The Effect of the Transatlantic Slave Trade on People of African Descent Today

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**Introduction**

 The transatlantic slave trade was one of the few examples of human rights violations to take place in history on a global scale. The transgressions that took place highlight many of the human rights challenges that took place in centuries to follow including ones that are faced today not only by people of African descendant. The transatlantic slave trade affected the way that Africa was conveyed as a player on a global scale and changed history by postponing the potential that Africa as a continent could reach. Evidence shows that transatlantic trade played a great role in shaping Africa's economic, social, and cultural effects. Many Europeans tried to portray Africa as a place of savagery but, Africa was a place of innovation and the home of many pioneers who set the foundation for many of the technological advances we benefit from today.

**Background**

*Africa Before the Transatlantic Slave Trade*

The continent of Africa only started to be called such in the seventeenth century after Europeans colonized it. The original name was Alkebulan. Alkebulan means the garden of Eden and the motherland of mankind. The garden of Eden is a biblical reference in which it was the home to Adam and Eve, the first man and woman, of Christian theology (Garden of Eden).  The permanent change to being called Africa is evidence of the power that colonization had on Africa.

Before colonizer arrived in Africa, there were already many well-established civilizations and countries. Egypt, Ghana, Benin and Ife, Mali, and Songhay were just the most known kingdoms that were present in Africa before the transatlantic slave trade. Egypt had already accomplished advances in science, math, medicine, and technology. Egypt had a decimal scheme which includes but was not limited to counting from 1 to 100, multiplication, and division (Mathematics in ancient Egypt).  Egypt was already over 2000 years old when Rome was built. Though Ghana today is now about 2.8 times smaller than Texas, before the slave trade Ghana was as big as Western Europe and was a keystone in trading gold, salt, and copper. Ghana, just like Egypt, was very advanced and thriving. It even had an army of 200,000 men, which is bigger than the military of the UK and even France today (Pike). In the 11th century, Benin and Ife kingdoms were created by the Yoruba people. Benin and Ife became a linchpin in making objects from bronze, brass, copper, wood, and ivory.  Mali and Songhay, just like the empires that followed before, determined that countries in Africa established organized governments, trade systems, currency, and agriculture (The Abolition of Slavery Project) without the meddling of European interveners. It is also worth noting that Africa had a system of slavery before Europeans arrived, which was built on punishment for crimes, debts, and prisoners of war. Furthermore, the enslaved would earn their freedom, and it was not passed down generational.

*Transatlantic Slave Trade*

The Transatlantic trade began in the 15th century; African slaves were transported from West Africa, Eastern Africa, and Central Africa to the European countries. The transatlantic trade was the largest, and it came after small trades like the Red Sea, Indian Ocean, and Tran-Saharan slave trades. Slaves were caught through raids, warfare, and kidnappings. Slaves were transported via the Middle Passage. The stretch between Africa and the "new world" slaves were forced to travel on ships the enslaved living in terrible conditions where they were packed together, standing/sitting next to each other's excrements. Many of the writings that were discovered from this time period express that there was a stench on the ships from being covered in human waste. Sometimes there were even dead bodies left abort (Africans in the Americas). The cries of the sick and young were heard the whole journey. The Middle Passage led to the increased violence that many of the enslaved faced. Slave transporters wanted to decrease the number of ship rebellions. Women and children were raped and beaten, and revolt leaders were murdered. The abuse that the enslaved faced ultimately lead to the increased death rates of the enslaved in America because they could not survive the travel to America.

The enslaved revolted and resisted slavery by acts of shipboard revolts, starving themselves, committing suicide, and escaping to the North. During shipboard revolts, the enslaved would try to take control of the ship they were on by capturing or throwing overboard the crew. Enslaved people that were not successful were met with extreme violence and were brutally punished. Some were beaten and even killed in front of others on the ship. The increasing success of shipboard revolts leads to suppressing through violence against women and children not limited to beatings and rapes. Some of the enslaved revolted by choosing not to eat the already small ratios given to them onboard (McNamara, R). It was lucrative to slave sellers to keep the enslaved they transport in a fair enough shape so that they could charge top dollar. By not eating, the enslaved would lose weight and gain an unhealthy looking making the trade less profitable or making it hard to sell them when they reached the "new world". By committing suicide, the enslaved also caused slave sellers to lose money. Lastly, since the North had outlaw slavery in the early 1800s, the enslaved in the South would run away from the plantations, sometimes even killing the families of slave owners in their sleep and burning down the plantation as they left.

