
The Trans Atlantic Slave Trade and its impact on the African continent

By

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Transatlantic slave trade and its

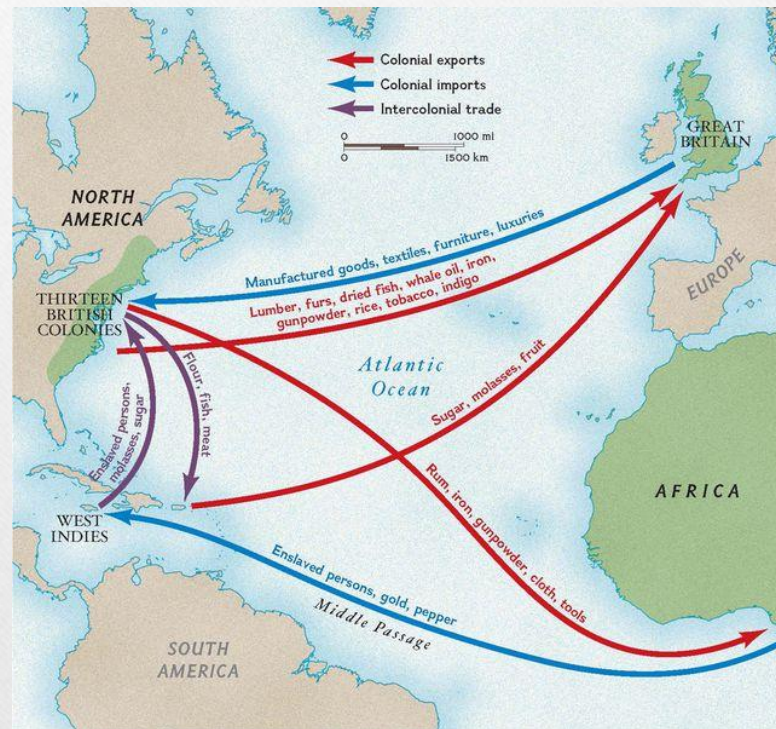
impact on the African continent

- History of slavery did not start with the slave trade and black slavery was not the beginning of human servitude. The existence of human has been marked by the domination of one group by another or one ethnic group by another for centuries. As the result of that unequal relationship, slavery had always been in the middle of it, and The Transatlantic slave trade had deprived the continent of Africa its most important resources. For centuries, the world had never questioned the institutions of slavery, and the suppliers of slaves who traveled from distant places to bring their merchandise to societies which were in need of slaves. With the improvement of maritime exploration in the fifteen century, the Europeans themselves came in contact with the slavery business that was being done by the Islamic. Although it has been a debate among the Islamic scholars, slavery had always played a big role in the religion of Islam. Mohammad the Prophet had in his own service slaves who were there to take a certain responsibilities, the Qur'an itself made references of slavery throughout its passages. With the extension of the Islam and conquest of many kingdoms, slavery became an important accessory that Islamic societies couldn't live without. The sources of all the slaves that were needed were below Sub-Sahara. From the end of seventh century all the way to twentieth century; the slaves would be taken from there and they would walk through the Sahara desert. A lot of them died while on their way going through that voyage to different Sub-Sahara regions, like the Arab Mediterranean, and

Transatlantic slave trade and its impact on the African continent

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- inside of the European continent. The slaves were mostly men; they were employed as soldiers, working as miners or in the agriculture. From those slaves, there were also females who would be used as servant, concubines, or domestic work. The capturing of those slaves was done with a senseless violence and no regards; they were picked up as animals or any objects that were needed to be used (Atlas Slavery Pg11). Many scholars estimated conservatively that twenty million slaves left Africa through various slave trades such as: the Muslim trade which started from ninth to the nineteenth century and the transatlantic slave trade that ran from the end of fifteenth to the nineteenth century was only transporting black Africans (The impact of the slave trade on Africa Pg1). This intensive slave market, supported and organized by the Europeans, had used the triangle route: Africa, Europe, and America to deliver their human merchandise (Atlas Slavery Page11)

