**The African People and the History of Slavery**

*Africa, Africans and People of African Descent:400 Years After The Trans Atlantic Slavery.*

**FINAL EXAM PAPER**

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**Table of Contents**

* Title page
* Table of contents: (Outline page)
* Introduction: (Background information)
* Body 1: (Midterm paper content)
	+ 1. **Africa from Early times to 1500**
		2. **Commerce and culture in Africa around 1500:** *Key Civilizations/kingdoms and contributions*
		3. **Commerce and culture in Africa around 1500**: *Facts about the slave trade*
		4. **The Coming of the Europeans:** *The origins and growth of the Atlantic Slave Trade/ Middle Passage*
* Body 2:
	+ 1. **Abolition Movement**
		2. **Abolitionist**
* Body 2: (Response paper content)
	+ 1. **400 Years after Slavery:** *The Year of Return for People of African Descent*
		2. **The History and Legacy of the Trans-Atlantic Slave Trade**
* Body 3: Human Rights
	+ 1. **Human rights challenges:** *Problems based on historical and current day injustices towards people of Africa, African Descent*
* Body 4: Human Rights
	+ 1. **Recommendations:** *Solutions to current day challenges*
* Conclusion
* References
* Annotated Bibliography

**The African People and the History of Slavery**

**Introduction: Background Info**

 The future of Africans and people of African descent is shaped in part by how we face the legacy and history of the slave trade. By learning about this time, we can re-write the history to be more accurate and to raise awareness of the events and the implications of the trans-Atlantic slave trade in the different countries and communities that were affected. Future implications for the psychological, socioeconomic, and cultural identities of people of African descent are structured by the awareness and understanding of the impact of the slave trade on modernity and social institutions. The impact of suffering from the slave system on the people of Africa continues to be felt by those of African descent, and the global consciousness of the ways in which our world is shaped by these past injustices. Today, nongovernmental agencies and states have a responsibility to review and reform public policies that perpetuate ignorance and stereotypes, intolerance and inequality.

**I. Africa from early times to 1500**

Africa before the trans-Atlantic slave trade was a thriving economy, where before European contact there was richness in growing empires and natural resources. African history is full of traditions and practices of its ancestors, with culture and myths about the old world and tales of the origins of man and mathematics. Without a written language, the earliest documents of slaves come from Mesopotamia (Perbi, 2001). The rise of slavery is related to agriculture and commerce, with the trade across the Mediterranean, Arabic, and Indian Oceans where Ancient Egypt, Greece, and Rome all utilized African Slaves (Perbi, 2001). Slaves were often prisoners of war, raids, and kidnapping for auctions and pawning of slaves, which was common to pre-colonial Africa. Slaves labored in domestic services, procreation, and sacrifices in religious practice (Perbi, 2001). Only kings had power over the death of a slave, who had protections and socioeconomic mobility (Perbi, 2001). The African continent is positioned between the East and West, thus, having trade routes and networks to supply the New World. The continent was full of cultural heritage, much of which remains for those who wish to embrace awareness.

Art was a primary way of disseminating history and culture. The art of sculpture was used to memorialize rulers and kingdoms. Royal figures are represented and Kuba kings were memorialized through the possession and display to legitimize descent from the kings (Bortolot, 2003). The depiction of life and ceremony are less common. Brass plaques were produced in the mid-eighteenth century as a historical document or decorative purpose. During the Middle Ages, learning centers in the East and West spread the written word in Christian Ethiopia with illuminated manuscripts (Bortolot, 2003). In western Sudan, the spread of Islam brought mosques and university libraries to Africa. Muslim scholars recorded history on the Swahili Coast and the island of Madagascar. Early documents in the Arabic script recorded indigenous and Arab-Malagasy royal records and religious or political accounts (Bortolot, 2003). These records can aid in our goals to recover the history of Africa, in order to raise awareness of how the slave trade and subsequent historical accounts of the time have marginalized the culture and traditions of the people.

