

He slave trade and its negative economic, social and cultural effects. (West Africa as a model).

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Abstract

Slavery and human trafficking is a phenomenon as old as humanity, practiced by powerful nations and groups against weak nations and groups. And with the growth of the strength of the European continent at the beginning of the sixteenth century AD following the movement of geographical discoveries, the latter tended to practice this phenomenon against the population of the African continent in general, and West Africa in particular, because of the riches and goods that this continent abounds in that help Europe to extend its control over all nations of the world as it could; Trying to benefit from what you will gain from this trade and the goods of this continent, represented by the African man with a strong muscular body. The African continent, especially West Africa, witnessed the worst trade known to mankind, namely, the slave trade, which was carried out by European savages, by snipping and exploiting people and then selling them. This trade targeted the African man, with his color, his body, his future and his conscience, so it deported him to his native homeland - and this is a crime - and turned him into forced labor in the new world that is thirsty for cheap and forced labor, which bears hardships and hardships. Europeans used to roam it with their ships, and thus this trade became the backbone on which European countries built their economies. On the other hand, it left devastating effects on the population of Africa in general and West Africa in particular for several centuries, including the economic, social and cultural aspects of African life.

Keywords : slave trade - Africa - West Africa - slavery - its negative effects

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Introduction:

The phenomenon of slavery, enslavement and trafficking is a phenomenon as old as man, practiced since ancient civilizations, such as the civilization of ancient Egypt (the Pharaohs), the civilization of Mesopotamia, the civilization of India, the civilization of Persia, as well as the Greek civilization in Greece... and the march of this phenomenon continued successively, because it is related to the person who practices it. The strong against the weak until human civilization entered the era of renaissance, when it was carried out by the colonial European countries against the colonized peoples, including: the peoples of the continent of “Africa” in all its regions and aspects - especially West Africa - against which this phenomenon was practiced in its worst forms, leaving traces that cannot be erased even by statute of limitations Because it will remain etched in the memory of these peoples and their feelings and subconsciousness, because of what it will create for them of feelings of inferiority and dependence, and it will give its practitioners the impression of transcendence against the enslaved party.

The problem of the study: In order to shed light on this phenomenon and address its negative effects, we can pose the following problem: What are the reasons behind the emergence of the slave trade in West Africa, and what are the negative economic, social and cultural (educational) effects?

Study hypothesis : In light of this problem, we can formulate the following main hypothesis:

That the rampant behavior of slavery and the slave trade inevitably leads to the collapse of societies and the death penalty for humanity. Because of the repercussions left by this phenomenon on the reality of human relations between nations, at all levels and levels.

In order to answer the problem at hand, we used several investigative sub-questions, which are:

- 1)- What is the concept of slavery linguistically and idiomatically?
- 2)- When did slavery and slavery appear in West Africa?
- 3)- What are the negative economic effects of the slave trade in West Africa?
- 4)- What are the negative social, educational and cultural effects of the slave trade in West Africa?

Study Methods : In this study, we followed two approaches :

- **The historical method:** We adopted it to monitor historical events, and try to place them in the context of historical events Its historical context and its occurrence and questioning through the actions of the countries that framed the phenomenon of slavery.
- **survey method:** We adopted it to conduct a survey of some of their work in various aspects, economically and socially And culturally, from the perspective of enslavement and transcendence against oppressed nations.

As for the analysis, it is the adjective inherent in the entire research paper to interrogate the material that was presented in the literature that chronicled this phenomenon and its results .

The importance of the study : The importance of this study lies in its monitoring of the negative effects of the phenomenon of slavery economically, socially and culturally. in West Africa.

Study Objective: The aim of this study is to provide a scientific approach that interrogates what has been written about the phenomenon of slavery in West Africa and the resulting negative phenomena in various fields.

Sources and references used in the study :

In this research, we started from a variety of historical material, including: the book “ Aida Al -Azab Musa ”, which is titled : (The Slave Trade in Africa) , which was printed in the year 2007 AD at Al-Shorouk International Library in Cairo , as well as the book Abdel - Fattah Fakoun , entitled : (The Slavery System Through the Ages) , printed in 2001 AD at the Zayed Centers for Coordination and Follow-up, in Abu Dhabi ; Not to mention the many articles and websites.