Transatlantic slave trade and its impact on the African continent



Early European Contacts with Africa

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- The most difficult of the African history was its contact with the Europeans in the early 1400th. Before that period, Africa had known great societies with innovation that made the continent to grow culturally and even impacted the outside world. That kind of growth started to slow down, when some of the European kingdoms got a certain level of unity, and advanced technologically. That advancement helped them to connect to other parts of the world which created economic growth and reinforced their technology capacities. The trade contacts with the Africans were based essentially on obtaining gold to support their economy, financed their technology and their expansionist ambitions. The Europeans commercial relationship with abroad was also animated by that belief of converting other people in the world who did not share the Christian faith, they believe they had that ultimate mission to force or to bring Christianity into their lives of those who were not aware of its existence. Because of that sentiment of universality, the

Early European Contacts with Africa

- Europeans developed a sense of grandeur to impose their domination on anyone who had a different belief system. Those tendencies would unfortunately create the need to colonize and occupy territories and enslaved other human beings (Africans and Their History Pg77).
- Among the unified European kingdoms, Portugal and Spain were the most advanced ones in their quest for precious metal markets along the coast of Africa and most importantly, their commitment to push the Muslims and gain control of their Mediterranean, red sea, and Indian ocean markets. Prince Henry who was from Portugal and also known under the name the “Navigator”, started using his exploration knowledge to expand their maritime trade (1394-1460). His motivation was to go around coast of Africa, to be part of the Asian market, and had direct access to it so that they would not pay the high prices for goods of Venetians who had a complete control on the European trade. Lastly, he wanted to get in the south gold Muslim-controlled Northern Africa market and built an economic and political connection with Africa Christendom.

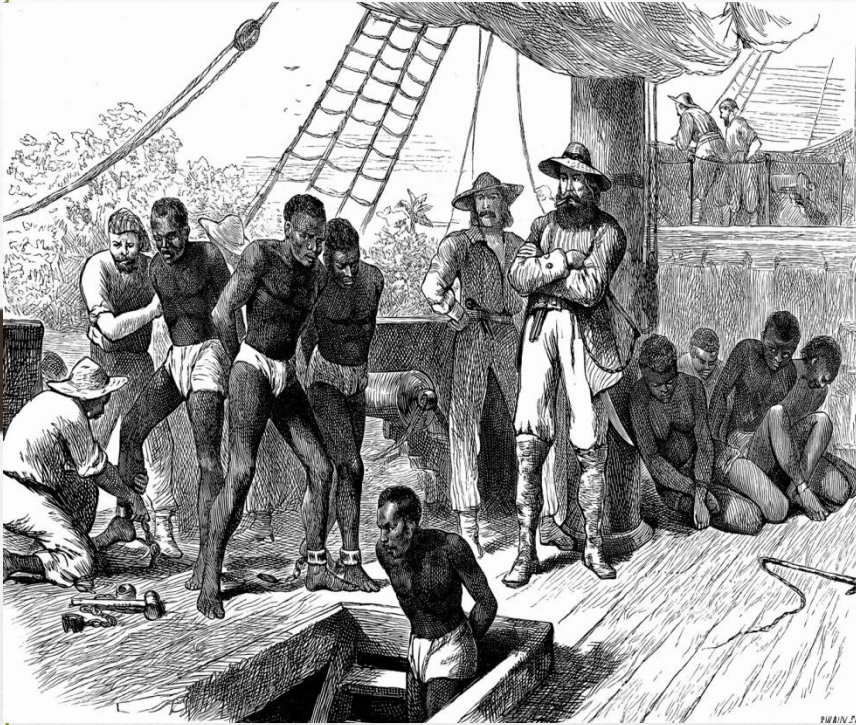
Early European Contacts with Africa

- Around 1445, the Cape Verde Islands and the mouth of the Senegal River were touched by the Portuguese. By the year of 1471, they reached the Gold coast, and nine years later, they put in place many coastal forts to retain those markets. Bartholomew Diaz did contour the southern part of Africa by 1488; Vasco Da Gama himself went, a decade later, all the way to the coast of east Africa until he reached India. Those Portuguese Maritime activities had serious impact on the Muslim merchant's routes, the Sub-Sahara connection did not have its importance anymore, the Sudanic had to compete with the European merchants, and the emergence of powerful kingdoms in the gulf of Guinea.

