not require entities to undertake due diligence in their operations or supply chains, nor to be transparent about the instances of and responses to slavery uncovered by such processes. The proposed model only requires that entities provide information about any due diligence processes that may exist. The recent British parliamentary criticisms of the UK Modern Slavery Act appear to have been given no credence in the preparation of the AGD's Public Consultation Paper.

We note that international best practice in modern slavery supply chain legislation (e.g. the French Law on the duty of oversight of parent companies and commissioning enterprises) mandates due diligence in supply chains and enacts compliance due diligence and enforceability. We also note that, according to the Interim Report of the Joint Standing Committee on Foreign Affairs, Defence and Trade's inquiry into establishing a Modern Slavery Act in Australia, 'submitters and witnesses, particularly NGOs, suggested that the prescriptive reporting requirements should include mandatory due diligence.'[215] Due diligence would appear to reflect community expectations (page 5). The consultation process should seek to ascertain if this is the case.

As such, the Archdiocese of Sydney calls on the AGD to adopt modern slavery supply chain legislation which enacts current international best practice. This entails mandatory due diligence. We strongly reject the lack of standardisation and specificity of the proposed reporting requirements and reiterate the conclusion that this weakens the effectiveness of anti-slavery efforts. Thus, **we submit that the Australian government should avoid enacting reporting criteria that has been consistently criticised as weak and ineffectual.**

The Archdiocese of Sydney therefore strongly recommends that **the Australian government enact modern slavery supply chain legislation which incorporates mandatory transparency (reporting) and due diligence criteria which are standardised and specific.** This legislation should incorporate mandatory compliance due diligence and enforceability provisions. Moreover, we submit that the Australian government take a lead globally through the implementation of the Australian Model of supply chain regulation.

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[211] H.L. H.C. Joint Committee on Human Rights (2017), 42.
[212] *Ibid*. Bold font added.
[213] *Ibid*. Bold font added.
[214] LeBaron & Rühmkorf (2017), 26.
[215] Parliament of the Commonwealth of Australia (2017). *Modern slavery and global supply chains*, 40.

7. How should a central repository for Modern Slavery Statements be established and what functions should it include? Should the repository be run by the Government or a third party?

The AGD proposes that the reporting requirement will require entities to publish on their websites their Modern Slavery Statements. The AGD further proposes to establish a free, searchable and publicly accessible central repository, subject to positive feedback from the public consultation (page 17).

The Archdiocese of Sydney supports this proposal for a central repository. We recommend that such a repository be user-friendly and administered by an agency or collaborative body which has as, its principal interest, human and/or labour rights rather than business or trade. In this way it will minimise conflict of interest and be consistent with community expectations of impartiality and fairness. Current UK Independent Anti-Slavery Commissioner, Kevin Hyland OBE, has 'suggested that a repository could be funded by government and administered by NGOs or universities to encourage innovation, drive change and raise awareness.'[216]

The Archdiocese of Sydney recommends that the central repository contain lists of entities with mandatory reporting duties as well as lists of entities that are compliant and not compliant with the reporting requirements[217] (and the due diligence requirements in the event that this is legislated).[218] We also recommend that the central repository contain independent third-party publications of relevance to human rights in supply chains, including reports by academic, civil society or journalistic sources. These publications may, for example, document human rights abuses in the supply chains of specific entities or sectors and may be of value in informing consumer and investor choices (pages 5 and 10).

The Archdiocese of Sydney further recommends that the central repository be organised by sector as well as by revenue and risk. It should be fully searchable by sector, revenue and risk and also by the names and logos of entities, including the formal and trading names and logos of entities, groups of entities, parent companies and subsidiaries. Company control, ownership and organisational structures should be readily available (and searchable) in standardised tabular or graphic form.

The Archdiocese of Sydney also recommends that entities list on all their websites (including parent, groups of entities and subsidiary websites) a link to the relevant webpage(s) on the central repository website. Additionally, that they also list on all their websites all search criteria of use by the central repository to locate their Statement(s).

8. Noting the Government does not propose to provide for penalties for non-compliance, how can Government and civil society most effectively support entities to comply with the reporting requirement? What issues need to be covered in guidance material?

The AGD proposes not to include penalties for non-compliance with the reporting requirements, as is the case in the UK (page 17). They hold that non-compliance with the reporting requirements 'may be subject to public criticism' (page 17).

The Archdiocese of Sydney notes that this is at variance with the Interim Report of the Joint Standing Committee on Foreign Affairs, Defence and Trade's inquiry into establishing a Modern Slavery Act in Australia.

> The Committee gives in-principle support for the Australia Government to mandate reporting … with penalties applying for those that do not report or do not report in compliance with the Modern Slavery Act reporting requirements.[219]

In addition, the Committee gives in-principle support for the Australian government to publish lists of entities that do and do not comply with the reporting requirements of the proposed model and a list of entities who voluntarily submitted Statements.[220]

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[216] *Ibid*, 34.
[217] Parliament of the Commonwealth of Australia (2017). *Modern slavery and global supply chains*. Interim report of the Joint Standing Committee on Foreign Affairs, Defence and Trade's inquiry into establishing a Modern Slavery Act in Australia. ACT: Commonwealth of Australia.
[218] Cf. *Balance de Responsabilidad Social y Ambiental [Law on the Balancing of Social and Environmental Responsibilities]* Law No. 2594, Jan. 16, 2008, C.A.B.A.
[219] Parliament of the Commonwealth of Australia (2017). *Modern slavery and global supply chains*, xix-xx.
[220] *Ibid*.

