

Britain has neither a legal reason nor moral obligation to repent of its historical role in global slavery and, particularly, the Transatlantic Slave Trade. Nevertheless, modern Britain bears an ethical responsibility to formally honour the slaves and recognise their forced labour that contributed to the United Kingdom's development.

Key concepts: path dependency, context, language, fake information, territorial imperative, Pavlov, restorative practice, contextual history, evolution, slavery, mercantilism, ignorance, corruption, power, and defence mechanisms



Man was made to Mourn
Many and sharp the num'rous ills
Inwoven with our frame!
More pointed still we make ourselves
Regret, remorse, and shame!
And Man, whose heav'n-erected face
The smiles of love adorn,
Man's inhumanity to man
Makes countless thousands mourn!

Robert Burns (1785)

“Human behaviour flows from three main sources

“Desire”

“Emotion”

“Knowledge”

Plato (428/427 BCE – 348/347 BCE)

Acknowledgements

I remain grateful to Professor Dr David Le Cornu, who enabled me to gain formal recognition during my academic journey. His mentoring, candid feedback, patience, understanding, wisdom, and knowledge led to the completion of this controversial paper. Thank you, Professor!

I appreciate the access to the knowledge and wisdom of family members and colleagues who generously dedicated time and expertise to reviewing, engaging in discussions, critiquing, and providing valuable suggestions to enhance the drafts, including the final fifteenth version—thank you! Given the potentially controversial nature of this subject, I will honour your anonymity and our understanding of “agreeing to disagree.” I have acted on your feedback and take responsibility. I also followed the advice of a retired, wise Secondary School Principal!

My knowledgeable friend, Michael Addison, with whom I have shared a friendship for nearly two decades, aided my ability to complete this study. Preparing students for university admission at Michael’s innovatively structured college has helped pay bills and have jam on my store-sliced bread! Michael provided valuable feedback on the manuscript and contributed pearls from his academic experience to improve the text. Additionally, he conducted a plagiarism check, which I am pleased to note I successfully cleared. Of course, I assume the machine was in good working order!

Mrs Elaine Reimann, another “construction team” member and friend, displayed her expertise in the new technology, saving me significant time. Before Elaine’s assistance, I had mistakenly pressed the wrong key on my computer while working on the Sources File late into the night. The extensive list of references instantly vanished into the unknown – an accumulated 397 days of sweat and toil lost! Elaine, your intervention spared me many extra hours of frustrating keyboard input. Your spontaneous offer and skills led to the recovery of entries that now reflect the re-entry date instead of the initial access date – and might confuse the purists! Elaine’s expertise, knowledge, abilities, and assistance in identifying and retrieving most entries gave “oomph” to the recovery and labour-intensive reinsertion process.

Professor Dr S. Iornem kindly added space to his family, lecturing, and political agendas to review the penultimate draft and checked the study’s flow, academic content, and formal structure. His experienced eye, deep insight, and pro bono skills added to the crucial checks-and-balances review of the draft.

Thank you, dear friends! I value your friendship and learn from your compendium of skills and objectivity. Some of you did not agree with aspects of this controversial work – and voiced your opinion - but we remain friends because of the depth of our relationship. I have edited Elbert Hubbard’s mantra to express my gratitude, “A true friend knows all about you and your different perspectives on life – but will still own you as a friend!” Yes, I remain as I shall ever be - a maverick friend! C’est la vie!

Dedication

Thank you, Zachary and Malaika (LM), for your example of living a disciplined life, learning from mistakes, respecting others, and studying diligently to reach your dreams. As precious great-grandchildren, you demonstrate active engagement in learning, the productive use of your innate talents, and positive social participation—you consistently do your best and succeed! I am in awe of your academic and personal development and your nationally acknowledged sporting achievements.

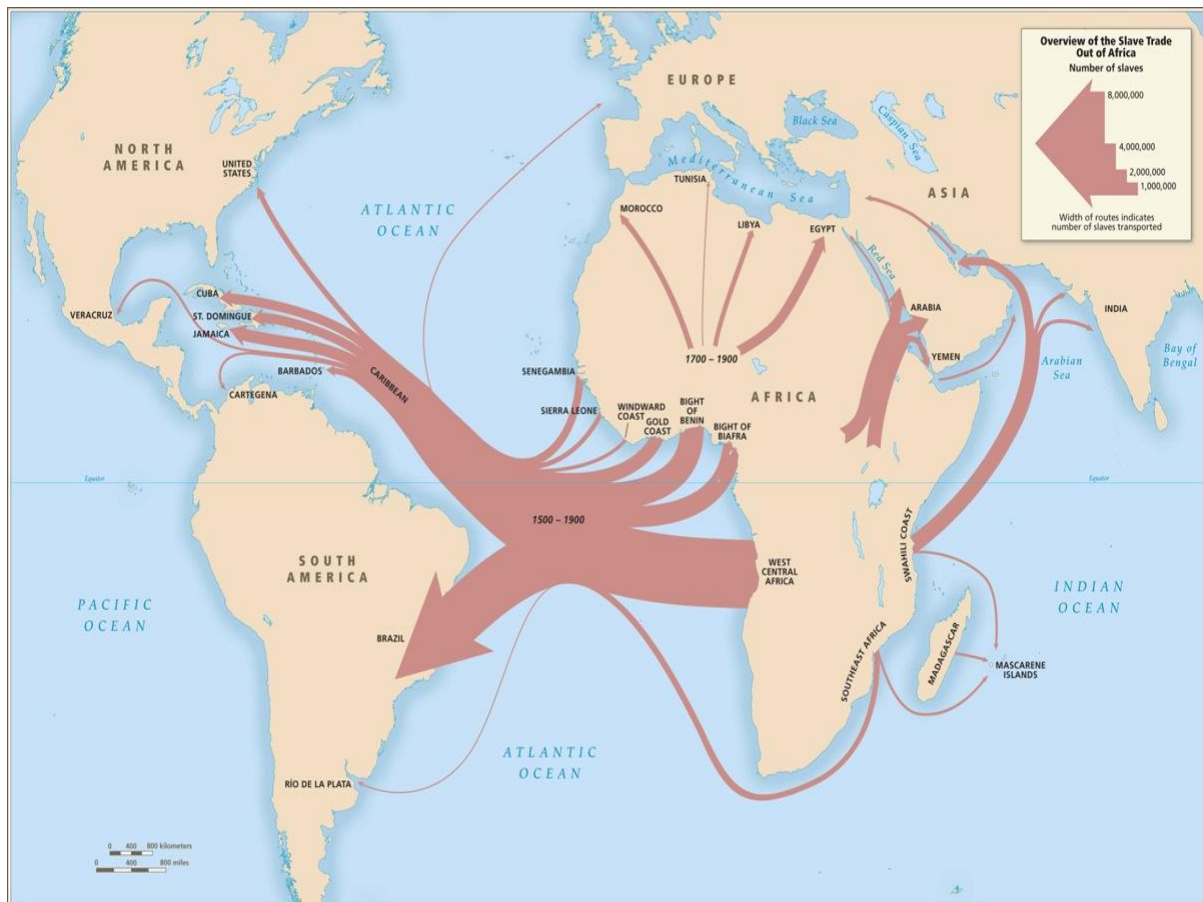
Thank you for “being you” and making me proud of you as unique “peeps” and doers of kind and thoughtful deeds. Continue to respect “difference” and always refrain from discriminating against others who are “different”. Behind every “difference” is a person—an individual on her/his/their unique journey.

Malaika and Zach, did you know that evolutionary biology theory teaches us that we all originate from *LUCA*, the *Last Universal Common Ancestor*, a term commonly used to describe the shared ancestor – the immemorial “great-grandparent” of life as we know it today? This foundational principle of evolutionary biology posits that *LUCA* emerged approximately 3.5 to 3.8 billion years ago. *LUCA* does not represent the first living entity. Instead, *LUCA* is the shared progenitor from which all existing life forms originated. Life has diversified into a wide range of existing species by utilising mutation, natural selection, and genetic drift. Consequently, at its core, we are all interlinked as offshoots on an extensive and complex family tree (Earth How, 2024; Study Smarter, 2024).

You might also value the knowledge I continue to learn from the renowned evolutionary biologist Richard Dawkins, who explores the *LUCA* concept in his book *The Ancestor's Tale*, which traces human ancestry in reverse chronological order. Dawkins and *LUCA* feature in "The Greatest Show on Earth", where Dawkins' voiceover states, "We are going to die, and that makes us the lucky ones". You could listen to the symphonic metal band Nightwish, which released their eighth album, “Endless Forms Most Beautiful”, in 2015. This creative musical album is unique because it draws inspiration from science and reason, particularly the evolutionary theory of Charles Darwin and Richard Dawkins. The song references *LUCA* as the origin of life. It uses poetry and music to depict the universe's history, life's narrative, the human journey, and scientific exploration - an absorbing philosophical meander learning about the merger of science and art (Karpenko, 2018; Nightwish, 2021). [Accessed 31 May 2024; Copilot Pro. (2024)]; *Personal communication* 31 May 2024]. Viva! Amandla ngabantu!

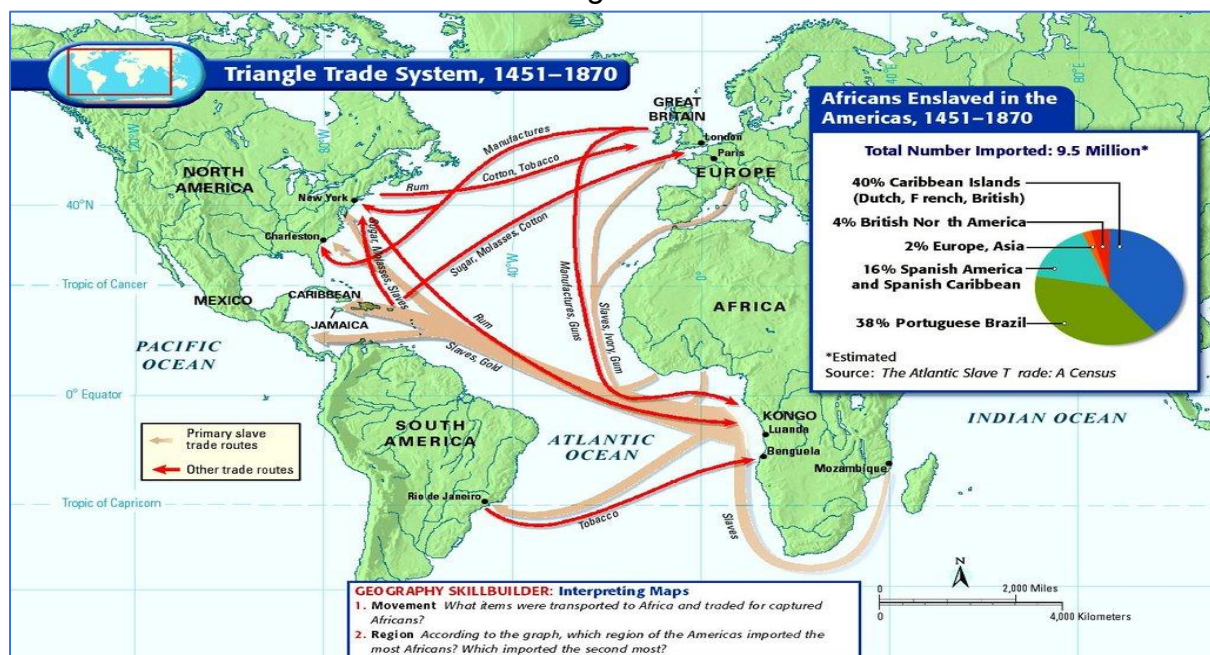


Source: Earth How (2024)



Overview of the Transatlantic Slave Trade out of Africa, 1500-1900. K. Konadu, David Eltis and David Richardson, *Atlas of the Transatlantic Slave Trade* (New Haven, 2010).