**Effects of the Transatlantic Slave Trade**

*Africa After the Transatlantic Slave Trade*

The political effects of the transatlantic trade are noticeable in the variations it brought to the African community. It sabotaged the political stability that existed in the traditional African society. Since the slave trade became a leading source of income in Africa, individual wealth came from a person's ability to capture and trade their fellow citizen to strangers. The raids for slaves emerged from clashes between Africans, encouraged by increasing European competition in Africa. The rise in Senegambia attacks was caused by the recently introduced peanuts farming in 1830 (Rönnbäck & Theodoridis, 2019). When a Senegambian was able to buy a gun and a horse, he considered himself a fighter, and he thought he could not perform the works of women and slaves because of his dignity. It brought about violence, classism, and chauvinism due to the new economic and social relationships aligned with peanut production and slave ownership. Production of peanut was new to Africa; they were introduced in Upper Guinea Coast by the Portuguese during the 16th century.

Another predicament that arose from peanut farming was establishing a feudal class dependent on the lower class, which was producing and collecting Arabic gums and peanuts. The French, who had encouraged this form of oppression in Senegal, later wanted to fight it by allowing slaves who fled from African empires to proclaim their freedom once they got at their forts. The French's planter-slave connection became integrated into Africa, even by communities that fought Islam's spread. Ma-Ba Jaxoo, a King in Central Senegal, stimulated the slavery and killing of 'pagans' or their mistreatment as peanut farmers. The constant raids in Africa after the end of the slave trade were caused by anarchic and feudal class relationships promoted by transatlantic trade (Obikili, 2016).  Slave trade amid Wolof states was connected to aristocratic societal groups; it also led to peasantization and strengthened social groups that later opposed aristocracy.

In Senegambia, slave possession had a political role as it added dominance of African kings to the peasantry. It permitted kings to enforce their authority on surrounding kings and providing them with means to acquire slaves and sell them. In Major, Senegal, state violence attended to the comforts of the monarchy in different ways. Sales from the slave trade were used to pay for military missions by providing income to buy horses and guns required to defend the dynasty. Despite the state's brutality, it was weak and used force to support its supremacy. It proposes that the use of force by Kajoor chiefs did not bring about slave raiding; it evolved from the strategy to resist dominance and build up their position in an unstable and economically reasonable region. Another adverse effect the transatlantic trade had on African's political life was establishing pseudo-feudal class by Europeans on leading slave islands once they had intermarried with some Africans (Bertocchi, 2016). The grouping of corrupt persons enabled the economic and slave strategy of the French in the state.

Africans conquered the local market orchid, gold, cattle, resin, and people before the Europeans' arrival. It proves that the commercial and political powers of Europeans on the Atlantic coast were not very important. Africans were socially stable and economically self-financing when Europeans brought in trade there. Africa's Atlantic trade was motivated by its local market level and not by just satisfying basic needs. Africa lost its social peace and economic independence in less than a year trading with the Western world. It became a region where native states, warlords, and chiefs were associated with greedy Europeans to harass the weak persons they captured.

The interference of Africa's socio-economic structures led to the stagnation of the continent's technological advancement triggered by the slave trade. Slave trade affected the economy by losing business, production, skills, and Africans' technological invention. The Slave trade took away the development opportunity by disorienting African traders' determination (Ojo, 2015). The importation of African’s skilled personnel to the West marked the start of a brain drain to the continent that continues to hinder development.

The economic effects of the transatlantic trade on the continent differed according to geographical context and time. In Senegambia, the Portuguese inhabited James Island and Cabo Verde Island. They intermarried with Africans in the region who became irreplaceable suppliers of indigenous goods. Africans from the Upper Niger interior dealt with European commodities like iron, mats, textiles, and cotton. They received some products in return, such as beads, liquor, slaves, mirrors, and guns (DeCorse, 2016). Between the 17th and 18th centuries, the transatlantic trade profoundly impacted the size of African inhabitants, rapidly reducing.

On the African coast, the export centers profited demographically and economically from the trade. Where they were able to insulate themselves from the trade's socio-political disruptions, these city-states got short-term gains equal to private benefits. There was stimulated market production of commodities to satisfy the requirements of slave ships for foods. Their population grew as coastal dealers retained some detainees for their commerce needs and for producing subsistence goods, and many more. The port towns grew as commune economies.