**II. Commerce and culture in Africa around 1500:** *Key Civilizations/kingdoms and contributions*

Africa before 1500 was a collection of kingdoms, markets, and traditions. The kingdom of Axum or “Aksum” around 100 BC, which preceded the Kingdom of Kush, is among the earliest kingdoms known to exist. Axum was located in Ethiopia, with a coinage system and the Askmite alphabet. This kingdom adopted Christianity and is believed to hold the Ark of the Covenant and the Tablet of Law, or the Ten Commandments of God. Askum had access to the Red Sea and the Upper Nile, operated a navy, and trade between Arabia, the Indian states, and Rome (Boundless World History, n.d.). The kingdom of Mali was ruled by Mansa Musa, or The Lion King, with great riches it was one of the first states to accept Islam under his rule (Ancient Civilizations, n.d.). In 1486, the Portuguese established trade and spreading prosperity in the region, trading cloth, pepper, and ivory (Ancient Civilizations, n.d.). Some argue that Christianity was introduced before this time, being used to bribe Africans with its teachings of brotherhood. Battle states, "The recovery of classical Greek texts before and during the European Renaissance also provided philosophical and theological justification for a Christian social hierarchy that included slavery” (n.d., para. 6). Before the expansion, the concepts of race and racial hierarchies did not define slavery, Christians allowed for the slavery of non-Christians because of the on-going conflicts and wars particularly with the Islamic world (Battle, n.d.). The free labor increased power and influence of Islam across North Africa, where the trade continues in some areas (Boddy-Evans, 2019a). The impact of colonization on the states of Africa continues to be felt by the people of African descent. The records of the time should be fairly assessed so that we can better understand the modern world, and the consequences of expansionism and the slave trade.

**III. Commerce and culture in Africa around 1500**: *Facts about the slave trade*

As the slave trade developed, Africa was focused on the accumulation of wealth. The practice of slavery involved risking the African women and neglecting its people; Struggles between the nations signaled to foreigners that it could be exploited (Home Team History, 2019). The types of slaves were varied according to the host society. Debt bondage was used in exchange for food and shelter and could be inherited by future generations in a never-ending cycle of servitude (Boddy-Evans, 2019b). The African slave trade was a self-replicating system that forced society to participate or live at a disadvantage; states that resisted early on would later use it to gain wealth and stability (Thompsell, 2020). Those who tried to avoid the system failed under the pressure of the surrounding communities. The Trans-Saharan trade gave rise to elite slaveholding societies that controlled the products of slave labor, Plantation agriculture grew into extreme chattel slavery, human commodities and racial inferiority (Slavery before the Trans-Atlantic Trade, 2020). The progression of the slave trade was a long process, one that evolved over time to be more exploitative and dangerous. The lasting results of this system continue to shape the lives of the people of Africa and of African descent. The challenges that we face in bringing about racial equality and equal protection of the fundamental rights of all humans depends on our knowledge of the ways in which this system shapes our contemporary social institutions and justice systems.

Slavery in the ancient world was a widespread practice. Networks sold Slavic slaves to Jewish traders (Smith, 2020). Most servants were treated as part of the tribal family, and there is little evidence of chattel slavery before the transatlantic trade (Khan Academy, n.d.). As slavery progressed, the disruption to African cultures and the environment progressed. Indigenous slaves of West Africa were part of the practice of pawnship, as a kind of debt bondage. This was different from the European practices of barracoons and markets (Boddy-Evans, 2019). In the later stages of the trade, whereas a man as four Africans for every European crossed the Atlantic, there were more exploitative and abusive practices (Mintz, 2020). The reality of the slave trade was a brutal and dehumanizing process, one that built great wealth over the course of centuries. African people today continue to struggle with raising awareness of how this system is institutionalized in legal frameworks and social misrepresentations of the era that is not so far removed from our collective consciousness.