The Triangular Routes



Abstract

This paper investigates Britain's involvement in the slavery system and, specifically, the Transatlantic Slave Trade and its resulting economic and social impacts while rejecting the reparation demands from CARACOM and the African Union (AU) aimed at modern Britain. The content traces the history of slavery from the late Neolithic Age through to its abolition, highlighting the roles of ancient civilisations, early colonisation, religion, and Western institutions such as the Dutch West and East India Companies. The author draws on social science literature to challenge the legitimacy of CARACOM/AU's claims, pointing out the irony in their moral and legal arguments by contrasting them with historical facts and the United Nations' firm stance against corruption—a common issue in the countries accusing Britain of historical wrongdoings related to slavery. The paper suggests that psychological defence mechanisms and historical inaccuracies underpinning the reparation demands reveal memories that contribute to their misguided quest for justice. The author emphasises the crucial role of mercantilism and slavery in Britain's economic and colonial development. The text criticises CARACOM/AU for omitting the Arab Slave Trade and the involvement of African chiefs and inter-tribal slavery from their narrative, implying racism. The analysis underscores Britain's economic growth due to mercantilism and slavery and discusses the term "Great Britain," introduced in 1474 and popularised by King James VI. The paper argues that applying contemporary values to historical contexts is misguided and that seeking revenge against Britain for historical slavery is an immature response. By testing the hypothesis through social science literature, the author refutes CARACOM/AU's claims and suggests retaliatory legal actions to counter their accusations. The author commends London's Mayor's decision to honour the contributions of slaves with a monument. The paper proposes that the United Kingdom adopt a restorative justice programme based on Ubuntu principles to help its citizens understand the historical context of slavery. This approach aims to heal Britain's fractured society by fostering a deeper comprehension of the long-standing institution of slavery. Ultimately, the author argues that Britain has no legal or moral obligation to provide reparations for its historical involvement in slavery, including the Transatlantic Slave Trade. Britain has no case to answer.

LEST WE FORGET – CONTEXT IS THE KEY

Denmark was the first European country to begin its journey to its ultimate legislation against slavery.

In 1792, the Danes legislated against the slave trade but continued participation in chattel slavery via the Dutch West India Company and others.

Denmark abolished slavery in 1848. The state ruled that slavery would be phased out over 12 years, starting with all newborn babies of slaves. However, it was the slave population's demand for freedom that ultimately led to the abolition rather than a unilateral decision by authorities.

In 1777, Vermont, located in the northeast part of the United States (bordering Canada to its northern boundary), legislated to abolish slavery, becoming the first European nation to do so.

Britain's two-staged abolitionist legislation in the 19th century ended the legality of the Transatlantic slavery enterprise.

Stawski, S. (2018). *Denmark's Veiled Role in Slavery in the Americas: The Impact of the Danish West Indies on the Transatlantic Slave Trade*. Master's thesis, Harvard University Extension School. Creative Commons Attribution 4.0 International License.

Table of Contents

Abstract	4
Chapter I.....	14
Introduction	14
The Slavery Enterprise	14
Slavery: Critiquing the Retribution and Compensation Protagonists	15
Slavery: Corruption and Claimant Nations.....	15
Slavery: Corruption, Philosophy, Common Sense and Defence Mechanisms	15
Slavery: Different Lenses and Perspectives.....	18
Slavery: Different Historical Epochs	18
Slavery: Ethics and Recommendations	18
Slavery: The Hypothesis.....	19
Slavery: The Author's Perspectives	20
Slavery: The Retribution and Compensation Viewpoints	20
Slavery: CARICOM and the African Union (AU), Focus, Hypocrisy.....	21
Slavery: International Aid, Endemic Corruption, Motivation.....	22
Slavery: A Deafening Silence	22
Slavery: The Arab Slave Trade	22
Slavery: Arabs and Skin Pigmentation.....	23
Slavery: Black-skinned/other-coloured Slaves	24
Slavery: The Finger Pointing and Weaponising Charade.....	25
Slavery: Focus.....	26
Slavery: Logic versus Compensation	26
Slavery: A New Version of Slavery History	28
Slavery: Apology.....	28
Slavery: Path Dependency	29
Slavery: National Development, Evolving Societies, Morality	30
Slavery: "Difference" is not a Pejorative Noun, Natural Selection.....	30
Slavery: The Portuguese	32
Slavery: The Papacy	33
Slavery: The Europeans' Journeys.....	33
Slavery: Lest We Forget.....	35
Slavery: Language, Context/Dispensations, Prejudices, Political Correctness.....	36
Slavery: A Slave is a Slave.....	38
Slavery: Emotions and Academia.....	39
Slavery: The African Enlightenment.....	39
Slavery: Objects.....	40
Slavery: Commerce Value	41

Slavery: Racism	42
Slavery: Historical Context	42
Slavery: Conditioned Reflexes (Ivan Pavlov)	43
Slavery: Legality	43
Slavery: Society	44
Slavery: Colonisation.....	45
Slavery: The protagonists.....	47
Slavery: The Argument, Psychological Concerns, Conceptual Framework	47
Slavery: The Conceptual Framework	48
Summary	49
Chapter 2.....	52
Literature Review	52
Preamble.....	52
Slavery: Reading, Background Information.....	53
Slavery: Natural Justice	55
Slavery: Pre-History, Oral Tradition	56
Slavery: History and Historical Nihilism	58
Slavery: Hereditary Attributes – Potluck.....	59
Slavery: Colonialism and Racism.....	60
Slavery: Lenses, Historical Context	60
Slavery: The Value of Counterfactual Argument.....	61
Slavery: Compensation Payments.....	62
Slavery: Skins of Different Colours, Racism, Pseudo Guilt, Victimisation	63
Slavery: A Comparative in Cruelty and Memories	63
Slavery: The Peoples’ Pain	64
Slavery: The Herd Instinct	66
Slavery: Pseudo-Guilt.....	66
Slavery: Dehumanisation	66
Slavery: White-Skinned Survival, Mercantilism	67
Slavery: Territorial Power, Survival.....	67
Slavery: Social Identity Theory.....	67
Slavery: Between Two Covers	68
Slavery: Historical Nihilism, Editing History	69
Slavery: Geography and Society.....	69
Slavery: Labels and Frameworks.....	69
Slavery: Evolutionary Instincts	70
Slavery: Glasgow University.....	70
Slavery: Fairness.....	70

Slavery: Judges, Jurors, Discussion.....	71
Slavery: The Transatlantic Slave Trade	73
Slavery: Restorative Justice (RJ)	74
Slavery: A Judge's Comments	75
Slavery: A British Prime Minister's Comments.....	75
Slavery: Psychology, Social History, Social Policy, Context	76
Slavery: Ontology	81
Slavery: Logic.....	82
Slavery: Epistemology	84
Slavery: The Territorial Imperative, Discussion	85
Slavery: Path-Dependence, History, Change, Society, Social Policy	85
Slavery: History, Path Dependence, Territorial Imperative, Context.....	86
Slavery: Testing the Hypothesis – Historical Contexts, Path Dependency	87
Slavery: Change, Abolition Snippets	90
Slavery: Context	92
Slavery: Policy	93
Slavery: Natural Justice	93
Slavery: Change and the Luddites.....	94
Slavery: Society, Social Policy	95
Slavery: Path Dependency	96
Slavery: Path Dependency: Critics, Different Contexts	97
Slavery: Path Dependency, Power	99
Slavery: Path Dependency, Elitism	99
Slavery: Path Dependency, Time-Limits.....	100
Slavery: Path Dependency, Social Context.....	101
Slavery: Path Dependency, Islam	101
Slavery: Path Dependency, Organisational Culture.....	102
Slavery: Path Dependency, Unconscious and Conditioned Social Responses	102
Slavery: Historical Nihilism and Jesus Christ	102
Slavery: Territoriality	102
Slavery: Voting Development in the United Kingdom – the contextual drivers	104
Slavery: Evolution and Survival	104
Slavery: Definitions, Discussion	105
Slavery: The Transatlantic Slave Trade	106
Slavery: The Divine Right of Monarchs – Introductory Comments.....	106
Slavery: The Developing Ethos.....	107
Slavery: The Fibres of the Feudal System - Introductory Comments.....	108
Slavery: Evolution, Survival	109

Slavery: Strategy	109
Slavery: Limitations	110
Summary	111
Chapter 3.....	112
Slavery, Colonisation and Pavlovian Triggers	112
Introduction	112
Slavery: Colonisation.....	113
Slavery: Historical Colonisation – Path Dependencies (on land and sea)	115
Slavery: Colonisation, Two Sides of the Survival Coin.....	116
Slavery: Colonised Hypocrisy, Slavery’s Shadow.....	117
Slavery: Colonisation, Existential Threats	118
Slavery: The Black Death’s Legacy.....	119
Slavery: The Great Fire of London.....	122
Slavery: Feudalism, Threads from the Past	123
Slavery: Absolutism, A Pavlovian trigger.....	125
Slavery: Ubuntu.....	125
Summary	125
Chapter 4.....	127
Slavery and Mercantilism.....	127
Preamble	127
Slavery: Historical Records: Facets.....	128
Slavery: Mercantilism.....	128
Slavery: Mercantilism and Trade.....	129
Slavery: Mercantilism and Competition.....	130
Slavery: Mercantilism the Driver.....	130
Slavery: Mercantilism and Morality	131
Slavery: Mercantilism and Products	131
Slavery: Mercantilism and the British Government.....	132
Slavery: Mercantilism and Strategy	132
Slavery: Mercantilism.....	133
Slavery: Mercantilism, Governments, Opinions	136
Slavery: Mercantilism and Religion	136
Slavery: A Synopsis of Mercantilism	140
Summary	141
Chapter 5.....	144
The Transatlantic and Triangular Slave Trade and Britain	144
Introduction	144
Slavery: Dehumanising Strategy	145
Slavery: British laws	146