Lasting interaction with Islam states in the North and East of Africa and trade between East Africa and Asia before the coming of Europeans meant that Africans could exchange from a reasonable understanding of intercontinental markets. Asian or European productions were appealing to them. Although it shows the cultured level of a profitable African system at the start of transatlantic trade, it invokes the disturbing yet predictable idea that some Africans used their intellect to profit from the slave trade.

Another element that proposes that transatlantic trade negatively affected Africa's economy was the frequency of African and European raiding, arrest, and suffering of Africans from the hinterlands and the coasts (Brahm & Rosenhaft, 2016). The disruptions barred Africans who were not trading from doing business in security and peace without danger of being kidnapped and traded to Europeans. It is impossible to assume that Africa's economy could have stayed developed during a cruel period when it was highly based just on the slave trade. With weakening exceptions, after the mid-seventeenth century, African export production became monoculture in people. It choked economic growth in near coastal and coastal Africa. The transatlantic trade subdued Africa’s commercial and technological potentials, inhibiting Africans from remaining on the economic level before Europeans exploited them for a long time.

It is on the social effects of transatlantic trade on Africans where the extreme emotions and burden of collective memory squeeze the most. Existing Africans are regularly informed that the societies' current state comes from their involvement in the slave trade (Rönnbäck, 2015). As a gift to the descendants, Africans did not leave any benefits or developments, but just traditional believes that it was wise to get rich fast then working hard; today, cool money is still considered support on the coast.

The transatlantic trade in Africa reproduced and maintained inter-tribal hostility and led to the continent's inner relationships' current uncertainty. The wars generated by slavers also uncovered the brutality demon which loiters in the background of Negro personality. Africa's predicament roots are the economic, political, and structural disturbances that the continent inbred from the European colonizers and slavers (Zhang & Kibriya, 2016). African society has struggled to advance their economic growth due to the structures that they inherited from Europeans do not reflect society's physical realities.

The trade widened the gap in social classes. The transatlantic trade made islands of development and prosperity distinguished from the raided communities' poverty and misery. After the slave trade became the source of economic success, it became hard for Africans to succeed. Only the courageous and corrupted persons like slave warriors could benefit from the slave trade.

The transatlantic trade also changed the sexual demography of Africa. By equating the percentage of female and male slaves who got in the West between 1781 and 1798, it is found that the number of female slaves exported yearly was great that must have significantly reduced the capacity of the region (Teso, 2019). In Upper Zaire and Mombasa, female slaves would do as many jobs as free women. When slavery had most men gone, female slaves were told to take back their jobs.

*Language- AAVE*

The different languages of African regions lead to the rise of African American Vascular English. In Africa there was varying degrees of language competence in English, Spanish, Portuguese and Dutch. Many Africans did not speak the same language as each other or those that captured them. This resulted in the development of a [pidgin](https://www.nps.gov/ethnography/aah/aaheritage/glossary.htm%22%20%5Cl%20%22pidgin), language as the first generations of Africans and Europeans came in contact. In Africa, many tribes would enslave their enemies and sell them off to slave hunters from Europe and the Americas. Not knowing how to communicate with one another, slaves were still packed into ships and sent all over the world (Atlantic Slave Trade Video). Though settled in different parts of America a common dialect was discovered among the enslaved. While analyzing ex-slave records the use of double negative to still end up meaning a negative (I aint going nowhere means I am not going even though it should mean I am going), the binding of two words (aint= am not), copulation or habitual “be” (She be playing), can all be found just like it is commonly found in the writings of Black people, whether they are African American or Afro-Caribbean (focal points of the slave trade) today (Myhill).

*Black Culture*

The formation of the present African Diaspora in the Americas resulted from the unrestrained period in history where Africans were dispersed abroad by the burden of slavery and the ideologies linked to white supremacy. The creation of the Americas' black humanities and culture that hint back their beginnings to the disastrous global history period signifies a socio-historical occurrence. The slaves and their offspring persevered to create an exciting cultural inheritance owing much to Americans and Africans. Irrespective of where someone travels all over the Diaspora, whether in the Caribbean, North America, or Latin America, it is hard to escape the many similarities in cuisine, art, speech patterns, community organization, religion, and world view that came from the African experiences in the West (Okoye& Pongou, 2015).