Early European Contacts with Africa

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- During the year of 1502, the Europeans had a certain control on the east coastal kingdoms, Kilwa was forced to pay to the Portuguese a yearly tribute, and Zanzibar had to do the same. Some city-states were burned down and looted; Sofala was invaded and occupied, it turned into a post for the Portuguese. Lama, Brava lost their independence, and the Mozambique became of the Portuguese. Although the Portuguese were very active on the East coastal part of Africa and their influence was felt in many other places, the Africans and the Muslim Arabs had the political control on the biggest part of the continent up to nineteenth century. The presence of the Portuguese was the precursor of the European slave trade that dispersed Africans on different places of the world (Africans and Their History Pg78-79-80).

Early European Contacts with



This is a timeline of the African enslavement

- 1619- Twenty Africans were shipped to Jamestown to be transported to Britain's American colonies as enslaved individuals.
- 1626- The west India Dutch Company brought the amount of 11 African American men to Netherlands
- 1636- Desiree was the first American ship that participated in the trade of human. It was built on the Massachusetts port, its presence was the beginning of the involvement of colonial North America in the Trans-Atlantic trade of enslaved Africans.
- 1640- The first documented enslaved person was John Punch who was sentenced for life servitude, he was a runaway African servant, and his white friend who was with him was sentenced as well

This is a timeline of the African enslavement

- 1640-all residents who live in New Netherland were forbidden to help or assist any who is trying to be free.
- 1641- D;Angolas was the first African descent who got his marriage to be recorded
- 1641- The enslavement was first legalized in Massachusetts.
- 1643- Massachusetts, Connecticut, and Newhaven are the New England confederation which established a freedom law seeker.
- 1650- Connecticut had legalized enslavement.
- 1652- Native American and all black man servants were required to receive military training based on Massachusetts law.
- 1654- By Virginia law, Black people were given the right to be enslavers
- 1660- The king of England, Charles II, had proclaimed the foreign plantations Council (THOUGHTCOPg3-4).

Need for African slaves

- The great need of the African slaves was mostly caused by the importance of the trade of sugar that became an essential commodity for the European market. In a short period of time, the Europeans got the perception that the Africans were naturally made to be slave, they were brought to the Americas and in the Caribbean in large numbers. The first two countries that started with the slave commerce were Spain and Portugal (Atlas Slavery page 15).

Need for African slaves

- In the 1500, they used to take the Africans to the ports of Cartagena and Veracruz; they would have 487 ships to transport them there as they were taken from Angola, the upper Guinea, and lower Guinea as well. From 1573 to 1640, 78,453 slaves were being disembarked in the ports to be sent to the Americas. By the 1600, the northern European countries started getting into the slaves business: the French, the Dutch, and the English. They had their own ports in West Africa, the French established themselves at Senegambia (today's Senegal and Gambia), the English would be at the coast of Sierra Leone, and the Dutch would be at the gold coast. Also, the king of Danish had created an African Company that took over the Dutch fort company located by the Cape Coast in the Gulf of Guinea. They had colonized many Islands like St Thomas (1672, St John (1718) and they bought St Croix from the French (1773. Yearly, they used to have 450 trips from the coast of Africa to the West Indies. The Danish were not the only Nordic countries which were in the slave business. The Swedish had created their own African Company as well

Need for African slaves

- (1649) with the support of the Danish. But, the Swedish did not have any West Indies colonies; they did not have a chance to be a part of the sugar trade. Their company did not stay for too long, they were paid by the Dutch to leave the slave business (Empire's Crossroads page 96).
- Before the 1800 nine out ten people who were brought on English Ships to the Americas were slaves, they were there for the only purpose to serve as free labor until the end of their lives. The Spanish on their part, they had tried to license other slave private companies to control the numbers of Africans getting into their colonies, and the slave commerce itself. A lot of money was being made by privateers. The Spain fleets had been had been damaged by privateers supported by other countries like the English to diminish the Spanish influence on the business. In the late 1500, more than 235 privateers were traveling through the Caribbean, they had done the ground work for the English to enter the market and compete with Spain (Atlas Slavery page 42).