Slavery: The People's Voice, Africa.....	147
Slavery: The Trojan Horse	147
Slavery: Understanding Race, Skin Colour and Culture	149
Slavery: The Triangular Trade (The Middle Passage).....	151
Slavery: Symbolic Chains - Context and Ideologising	153
Slavery: Ideologising – Caution - Fake News	153
Slavery: Ideologising - Examples	153
Slavery: A Synoptic Overview of Slavery's Beginnings	155
Slavery: China.....	155
Slavery: Mesopotamia - An Established Institution	156
Slavery: Greece	156
Slavery: The Arabs - the Pre-Islamic Era and Islamic Development.....	157
Slavery: Dahomey	158
Slavery: Ottoman Algeria	158
Slavery: Morocco	159
Slavery: The Barbary Pirates/Corsairs	159
Slavery: The Oyo Empire (Kingdom)	160
Slavery: The Yeke Kingdom (1856 – 1891)	160
Slavery: The Ashanti Kingdom (1701 – 1901)	161
Slavery: The Kingdom of Whydah (present-day Benin)	161
Slavery: The Fon Kingdom.....	161
Slavery: The Mandinka Empire	161
Slavery: Arochukwu Kingdom	162
Slavery: The Imamate of Futa Jallon	162
Slavery: The Bambara Empire	162
Slavery: The Kingdom of Khasso	163
Slavery: The Sokoto Caliphate.....	163
Slavery: Supply and Demand Gateways.....	163
Slavery: An Overview of the Transatlantic Slave Trade	164
Slavery: Development at the Expense of the Less Powerful.....	165
Slavery: The Bank of England	165
Slavery: Britain - The Transatlantic Slave Trade (1662 to 1897).....	167
Slavery: Memories - Intergenerational Trauma	168
Slavery: History Must Speak	169
Slavery Snippets: Religions, English Common Law	170
Slavery and The Torah	170
Slavery and Christianity.....	170
Slavery and Islam	171

Slavery and Hinduism.....	171
Slavery and Bahaism	172
English Common Law and Slavery	172
Slavery: The Triangular Slave Trade.....	174
Slavery: Chattel Slavery - the Industrial Revolution	174
Summary	175
Chapter 6.....	176
No Case to Answer.....	176
Introduction	176
Opening Statement.....	176
Section A – Testing the Hypothesis	176
Focus on aspects from the literature in chapters 1 – 5.....	176
Section B – Ubuntu and Restorative Justice.....	182
The Pillars of Ubuntu	182
Restorative Justice.....	184
Conclusion.....	184
Sources.....	186

MAPS

Titles	Page
Overview of the Transatlantic Slave Trade out of Africa, 1500-1900	3
The Triangular Routes	3
Slavery before the Transatlantic Slave Trade	25
Early Britain	111
Mercantilism and the Slavery Middle Passage	136
Mercantilism's Slavery Routes	138
The Transatlantic Slave Trade and the Middle Passage	174

GRAPHS

Titles	Page
Aid to the Caribbean	17
Ubuntu Markers	184

ILLUSTRATIONS

Titles	Page
Slavery: An Economic Snapshot	44
Viva la différence	48
The Unfairness Web	70
The Slavery System's Impact and Skin Pigmentation	108
Colonialism's historical triggers	114
The way things worked	119
Mercantilism	127
Mercantilist Britain – Objectives	129
Mercantilism/Slavery and Cash Cows	133

TABLES	
Titles	Page
Common Law - a brushstroke view	44
The Scientific Method - a basic outline	53
Different Eras and Different Endowed Initiatives	89
Snippets of Mercantilism	108
Mercantilism - Mercantilism's Influential Mission	139
Mercantilism's Economic Boundaries – a summary	141
Ideologising Examples	152
An Economic Synopsis	165

Chapter I

Introduction

The Slavery Enterprise

This paper originates from a British citizen's investigation of the historic global slavery industry and mainly focuses on Britain's involvement in the Transatlantic Slave Trade (the Middle Passage).

The author's appeal to history and social science will buttress this paper's rejection of the intense, emotionally manipulative theatrics and questionable claims calling Britain to answer to retribution and compensation claims for its engagement in one sector of the globally active slavery enterprise. The facts of context-understood history will effectively rebut destructive, vacuous claims, test the hypothesis that Britain has no case to answer, call for restorative justice within the Ubuntu ethos, and note that the monument to the Transatlantic slaves is on the Mayor of London's agenda.

London is set to have its first memorial to the role of the transatlantic slave trade in building the wealth, power and prestige of Britain. The mayor's office recently announced the design of a long-awaited monument, which will take the form of a giant bronze cowrie shell.

Birnbaum (2004)

While history and related social science literature will provide facts to test the hypothesis that Britain has no case to answer (Chapter 6, Part One), the paper will recommend that the United Kingdom engage in restorative justice within the context of Ubuntu to bring healing to its fragmented communities (Chapter 6, Part Two).

Chapter 1 landscapes the investigation's milestones that lead to the research goal and provides the facts bolstering the author's rationale. This paper's formatted collage introduces and highlights the investigation's core markers, offering a comprehensive overview of evidence relating to the contexts of the web-like slavery enterprise since immemorial.

Each successive chapter, subdivided into topic-informative sections, enhances the flow and facilitates readers' understanding of the web-like, multilayered complexity of a multinational, multiracial, gender, and age-diverse system.

So, using the sociocultural, political, economic, historical, and legal contexts of the millennia-existing, path-dependent slavery enterprise, the author funnels the content into a context-appropriate understanding of the Transatlantic/Triangular Slave Trade's background. This investigation affirms that 21st-century Britain holds no legal guilt or moral responsibility for its participation in the slavery trade, specifically in the mid-16th to the mid-19th centuries. This investigation will ultimately demonstrate why the proponents' speculative demands for retribution and compensation from Britain for its role in the Transatlantic Slave Trade are shortsighted, self-serving, and lack a contextually grounded historical basis. The allegations and claims, couched with

racism and lacking a moral or legal basis, are examples of thumb-sucking desperation that invalidate their demands.

Slavery: Critiquing the Retribution and Compensation Protagonists

The author's rebuttal addresses numerous disturbing, ironic elements, including the evidence of immoral corruption within nations that question Britain's morality in its participation in the historic slavery enterprise. This study will show how their high moral appeal sinks beneath the standards outlined by the United Nations—the organisation under which they operate. The evidence from this investigation protests their biased weaponisation of misguided opinions and ignorance of historical context.

The protagonists for retribution and compensation have created an adversarial stand-off scenario in 21st-century Britain. Their uncalled-for allegations, unless contested, will result in further social dislocation, racial tension, and violence in the United Kingdom. Thus, the philosophical maxim, "Know Thyself", requires the attention of all internal and external British stakeholders engaged in the swirling waves of uncorroborated information, personalised comments and bias.

Slavery: Corruption and Claimant Nations

Because this paper reports on how corruption exists in Britain's ex-slave colonies who now demand compensation, the author will counter the morality of their demands and focus on the Caribbean¹ as an example of the endemic and immoral culture of sleaze that, according to the UN, is unacceptable. From a globally acknowledged perspective, it is imperative to understand that corruption undermines institutions and human rights. It erodes trust, harms vulnerable groups, and weakens societies (UNDP, 2024; Transparency International, 2019; OHCR, 2024). The author finds it hard to believe that the degrading appetite for corruption will not devour any justified compensation given to the corrupt-ridden Caribbean nation (United Nations, 2004).

Notwithstanding, corruption is a universally condemned immoral and illegal act because it endangers survival and harms societal well-being – it is also immoral. Perhaps, like the element mercury, corruption could be challenging to pin down in any society conditioned by Pavlovian stimuli, denial, and disassociation where the corrupt feed the corrupt – the "you scratch my back, and I will scratch your back" approach.

Corruption is an insidious plague that has a wide range of corrosive effects on societies. It undermines democracy and the rule of law, leads to violations of human rights, distorts markets, erodes the quality of life and allows organized crime, terrorism and other threats to human security to flourish.

United Nations (2004)

Slavery: Corruption, Philosophy, Common Sense and Defence Mechanisms

Notwithstanding, some might argue that from a teleological and philosophical standpoint, corruption might be justifiable or understandable if it serves the survival

¹ The Caribbean lead the demands for retribution and compensation from Britain and other European countries.

needs of impoverished individuals striving to achieve a goal (UNDP, 2024; Transparency International, 2019; OHCR, 2024).

Interestingly, the United Nations would not endorse the teleological lens - its statement on corruption strongly condemns the practice—this paper will refer to this later in the content. However, the author wonders how many nations practising corruption were signatories to and supporters of the UN's position on corruption. Arguably, the principle of fairness and justice emanating from the justified signatories is relevant.

Of course, there is another lens – the deontological perspective that focuses on the inherent morality of actions, asserting that certain acts are intrinsically wrong regardless of their outcomes. This viewpoint prioritises adherence to a set of ethical principles or rules established by society without considering the potential consequences for those who follow these standards. (UNDP, 2024; Transparency International, 2019; OHCR, 2024). Notable in this category are the ancient Ten Commandments² (Posner, 2024), much discussed, publicly displayed, selectively ignored, cherry-picked, and often dismissed.

On the other hand, when corruption is rampant, utilitarians might contend that it is not ethically or legally wrong if it helps more people, particularly in impoverished nations (UNDP, 2024; Transparency International, 2019; OHCR, 2024). Suppose the British government accepts this patronising dependency-making approach. In that case, it needs to formally inform the British taxpayer so that the International Aid Programme can divert its generosity to alleviate the poverty issue in the United Kingdom – and exclude countries that take the UK's charity with one hand and then with the other demand retribution and compensation for its legal and globally-supported partnership in the Transatlantic slavery enterprise.

So, the author pondered the corruption among the countries (with their history of slavery) receiving British taxpayers' foreign aid and turned to the United Nations' position on corruption. Interestingly, this controversial body sidles alongside and hosts the deliberations of those seeking to pin Britain to the retribution and compensation dartboard; the evidence will emerge later in this paper. Thus, this revelation will unexpectedly play a role in this investigation and form part of the author's rebuttal of their demands.