**IV. The Coming of the Europeans:** *The origins and growth of the Atlantic Slave Trade/ Middle Passage*

The final phase of slavery occurred from the fifteenth to nineteenth centuries. The sophisticated market system of Islam highly valued slaves from Circassian and Georgian women who were used as concubines (Perbi, 2001). Islam invaded regions, forcing people to adopt its religion, while religion and natural resources determined the prosperity of African societies (Hilliard & Ben, 2016). The triangular trade" arms of textiles and slaves from Africa to the Americas, traded sugar and coffee with Europe (Cinque, 2020, p. 1). The Portuguese entered the interior of Africa as more Europeans purchased slaves; shippers transported goods through the Middle Passage of approximately 5,000 miles (Cinque, 2020). After the reality of the brutal nature of the slave trade began to spread to the public’s awareness, more people began to recognize the true nature of slavery as a form of human rights violations. New laws from the American Revolution were violated until 1808 by Caribbean smugglers until the Northern blockade in 1861 (Cinque, 2020). Africans were imported to the Caribbean and South America, mostly from Angola (Mintz, 2020). Great Britain outlawed slavery in 1833, but new slaves continued to be transported until 1888 across the Americas. Humanity continues to struggle against different forms of slavery. It is critical that we understand how this practice evolved over time so that future generations can live free and be protected from the long-term consequences of shaping our legal and social institutions on the basis of this system.

The history of Africa and the slave trade is passed down in many ways, but the culture of African societies depended largely on art and song to preserve their customs and traditions. The sub-Saharan African societies preserved knowledge through verbal, visual, and written art forms. Historical information was trusted to individuals with superior training in interpreting stories for the community (Bortolot, 2003). Narratives were reconstructed from pre-colonial history and by a hereditary class of singers from western Sudan, a detailed political history that was also recorded in Arabic texts (Bortolot, 2003). Kuba historians in Central Africa maintained the royal chronologies about eclipses and Halley's comet, which helps historians to develop dates of the Kuba kingdom (Bortolot, 2003). Histories that were transmitted orally through the generations were often mythic and royal, or continued clan history and legal codes. Performers placed importance on their dynastic information, in a language that was cryptic and required interpretation (Bortolot, 2003). Using the kora and the ngoni instruments, music aided in their recitations. According to Bortolot, the lamellophone used by the Chokwe master from Angola or the Democratic Republic of the Congo assisted in the retelling of the sagas and to aid memory. Visual aids also structured the narratives, with devices used by the Luba peoples of the Democratic Republic of the Congo.

**V. Abolition Movement**

The trans-Atlantic trade was a powerful force that shaped the modern world. Early colonial economies relied on its transfer of populations, ultimately leading to the abolition movements. The success of these movements varied with the impact of leaders and widespread engagement from within social systems, after facing years of failures (McNamara, 2019). The abolition of the slave trade in Africa met with resistance from the beginning, where the Africans built fortresses around their communities and formed resistance teams. The people used sabotage and resisted their captors, while freed people petitioned authorities and led campaigns to actively abolish the system (African, 2020). The Republic of Palmares maroons from 1602 to 1694 gathered 30,000 Africans for an attack against white colonists in Brazil (African, 2020). Maroons were active in wars in all countries where Africans lived. As the slave trade drew to a close, many of the people in the African diaspora began to rebel against the injustices that they lived with. Generational injustices began to unravel into a historically accurate representation of what slavery does to society over time.

**VI. Abolitionist**

Slaves resisted across the globe, with important leaders emerging to aid the political and social movements. The abolitionist Frederick Douglass was born into slavery, on a plantation in Maryland. By the 1860s he was a prominent political activist who organized and was a respected journalist. His memoirs revealed the realities of slavery and he traveled to Britain to participate in the suffrage movement, highlighting the connections between the struggles for racial and gender equality (Lewis, 2019). William Wilberforce was the anti-slavery leader and member of parliament. The nineteenth century abolition of trade was a drastic reduction in the commercial power and number of kidnapped from Africa. After helping bring an end to the trade in 1807, Wilberforce was involved in experiments that created humane colonies (Hague, 2007). Bands of slaves attacked their captors and plantation owners. The Nat Turner rebellion in the United States was successful because of its charismatic leader who encouraged direct action; this shows the limited potential in a social system that was designed to preserve slavery (French, 2004). The Haitian Revolution, led by Touissant L'Ouverture, overthrew the French colonial government of Haiti. Of all the anti-slave movements, this was the most effective because this state had as its founding principle the rejection of slavery (Nesbitt, 2008). New government and social systems began to emerge, where people of African descent began to hope for a better system of government that was based on equality and self-representation rather than exploitation and social injustice.