Depopulation of Africa

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- The Atlantic slave trade was a crime against humanity that went beyond imagination with no sense of measure. Based on many accounts, the slave trade brought to the colonies an amount of 12, 5 million people, and 10.8 million of them arrived in the Americas alive which means almost 2million of black Africans died during the passage. About one- third of the slaves were women and twenty eight percent were children, no one was exempted. In a period of three hundred years (16th -19th century), 6, 4 million people were transported to the Americas. Millions of Africans were brought as slave although the British government passed the law that would fine its citizen if they were a part of the slave trade, this law was passed in 1808 (Captives as commodities the transatlantic Slave Trade page 4).

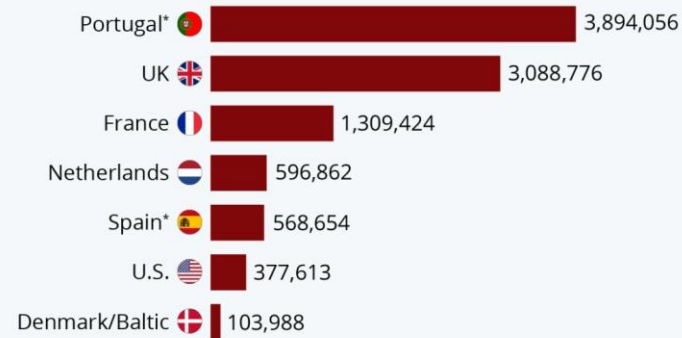
Depopulation of Africa

- A lot of the European countries were a part of the slave trade, Portugal, Spain which was the pioneer, then Great Britain, France, the Netherlands, Denmark, United States, and Brazil. Portugal and Brazil by themselves had 46% of the slave trade trips, the English was 25%, and France 11%. The Spanish government themselves licensed the foreign private companies to supply its colonies. That licensing system was called the (Assiento) as oppose to the British colonies which were able to do it on their own. Brazil by itself had 40% of the slaves; the Caribbean colonies used more than 40%, and the territory that turned into the United States one-fourth of the slaves (Captives Commodities The transatlantic trade page 4-5).

Depopulation of Africa

The Countries Most Active in the Trans-Atlantic Slave Trade

Number of enslaved Africans forced to embark on ships of the following national flags (1514-1866)



* includes ships registered in country's Latin American colonies

Source: Slavevoyages.com



The Americas and the Caribbean colonies

- As the Europeans captured more colonies in the Americas and in the Caribbean, and the extermination of the natives who were the original people living on those lands and used as free labor force, there was a urgent need for to find a replacement. Because of the past contact of the Europeans with Africa in many instances, the continent became the place where this free labor force would be found, Spain and the Portugal made the connection. Also, the arrival of sugar cane cultivation in the South America and Caribbean colonies had created a desperate need for more slaves.

The Americas and the Caribbean colonies

- Based on many accounts, the West Indies were viewed as well as a place of diseases; it wasn't easy for the Europeans to survive there without catching a deadly virus. It was so dangerous that many Europeans considered the Caribbean as a graveyard or an afterlife. But, compared to them, the African slaves had shown a greater immunity to most of the diseases that were floating around the West Indies: Yellow fever, Malaria etc.... Those illnesses had no roots in the Mediterranean, the Africans brought them on the ships because the strain already existed in Africa, but the whites were not able to understand those biological facts at the time. They quickly got themselves to believe that blacks were more equipped to live in the Caribbean climate compare to the Europeans. The white indentured servants the Europeans brought with them were most likely to die of a disease than the African slaves. As a consequence, they came up with the logic that it was more profitable to invest in the Africans slave than the white Europeans indentured servants. In the colonies of Barbados, the black African slaves went more than double from 1645 to 1665 (Empire Crossroads page 90).