Concerningly, in the absence of historical, moral and legal justification for their demands, the disruptive impacts of the retribution and compensation protagonists probably suggest evidence of projected and displaced emotions - the unconscious role of the reactive, primitive, and higher-level defence mechanisms of human behaviour – specifically projection and displacement actions (Bailey & Pico, 2023).

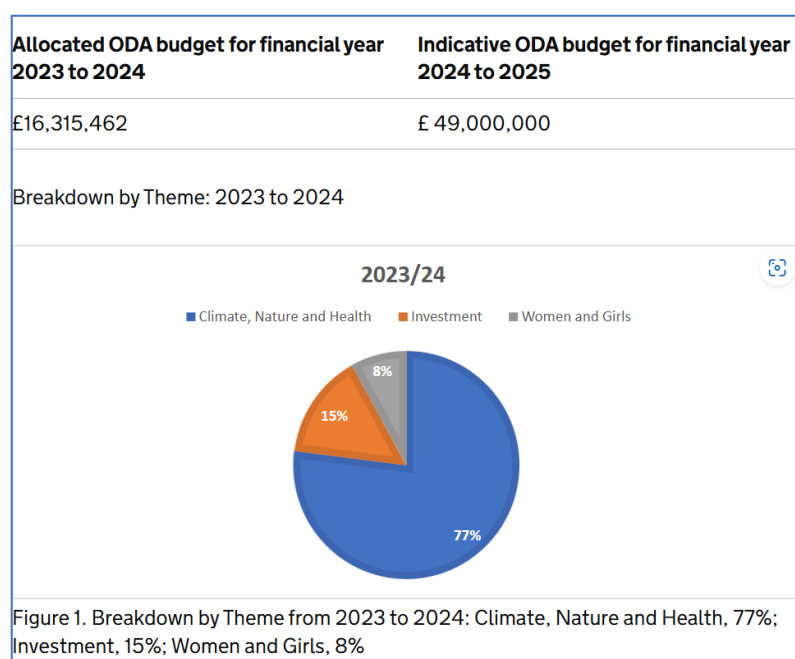
Significantly, the violent and feral outbursts of anti-social violence and psychological intimidation in toppling colonial and slavery-related statues. Displacing anger on history suggests the victimising of the actors with no regard for the context and, playing the guilt-by-association game and creating the “us” versus “them” desire to belong to

² Many believe it to be ten of the 613 commandments given by God to the Hebrew people (Posner, 2024).

the dominant “best-beloved” populist scenario, illustrate the manipulative foci of the retribution and compensation acolytes. The author notes that the activists’ heated and community-divisive anti-social acts and the yet-to-be-proved reasons for their actions may hinder the recommendations to consult communities about the Ubuntu philosophy and restorative justice³ to enhance community capital creation (Chapter 6). Arguably, ignorance of the facts is not bliss; the outcomes give birth to destructive stupidity.

So, to establish the author’s argument, this subsection introduces one claimant country—the Caribbean. Using this popular tourist destination, the author will report on the British Foreign Aid (the gift from British taxpayers) given to them and highlight the hypocrisy entwining their moral call for compensation from Britain.

Graph. Aid to the Caribbean (FCDO, 2023)



The author sourced detailed background information on Caribbean corruption⁴. Information gleaned from another one-year-old article noted that the embedded corruption plaguing the Caribbean has remained stagnant. The Corruption Perceptions Index (CPI), where 100 per cent is the ideal, recorded that the Barbados' score dropped from 76 in 2012 to 65 in 2022, the Bahamas from 71 to 64, and St. Lucia from 71 to 55. Anti-corruption watchdogs have largely failed to yield significant improvements. Worryingly, the criminal tentacles of corrupt individuals weaken democratic governance in several islands, where autocracy allows political and business elites to dominate legislative and law enforcement processes. Tourist destinations such as Jamaica, Trinidad and Tobago, Suriname, and the Dominican Republic show little to no progress in their CPI scores⁵.

³ “Restorative practice is a term used to describe behaviours, interactions and approaches which help to build and maintain positive, healthy relationships, resolve difficulties and repair harm where there has been [conflict]” (One minute guide: restorative practice (leeds.gov.uk).

⁴ *Corruption in the Caribbean* (World Justice Project, 2022) @ [Corruption in the Caribbean | World Justice Project](#).

⁵ Haiti has recently survived another uprising.

The author argues that there is probable cause to question whether compensation will fill an existing social need or enrich the bank balance of corrupt officials. The region's anti-corruption bodies, including social activists, financial intelligence units, and integrity commissions, have not effectively driven/managed meaningful change.

The Rule of Law index further highlights these issues, providing a detailed assessment of these nations' state of law and corruption (Mohammad, 2023). The author ponders whether Britain should now withdraw its generous international aid and use that money to address Britain's poverty situation. Perhaps a referendum might reflect the concerns of democratic Britain because British taxpayers have a moral and legal right to decide on international aid.

In 1833, Britain used 40% of its national budget to buy freedom for all slaves in the Empire. Britain borrowed such a large sum of money for the Slavery Abolition Act that it wasn't paid off until 2015.

Brown (2015)

Slavery: Different Lenses and Perspectives

Furthermore, grounded in classical argumentative theory, this historiographic investigation includes recourse to the guidance of Aristotelian wisdom and aspects of 20th-century Toulmin's argumentation style (Purdue University, 2024). The prism of Rogerian congruence, unconditional positive regard (UPR), empathy, and self-awareness (McCloud, 2023) enable an understanding of the accusations of retribution and compensation protagonists and form part of the author's focus.

Slavery: Different Historical Epochs

This study will introduce readers to the uniqueness of historic immemorial slavery, illustrate the content with historical facts, validate the information through secondary research, debunk misinformation, and end with a call for restorative justice, fairness, objectivity, and educated common sense. The investigation will source facts within the context of historical events and social science parameters while leaning on Aristotle's counsel to "Know Thyself" (Moore, 2015; Libre Texts, n.d.).

Slavery: Ethics and Recommendations

Notwithstanding, Britain is ethically responsible for honouring those slaves whose enforced labour contributed to its economic and global influence. Consequently, the author recommends embracing a restorative justice model using British-led procedural fairness linked to the African Ubuntu philosophy that values compassion, reciprocity, dignity, harmony, and humanity to build and maintain communities with justice and mutual caring (van der Kerkhof, 2024). The merging of Ubuntu's philosophy with Restorative Justice Theory could begin the process of rebuilding shattered societies in the UK.

The author will address the spectre-like norms and mores of the web-like slavery enterprise that require attention. While abolition eventually stopped the legal operations of British slavery engagement, intergenerational memories, culturally

entrenched norms, traditions, and unaddressed historical sociopolitical and encultured prejudices and racism remain active outside abolition's historic legal constraints. This conundrum caused the author to ponder the deep-seated legacy of the non-linear and web-like slavery system before abolition legally cut the millennia-twisted Gordian Knot.

This investigation notes that while British legislation and other countries eradicated the global influence of the metaphorical slavery spider, the arachnid's intricately woven web still dangles in people's minds. As a result, thinly spread tolerance now has to cope with unfounded accusations about Britain's participation in the Transatlantic Slave Trade. The verbal and physical acting out of painful slavery-endowed memories passed down through generations ignite the embers of dormant psychological distress in Britain's multicultural setting where, amongst the cultural clashes caused by immigration (legal "colonisation") and other realities, cross-cultural tolerance is at breaking point. For instance, Whitehall officials banned the use of the word "Christmas" because of fears that minority religions that do not celebrate Christmas might be offended (Haigh, 2024). These realities demand attention when emotionally and psychologically driven false narratives and out-of-context interpretations of history challenge Britain's territorial imperative – the birthright to respect its culture linked to the memories of its ancestors. The author suggests that unaddressed memories and assumptions are some of the existential threats facing the 21st-century United Kingdom.

To round off this investigation, the author will argue that constructive Western Enlightenment ideals and legal efforts that contributed to the abolition movement deserve renewed attention. Having legally abolished its practice of slavery (the metaphorical spider), the British people must now address the phenomenon's historical web—the legacy of historic slavery. Consequently, the second section of Chapter 6 will outline the Xhosa and Zulu Ubuntu philosophy as a possible route to liberating memories.

Slavery: The Hypothesis

Britain has no moral or legal case to answer for its engagement in slavery and, in particular, the Transatlantic Slave Trade.

The author will use historical and contemporary facts to argue that Britain—in competition with other international players - participated in the immemorial, profitable and progressive Transatlantic Slave Trade to augment its forward-thinking initiatives during the European Age of Discovery and the Era of Sail—a historically inviting path to survival and expansion (Braje, 2024).

The investigation will refer to the Arab Slave Trade and the active cooperation and engagement of African leaders and slave traders⁶, who provided slaves to serve and replenish Britain's stock of slaves using the Transatlantic slavery trade waterway. This visionary focus on enterprise would leave scientific development in its wake, new trading/economically viable horizons, and, in sequence, cause positive and negative

⁶ Predominantly from the African continent.

outcomes for Indigenous populations (McIntosh, 2021; Voorhies, 2024). Thus, the author posits that progress is no respecter of persons but, ironically, a creator of Schumpeterian turmoil – change.

Slavery: The Author's Perspectives

This study draws on selected research and analyses of the slavery era's relevant historical and legal frameworks within their contexts. Thus, the investigation respects the critical importance of using the contextual lens when interpreting historical events and playing judge and jury on the behaviours of a global, web-like, immemorial historical phenomenon, including the Transatlantic Slave Trade—the Middle Passage.

This research draws from various social science sources to expose the flaws in the retribution demands, including the lack of rationale, the bias of vested interests, attested hypocrisy, legal immigration challenges and covert and overt racism⁷In addition, the investigation challenges ignorance, history manipulation, and psychological defence mechanisms. The author's critical analysis of these flaws might invite intellectual challenge and productive engagement by internal and external stakeholders.

The author takes a critical stance on the demands for retribution and compensation, aiming to present a balanced, well-reasoned, direct and candid argument. The protagonists' arguments for retribution and compensation will be juxtaposed with context-understood historical truths and logic that invalidate their proposal, which currently includes reparations for slavery, apartheid, genocide, and colonialism. Arguably, this list reveals more than a quest for justice – numerous threads from the past need attention from competent social science academics who stick to facts and avoid populist, uneducated and primitive responses to a globally relevant understanding of the slavery system. The author hopes the investigation's impact instils optimism and potential for change in battle-scarred Britain.