As for the foreign references, we used the book " Joseph Cuoq ". Tagged with : (Histoire de l'islamisation de l'Afrique de l'ouest), and the book " Vincent Monteil " tagged with the title (L'Islam noir), and other studies.

First- The concept of slave:

1)- Slave is a language : an Arabic word that means ownership and ownership, which is slavery(2.ص.ن)، و (شفيق، د.س.ن)، ص.143) paper, meaning that he became in slavery, and the slave who is marked is slave (97.ص.عمران، 2000)، and the plural of the word slave (slavery)(211.ص.الخطيب، 1996)، and the word slave applies to one enslaved individual or a group of individuals. And the slave is the slave who is owned and taken from his master and put him into slavery, and it is the opposite of his emancipation.(ابن منظور، 1979، ص.1706).

2)- **Idiomatically, slave** : it means enslaving a person and bringing him into a state of slavery, that is, in a state of ownership, and making him a slave for one of the reasons for slavery, which differ according to the laws of religions, customs, and nations (آل محمد) (عمران، 2000، ص.97) and thus he is deprived of his freedom and is owned by others (سيد، 2007، ص.1) which makes it a tool with a soul, or as a life-enjoying item for its master (وجدى، 1971، ص.276); With this arbitrary ownership, the enslaved person is stripped of his civil liberty, and he cannot believe or assume any obligation (عبد الباسط) (حسن، 2000، ص.25) and the eligibility to own property is stripped from him, and the person who has been enslaved is made the property of other persons (بن نوح، 2010، ص.23).

And on this approach of definitions, slavery continued, and many peoples suffered from it, including “Africa”, so how did it appear in its west?

Second - the time of the emergence of the slave trade in West Africa and its centers:

At the end of the fifteenth century and the beginning of the sixteenth century AD, and following the discoveries of the Portuguese navigators of the African coasts (فكون، 2001، ص.40) and the New World (the Americas)(ص.112، 2000، آل عمران، ص.40), the Europeans began to exploit the blacks of “Africa” as slaves. The trade of these slaves was a source of outrageous wealth (ص.35)، and the visits of the Portuguese slave traders over the next four centuries represented an important and profitable trade (ص.63). (أبو عليّة وياغي، 1979، ص.63). (ماكيفيدي، 1987، ص.138).

Negro slaves were mostly brought in from the western coast of Africa (القاضي، 1999، ص.676) such as: Senegal and Gambia in the north, to Angola in the south (آل عمران، 2000، ص.106), and this comes after That the Church blessed the enslavement of negroes and was content with its share of the plundering(ص.150، 1966، رياض).

In the sixteenth century, Europeans established centers in “Africa” (رياض، 1965، ص.57) to buy negroes from poor groups, and these stations played a prominent and major role in collecting slaves from the continent in preparation for their export to America (أبو عيانة و زوكة، 2006، ص.80).

The Portuguese used to harness these slaves to push their huge sailboats (محمد سيد، 2009، ص.71) to supply their ships, and they were able to return in large numbers of them to Europe (ص.78، 1999، محمد موسى)، and they established castles and supply centers along the coast the ships(ص.180، 1999، جلال يحيى) and taking the slaves sold to them by the Africans themselves (ص.97، 2013، عطية); Thus, “Portugal” was the first to contribute to bringing slaves to Europe(ص.196، 1995، القحطاني)، and after that the infection spread to the rest of the other European countries(ص.79، 1999، محمد موسى)، where the Europeans established colonies for them in The New Territories (ص.343، 1988، بوفيل).

The Europeans built castles along the African coasts, to be warehouses for the collection of slaves before their deportation to the New World (علي إبراهيم، 2000، ص.128), and the most prominent of these castles, " Guatoto – Gwatto near the Niger Delta in what is now Nigeria, and Lagos and Ijilo – Ijelw and Wayda - Ouidah " in the southwest of "Nigeria"(ص.26، 1985، بكر)، as well as other centers on the coasts of Dahomey (currently the Republic of Benin), the most important of which are: "Porto

Novo", as well as the coasts of "Togo", "Ghana", and "Guinea". Bissau" ،القاضي، 1999، (ص.400).