The Americas and the Caribbean colonies

- All these facts were among the causes that created the exodus of millions of Africans who were forced to leave their mother land for the unknown, going through all the harsh treatments, before they would finally reach the market place where they would be sold like heads of animals with no regard of their existence as human being. The Slaves traders would go all the way to the Eastern part of Africa, and established themselves in Ethiopia.

Ethiopia and Slavery

- A lot of Ethiopians had the belief that slavery did not happen in their society and the country had never been colonized by any foreign power. Even in their school system, they had never been thought how slavery and the Atlantic trade slave impacted their lives. To the contrary, slavery and the slave trade had affected Ethiopia like any other kingdom in Africa. There was a flourishing international slave market in Bonga which was one of the major sites for the traffic of slave in Ethiopia, the Arabs, the Portuguese, and Ethiopians brought their slave to the port of Tanjura on the Red sea, then they would send them to the middle east, India, or by the Cape of Good in South Africa to finally reached the Americas. After the British outlawed the slave trade between 1807 and 08, the American slave traffickers had used Cape Town South Africa to do their trading on the east coast of Africa. In the late 19th century many of the captives were transported from the East Coast of Africa to the Americas (Journey to my Ethiopian Homeland, the Journal of African American History Page 634). When there was a demand of labor to build the Ethiopian Empire, the Sudanese-Ethiopian borderland people were used as slave in a very rigid form to pay tributes to some regions of Ethiopia. By 1850, the Emperor Menilek II decided

Ethiopia and Slavery

- to extend his domination on new territories in southern Ethiopia that while they kept their autonomy, Benin Shangul was one of the regions and Sheikh Kojali al-Hassan who was a semi-independent ruler, he sent slaves, gold, and Ivory to the Capital Addis-Ababa for the Emperor (slavery, Emancipation, and Memory: note on Western Ethiopia page 250. All those events shown the economy of Ethiopia was based partly on slavery at the time (Slavery, Emancipation, And Memory: Exploratory notes on Western Ethiopia Page 350).

The Beginning of Ethiopia

- Ethiopia as a country, can't be explained without the understanding the impact of religion on the society. Based on the book (the glory of kings, the True Ark Of The Covenant), The origin of the Ethiopian started in 9050 BC, its first Emperor Menelik I of illustrious parent, King Salomon king of Israel and queen Makeba well known as the "legendary queen of Sheba" as of one of the oldest kingdoms in the world, the Emperors always declared their power was from God. The church and state was inseparable. A thousand years before the birth of Christianity, the Ethiopians had converted to Judaism and adopted the order of the Old Testament, then later accepted Christianity. For three thousand years, the faith of Judeo-Christian has been the fabric of the Ethiopian faith. The Religious proof of it sits in the tradition of the Ethiopian Church; the Ark of the Covenant that had the Ten Commandments was brought to the kingdom by king Menelik I who was the son of Salomon, the king of Israel. Historically, there is no proof that Menelik, the king of the Ethiopian kingdom was the son of king Salomon of Israel, but the faith is so strong and real in the life of the church, no one can believe otherwise. Although Ethiopia

The Beginning of Ethiopia

- has been Christian for thousands of years, Islam had also played a big role for the independence of the country. In the 17th century, the Muslims and the Christians put themselves together to break a deal with the king Fasilides. The unimaginable alliance between the Christian and the Muslims was forged to fight foreign intruders. In 16th century, the Portuguese came with two intentions in the mind; one was to have control over the Muslims trade route and the other one was to find the mystical Christian worshiper with the name of Prester John. They did not find him, but they found an authentic Christian kingdom. They had tried with success to convert some Ethiopians to Catholicism, but they did not get that many. The combining force of Christian and Muslims, under the leadership of Emperor Fasilides, had pushed out the Portuguese with their imported Christianity and put to death the priest who was with them. Because of the alliance, Ethiopian became free once more from foreign domination (www.BBC.com/video lost kingdom of Ethiopia, Feb 2015).