Slavery: The Retribution and Compensation Viewpoints

Proponents of the movement for retribution and compensation, supported by CARICOM (Caribbean Community), an intergovernmental organisation and a political and economic union comprising fifteen member states (fourteen nation-states and one dependency) across the Americas and the Atlantic Ocean, are pushing for action that places Britain in the crosshairs of their vendetta. Of significance to this paper is that CARICOM fosters cooperation and shapes regional policies to promote economic growth and trade among its member countries. By default, this investigation will question CARICOM's overall governance because of the corruption plaguing their countries and will provide examples of the United Nation's evidence of this societal malaise.

Nevertheless, the African Union (AU) and fifty-five nations, some of which benefit from British foreign aid, are also pressuring the British government to address these

⁷ Individualised rather than systemic prejudice (Wida, 2020).

demands for retribution and compensation (Corfe, 2023). Their platform now hosts another “us” and “them” scenario – another ironic setting inviting the potential for bloody conflict over territorial rights. Arguably, ignoring mutual respect, tolerance, and diversity, the social outcomes of the unresolved slavery issues liken in principle to the kegs of gunpowder that Guy Fawkes and his co-conspirators stacked beneath the Parliament buildings on November 5, 1605 (History Editors 2022). However, religion is not at stake; it is British history, fairness, and justice.

Indeed, the British taxpayer has the right to resist gratuitous payments to untested claims, and fairness requires that retribution for slavery would demand that many global villages be in the dock – including nations demanding retribution – and those who populate the halls of the United Nations. However, that situation depends on the argument's historical validity – not a fatuous grasping of emotionally soggy straws. Consequentially, the author outlines the structure of the sardonic situation in the following sub-sections.

Slavery: CARICOM and the African Union (AU), Focus, Hypocrisy

Nevertheless, CARICOM and the AU have actively advocated for retribution. Concerningly, they misunderstand the complexities of historic slavery by ignoring historical contexts and parts of their slavery history – and the destructive inroads of corruption and perceived bias add to the nullification of their argument. For instance, during a summit convened in Ghana⁸ in November 2023, the AU collaborated with Caribbean nations to create a unified stance in urging European countries to provide compensation for past mass slavery atrocities while peddling corruption in their countries. Notably, their focus was on European countries. The author questions whether this labelling borders on racism because individuals and groups from non-European countries were also actively engaged in populating the Transatlantic slave trade with citizens from non-European and European countries to satisfy the supply/demand curve. The author fails to understand how intelligent, knowledgeable leaders provide evidence of a lack of basic understanding of historical contexts, evolutionary survival skills and objectivity.

The AU declared its intention to investigate legal avenues and collaborate with the United Nations (UN) to determine whether the slavery of Africans constituted severe breaches of human rights during the time of occurrence⁹. Arguably, this audacious approach (which ignores the corruption, which is a breach of human rights) also ignores the culpability of African rulers and vendors who provided Black-skinned/other coloured captives to stock up the slave ships.

Furthermore, the author pondered whether the CARICOM / AU groups understood that their cultural relativism ethos is unacceptable in a globally aware context. For

⁸ Ironically, Ghana, a supporter of the retribution and compensation group, is one of the West African countries that provided a trading post ferrying slaves and engaged in slavery slaves—the story of Ghana, along with other African tribal slavery activities, features in this study. Ghana has apologised for its participation in slavery and is now actively involved in reparation initiatives (probably excluding itself from reparations).

⁹ Zambia continues to face challenges in human trafficking, although a signatory to the Anti-Human Trafficking Act No. 11 of 2008, criminalising trafficking and the habitual dealing of slaves.

instance, the colonising powers of the past resorted to cultural relativism and imposed their laws, norms, and mores on indigenous populations. Their foisted tactic did not last, and human rights and bevvies of new laws supplanted the whims of self-entitled autocratic governance. Similarly, the CARICOM / AU antagonistic approach might benefit from learning from one of the failures of Western Imperialism; the world now functions under a different umbrella, viz., human rights and accountability.

Slavery: International Aid, Endemic Corruption, Motivation

Throughout this paper, the author will point to Britain's International Aid contribution to those seeking retribution and compensation (Corfe, 2023). In parallel, the author argues that the widespread corruption hampering the progress and essential growth of many ex-colonial/slavery domains remains "excused" under controversial theories that blame European colonisers while ignoring the path-dependent corruption of non-European leaders of the past. The author suggests that an investigation into the reasons for ineffective governance and the blame-game tendency to make excuses and seek refuge in controversial theories supporting their lack of growth further undermine their historically questionable claims and, in the author's opinion, substantially weaken their moral argument.

As an aside, biting the hands of British taxpayers who provide generous International Aid might not be the best approach. Indeed, this study will argue that the emotionally-tinged chaff from proponents wanting retribution and compensation reveals the flaws in the controversy and queries whether appeals to justice and morality are manipulative arguments to cover their motivation for more handouts from a European nation.

Slavery: A Deafening Silence

Worryingly, the author noted the silence of the accusers about those African nations whose history-littered parades evidence of past slavery, their participation in the Transatlantic Slave Trade and their engagement/tolerance of contemporary illegal slavery (Walk-Free, 2024). In parallel, the investigation leans on Gakunzi (2018), who queries why the UN has not raised concerns about the whitewashing out of the Arab Slave Trade and its uncompromising legacy of participation in the slavery enterprise. The author addresses this anomaly in this paper, arguing that anti-European racism motivates this glaring omission.

Slavery: The Arab Slave Trade

The ancient Greek historian Herodotus noted in the 5th century BC that the Garamantes enslaved cave-dwelling Ethiopians. During the early Roman Empire, Lepcis had a market for Bantu slaves. By the 5th century AD, Roman Carthage was trading in black slaves, with the empire imposing customs taxes on the trade (Thayer, n.d.). Of interest to the author is that black-skinned victims also served the ancient slave system. Some historians suggest that the slave trade's scale during this period may have been substantial due to the high demand in the Roman Empire, though

constrained by the smaller scale of the Saharan trade before Arabs and Berbers arrived on the scene (Gakunzi, 2018; Lucas-Sánchez, 2022).

Records of the trans-Saharan slave trade trace back to the third millennium BC during the reign of the Egyptian king Sneferu, who captured slaves from present-day Sudan. Ancient Egyptians frequently enslaved Nubians after battles, and the Garamantes of North Africa depended on sub-Saharan slaves for labour in building underground irrigation systems (World History Edu, 2024). The more powerful preyed on the vulnerable. While Arabs were the principal traders, Berbers, Turks, Iranians, and Europeans were also participants. The lucrative trade extended throughout the Arab world, particularly in Western Asia, North Africa, East Africa, and sections of the European world. Notably, the slavery system was blind to racism (in the context of the period) and alive to the benefits of using slave labour.

Significantly, the Arab slave trade profoundly impacted African societies, with millions of Africans transported across the Sahara and other regions. This trade predated the Portuguese and the Transatlantic Slave Trade, beginning in the early seventh century and continuing until the 1960s, mainly affecting West Asia, North Africa, and Southeast Africa (Dogara & Hamid, 2021). Estimates indicate that between six million and ten million Africans were enslaved over the twelve centuries leading up to the 20th century.

Slavery: Arabs and Skin Pigmentation

Racism features in this paper. Therefore, attention must briefly focus on the racism spectrum in the unique context of understanding the Arab Slave Trade. For instance, Al-Azraki (2021) discusses contemporary efforts by scholars and activists investigating race and racism in the Middle East, North Africa, and Southwest Asia (MENA/SWANA) regions. The sociological lens comprising cultural studies, history, and Middle East area studies explored connections between anti-Arab racism, Islamophobia, and anti-Black and anti-Indigenous racism.

Historical analyses indicated racial hierarchies in the Ottoman, Persian, and Arab Empires, probably exacerbated by European imperialism. Issues surrounding racism and subsequently side-lining migrant manual workers existed. Indigenous groups related these issues to numerous historical legacies. The investigation covered the construction of "Blackness" and "Whiteness" within Arabic, Hebrew, Persian, and Turkish contexts, addressing the specific regional challenges in discussing race in the MENA/SWANA regions.

This scenario reflects the difficulties when handling the slavery-racism phenomenon discussed later in the paper. Of critical importance in understanding racism and the slavery system is the concept of "difference" that also reflects in skin pigmentation, and the interpretation of that "difference" depends on the mindset of the third party that imposes a socially crafted meaning on a person's endowed skin colour and physical features (Hunter, 2007; Jablonski, 2020; Camille Hall (2017)).

However, for the Arabic readers of this paper, Nader Kadhim's book, *Representations of the Other: The Image of Black People in the Medieval Arab Imaginary*¹⁰, will be available after translation into English and will show how Kadhim developed its thematic focus to "raise awareness in the West about anti-Blackness in the Arab world" (Al-Azraki, 2021).

Notwithstanding, the author respectfully acknowledges the unfortunate cultural conflict over pigmentation and uses Kadhim's phrase "people of colour". This unforeseen "issue" of the conflicts around black/white pigmentation in Arab societies added to the author's knowledge. Yes, the Arab world, like the West, contains elements of racism, and both sectors of the world have those who deny the existence of racism.

I am originally from Basra, Iraq, where the majority are "white" Arabs like myself. A few years after moving to Canada, I began learning about racism in the West and experienced a change in my racial identity from a white Arab to a person of colour. This new and personal racial reconfiguration led me to reflect on racism against the Black community in Basra.

Al-Azraki, 2024 (citing Nadir Kadhm)

Regardless, the author ponders the silence of those who demand retribution and compensation from one player – Britain. The United Kingdom is a predominantly white-skinned nation, and the author muses over whether past-inbred racism has resulted in the CARACOM / AU alliance shaking their discriminatory-clenched fists at Western "whiteness" that includes 21st-century Britain. The author seeks to know the reason(s) why the protagonists single out relatively prosperous, predominantly white-skinned nations while simultaneously ignoring the historical slavery buried in their backyards and across the African continent. Fairness and British justice demand "the whole truth and nothing but the truth".

Slavery: Black-skinned/other-coloured Slaves

The Portuguese initiated an upgraded/revised version of the historical slave trade in the 15th century. They realised the economic potential of trading people – commercialising the value of the slave – an asset. So, instead of focusing solely on commodities/products, their entrepreneurial vision introduced diversity to the aeons of service/product-driven slavery. Their mission linked commodities and slaves as one diversified asset. Consequently, they shifted their attention to also trading in slaves, who, in turn, produced product-based stable revenue sources (cash cows).