The slave traders of this trade also created markets in the coasts of Brazil, British Guiana , the French and Dutch in South America, the Spanish colonies in Latin America, Jamaica, Cuba, Saint Domingo, and in general "West Indies"; Likewise, the southeastern coasts of the "United States," the coasts of "Sierra Leone," and "Liberia." Then there were many castles of slavery on the African coasts (ص28 – 29، بكر، 1985).

As for the main slave markets, they were in the Gulf of "Guinea", "West Africa" and "Eastern Africa", as well as the tropics, in addition to the "Gulf of Benin" and the coastal parts of the "Gold Coast", "Congo" and "Angola" and some other regions that exported Slave, and colonialism later took it as a starting point towards the interior of the continent (ص36، ساقلييف و فاسلييف، (د.س.ن)، ص36). Several other European countries participated in this trade in addition to the Portuguese and the Spaniards. We also find "Britain" and "Netherlands"; But the Portuguese were the worst slave traders among the Europeans, and they depopulated entire regions such as the Congo and Angola because of this human bleeding(ص29، بكر، 1985).

The slaves were subjected to the worst treatment as they were tied with chains and ropes and walked with them for long distances on foot, and put signs for them to distinguish them in the name of their owners and transported them in terrifying slave ships across the seas(ص38، عايدة موسى، 2007)، in conditions of hunger and cruelty, They pile them up and then sell them to the colonialists like cattle (ص102، طاهر، 1975)، as a large number of enslaved people perished on the way (ص114، حميدي، 2002)، but those who arrive safely are separated, and those who are related are separated from each other (ص88، النّحوي، 1983)، in an effort to strip them of the most basic human characteristics, and they did not have any legal rights (ص34، هريدي، 2000)، so they are used in farms(ص53، النّيرب، 1997)، and domestic service (ص49 – 50، القوزي، 2006)، and compulsory labor (forced labour) and others (ص161، ننهان، 2008)، and one of the writers describes what he saw on one of the pirate ships that traded in slaves, which were arriving at an American port in the year 1821 AD , and he says: “ The distance that one man had was so small that their legs overlapped each other. ” - ص38، عايدة موسى، 2007، (ص39).

In light of these heinous acts, what are the negative effects left by this trade on the West African economic reality?

Third: The negative economic effects of the slave trade in West Africa:

The African continent was replete with an economic reality that kept pace with its lived reality at the time and helped it to develop in the coming developments over the years, but the slave trade wiped out the economic foundations of Africa. Before the advent of the Europeans, West Africa had known agriculture, so several cultivations took place, including: the cultivation of " dukhan " , "cassava" , "corn " and "yams " and others. The conversion of the population to the Islamic religion, especially in northern Nigeria, Mali and Senegal , and agriculture was primitive practiced by the population of the Wolof , Mandingo , Sangay , Hausa, and the Ayo and Yoruba peoples. "Ashanti " , and slavery was used in agriculture in order to exploit the wealth of the region for the benefit of its inhabitants.(إبراهيم والجمل، 1998، ص.33).

And as a testimony to this interacting reality between the people of West Africa and their economic system that was flourishing and flourishing at the time, we find that those who chronicled this field have depicted this for us, as Mahmoud Kaat says: “ ...Agriculture in western Sudan is about farms for the private and public sectors, The rulers of "Singhai" had their own farms, the products of which belonged to them, for example: the farms of the Sultan " Askiya Daoud", in which his slaves were employed, supervised by his butler, and he obtained from one farm a thousand trays » (كعت، 2012، ص.154).

As for “Al-Hassan Al-Wazzan,” he says: “ Agriculture is in the city of “Jinni,” where barley, rice, and cotton are grown. ”(الوزان، 1983، ج.2، ص.163).

These testimonies and observations show us that agriculture was one of the main sources in the life of the rulers of western Sudan and the general public, and that the land of western Sudan was fertile.