**VII. 400 Years after Slavery: The Year of Return for People of African Descent**

 The lasting effects of the slave trade are both economic and cultural. African communities were decimated by the loss of healthy and able-bodied people who might otherwise raise families and constructed social institutions that reflected the societies that were restricted or lost to colonization. Africans and Europeans targeted the strong and most resilient Africans, particularly the healthy and children, but removing these populations left communities with a vacuum in the support that they needed for families and created stagnation and a disadvantage in comparison to other nations around the world (Lovejoy, 1989). Slavers introduced guns and other tools that had limited value, establishing military power within the weakened community (Duodu, 2007, para. 3). Today, Africa continues to struggle as a developing nation, relying on foreign aid and interventions from powerful nations like China and Russia (Turse, 2019, p. 1). Modern suffering from the lingering effects on descendants of Africans include the generations of families that were destroyed, and the lapses in family history that has resulted in gaps in the collective identity. The long-term impact of social injustice and the psychological implications for the people of African are varied.

**VIII. The History and Legacy of the Trans-Atlantic Slave Trade**

 Notably, the end of the trans-Atlantic slave trade has not been a catalyst for radical improvement of treatment towards Africans and descendants of Africans. European countries have struggled significantly to reduce the prevalence of anti-black racism (BBC News, 2018, p. 1). The United States has faced even greater challenges in their efforts to mitigate or hide the legacy of slavery, likely due to the fact that it was one of the last major countries to hold onto the practice. Even after the trans-Atlantic slave trade ended, the descendants of Africans that were born in the United States were forced into a system that saw them largely isolated from their African homeland and rejected from American society. Their suffering was tolerated and even encouraged, with the abolition of slavery that later followed in the country being reduced in significance by violent efforts to keep African Americans from voting, receiving an education, working in different industries, and even interacting with white people on a basic societal level.

 The trans-Atlantic slave trade established the conditions under which modern suffering for Africans and descendants of Africans have thrived. While critics of the slave trade point to its end as a marker for change and progress, the reality is that its legacy and lingering effects have been as detrimental, though in different ways, as the actual practice itself was. Descendants of Africans today continue to find that the effects of the slave trade and the practice of slavery that emerged from it have direct effects on their lives. Generations of families were destroyed, creating lapses in family history and unity that have left thousands of people without the knowledge of their collective identity. The rejection of African Americans after the end of the slave trade empowered racist white leaders to establish anti-black legislation that continues to work against black people today; such legislation is so deeply ingrained in the structure of the country that it is nearly impossible to remove. Descendants of Africans also continue to be disproportionately politically, economically, socially, and academically disenfranchised and the realities of their unique struggles are overlooked under the guise that the oppressive practices their ancestors were subjected to are no longer in place.

**IX. Human rights challenges:** *Problems based on historical and current day injustices towards people of Africa, African Descent*

The human rights challenges that remain are structured by cross-cultural understanding and human rights movements that are critical to the future generations of the African people and people of African descent. Solutions for the lack of cultural diversity and knowledge are propagated by nongovernmental agencies designed to directly address the issues that remain for the global community. The human rights issues serve as the foundation for understanding the history and legacy of the trans-Atlantic slave trade.