Subsequently, the Spanish joined the transport flotillas, particularly after establishing sugar plantations in the Americas. After that, other European nations, including the Netherlands, England, and France, followed in their wake. The revised slavery enterprise received the support of black-skinned/other coloured participants who captured and then sold black-skinned/other coloured captives to the slave ships.

¹⁰ The author wonders whether "imaginary" is probably a typo and needs an additional word or two.

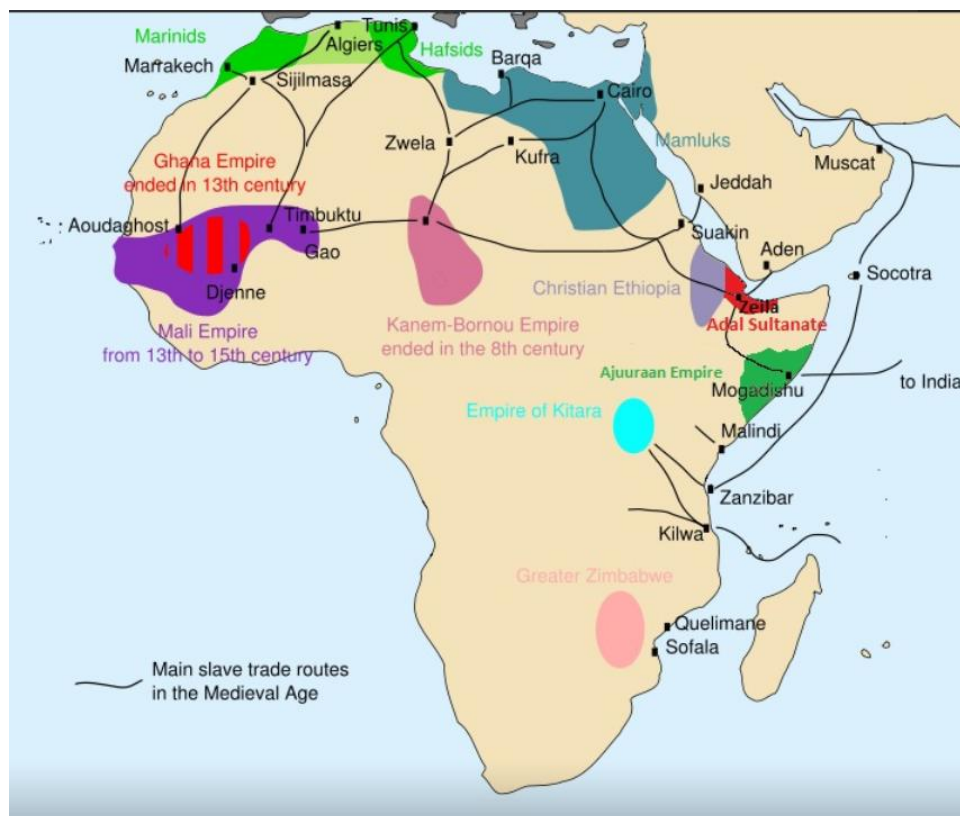
The slavery enterprise, epitomised in the Arab Slave Trade, had been an active dynamic on the African continent since the 7th century.

Slavery: The Finger Pointing and Weaponising Charade

The African Union (AU) has not clearly and formally stated any reservations regarding the accountability of each member nation – including ancestral members of the AU – for any involvement in slavery. The author ponders the scapegoating approach that diverts attention from historical facts.

The Lowcountry Digital History Initiative (LDHI, n.d.) shares the period's history under review. It includes the map hereunder, which shows the active engagement of the slavery enterprise before European nations threw themselves into the functioning system.

Map. Slavery before the Transatlantic Slave Trade



LDHI (2012)

It is essential to understand that seeking accountability from nations for a phenomenon labelled as slavery is a complex process that involves objectivity (not bias) that respects legal, political, and ethical considerations, as well as a working knowledge and lens-appropriate view of understanding the context of history and a modicum of common sense.

The complexities of the unsubstantiated blame game present challenges. For example, assigning and defining the damage for globally historic deeds that transpired centuries ago requires a factual analysis. The mathematics quantifying the extent of

harm caused and assessing the potential repercussions on global diplomacy, among other factors, will require more than the probing calculations of Artificial Intelligence (and human ingenuity).

The author ponders the possibility of the racist-motivated blame game causing international chaos when the outward finger-pointing turns inwards, and the complainants must address their nation's past engagement in slavery, human rights violations, and related anomalies in their country—and corruption. Therefore, the author ponders the complainants' call for retribution and compensation and queries why they do not begin an audit of their backyard before projecting and displacing their demands on Britain (and other European nations).

Interestingly, the AU's strategy now concentrates on seeking formal apologies, acknowledging the damage inflicted by the Transatlantic Slave Trade, and reparations in diverse forms. Ghana, for example, has apologised for its engagement in slavery (Ledet, 2022)—but, significantly and interestingly, there is no indication of financial compensation forming part of its apology. Of course, this glaring omission is at variance from the demands made on the United Kingdom.

Slavery: Focus

The author will argue that these foot-in-the-door reparations might be a means to redress the enduring repercussions of intergenerational memories and outcomes of a one-sided view of colonialism.

The author ponders the inexplicable silence from other African countries about their ancestors' participation in the Transatlantic Slave Trade.

Therefore, this paper argues that dissociation, denial, and hypocritical bias weaken the moral credibility of their retribution and compensation case. This avoidance of the participation of black-skinned/other coloured stakeholders in the Transatlantic and other slave trading exploits suggests that reparations and compensation mobilisation have different objectives—none of which earn the support of contextually understood history or the gavel of British Justice.

Simultaneously, the author considers whether unearthing archived records of historical slavery could increase the likelihood of metaphorically resurrecting the ghosts of culpable black-skinned/other coloured ancestors, which would essentially be a self-defeating and embarrassing endeavour that would place the accusers in the dock.

Slavery: Logic versus Compensation

What is unclear is the claimants' logic and the absence of context-supported historical evidence for compensation. The author fails to understand why the actions of a legal, historically encultured, social policy-enshrined, and path-dependent socioeconomic practice embraced by societies since immemorial, practised by various cultures, endorsed by religions and sociopolitical frameworks, summon Britain to the dock¹¹. Factually, the Arab slave trade predated the Transatlantic enterprise and the author's

¹¹ During the slavery period, Britain was a predominately white-skinned country governed by white-skinned males.

rampage through the literature failed to find any threats to address the descendants of those pillaging exploits. The author ponders how the Arab nations would respond to compensation claims without any invoice.

So, the author will argue that the United Kingdom, besieged by the ignorance and bias of populist anti-slavery activism, has become a scapegoat for the subliminal, muddled thinking of sincere but misguided individuals. Some of whom probably harbour unresolved grievances and prejudices. The author will suggest that the claimants follow the “Know Thyself” adage. Introspection will unravel the multifaceted allegations that stem from as yet unacknowledged intergenerational trauma and revenge, clothed in racist motives.

Interestingly, some individuals and institutions, including the Church of England, have decided to pay compensation—a personal token of their feelings. The Church of England will use its inheritance from Edward Colston (cited to propagate the Gospel) to ease its conscience, which, in all probability, is alleviating pangs of pseudo-guilt. Ironically, protestors toppled Edward Colston’s statue into Bristol’s river during the George Floyd protest related to the Black Lives Matter movement. This action adds credence to the author’s view that protesting slavery hosts motives other than justice and compensation. Incidentally, Colston was a 17th-century English merchant and slave trader (Watts, 2024; Owoseje, 2021).

Slavery: Britain’s Indebtedness and Action

Consequently, a monument to honour those whose forced labour, social deprivation and suffering provided much of what people in Britain enjoy but take for granted today is ethically appropriate and overdue – *Lest We Forget*. The present must speak respectfully and honestly to the past. The slavery enterprise helped pave the way for the 21st-century United Kingdom (including compensation acolytes) to enjoy using television, the internet, coffee, tea, silk and spicy food. Yes, trading works. Arguably, life is a journey of formative events that independently build on the unique historical nucleotides forming the DNA of the past.

For instance, sociocultural, political, and economic catalogues of norms and mores are not mere linear events but composite winding milestones of web-like experiences—the updated summative complexities of historical happenings. History reminds us of the British citizens who debated long and hard for abolition. When achieved, the British Navy’s role as the maritime enforcer of abolition must not pass unnoticed.

So, *Lest We Forget* those whom the slavery system brutalised, the proposed redemptive solution could contribute to rebuilding social relationships across and between Britain’s multinational mix of citizens—and simultaneously redirect the petulant finger-pointing to history created by slavery merchants and owners to their respective countries and dismantle the AU platform under construction and silence the CARACOM / AU outbursts and challenge other nations to acknowledge the work of the slaves.

Notwithstanding, Mr Brian Kagoro, a Zimbabwean lawyer, has been championing reparations for over twenty years. He advocates for the establishment of an international tribunal to address the atrocities linked to the Transatlantic Slave Trade. Inspired by the Nuremberg trials, this tribunal would set legal standards for intricate international and historical reparations claims. The author ponders a “what if?” scenario witnessing the necessary emergence of the history of “black-on-black” slavery and the repercussions of the contemporary hunter becoming the hunted. Indeed, when understood in context, this paper shows that history will soon turn the tables on the mindsets that seek to bully Britain – those hunting down Britain will become the hunted.

Slavery: A New Version of Slavery History

Mr Kagoro, a renowned Human Rights Activist, has consulted for several regional organisations, including the African Union (AU) and the United Nations Economic Commission for Africa. Reportedly, this gentleman argues for a new world history to accommodate the Transatlantic Slave Trade views of those demanding retribution and money (Demony, 2024). Tactfully applied historical revisionism or negationism will adjust the record and align with this paper’s reference to historical nihilism.

History matters. It matters not just because we can learn from the past but because the present and the future are connected to the past by the continuity of a society’s institutions: the past shapes today’s and tomorrow’s choices. Moreover, the past can only be intelligible as a story of institutional evolutions.

North (1990)

So, the author questions why one of the advocates for retribution and comprehension wants to rewrite the historical narrative using a 21st-century pen and lens. Well, suppose Mr Kagoro plans to rewrite history; the author suggests he take note of Churchill’s humorous comment, “for my part, I consider that it will be found much better by all parties to leave the past to history”.

On the other hand, the author ponders whether Mr Kagoro might consider addressing allegations of corruption in his country, applying his idea to contemporary conflict in Africa and other parts of the global village. This focus might earn respect for his compensation case and affirm, ironically, that the protagonists for retribution and compensation do not use the controversially viewed United Nations as a launching pad for their fatuous proposal and give evidence of their respect for the pronouncements of the United Nations Organisation.