The Beginning of Ethiopia



Ethiopia and Christianity

- Around the 1500, Ethiopia was the largest Christian community in Africa with the Christian Europeans. Most of scholars agreed that the Ethiopians came in contact with Christianity in the country of Apostle Philip, but the story referred to the kingdom of Meroe not the old Ethiopian kingdom of Aksum. The conversion documents of the Aksumite ruler Ezana shown that in the year of c.330 was the time the king had changed religion, at the early age of his reign, the Ethiopian king was a Pagan, his military victories were always dedicated to the Pagan Gods. Later, after the conversion, he glorified his victories by saying “In the faith of the lord and the power of the father, the son and the Holy Spirit”. The church historians had proven their claims about the conversion of the king based on the eye witness of two Syrians who had their ship broke in the kingdom; they had two companions who were court officials at the time. After the king death, they had the responsibility to manage the kingdom business while the son of the king grew old enough to take charge. Although the church historians believed the information received from the two Syrians were not so clear, but a letter from the Roman Emperor

Ethiopia and Christianism

- Constantius II c.356 to the king (Ezana) and his brother asking them to get Frumentius to go back to Alexandria in order for him to be ordained by an Orthodox Bishop. The choice of Frumentius to be the head of the Ethiopian Christian Church set a precedent which would have its impact until the middle of twentieth century. The Egyptian Coptic church would be responsible to send a non- Ethiopian monk, who didn't know the language or the custom of the locals, to be the head of the Ethiopian church. Although he was relying on the Ethiopian monarch willingness to help, he was the only one in charge of ordaining priest and deacons. Contrary to the Roman Empire, the Ethiopian Emperor was the only one and his court who converted to Christianity first, then different groups of the population came to accept the Christian faith. For a long period of time, the Christian faith had been a part of the Ethiopian elite culture, because of it had been there since the beginning of the organization of Aksum state, the integration was not a problem, and the population did not see it as a religious value that was really imported. The conversion of the Aksum Emperor was not yet a transformation of the kingdom as Christian society, the real change came in the first half of the sixth century when

Ethiopia and Christianism

- king Kaled who was the first Ethiopian head of state to have a biblical name, and became the monarch who represented Christianity in the red sea. After the conversion of the king of South Arabia kingdom to Judaism, he killed all the Christians of the Najran town. The Ethiopian king saw himself as the defender of Christian faith; he went with his military troops, subdued the Judaized Himyarite king Yusuf (Joseph) and imposed the Christian church in the red sea region. After the military victory, he came up with policies and code of laws to create a large program to build Christian churches in Aksum Kingdom and south Arabia. He destroyed all Pagan Temples, Idols or synagogues and put in place a whole Christian culture. After his death, his son Cabral Masqal (the servant of cross) who replaced him, he had decided to put in place “Christian Coronation Ceremony”, and he supported the construction of many oldest churches in the region. That decision had made Christianity, not only the religion of the king and his court but also of the whole Aksum state (Dominance and Diversity kingship, Ethnicity, and Christianity in Orthodox Ethiopia Pg. 293,294, 295).

Ethiopia and Pan-Africanism

- As independent Sub-Sahara nations, Ethiopia became one of the first founding members of the League of Nations on September 9th, 1923. Ever since, it has joined the League of Nations, the continent of Africa has found a promoter, and a defender. On any global forum, Ethiopia has never stopped supporting one the interest of Africa which is the unity of the continent. One the heroes of the struggle against the Apartheid in South Africa, Nelson Mandela declared that Ethiopia is a “seedbed” for the pan-Africanism. Because of the active support of Ethiopia, the ANC was able to be created in 1912, and the OAU (Organization of African Union) was put in place to create an environment where the leaders of the African countries could meet to discuss freely among themselves (Regional Power in the making: Ethiopian Diplomacy in the horn of Africa Pg10)