As for the industrial side and mining crafts, we find that the region witnessed handicrafts represented in the manufacture of textiles, pottery, copper and bronze tools, and the mining and goldsmithing crafts were carried out in the kingdoms of "Ghana", "Mali" and "Singhai " ; Salt and tin were also manufactured, and national products such as woven cotton fabrics were promoted, and leather products occupied a prominent place among the national industries (إبراهيم والجمل، 1998، ص.33).

The wood industry was one of the widespread industries in the region. From the wood of the “ebony” and “bamboo” trees, they made doors, windows, columns, and hunting and war tools, such as crossbows, pins, spears, and the like (الإدريسي، 2006، ج.1، ص.20).

Among the important industries in western Sudan is the crafting of gold and silver, as the cities of “ Timbuktu ” and “Sahel” were famous for it. In the city of Timbuktu , goldsmithing spread, especially in the Al-Ghadamsiyeh neighborhood , Houmt Al-Souq,

and the like, because the minds of its residents preponderate in that (البكري، 1992، ج.2، ص.218).

Among the existing and limited industries in western Sudan, we find the soap industry that the people of the region use in the cleaning process, and what guides us to this industry is the incident of the old woman with the Sultan "Askiya Daoud" when he freed her children and granddaughters and freed them from slavery, and she said to him: "I must pay a fine You remind me of that, and that is ten heads of soap every year » (كعت، 2012، ص.161).

This is the reality of the situation before the introduction of European slavery and enslavement to West Africa. However, after the emergence of the phenomenon of European slavery and the slave trade, the situation changed and the reality of West Africa was affected by several negative effects, which are:

1)- The destruction of the productive components:

The slave trade forced West Africa to export its most precious raw resource, which is the human labor force, as millions of peasants and artisans were transferred to work in American farms and mines, and thus they achieved huge profits and huge fortunes, not for their homeland or for themselves, but for the countries of Europe and America. And that "Africa" in return for exporting its most expensive youth was getting goods manufactured in Europe, and this matter helped destroy the African economy (الحفناوي وإبراهيم، 2006، ص.148 – 149).

Because of this destruction of African human capacity, the West African kingdoms lost their natural development, such as: "Dahomey" and "Ashanti "; The constant threat of wars and slave hunting raids sowed a state of permanent doubt among the population regarding a safe and secure life, and therefore not producing more than the consumption of food or building houses so that the slave traders would not destroy what was built during the hunting raids. Thus, the residents of the region live for their day and do not think about their tomorrow (عبد المجيد مُحمَّد، 2005، ص.46).

The European contact with the African reality led to a systematic and decisive destruction of African life (عايدة موسى، 2007، ص.88). After 1650 AD, African production for export became a monoculture, confined to the manpower from the coast. The slave trade destroyed villages and pastures and deserted People move from their areas of stability to other areas that are safer and more reassuring. This dispersal of the African peoples has led to a shortage of productive capacity due to the hunting of a large number of slaves. Because of the destruction of vast areas suitable for cultivation or grazing, this destruction of economic activity resulted in the production of a minimum amount of food that does not cover local consumption or participation in wars against other tribes to hunt the largest number of slaves (إبراهيم والجمال، 1998، ص.34).

It is very clear that this state of impoverishment resulted from the export of men and women themselves who produce wealth in their countries and build their economy. By exporting slaves, “Africa” was exporting its own capital without a possible return to its advantage or increase its economic capacity. (عايدة موسى، 2007، ص.216).

It is clear that the slave trade has grown the capital of European countries, and brought them huge profits that they invested in developing their industries, and this is thanks to the slaves who formed the basic unit of the productive currency, regardless of the extent of recognition or denial of their humanity. (عايدة موسى، 2007، ص.243).

In light of this depletion of African human energy, we can ask a question: What is the reality of the local industry in Africa, and what kind of calamities have befallen it?

2)- The reality of industry and its deterioration:

The phenomenon of the slave trade in Africa during this era and its aftermath resulted in the disappearance of many crafts and professions that were famous for several tribes, and this matter destroyed the elements of progress and civilizational prosperity in Africa because these crafts and professions were its solid foundation and pillar، (هقاري، 2009، ص.15).