Slavery: Apology

The evidence gleaned from this investigation strengthens the author’s belief that Britain’s formal acknowledgement of its engagement in the slavery phenomenon received global attention through its lengthy struggle for abolition. Economic and moral considerations led to Parliament legislating abolition. The British Navy monitored the

subsequent tattooing of the legislation in the minds and practices of those who dawdled into submission.

Similarly, other countries formally abolished the millennia of slavery enterprise. There is no need to repeat the recorded evidence leading up to Britain's two-stage abolition legislation and the efforts of its navy to ensure that the law received the respect it deserved.

The author contends that apologising for slavery involves complex considerations about humanity's endowed, inherent nature, logic, and common sense. Unlike specific atrocities like genocide or ethnic cleansing, slavery was a pervasive, long-standing global practice integral to human society since the late Neolithic era. It was not an isolated event but a unique globally practised aspect of human development. The demand for restitution and apology usually applies to distinct injustices, whereas slavery was endemic to historical human evolution.

Modern laws, social norms, and values of the 21st century now condemn and reject slavery, highlighting a significant contrast between past and present perspectives. Of note is the evidence of illegal modern-day "trafficking" in many countries (including the United Kingdom) that suggests the resilience of a self-centred path dependency and evidence of psychopathy.

The oldest recorded slave societies were the Mesopotamian and Sumerian civilisations in the Iran/Iraq region between 6000 and 2000 BCE.

(Albright, 2024).

Lest We Forget—Western Nations' Europeans did not introduce slavery to the world. They participated in the upkeep of the millennia-established path-dependent evolutionary endowed phenomenon.

Slavery: Path Dependency

Crucially, this study points to the relevance of the slavery enterprise's historical context, where path-dependent patterns intertwined with unique cultures, norms and mores, sculpting a contrasting chalk-and-cheese political, social, and moral landscape to that of 21st-century Britain. For instance, the United Kingdom no longer drowns, hangs, or burns citizens deemed to dabble in witchcraft or seek retribution or compensation from the ancestors of those who, by contemporary standards, were murderers influenced by bigoted socioreligious claptrap. Neither does Britain endorse slavery as a social policy.

This paper will provide evidence for the prevalent practice of global slavery. The concept of slavery transformed over time and exhibited web-like differences across diverse cultures and eras. For instance, in the Roman Empire and certain regions of the Americas during the colonial era, slavery played a significant role in shaping the social and economic frameworks of those countries.

Historically, slavery was a legal and societal institution (Batselé, 2020). However, the international community subsequently reached a consensus on acknowledging the

fundamental post-20th-century perspective on human rights violations associated with slavery, resulting in its widespread condemnation and prohibition across the world. Organisations like the United Nations have, for instance, put in place legal structures and initiatives to combat and eliminate slavery and its related activities, but, regrettably, modern-day slavery (though illegal) persists but wearing a different coat. Concerningly, the path-dependent ghost of slavery past is still present.

Specifically, this investigation will provide definitions and information about the salient factors comprising this analytical paper's crucial thematic focus on mid-16th—to mid-19th-century historical, political, social, and economic backgrounds. For instance, the content will discuss Mercantilism's influential role in scripting Britain's international business plan. The investigation gives the contextual reasons for Britain's inescapable need to link with the Triangular Atlantic Slave Trade and Britain's contextually tailored path-dependent rationale for protecting and advancing its economic development by transporting slaves to its colonies.

Slavery: National Development, Evolving Societies, Morality

To bolster the argument and test the hypothesis, the author extended the foundation of this investigation to understand why monarchs and parliaments of the developing British nation engaged in the slavery enterprise. Supportively, the literature provided evidence that connects evolutionary threads that explain humans' innate desire to survive and explore – the evidence of Nature's endemic survival triggers. For instance, from an evolutionary standpoint, the survival and progression of the human species have been primarily fuelled by the necessity to explore surroundings for sustenance and security since the era following the age of the hunter-gatherers. This quest for survival included the involvement of inquiring minds, knowledge acquisition, problem-solving capabilities, initiative, and creatively linked interpersonal bonds. Humans' inherent curiosity and critical thinking skills pioneered progress in scientific discoveries, technological innovations, and cultural advancements.

The content refers to history as characterised by expanding territories through war, exploration, and migration, contributing to genetic variation and the evolution of diverse civilisations and cultures across the globe (The Max Planck Institute, 2024; National History Museum, 2021; NHM, n.d.). Human tendencies towards social interaction have enabled cooperation, communication techniques, and practices essential for creating complex social structures. The cited sources will offer proof of how evolutionary mechanisms have influenced the development of survival abilities and behaviours in humans and other species. The content underscores the significance of comprehending the path-dependent mechanisms that drive human nature and the slavery enterprise.

Slavery: "Difference" is not a Pejorative Noun¹², Natural Selection

Ironically, the endowment of the ability to adapt, collaborate, explore, and innovate discriminates against those not similarly endowed. This study will show that nature,

¹² "Difference" is used to compare – not pass judgment on a unique "difference".

when viewed through a 21st-century lens, is amoral and, from a human perspective, unfair and discriminatory, where disadvantage/advantage stalks individuals from the cradle to the grave. Indeed, nature operates on its principles – an agenda that ignores human concepts of morality or fairness. On the other hand, most humans usually use morality or fairness to navigate social and ethical landscapes¹³. Crucially, survival, adaptation, and evolutionary ability are outcomes of nature’s randomly endowed job description (Edelsparre, 2024; Lenski, 2017).

Notably, when touching upon the intersections of biology, philosophy, and ethics, it was apparent that nature is correctly characterised as lacking moral considerations, operating on principles of survival and reproduction rather than the subjective and developing notions of “fairness”, “equal rights and opportunities”, “right” or “wrong” (Backhurst, 2021). After all, the fox has no qualms about killing the family’s pet rabbit – empathy for the emotional impact on the seven-year-old girl is an unknown concept to an evolutionary survival need. The fox is not wrong or immoral – using human concepts to judge the fox is illogical.

Understandably, but not always remembered, the ability to adapt, cooperate, explore, and innovate never nests uniformly among all species or members of a species. These traits have evolved through natural selection, where individuals with qualities that improve their survival and ability to reproduce are more inclined to pass on these traits/memes to their descendants.

Consequently, humans are not born with equal endowments and wear the chains of nature’s arbitrary and unequal distribution where some, for example, have an entrepreneurial vision, an unmistakable, innovative bent, a mindset akin to that of Einstein, the talents of an Olympiad and the brilliance of Michael Angelo. The silver spoon only fits the mouths of “them” and not “me” and “us”, who possess different traits. Consequentially, since time immemorial, the world has played host to “them” and “us” – and “you and me”.

Differences represent variations or dissimilarities between entities and are not inherently negative, harmful, judgmental, or consistently discriminatory.

With philosophical insight, George Orwell satirically wrote¹⁴, “all animals are equal, but some animals are more equal than others”¹⁵. Thus, for instance, some people were slave owners, others were merchants, and the most vulnerable were slaves. That social order enabled the globally developing sectors of the world to reach new horizons – at least, until abolition. Briefly, there is little merit or logic in complaining because the author/originator of the social structure might be somebody’s divinity or another’s theory moving in mysterious ways.

Factually, biases or prejudices will shape perceptions and reactions to differences. For instance, an imposed negative connotation that is not intrinsic to the diversity concept

¹³ Except for those who wear the numerous labels of psychopathy (DSM-5-TR™, *Antisocial Personality Disorder*, pp.748-778 & 881, 890, 891).

¹⁴ In his novel *Animal Farm*.

¹⁵ Equality is a binary concept - someone or something is equal or not. Evolution is not into equality.

defining “difference” will reflect projected and displaced societal attitudes. For example, differences related to race, religion, sexuality, gender, culture, politics, or other attributes could be celebrated and respected as unique realities and replace mockery, discrimination, or prejudice. This study will further explore the concept of “difference” in the context of racism and its impact on the slavery enterprise.

However, it is essential to acknowledge that “difference” - the capacity of different individuals to innovate, adjust, collaborate, investigate, and create - does not inherently indicate moral or ethical supremacy; each is a distinct identifying characteristic that has developed among many others. For example, a species with significant adaptability might outperform others in the quest for resources, yet this does not bestow them with moral or ethical superiority. In human societies, traits include adaptability, intellectual capacity, artistic flair, collaboration, exploration, and innovation, creating layers of social responses.

Crucially, nature’s sovereign endowments remain amoral and do not possess or adhere to the ever-adjusting human concepts of morality and bias. As an evolutionary tool, nature does not value these traits as humans do, where attributes vary in ranking/acceptance among nations.

Fortuitously, history provides evidence of those who exhibited adaptability, collaboration, exploration, and innovation as, for example, the individual luminaries who gave themselves to the Age of Discovery to identify new lands and those who invested in the Age of Sail, which touched people and carried the flags heralding expansionism, colonialism, and the search for trade routes. These pioneers included the British explorers and innovators who paved the way for the United Kingdom’s historical place.

Of note and relevant to this investigation are the unique exploits of the Viking explorer Leif Erikson, who journeyed to Greenland and Newfoundland in the 11th century, marking the beginning of centuries of exploration and exploitation in the Americas (Wallace, 2014) – thus, difference personified. In like manner, the birth of Neolithically-born slavery spread. The internal and external stakeholders of the web-like enterprise played their globally inimitable roles, formally developing in the Mesopotamian nation and, centuries later, giving birth to the Arab Slave trade on the African continent - an enterprise lasting more than 13 centuries – from the early seventh century until the 1960s (Gakunzi, 2013). This historical snippet relates directly to this investigation and Britain’s participation in the Transatlantic slave trade that had most of the Black-skinned/other coloured captured slaves that stocked the slave ships and laboured on British-connected enterprises. Briefly, Britain’s supply chain began on African soil that had, for centuries, been the harvest field for the Arab Slave trade.

Slavery: The Portuguese

Around 1420, after the Arab slave trade had left its trails, the visionary, entrepreneurial and innovative Portuguese designed their caravel vessels to navigate the African coastline, transporting valuable commodities like spices and gold. In parallel, the

Portuguese culled men, women, and children for the slavery enterprise from Asia and Africa to contribute to feeding the hungry European development goals (Editors, 2023). Their endowed abilities differed from the slaves whose evolution-endowed lives did not enable them to engineer and grease the wheels of international trade. The trade routes serving countries became highways for developing and growing countries – a step sideways from camel trains and well-worn mule/donkey/horse routes (Colwell, 2024). Portuguese traders focused on West Central Africa to acquire slaves.