Seeing how progress African societies were before the arrival of Europeans, looking deeper into the social hierarchy and norms allows us to trace back African origins that made it to the new world. African origins are the foundation for Black culture in the New World. Famous places are New Orleans, the Black Belt, the Apollo, the African Burial Ground National Monument, and the Alvin Alley American Dance Theater. New Orleans is a primary example of a city that reflects the mixture of African and French cultures. There you can find the spices and music of African origin along with the descendants of African religion, Santería. Santería can be traced to the Yoruban nations in West Africans and is commonly mistaking for voodoo. The black belt is the region in the South where there was the riches soil so there was a great settlement of slave owners and the enslaved. After the enslaved were freed they stayed in the area and their descendants are primarily responsible for the democratic cities/town regions in the mainly red states in this election. The Apollo, the African Burial Ground National Monument, and the Alvin Alley American Dance Theater are all locations in New York that you can visit to see the preservation of African American culture. The Apollo is an entertainment center for many great contributions to Black culture such as Ella Fitzgerald, Billie Holiday, and Luther Vandross. The African Burial Ground National Monument is a museum in which you could learn about the slave trade and slavery in American and also a commemoration to all that were victims of slavery and never got buried appropriately.

**Human Rights Challenges/ Current Injustices**

*Colorism and White Passing*

The turmoil that slavery presented translates to colorism that is integrated into our society today. It started with the separation of slaves into two different groups: house slaves and field slaves. House slaves lived and worked in the house where they were in closer contact with masters leading to lighter offspring. The offspring were more likely to receive favor for doing work. They also tended to get better food and taught to read and write. Field slaves tend to be darker due to working in the sun and received crueler treatment. Even with slavery ending affects of colorism continued with systems like the brown paper bag test and black fishing/black face. The brown paper bag test is as it sounds, if you were lighter than a brown paper bag you reaped the benefits of society, even if you were of African descendent you were considered white passing. If you were darker than the paper bag you were the runt of society and were subjected to vicious racial prejudice and racism. Lighter skinned persons were more likely to get jobs which had ads with a light skin requirement and get into high-end social clubs.

*Inferior Complex- Jim Crow Segregation*

The impact of slavery can still be seen in today’s society in the inferior complex and institutional racism that African Americans are subject to. Inferior complex is the psychological belief that one is less than others. In people of African descendant this is amplified through generational trauma and prejudice put in place during slavery and time after. During the Jim Crow era there were several laws put in place to separate blacks and whites. There were white only restaurants, bars, movies, bathrooms and schools. There were sundown states were blacks were killed if they were out after a certain time. There are even theories that people of African descent have a greater peripheral vision because it was beneficial to their ancestors to escapes being recaptured. A real-life example to put things in perceptive, Emmet Till and Joe Biden were born on year apart. Till was bludgeon to death for allegedly whistling at a white women and Biden is the 46th President of the United States.

**Recommendations for Current Day Challenges**

*Social Activism*

 One of the ways to address current day challenges is social activities. Movements like the Black Lives Matter Movement and Social Media Blackouts have forced people to learn about the injustices that people of African descant face today. It made major companies invest in the black community through give money or reevaluating how they do not have black representation in major roles. Social activism allowed there to be spaces where everyone could share their experiences with racism and prejudice in order to call to action those who ignored it. These conservations forced people to educate themselves and others on things they did not know or had the privilege of ignoring.

*Equity Not Equality*

Another way to address challenge is to promote equity not equality. Equality is giving everyone the same exact resources whereas equity is giving everyone what they need. As mention before people of African descendent face challenges like generational trauma and inferior complex which sometimes supersedes systems that give equality. This is why programs like Affirmative Action are needed.

*Amplifying Black Voices*

A final recommendation to current day challenges is amplifying black voices. History is typically written by the victors meaning that minority voices are often lost in time. In today’s society we have seen movements created by minorities only taking seriously when a white counterpart expresses that same regard. This minimalizes the persons of colors experience and expression.

**Conclusions**

In conclusion, the transatlantic trade had severe effects on Africans and African societies. Originally regarded by both Africans and Europeans as a small initiative for the interchange of goods and a small number of slaves, it later became a cruel and demonic machine that shattered Africans' economic and human resources. By greatly responding to the European's request for slaves, Africans began the commercial course that troubled their political, social, and economic developments. The transatlantic trade overblown Africa's economy by decreasing it to a monoculture grounded on people's sale. As a result, the once settled African states became unstable and fragmented by external and internal conflicts that currently affect the continent. Certainly, the present social and economic problems that affect everyone of African descendant have their roots in the transatlantic trade. Together society has to work together to amplify black voices, promote systems of equity and use social activism to move towards a society to end the effects of the transatlantic slave trade.