Ethiopia and Pan-Africanism

- In the sixties, Ethiopia was behind all anti-colonial and anti-Apartheid movement; it would help the insurgents with equipment and military training. The revolutionary movement in Namibia, in Zimbabwe was being supported diplomatically by any government of Ethiopia. From the Emperor Haile Selassie to any other form of government, the directive is always the same; the support for Africa has never been different. With the struggle to indict the Apartheid South Africa government at the international tribunal, Liberia had gained the unconditional support of Ethiopia to condemn the illegal occupation of Namibia

Ethiopia and Pan-Africanism

- For five decades, the leadership of Ethiopia has never been changed, the consistency of their commitment and their contributions to peace and security for the continent are part of a global plan for stability. Globally, Ethiopia is present to defend the interest of Africa, It served in the UN and the US summit as co-chair on refugee affairs and migration, and it was chosen as a non-permanent member of Security Council to represent the continent of Africa for the year of 2017. In the precedent years, Ethiopia represented Africa on global forums such as: the G20, the G8, the climate change negotiations, the forum for China- Africa exchange, and African-India- Korea partnership forums. It is as well leading the forums on the right to use the natural resources equitably. Ethiopia supports The Nile basin project, the investment to develop the transportation corridor connecting Ethiopia with all the countries sharing its borders, and most importantly the electrical power project that would bring a lot of opportunities for all surrounding neighbors (Regional Power In the Making: Ethiopia Diplomacy in Horn of Africa Pg10-11).

Ethiopia and Pan-Africanism

- Presently, AU (African Union) receives 6.8 million dollars from Ethiopia which represents 4% of the total of the dues contributed by all members. It is one of the countries that pay its due on schedule. In addition, it is among the seven countries that pay its due in advance and gave land to AU to build the headquarter of the organization and providing the human and physical facilities at the early age of AOU for them to start functioning as a real entity. The capital of Ethiopia (Addis Ababa) is the place that provides residence for many multilateral, bilateral delegations, and accredited institutions that are at the heart of African diplomacy. Although many challenges of all sorts, Ethiopia gives itself the responsibility to gear its foreign policy toward African emancipation, development, security, and unity (Pg11).

Returnees

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- Pan-Africanism stands for unity among all black people who cultivate the understanding that they had a common destiny, and they are related spiritually and culturally, they also have a homeland which is Africa. The African, as a diaspora, was brought to the Americas, the Caribbean, and different part of the world unwillingly. They were uprooted by force from their homeland to be enslaved, marginalized, and discriminated against; they were used for free labor with no regards and dignity. More than 12 Millions of them were transported through the transatlantic trade commerce of human being, this shameful business lasted three centuries, the continent of Africa was decimated, its resources stolen, and colonized by most of the super

Returnees

- power European countries at the time. Meanwhile the people of African descent never stopped resisting the oppression, the violation of their basic rights, and the colonialism. Because of the institutionalized repression, exclusion, and rejection, the African Diaspora came to the realization that returning to the ancestral homeland must be done. Because of what Ghana represented during the slave trade, as one of the prominent countries in Sub-Saharan Africa, and the land of Kwame Nkrumah who was one of the forefathers of Pan-Africanism, it was chosen to be one of the places of return. Many African descent from the diaspora have already made the trip to reconnect with the land of their ancestors and to have a real understanding of what took place centuries ago (Rastafarian Repatriates and negotiation of place in Ghana Pg303- 304).



Rastafarian

- One of the groups of people who went to Ghana with the intention to form communities is the Rastafarian. They mostly originated in the English-speaking Caribbean countries, it is a movement that extends very rapidly, and it became a powerful social movement that links the youth of the region with their African roots through culture and music. Reggae, which is a music genre that has its roots in Jamaica, has played a big role in the expansion of this cultural identity that separate itself from the postcolonial society which has created more injustices and disparity. For a long time, the Christian organization used to be hostile and did not accept them as real movement, they always associated with violence, but, recently the Caribbean council of churches has decided to accept them in Christian faith. Unlike, the Rastafarian from Jamaica who believes their promise land is Ethiopia and their God is Haile Selassie, a lot of Caribbean Rastas, instead, put more emphasis on local self – sufficiency; the movement has more anchorage in poor neighborhoods where the Rastafarian started gaining some prestige for their local entrepreneurial activity. In a short time, the Caribbean Rastafarian has positive impact on the local life in the region by getting the youth to invest more Agriculture and indigenous production (Transnational popular culture and the global spread of the Jamaica Rastafarian movement Pg262-62-63)