The slave trade led to a decrease in the population of West Africa in general, and the depopulation of some regions, as happened in some regions of Angola, which led to a delay in general progress and economic development in West Africa, and to the neglect of agriculture, which was carried out by the able-bodied. Both men and women, just as the acquisition of European artefacts by Africans led to their dispensing with making their own needs, and thus the manufacture of iron, copper and pottery tools and clothes that they used to make themselves ended (عبد المجيد مُحَمَّد، 2005، ص.46).

In the face of the demand for slaves, local industries deteriorated and even collapsed, the most important of which is: textiles. Benin was also famous in particular for textiles, and the Portuguese used to buy these clothes in 1506 AD and carry them with them to Europe. And as soon as the year 1850 AD came , these textiles fell away and became of secondary importance.

The local industries deteriorated at the time when the merchants and chiefs took care of the slave trade, and at the same time there was no real expansion in the economy, because the new trade that brought wealth was an individual affair enjoyed by kings and merchants(عايدة موسى، 2007، ص.217).

The emergence of a new type of business represented in the hunting of slaves has led to the lack of real motives among individuals to work in the industrial field, because the markets have lost consumers and a large number of them have turned to slavery and search for means to wage wars and raids on other tribes. This applies to local industries such as textiles, fabrics, shoes, deposits, and pottery industries. People also tended to

buy alternative European manufactures, and this led to a decline in industrial activity in some northern regions of West Africa, such as the city of Kano , which was visited by a European traveler in 1815 AD , where he found an important industrial activity (إبراهيم) (والجمال، 1998، ص.34).

In this regard, it must be noted that the increasing European imports, which were represented in clothes and minerals, led to the destruction of the industries of the African villages, which were making their possessions and what they needed by relying on themselves (جي، 1983، ص.183).

And if the reality of the economic situation was so negative in light of the slave trade, then how were the effects of this trade on the social reality?

Fourth: The negative social effects of the slave trade in West Africa:

slave trade in "Africa" led to igniting wars between tribes and creating an atmosphere of bickering among them, as the Europeans succeeded in practicing their policy based on the principle of "divide and rule", and as a result, these deposits remained in the hearts of Africans to this day (الثركي، 2000، ص.351).

Tribal disputes in the past were bloody disputes that led to the loss of many of their lives, and it is possible that some areas, such as: the central region in "Nigeria" are sparsely populated until today because of the suffering of its inhabitants from these disputes (العقاد، 1982، ص.275). These disputes led to the destruction of the population from within and the elimination of their tribal society, as a result of which there was a state of anxiety, chaos and insecurity among the inhabitants of these societies (الحفناوي إبراهيم، 2006، ص.150).

The process of trafficking in African human beings also destroyed the family cohesion as a result of the disintegration of the family unit. Where the lust of European slave traders focused on young people and depriving them of their families, at a time when they needed them most. Indeed, this inhuman act wiped out entire tribes and their social fabric without pity or mercy (هقاري، 2009، ص.15).

The Europeans encouraged the leaders and rulers in West Africa to wage war on their neighbors, and provided them with guns and ammunition to pursue wars and capture large numbers of their enemies in return for the slaves who were brought to them by small boats to their ships moored in the open ocean after they were assembled on the "Island of No Return " (عبد الله الشامي، 2012، <https://www.youtube.com/watch?v=AhRwtK-B2Z4>) , and accordingly, West Africa lived for several centuries in devastating wars for slavery, led by European merchants; The Church assisted the colonists in the slave trade, so a delegate from it would sit on a marble seat on the beach and baptize the slaves, then collect from the export fees, which became an important resource of the Church's resources (جميل، 2010، ص.15).

The raids on the slaves led to the destruction and burning of villages and the emigration of their inhabitants who did not fall into slavery. It also destroyed entire African kingdoms such as: the Kingdom of " Manikungu " in the "Zaire Basin" and the Kingdom of "Luanda" in "Angola", and African societies became suffering from a state of chaos as a result. Conflicts between tribes that seek the families of their enemies to sell them as slaves, and with this the state of security worsened , and the absence of young people led to the aging of societies and their depression as a result of grief over the separation of loved ones, whether they were husbands, sons or brothers.