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Annotated Bibliographical

**Cabecinhas, R. (2020). ‘’Collective Memories of Portuguese Colonial Action in Africa: Representations of the Colonial Past among Mozambicans and Portuguese Youths’’. International Journal of Conflicts and Violence, 4(1), 45-56. https://doi.org/10.4119/ijcv-2813**

The journal of conflict and violence offers primary sources of information about the violent colonialists and slave dealers who carried out human trafficking. The author provides a vivid picture of the Portuguese having a conflict with the Africans during the slave trade. The Portuguese were violent to Mozambique's slaves, leading to salient actions that had adverse effects on Mozambique youth. It is a primary source because it was an interview conducted among the Portuguese and Mozambique youth.

The article is useful because it offers knowledge about the state of affairs in the African ex-colony, Mozambique, where slaves were sourced. It will provide information that will help eliminate people's future repression due to the superiority complex. Additionally, it gives the collective memories of slavery in Mozambique and the ambivalent feelings towards the Trans- Atlantic trade. Therefore, it is relevant in contemporary society to address the impacts of slavery and avoid violence today.

**Egbeyemi, A. (2019). ‘’Shedding Light on Colorism: How the Colonial Fabrication of Colorism Impacts the Lives of African American Women’’. Journal of Integrative Research & Reflection, 2(2), 14-25. https://doi.org/10.15353/jirr.v2.1574**

The journal entitled "shedding light on colorism" is credible and used widely for referencing.  It provides adequate information on colonial fabrication's adverse impacts, specifically the trans-Atlantic trade on the Afro-Americans. The author talks about the evolution of the colorism phenomenon upon African American women during the slave trade and how it led to negative personal lives. Similarly, the journal shows how the colonial legacy influenced Blacks through the slave trade.

The journal is relevant to the subject matter because it sheds light on the impacts of color discrimination. It will help reveal the battles that can be fought to ensure no division among people based on their skin color. There are ways in which people can live with each other harmoniously without having differences.

**Rhode, P., Rosenbloom, J., & Weiman, D. (2015). ‘’Economic Evolution and Revolution in Historical Time ‘’. (7th ed., pp. 234-256). Stanford University Press**.

The article is addressing how the slave trade impacted the African economies and societies. The author is focusing on the depopulation concept in Africa that emerged due to the introduction of slavery. It is a genuine primary source from the author, who says that the African population had to reduce because people were taken to work in the European farms as slaves. Therefore, there were fewer people to work in African farms and industrial centers. The article's authenticity is shown by its application in the various projects presented at multiple learning institutions.

The article's information is relevant because it helps individuals understand the decline of Africa's economic status during ancient times. The readers will understand African men's tasks and how their absence affected the home economy. Also, there is information about the change of roles after African men were taken to provide labor in Europe.

**Manurung, S., & Sar, M. (2017). ‘’Analysis Racial Discrimination and Social Stratification in 12 Years a Slave. ANGLO-SAXON’’: Jurnal Ilmiah Program Studi Pendidikan Bahasa Inggris, 8(2), 23-37. https://doi.org/10.33373/anglo.v8i2.1222**

The journal has primary and secondary sources of data from Solomon Northup and the books, respectively. Remarkably, Northup has a real experience of racial discrimination during the transatlantic trade. The article addresses the restrictions, treatment, and distinctions of Africans from the whites during colonial times. Besides, there were economic classifications of blacks and whites due to the different origins. The author says there were insults from the Europeans on the African race.

The article is relevant because it helps identify the rampant racial discrimination and explores the possible ways people can use today to eradicate racism rooted during the slave trade. Notably, people will know the consequences of racism; therefore, they will find ways of stopping it in contemporary society. Furthermore, there is an account of the scope of discrimination during colonial times to show how blacks were treated as slaves.

**Thompson, E. (2013). ‘’The rise of the trans-Atlantic slave trade in Western Africa, 1300–1589’’. Canadian Journal of African Studies / Revue Canadienne Des Études Africaines, 47(1), 167-169. https://doi.org/10.1080/00083968.2013.765275**

The article is a secondary source of information about the transplantation of African culture in foreign states. Estevan Thompson shows how African cultural practices were assimilated in America due to the Trans- Atlantic trade. Notably, the cultural encounter and relations during the trans-Atlantic trade caused the interaction and exchange of social practices and activities. There was the existence of a multicultural environment in the foreign states where Africans were providing labor. Arguably, there were African foods, dressing, and language that emerged due to the slave trade.