African Union

- After the independence of the African countries, there was a need to create a platform that all the newly freed countries could share together their challenges and promote their social, economic, and political movement. The African Organization for unity (AOU) was created in May 1963, and Addis Ababa was the capital of Ethiopia was the birth place of the organization. After a few years, the AOU proved to be not effective to help with the integration of the continent and it was replaced by another organization (The African Union: Regional and Global Challenges Pg1)
- In order to have a more functional and a better adapted organization, the African countries met in Addis Ababa on May 26, 2001, and decided to put in place the African Union (AU), but this time, it was launched in South Africa on July 9, 2002. The approach of this new Organization is different from the AOU; there was shift from the old vision to a more integrated relationship which is based on development and security. The countries of the AU have the responsibility to work with the objective of improving the life of a billion people that inhabits the continent of Africa. They also made the promise to protect the cultural richness of the continent that exists for thousands of years (African Union and Challenges OF developments Pg68).

CARICOM

- CARICOM, as a Caribbean common Market is not a structure that that was formed to the Caribbean countries, they have no real control over the organization itself. To the contrary, the organization is being controlled by the old colonial powers; the production structure is shaped to serve the market of the rich countries. The agriculture production is essentially for export, the Caribbean countries are not producing for themselves. Most of the food their population is using is from the US, Canada, or the EU. The local industries are being abandoned, the financial, and the educational system that is needed are neglected, no support for local industrial investment. The majority of the investment is from foreign investor who has the control and dictates what should be done. The Caribbean agricultural production is reduced to Bananas and sugar which limit their capacity to produce variety of food that would satisfy their own market and enhance their local production (A tale of four CARICOM Countries Pg81).

Conclusion

- In any event, the international slave trade started with the Portuguese, the Spanish, and later with all the colonial powers, impacted the whole continent of Africa. The trade took from Africa the most important resources that the continent could have relied on for its development and progress, the human resources who should have been there to build, to elevate, and to have the capacity to transform their own society. Unfortunately they were brought violently, against their own will, to the Americas, and the Caribbean. Also, it is important to emphasize the cultural, emotional, and the mental of the slave who had to deal with the experiences of being captured and enslaved. Before being in contact with the Europeans, the slaves went through many communities, tortured, and forced to have new identities, sold to different masters on the continent itself. Then, they would be bought again and became a member of another society dominated by the European culture in which they were forced to live without being accepted as human who had the free will and the capacity to control his own destiny (Africa's Discovery of Europe Pg159).

Conclusion

- History has shown that the African Continent has gone through a lot; the transatlantic trade had caused profound damages to the continent that will take centuries to fix. Although Ethiopia did not go through harshness of colonialism like the other African countries and the Caribbean, it is still dealing with challenges which are the consequences of many attempts of the European power to occupy the land, or the internal and external problems like: ethnicity and religious differences, or the eternal problem of Nile River with Egypt. Those challenges does not stop Ethiopia from having its arms widely open to receive the African countries for a real unity that will potentially create a better life for the continent. In a search for an African land to return, Ghana and Ethiopia give hope that the returnees already have a place they can go and live if it is their desire. The African Union should find the best approach to create a better relationship with CARICOM so that the Caribbean countries will be able to have their economic, their social, and intellectual independence from the old colonial power so that the decolonization can finally take place in the Caribbean and elsewhere in the Americas

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The African in the Diaspora in quest of their roots and their origins and the Rastafarian religion
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Ethiopia and its role in the African governance and Diplomacy
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It explains the Rastafarian movement with all the variance in the Caribbean Countries, especially in the English Caribbean countries.
 - **African Union and the challenges of development**
The African Union and the responsibilities that it is facing and the work that needs to be done on the continent

Annotated Biography

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- The origin of Christianity in Ethiopia and the genesis of the kingdom of Aksum
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