The Archdiocese of Sydney also notes that **compliance with the reporting requirements of both the UK Modern Slavery Act and the California Transparency in Supply Chains Act is generally low**.[221] Compliance with the reporting requirements includes submission of a report on the company website (UK and US), appropriate sign-off (UK) and correctly addressing reporting criteria (US). **Moreover, quality of reporting is also low**.[222]

The Archdiocese of Sydney further notes that public criticism (page 17) and consumer and investor action (pages 5 and 10) as a result of reporting regimes such as the UK Modern Slavery Act has been shown incapable of effecting change in business practices.[223] Lastly, we note that the AGD does not propose to implement penalties for failure by entities to take any action on slavery in their operations or supply chains.

In answer to this consultation question, the Archdiocese of Sydney believes that neither the government nor civil society can 'effectively support entities to comply with the reporting requirements' where there are no prescribed penalties for non-compliance. We thus strongly recommend that transparency (reporting) and due diligence be mandatory and enforceable in any modern slavery supply chain legislation.

9. Is the five month deadline for entities to publish Modern Slavery Statements appropriate? Should this deadline be linked to the end of the Australian financial year or to the end of entities' financial years?

The AGD proposes to implement a five month deadline for entities to publish their annual Modern Slavery Statement after the end of the Australian financial year (pages 14 and 15).

The Archdiocese of Sydney supports this proposal.

10. Are the requirements for statements to be approved by boards and signed by directors?

The AGD proposes that the reporting requirements will require that an entity's Modern Slavery Statement be approved at the equivalent of board level and that these Statements also be signed by a director.

The Archdiocese of Sydney supports this proposal.

11. Is an independent oversight mechanism required, or could this oversight be provided by Government and civil society? If so, what functions should the oversight mechanism perform?

The AGD proposes possible oversight of the reporting requirement which could perform functions such as maintaining the central repository, raising awareness about risk and providing advice and assistance to businesses (page 17). This oversight may or may not be independent (page 17).

The Archdiocese of Sydney supports this proposal for oversight of the reporting requirement and recommends that independent oversight be provided by an agency or collaborative body which has, as its principal interest, human and/or labour rights rather than business or trade. We note that the Department of Treasury currently hosts the Australian National Contact Point (NCP) for reporting under the OECD Guidelines for Multinational Enterprises. As Treasury has economic analysis and policy as its principal focus we would not support oversight being provided by the current Australian OECD NCP despite the potential overlap in redressing slavery in the operations or supply chains of Australian companies. We further note that the current UK Independent Anti-Slavery Commissioner, Kevin Hyland OBE, has indicated that he would not support his office exercising oversight for monitoring and enforcing supply chains reporting through maintaining a repository.[224]

[221] See, for example, Ergon (2017). *Modern Slavery Statements: One Year On* at http://ergonassociates.net/wp-content/uploads/2016/03/MSA_One_year_on_April_2017.pdf?x74739; KnowTheChain (2015). *Insights Brief: Five years of the California Transparency in Supply Chains Act* at https://knowthechain.org/wp-content/uploads/2015/10/KnowTheChain_InsightsBrief_093015.pdf.
[222] *Ibid*.
[223] See, for example, Turner (2016).
[224] Parliament of the Commonwealth of Australia (2017). *Modern slavery and global supply chains*, 46.

With regard to the functions performed by the oversight mechanism, the Archdiocese of Sydney notes that the AGD proposes that the legislative provisions will be structured so as to support the capacity to compare statements (page 16). The generation of meaningful and useful comparative analyses may therefore be another function of the oversight mechanism (over and above those suggested on page 17). The means by which the proposed comparisons will be undertaken will need to be determined. Similarly, clearly defined analytics tools and benchmarking methods will need to be established. The Archdiocese of Sydney supports the concept that statements be consistent and comparable. Notwithstanding, we recommend that neither reporting nor oversight be reduced to a 'tick box' exercise but retain the level of reporting detail required for readers to understand the actions taken by entities to address modern slavery in both their operations and supply chains as this is the focus of reporting (page 16).

The Archdiocese of Sydney also notes that legislation on modern slavery in supply chains which has been enacted in other jurisdictions is useful in understanding additional functions which may be performed by the oversight mechanism. For example, the Buenos Aires Law on the Balancing of Social and Environmental Responsibilities enables an oversight authority to determine and evaluate compliance with both reporting requirements and due diligence. We recommend that the oversight mechanism likewise determine and evaluate compliance with both reporting requirements and due diligence. We further recommend that the oversight mechanism contribute to the development of guidance documents and regulation regarding reporting and due diligence which will accompany the legislation.

The Archdiocese of Sydney submits that independent, non-profit third-party oversight must be provided for transparency (reporting) and due diligence in any modern slavery supply chain legislation.