The United Nations has adopted a program called the International Decade for the People of African Descent, from 2015-2024, to elevate recognition, justice, and development in conjunction with the Durban Declaration. The program is a commitment to uphold the dignity and equality for the victims of slavery and colonialism, particularly in the African diaspora. The primary concern is the elimination of all forms of racial discrimination, with the Durban Declaration as the principal framework for the visibility of people of African descent for the promotion and protection of human rights through concrete action (General Assembly, 2014). The advances made and the continued manifestation of inequality and disadvantage are addressed for those who are descendants of the slave trade as well as recent migrants and the marginalized populations who have limited access to resources and education. The General Assembly program (2014) states, "People of African descent can suffer from multiple, aggravated or intersecting forms of discrimination based on other related grounds, such as age, sex, language, religion, political or other opinions, social origin, property, disability, birth or another status" (p. 3). Together the member states hope to promote inclusion and combat xenophobia and intolerance.

The national and regional goals of the International Decade are to strengthen the social and civil, economic, and political rights of people of African descent. At the national level, states are to take practical steps to adopt legal frameworks and policies to combat racism, taking into consideration the situation of women, girls, and young males (General Assembly, 2014). States are to review domestic legislation and identify any provisions that directly or indirectly discriminate to ensure the full and equal protection of human rights and freedoms (General Assembly, 2014). The measures set forth by the United Nations can only be effective if societies combine them with factual knowledge about the past and the links to our modern systems of justice and the socially constructed identities of the victims of slavery. Generational linkages, and the emotional toll of broken relationships and the loss of identity of the people of African descent are vast.

According to the United Nations, through national conferences and events that support open debate and raise awareness, states can participate with all the stakeholders and civil representatives who can help advance the cause. With education and training initiatives, nongovernmental organizations can offer tools for use with international human rights agencies for addressing intolerance (General Assembly, 2014). One primary goal that will most effectively address these human rights goals is the educational goals. States and organizations should ensure that the educational materials and textbooks they use are historically factual and accurate, particularly to the past atrocities of slavery and the slave trade, to avoid stereotypes and distortion of the historical facts (General Assembly, 2014, p. 6). As stated in the Durban Programme of Action, states should compile and publish statistical data for the national and state levels and assess the situation of people of African descent to ensure the end of discrimination and intolerance (General Assembly, 2014). This will help to monitor the situation and determine the progress that the program is making.

In the area of justice and state measures for access to justice, the General Assembly has adopted specific goals for the state. A primary objective of the program is to implement and enforce measures to stop racial profiling, eliminating the institutionalized stereotypes for people of African descent (General Assembly, 2014). This includes sanctions for officials who act in a way that profiles or limits full access to equal protection. Racial violence and propaganda must be addressed directly as motivations of an aggravating factor in sentencing and punishing human rights violations (General Assembly, 2014). The General Assembly includes the assistance of counsel and impartiality with guarantees of justice for, including the rights of prisoners because the states have a moral obligation to stop and reverse the consequences of such practices.

In addition to addressing issues with justice and inequality, the aims of the human rights movement are directed at the social issue of poverty. In alignment with the Declaration on the Right to Development, the United Nations looks to the states to ensure that there is an active and free participation in the development of economies and the fair distribution of decision-making and resources. Poverty as a cause and consequence of discrimination is key to addressing the needs of people of African descent, where states need to expand efforts at the regional level for implementing the programs designed to promote equality (General Assembly, 2014). The programs are particularly interested in children and youth, with an emphasis on quality education and sensitivity training (General Assembly, 2014). Vocational training and employment, along with access to justice and safe working conditions are central themes to the advancement of the programs.