The article is relevant in addressing how African cultural practices were used in other states away from home. Readers will understand the need for maintaining cultural identity. Similarly, they will know how exploring other people's cultures and social norms will provide a base upon which people can learn from others. By respecting and adopting other people's cultures, an individual will be creating a unified system of living.

**Ikechukhu, K. (2020). ‘’African Identity and the Emergence of Globalization’’. American International Journal of Contemporary Research., 3(6), 34-42. Retrieved 12 November 2020, from.**

The article is credible because it has first-hand information about the loss of African identity during colonial times when they were treated as slaves in foreign lands. The author brings out the truth about African status in European countries. There was a loss of African identity; there was no definition and maintenance of identity.

The article's relevance focuses on the trans-Atlantic trade threats as far as loss of identity is concerned.  There is a missing principle of equivalence among Africans; therefore, people will understand the essence of determining oneself. Africans would be nameless on the world stage due to slavery. By reading the article, someone will realize that identity differentiation is vital in human life because it creates a sense of classification and identification.

**Morgan, P. (1997). ‘’The cultural implications of the Atlantic slave trade: African regional origins, American destinations, and new world developments’’. Slavery & Abolition, 18(1), 122-145. https://doi.org/10.1080/01440399708575206**

Philip Morgan talks about the cultural impacts brought by the slave trade on Africans due to the need to leave their original land. It has first-hand information; therefore, it is authentic. Morgan is showing how the Africans were to migrate from their motherlands to provide labor in the European farms and industries. The change in homeland led to the erosion of some cultural practices because they could not get much freedom to carry out their social-cultural activities like worship.

Using this article will be relevant in disclosing the limited freedom that Europeans gave Africans during colonial times. Also, there is an account of how the African culture was to erode and adopt a new cultural life. Individuals will understand the repercussions of forceful changes in the cultural structures and norms resulting from migration.

**Emeka., N. (1995). ‘’Alienation and Stress Among Black Immigrants: An Exploratory Study’’. The Western Journal of Black Studies; 19(1). Retrieved 12 November 2020, from.**

Here comes a credible source of information on the psychological impacts of the trans-Atlantic trade on Africans. The information has been posted on a genuine site that has been in use for a long time. Black studies' American journal reveals the stressful nature of African immigrants in the European states working as slaves. There was no freedom at all, leading to mental illness. It is worth noting that the African immigrants were under the psychological judgment that affected their well-being.

The article is relevant because it has been used to criticize the colonialists' actions to Africans through human trafficking that finally affected their mental health. Eminently the journal will serve the guiding function on those fellows who are under similar situations.

Reading the journal's content will provide recommendations on eliminating oppression by understanding its adverse effects.

**M'baye, B. (2006). ‘’The Economic, Political, and Social Impact of the Atlantic Slave Trade on Africa’’. The European Legacy, 11(6), 607-622. https://doi.org/10.1080/10848770600918091**

The article is genuine and appropriate; given that it is recommended for use in research studies. It addresses the Trans-Atlantic trade's impairment effect on African countries' economic, political, and social status. The author shows how the slave trade was causing human beings' exploitation, commodities, and labor. The exploitation led to religious and political aristocracies. Besides, there was a rise of the warrior classes and elites gaining from the slave trade.

The journal is fundamentally used to develop an awareness of some of the results that may come out when there is a foreign invasion. It is also relevant in creating a society free from economic, political, and social hindrances that will hamper its growth and stability. Leaders will find the article suitable in solving the problems that arise from the influence of a powerful state over a developing country.

**Levine, R., Lin, C., & Xie, W. (2017). ‘’The Origins of Financial Development: How the African Slave Trade Continues to Influence Modern Finance’’. https://doi.org/10.3386/w23800**

The journal is revealing how social cohesion during the trans-Atlantic trade affected the African financial systems. The high intensity of slavery in Africa has caused reduced credit and finance access, which impacted the low economy. The influence of ancient slaves is still felt today in almost every African country. The author is addressing the consequences from an economic perspective to create an understanding among people.

The article is relevant in providing the solution to a declining economy. It is giving out some of the steps that can be taken to mitigate a decline in the economy due to slavery—oppression by the rich impact’s social effects and economic constraints that will hinder development in the country. Economists will get ideas on how to handle the adverse effects of reduced labor on the economy and the impact of becoming a slave to a developed country.