Because of this slave trade, African societies were stripped of some human characteristics, and this trade left its mark on the behavior of Africans who showed signs of suspicion, suspicion, caution, and hostility towards Europeans, believing that this trade was the direct cause of the severe backwardness that their people descended to after they had Prosperous kingdoms and civilizations before the arrival of the Europeans(إبراهيم والجمل، 1998، ص.37).

Brunod says Pommegorge - Pruneau de pommegorge On provoking violence and fueling the fire of war between African tribes, and even between members of one tribe, acknowledging their committed crime, he said: “ These African peoples, because of our criminal greed, have turned into ferocious animals . They are barbaric masters who are enslaved by European merchants, and the African kings themselves see their subjects as if they were mere commodities that they spent to satisfy their whims... Thus, Africans lost their identity and humanity » (النحوي، 1983، ص.89).

This paragraph summarizes the social reality and its inter-relationships between the members of the West African society and what has become of it, after countries that were full of cultural and civilized construction and an educational revival, have become warring societies whose strong eat the weak because of the phenomenon of the slave trade.

And if this is the case of the social reality, then how was the educational reality in light of the existence of this phenomenon?

Fifth- The educational and cultural reality in light of the slave trade in West Africa:

There is no doubt that West Africa was a vital and geographical area for the spread of Islam, and in it many Islamic emirates and kingdoms were established, such as: the state of "Ghana" established by the Susu tribe 447 A.H./1055 A.D. , the state of Mali founded by the Manding tribes in 597 A.H./1200 A.D. , the state of Sangay, the state of Funj 6 A.H./10 A.D. , the state of Kanem and Borno, and the emirates of Hausa 7 and 8 A.H./14 and 15 m . This number of kingdoms and emirates, their only goal was to spread Islam and the sciences related to Islam, especially the Arabic language.

. The roles of “Kairouan” and “Tunis” (Zaytouna), “Fez” (Al-Qarawiyyin), “Cairo” (Al-Azhar) and “Chinguetti”(النَّحوي، 1983، ص.14).

He says, " Joseph Joseph Cuoq : “ Islam did not spread on the banks of Senegal in an organized manner , or through conquests, as happened in the countries of the Maghreb, but rather spread spontaneously, as a drop of oil shines ... Islam has naturally and calmly followed paths convoys and dwelt with them in their stations and in the centers of trade » (Joseph Cuoq , 1984, p.47.).

If this is the case of Islam, so is the case of its Arabic language .

The reality of “Africa” in general, and its West in particular, before the advent of Islam and the advent of the Arabic language in its land, was a statement on traditional societies that suffer cultural fragility and rupture (Vincent Monteil, 1980, p.53.), and this is due to the many languages and dialects spoken in them. There are more than 600 languages spoken by the inhabitants of the continent, in addition to the thousands of dialects that are sometimes spoken, except for small groups that are counted in the hundreds (M. Korn Evin , 1978, p.349).

This reality confirms the need for a major language or languages that bring together the diaspora and build bridges of cultural communication between different ethnic and linguistic groups. And before Western languages aspired to this role and tried to seize it, the Arabic language had deservedly assumed the position of the first, unifying, inclusive language in a large number of countries in Africa, especially the West. This was achieved by its direct process and its great spread in the continent, and then by its special contribution to the formation, development and care of the major African languages (النَّحوي، 1983، ص.30).

Thomas Arnold says: “ The Arabic language, which is the language of the Islamic religion, has reached an extent beyond all description”(الجندي، 1983، ص371).

What confirms the presence of the Arabic language as a unifying cultural force in “Africa” is the authorship of Africans themselves in this language, and as evidence of this is the book of the scholar “Abdul Rahman Al-Saadi” (History of Sudan). The Arabic language has also influenced the structures of African languages and dialects, adding to it a lot of vocabulary in many fields, including:

- Trade terms: scale, bag, prestige.
- Names of the days of the week: Saturdays , Sundays , Tuesdays , Wednesdays , Thursdays, and Zuma . And other expressions (النَّحوي، 1983، ص.32).