**X. Recommendations:** *Solutions to current day challenges*

The defense of human rights matters because it shapes the ways that societies and institutions respond to the needs of the people and allocate resources. In order to preserve the fundamental rights of all humans, it is necessary to face these challenges set by the Decade for the People of African Descent. One of the main ways to do this is to remember slavery and teach the history in a factual way, supported by narratives and data from the period of trans-Atlantic slavery. The legacy of the slave trade up to the twentieth century is largely remembered by individuals, through art and ceremonies or the written word. Governments and institutions are raising public awareness of the past that was once overlooked or silenced. Official narratives and representations of the slave trade were inadequate, ignoring the collective cultural memory, to be brought to a wider audience (Slavery remembered, n.d.). One of the challenges that we face as a global community is to organize and ask the questions that connect us to the past through the 366 years of the slave trade to the modern world (Slavery remembered, n.d.). For some, the legacy of the "ugly beauty" of the Atlantic system is the architecture and monuments, and the laws and liberties that were shaped by this time; the ugliness of the matter requires understanding (Slavery remembered, n.d., para. 6). When we have knowledge, we can better shape future outcomes to be positive and work towards equality and justice.

The Durban Review Conference of 2009 was an event in South Africa that addressed many of the challenges we face in racial and cultural equality. The conference of member states was held so that governments and inter-governmental organizations that specialize in economic and social issues could review the progress of the Durban imitative and the measures adopted by the 2001 World Conference against Racism (Durban Review Conference, 2009). The Durban Declaration and Programme of Action provides the framework for ending racial discrimination and hate speech, utilizing the resources and technology to spread information. A challenge that the conference discussed was the sharing of good practices for fighting racism and intolerance.

The Human Rights Council prepared resolutions for political guidance and decision-making for implementing the program. The council annually meets with States to address problems and set the standards for the governance of state conduct and these specific issues. The Human Rights Day, on December 10th, is a chance to rededicate efforts to the strategy of education. Human rights education is needed to ensure that every individual has dignity, in a culture of human rights and harmony, by learning about our rights and the development of skills for using the rights in daily life (Deputy Secretary General’s Human Rights Day message to General Assembly stresses need to remember persisting abuses worldwide, 2004). The Human Rights Day supports these skills are then reinforced by further promoting them in a people-oriented process, that incorporates these principles into all areas and the learning and teaching processes.

Black history has largely been lost to official narratives that shape public perception of the West. The history of Africans and the people of African descent can be retold using the narratives of slaves and Africans who experienced the shift from culture to popular misconceptions of global history. History of the contributions of blacks in our modern world is often overlooked. Black inventors and artists are ignored in historical education. The same can be said of Native peoples of all nations. Thousands of blacks fought on the union side of the Union in the Civil war, including four black regiments that served alongside the Rough Riders with Theodore Roosevelt (Reelblack, 2018). These facts and so many others are largely omitted from historical accounts of the early American Revolutions and wars. Matthew Henson was the first man to the North Pole and is lost information in the history books (Reelblack, 2018). A lot of the information preserved in American history books was recorded incorrectly, or deliberately misrepresented. Today, we are improving this situation but there are still many challenges that we face. The psychological impact of this misinformation and ignorance continues to shape our lives.

The International Decade for the People of African Descent is an active community of stakeholders who work to raise awareness and equality. To promote respect and fulfilment of the human rights and freedoms, one must address at the national level the practical steps that are effective at addressing the legal frameworks that fight intolerance. The human right to development is central to addressing poverty, where free and meaningful participation by all individuals in the fair distribution of benefits and resources is necessary (Programme of activities for the International Decade for the People of African Descent, n.d.). Negative stereotyping and the stigmatization of teachers through training and educational institutions are the direct result of slavery. The impact of the slave trade on our social institutions is widespread and affect the health and employment of the vulnerable populations. Racism creates barriers to participation in vocational training and in trade and worker's unions, with access to administrative bodies that are designed to address grievances (Programme of activities for the International Decade for the People of African Descent, n.d.). This is also true of health services and access to health care for those of African descent.

The human rights challenges of the future will include ensuring a fair and just system of global governance that contrasts the past social and economic inequalities through truth and education. Human rights include the ideals of freedom and liberty. We are all born equal and should be equally represented in our social institutions. Public policies should never discriminate against a group or ethnicity based on the rights and freedoms of a majority or established system. The human rights matter of social injustice of the people of African descent includes the freedom to travel and work without concern for one’s safety under the laws of a state, which may or may not have established these rights. The programs that are in place are designed to address the inconsistent application of legal rights across nation states, where some governments continue to have institutionalized bias and racism in their codes. Indirect racism and discrimination continue to be a problem, one that is addressed by the United Nations through guidelines for reorganizing legal systems to be fairer.

Human rights violations are fewer than ever before, but there continues to be a need for a collective effort to address these issues. By writing new history books that highlight the contributions of Africans, their influence over art and science since the beginning of human history, we can learn about all the ways that the social identity of people of African descent has been marginalized and framed within those systems that ignore or silence their voices. Together we can re-tell the story of Africa and the slave trade to show how it was the African people who shared their resources and culture with the world to have a greater impact on the ways in which we relate to each other. The implications of a true history of the slave trade will be felt by all people, growing together in a global community. Then equality and fairness in our legal and social systems will be greater than ever before.

Human rights injustices continue to present issues such as racial discrimination and limited access to resources. But economic equality is a primary type of injustice that has a greatest impact on vulnerable populations in every country. For Vithani, human rights abuses on the ocean are best addressed by technologies that can monitor problems. The difficultly of policing the oceans and the world’s consumption habits impact the activities at sea, with a link between the sustainability of food production and the more difficult abuses (Vithani, 2020). Workers are forced to live in terrible conditions and the risk of slavery that persists. There are currently 40 million people who live in slavery conditions, with millions of children forced into labor in agriculture (Vithani, 2020). Recommendations for addressing these problems are usually structured by education and public policies. But one way to address these issues is to make personal choices that reduce the demand for products that are generated through corruption and the exploitation of labor. As consumers we have a responsibility to change the way we think about the products that we chose to buy. The power of choice in our regular buying habits is collectively one of the most influential changes that we can make. Buying locally and from ethical sources ensures that the products that you eat did not come from sources that pay low wages, exploit their laborers, or create other human rights violations.

**Conclusion**

Africans and the people of African descent suffer from the generational consequences of the slave trade, characterized by brutality and expansionism that left a legacy of oppression. As a learning outcome, one can help in telling the story of the slave trade systems that evolved over time to be one of the most heinous periods of human history. Public awareness of how the social and legal institutions of nation states are shaped by this system is key to moving forward and reshaping our conception of equality and tolerance. By participating in the programs that are designed to address social injustice, we can aid in the recovery of the cultural identity of the people of African descent. By supporting the rewriting of historical accounts and the narratives that highlight the human element in this system, we can grow as a global community and raise the collective social consciousness of the reality of slavery and its lasting effects. The consequences of the slave trade system are the psychological, political, and economic restrictions that continue to limit upward mobility for an untold amount of people.

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**Annotated Bibliography**

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This website includes information on how the slave trade affected West African societies, the factories that were established by the sellers of slaves, the slave states and economies, the destruction of societies, the role the African societies took, and the development of foreign colonies. The slave trade resulted in the re-allocation of resources, controlled economic development, divided people socially and ethnically, provoked political violence, disregarded human life, and created racism for Africans.

BBC News. (2018, November 28). *Racism against black people in EU 'widespread and entrenched'.* BBC.https://www.bbc.com/news/world-europe-46369046

This website delves into the prejudice towards African people across Europe. It points out that approximately 30% of the respondents had experienced some form of racism with about five percent experiencing racial violence. Also pointed out was a reality check that even after almost 20 years the people of African descent in Europe still face prejudice and exclusion.

Buchholz, K., & Richter, F. (2020, June 19). Infographic: *The countries most active in the trans-Atlantic slave trade.* Statista.

 https://www.statista.com/chart/22057/countries-most-active-trans-atlantic-slave-trade/

Buchholz addresses the end of slavery and in the United States. She gives an estimated number of 11 million Africans that were enslaved during the period between 1514 and 1866. She also mentions that there were only about 300,000 of those slaves sold in the United States with Brazil the country in the Americas with the most slaves around 3.2 percent or 3.9 million slaves.