This deeply rooted reality of the Islamic religion in Africa and its strong backer, which is the Arabic language, made the Church, which blessed the phenomenon of the slave trade, aware of the strength of this cultural heritage that Africa embraced and harmonized with and made it its base for civilized leapfrog. So I started to fight it by

diverting the Africans away from Islam, and trying to drag them towards Christianity, and our evidence for that is the baptism of the enslaved individuals before selling them.

The reality that this phenomenon produced in terms of wars and the large number of killings and displacement of families and their children distracted attention from learning, and greatly hindered the cultural development movement, just as some of the rare cultural competencies that the African continent possessed at the time were deprived of them, because the enslaved are a group of Muslims who write and read Arabic, In a shipment of 130 enslaved people, 25 were found to be writing Arabic (Jpseph ki Zerbo , 1972, p.222.).

Among the horrors left by the slave trade in "Africa" is that every black person who learns to write is punished by amputating his right hand (Vincent Monteil: 1980, p.345). Let us imagine the extent of the atrocity against education and learners !

We also find that the slave trade in "Africa" went along and took place in the midst of the European Renaissance, which witnessed a quantum leap in the humanities, especially philosophy. It is the European philosophers who shaped the European mentality and described it as the best in the universe, and that it is capable of sowing and spreading civilization anywhere. From these philosophical and intellectual premises, the slave trade was active by the white race against the black race, based on the Machiavellian principle : " The end justifies the means " (مكيافلي، 2002، ص.25).

the philosopher " Hegel " gave a colonial impetus through his legitimization of colonialism , which relied in its inception on the phenomenon of the slave trade. It is finite , so this path produces for it, to some extent, that it reflects within itself the tendencies drawn in its nature, that is, its export. Therefore, it is doomed to growth, that is, to colonization and conquests , so its latent imperialist tendency is at the same time the sign of its strength and the sign of its weakness »(لوفيفر و ماشيري، 1993، ص.98).

These words are an explicit call from " Hegel" to colonize other nations, whose colonization represents a pillar of strength for the peoples of Europe, and a manifestation of their survival.

On the African side, the phenomenon of the slave trade has affected, not to mention the educational level, we find that it has engraved in the memory of Africans, dependence and a sense of inferiority complex , dwarfism, contempt , contempt, and racial discrimination against the African individual in various hidden and open forms , which is a general degradation valued by the Africans . And the reality, as stated by " A.A. Vigbo " : "The general degradation of the status of Africans" (أفيغبو، 1990، ص.497).

Ali Al - Amin Mazrui (مزروعى) (<http://www.marefa.org/index.php>) (also emphasizes this legacy of humiliation imposed on Africans by the trinity of sins consisting of the slave trade , apartheid and colonialism , He says: "The Africans are not necessarily the people

who suffer the most from tyranny, but they are certainly the most humiliated in modern history” (بواهن، 1990، ص.805).

Conclusion:

He managed the phenomenon of human slave trade against his human brother, and what can be achieved after this presentation of historical facts is the following:

The slave trade is a trade rooted in human society, and it is renewed, it takes on the dress of the times, and it stands out whenever the law of the jungle prevails in the world.

The slave trade insulted human dignity and degraded his destiny, especially the black-skinned person and the red-skinned person (the Redskins).

In the modern era, the slave trade was based on the supremacist philosophical thought that glorified the European ego , which gave the white man the highest status and humiliated other races without him.

The slave trade drew for us the features of arrogant European thought slavery and presented it to us in the worst form through the practice of its visitors, in order to discover the falsehood of civilized European civilization, and the falseness of the concepts advocated by the white man, far from freedom, liberation and liberation.

The slave trade was the basis on which the phenomenon of colonialism (occupation) was based later. After the slave trade took place in individuals, colonialism began to trade in nations.

The slave trade was a destructive tool in the economic, social, cultural and educational structure of the African continent, and its consequences continue to this day.

The slave trade is a major contributing institution, in which European philosophers, rulers, clerics and great merchants participated.

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