Duodu, C. (2007, March 31). *Slaves and guns.* The Guardian.

 https://www.theguardian.com/commentisfree/2007/mar/31/epiloguetothedebateonslav

This article points out that the kings and chiefs of the African communities that sold their people as slaves did so because of the gun. The Europeans would create distrust between African tribes and eventually talk one tribe into purchasing guns, but instead of gold, they would tell them to not kill the captured, but to give them to the Europeans. It is also mentioned that this history of events has caused distrust among Africans today and is why the African people find it difficult to establish stable policies.

Lewis, T. (2020, April 6). *Transatlantic slave trade*. Britannica. https://www.britannica.com/topic/transatlantic-slave-trade

The author, Lewis, examines the Atlantic slave trade and who dominated it during different periods of time. It also brings up that before 1600, no more than a few hundred slaves were taken to the Americas rising steeply in the 17th and 18th centuries. This was a result of the growth of sugar and tobacco plantations. Also mentioned is the brutality of the Atlantic passage.

Lovejoy, P. E. (1989*).* The impact of the Atlantic slave trade on Africa: A review of the literature*.* *Journal of African History*, 365-394.

This book includes information on the history of the African people and the impact that the slave trade had on their families and communities. It talks about how strong men, women, and children and would be taken and traded as slaves.

Nwaubani, A. T. (2019, September 20). *When the slave traders were African.* Wall Street Journal.

 https://www.wsj.com/articles/when-the-slave-traders-were-african-11568991595

Nwaunbani reports that August was the 400-year anniversary of slave trade in the U.S., but the main point is the role that Africans played. This detail is rarely talked about in the U.S. and even less talked about in Africa. This is believed to be an attempt to reclaim dignity and respect by magnifying the glorious past of Africans.

Rice, A. (n.d.). *Revealing histories*: *Remembering slavery*.

 http://revealinghistories.org.uk/africa-the-arrival-of-europeans-and-the-transatlantic-slave-trade/articles/the-economic-basis-of-the-slave-trade.html

The author, Rice, discusses the expansion of the Americas and the pursuit of profit and their link to slavery. It mentions three combined factors that lead to the transformation to slavery. There were large amounts of unused land, Europeans needed cheap labor, and the Americas was becoming a booming economy. These factors increased the demand for slaves. Another reason mentioned for the increase of slavery is the pursuit of a profit. Slaves ships were making 20 Euro of a 3 Euro purchase, or approximately 38% per voyage.

Sieff, K. (2018, January 29). *An African country reckons with its history of selling slaves*. The Washington Post.

 <https://www.washingtonpost.com/world/africa/an-african-country-reckons-with-its->history-of-selling-slaves/2018/01/29/5234f5aa-ff9a-11e7-86b9-8908743c79dd\_story.html

This article covers how the country of Benin deal with their history in the slave trade. The city of Ouidah, being less than a mile from a major center for the trading of slaves, has devoted a museum dedicated to the man regarded as the father of the city and one of the biggest slave merchants Francisco Felix de Souza. They plan on building two more museums dedicated to the slave trade in and effort to help with reconciliation.

TAP. (n.d.). *British involvement in the transatlantic slave trade*. http://abolition.e2bn.org/slavery\_45.html

This website gives a brief history of the role that the British took in the trading of slaves. The first known British slaving voyage was conducted by Captain John Hawkins in 1562, and eventually capturing over 1200 Africans over three different voyages. The British participated in about 10,000 voyages during the slave trade. The website also discusses those who profited and how.

Turse, N. (2019, August 13). *U.S. Generals worry about rising Russian and Chinese influence in Africa, documents show.* The Intercept.https://theintercept.com/2019/08/13/russia-china-military-africa/

Turse discusses the worry the American government has about the influence China and Russia are gaining in Africa. This influence has been in the increase in economic ties. China and African trade have risen to $170 billion in the last 40 years and Russian and African trade has risen to $17.4 billion in 2017. Both nations have also been increasing cultural influence in Africa. American influence has been on the rise as well during this same time frame.