Indeed, the Portuguese were pivotal in the success of the Transatlantic Slave Trade, beginning in 1441 with the capture of Africans from Mauritania, including both Berbers and sub-Saharan Africans. A path-dependent commercial enterprise was in full sail with the wind from the Arab Slave Trade pushing them forward.

Slavery: The Papacy

This study will refer to a Papal Bull issued between 1452 and 1456, which granted the Portuguese exclusive rights to raid and trade slaves along the African coast, excluding other European powers. Arguably, Papal economics was apparent in the later mission of Mercantilism, which advocated a monopolistic, strict trade control to prevent free market access¹⁶. The author ponders whether, in light of the retribution and compensation demands, the 21st-century Roman Catholic Church is responsible for the decisions and actions of its historical Popes who ruled within contextually different frameworks. This monopoly, however, disintegrated by the early 17th century, allowing other European nations to join the slave trade. Subsequently, In 1761, the Marquês de Pombal prohibited the importation of slaves into European Portugal, yet slavery persisted in Portuguese African colonies until 1869.

The coerced labour of slaves was essential to the relative success of the developing European colonies in the Americas. Their forced labour enabled a higher economic return from trade, which continues to play a part in countries today (Caldeira, 2024; Murphy, 2024).

Slavery: The Europeans' Journeys

During the 15th and 16th centuries, rulers of different European nations also sponsored expeditions to foreign lands, hoping to find great wealth and new territories. Countries like Spain and others were especially keen to explore and exploit the supposed limitless riches of the "Far East". Slaves continued to be the "Go-to" labour source. Numerous ancient civilisations and nations have practised what became known as "colonisation" since immemorial times.

By the end of the 15th century, after prolonged conflict, Catholic Spain had finished its "Reconquista" - the purge to expel Jews and Muslims from the Christian-governed country. The Spaniards shifted their attention to exploration and the evolutionary need to expand and develop new territories in what was becoming known as the New World. In line with those demanding retribution and financial compensation from Britain, the

¹⁶ The author noted the apparent contradiction with the Biblical focus on sharing and generosity.

author wonders whether Jews and Muslims have a 21st-century retribution and compensation case against Spain.

Despite his significance in the Age of Discovery, Columbus was not the initial explorer of the "New World". His journeys were part of a larger exploration initiative that had begun earlier. However, Columbus's impactful voyages, supported by Spain, were notable for initiating European colonisation – an evolutionary and path-dependent way of doing things (Go, 2024) in the Americas (Britannica, 2024; Editors, 2023).

In line with those demanding retribution and financial compensation from Britain, the author wonders whether the First People of the Americas have a 21st-century retribution and compensation case against Italy and Spain.

Of importance is the reality that since ancient times, the inherited amoral evolutionary need to explore, build, and create financial security has served the vested interests of commercially minded individuals and countries. It is, therefore, no surprise that the evolving "Go-To" slavery system merged with the new maritime-engaged model - the expeditious Transatlantic Slave Trade. This routing developed into an efficient, ruthless enterprise – the focus of this investigation (cf. Maps, p. 1).

Moreover, the unfolding colonisation path dependency reaped handsome and positive returns; ironically, many of colonialism's tangible products and achievements also serve the needs and wants of colonisation critics and those demanding retribution and compensation in 21st-century Britain (and outside its borders).

Concerningly, double standards and situational expediency hallmark fragile human logic where needs and wants override philosophical pronouncements. Consider, for example, the business owner/mogul who votes as a Democrat¹⁷ and runs their enterprise with the cunning duplicity of a devious, autocratic fox.

However, the psychologically identified disassociation mechanism helps us understand another idiosyncrasy of the often-disturbing aspects of human behaviour—humankind's inhumanity and ego-centric massaging of "self" at the expense of others—as evidenced in history and the slavery enterprise.

Consider the context of the ego-centric motivation/ethos differences in the otherwise everyday process of commercial and industrial businesses of the era and 21st-century enterprises itemised hereunder:

- Bullion provided England's budgetary cushion for its army and navy, the robust colonial enterprise and protection spearheads (The Saylor Foundation, 2024) – a different historical context.
- The economic returns from the growing needs and wants of the European demand for luxury goods and precious materials like gold and silver motivated the mercenary and resourceful actors – a common contemporary business motivator.

¹⁷ The author contends that contemporary democracy is a farcical, manipulative tool —not a universally agreed-upon practice. While democracy aims to empower citizens, its implementation remains a diluted mix of individualistic power and ego satisfaction. Recognising and addressing its limitations is crucial for a more robust and inclusive democratic practice.

- Religious motives, wrapped up in Catholic and later Protestant robes of evangelism, education, civilisation a-la-western-style, and welfare development, influenced the colonial restructuring of countries (Mariner, 2024). Society owned the slavery enterprise.
- Technological advances served the maritime focus as ship designs and navigational instruments increased the viability of the long-haul trade routes and slave transports negotiating the Atlantic Triangular routes (The Saylor Foundation, 2024). Societies built/formatted the slavery enterprise.
- This development responded to the ever-pulsating evolutionary need to see beyond immediate boundaries and possess more territory to satisfy the evolutionary-instilled adrenalin rush for “more”. Discovering the wonders of the Renaissance era fostered an intellectual curiosity about geographical, cultural, and scientific phenomena – and opened the gates to the liberating influences of the European Enlightenment. Slavery labour contributed to the skills of the context in which the movers and shakers operated.
- The ambitious desire of European monarchs to dominate and expand their empires drove those who believed in their divine right to rule. Their egos and quest for absolute control probably fuelled exploration forays (Analyse History, 2024). The authoritative decrees of power had, within the ethos of the era, authorised the continued use of forced slave labour.
- The ever-resourceful Europeans had to find new routes, with the Ottoman Turks and Venetians controlling commercial access to the Mediterranean and the ancient sea routes from the East. The world had become more expansive, teasing the opportunistic hopes of innovative “ambitious people” (Britannica Discovery, n.d.). Different endowed talents and abilities served evolutionary-inspired exploration and development.
- The author ponders what 21st-century trade and industry might be without input from colonisation and slavery and whether social development would be better or worse. The benefits and negative aspects deserve a balanced audit using the counterfactual approach.

Thus, different social, path-dependent tentacles became entwined in the core constructs of nations. Innovators with inherent abilities resonated with the prevailing spirit of the time and established new ventures, and slaves provided the forced grassroots labour. The 21st century has moved on to “other slaves” - the latest captive is Artificial Intelligence, where human ingenuity hides within the wiring of robotic action.

However, notable differences emerged in the progression of Eastern, Western, and African societies, traditions, and beliefs. So, to fully understand the complexity of the web-like slavery system, understanding history in context is the key to dispelling 21st-century ignorance and misinformation.

Slavery: Lest We Forget

Indeed, the Transatlantic Slave Trade was the sine qua non for national progress. The forward-thinking Portuguese created an extension of the millennia-preserved slavery

enterprise. This creative extension continued the millennia-long slavery enterprise and focused on a specific operational area. Thus, the indispensable “Go-To” source for the economic progression of Eastern, African and European nations expanded its influence. When analysed through a contemporary lens, the slavery system was a millennia-developing web-like dystopian reality where individuals were stripped of their freedom and subjected to oppression, dehumanisation, violence, and fear. Perhaps if the antitrust laws preventing monopolies (Competition Act, 1998) and monitoring by law had existed, the Transatlantic slave trade – parcelled to support Mercantilist ideas - might never have rippled the ocean’s surface.

The profits from this trade were extensively invested in British industries, leading to the construction of canals and railways. This influx of wealth also lowered domestic taxes, further spurring investment. Studies indicate that a ten per cent increase in Britain’s slaving voyages correlated with a 1.2 per cent growth in the populations of port cities, highlighting the significant economic activity generated (Misevich et al., 2017; Webster, 2023). European economic growth saw a notable boost during the peak of the slave trade and the exploitation of overseas colonies. However, this economic advancement came at a tremendous human cost, with millions forcibly displaced and enduring harsh conditions, leaving enduring repercussions that are still evident today. The slavery enterprise, characterised by immense suffering and injustice, was, however, nearing its nemesis – abolition. The author will discuss abolition later in this paper. Undoubtedly - *Lest We Forget* - 21st-century Britain has an ethical responsibility to respectfully honour the enforced contribution of the now-illegal and unacceptable slavery enterprise, and London’s Mayor will soon place on formal record an acknowledgement of the forced labour of slaves who played a part in the development of the United Kingdom.

Slavery: Language, Context/Dispensations, Prejudices, Political Correctness

Because language can/does, among other things, foster racial stereotyping and affect the objectivity of this study’s investigation and understanding of a probable motive accelerating the compensation groups, the author’s focus benefitted from the assistance of *The American Heritage Guide (2005)*¹⁸ that enriched the study’s draft vocabulary and offered detailed entries on word origins. The author acquired a more comprehensive knowledge of Indo-European roots and the English words that stem from them and gained a renewed perspective on Britain’s unique English language.

This study emphasises the importance of understanding the epochs of culturally generated language patterns and syntactic structures and the social and psychological dimensions of how and why motivations influence/govern interpretations and the process followed by the compensation protagonists (Ibbotson, 2013). Context is the specific setting of something. The time, place and other details give special meaning to an event. The event would be quite different if these details changed. Context is fundamental to genuinely understanding things (Medori, n.d.).

¹⁸ Guide to Contemporary Usage and Style.

Consequently, this study's use of the historical labels - slave(s), slavery, slave owners, and slave providers/merchants deliberately and respectfully followed historical usage. Arguably, the new 21st-century tags of lavender-sprinkled language to replace historical wording with the use of slaves, enslavers, and enslaved people fail to accurately describe and convey the contextually relevant historical context of a system that caused the suffering, misery, depersonalisation, and victimisation of millions of dehumanised and forgotten men, women, and children (Burns, 2023). Cancer, for instance, is an awful disease, and research seeks to find a cure for its malignancy – using the label “cancer”.

Similarly, this study focuses on the slavery system – the slaves. When viewing this horrendous millennia-old practice of abused captive men, women, and children using a 21st-century lens, the author noted how territorial imperatives provided much of the focus to understand how the historical slavery enterprise served the self-interests of numerous slave owners (Black-skinned/other coloured and white-skinned) and an ethnically diverse, multi-national consortium of nations and business moguls.

Furthermore, the supportive Indigenous African tribes contributed to the economy and development of Britain and its colonies through a path-dependent default. They had seen the pros and cons of slavery and were actively linked to its ethos long before the enterprise took to the choppy waves of the Atlantic Ocean—path dependency led the way (BHM, 2024). Perhaps the silence about the involvement of Black-skinned/other coloured slavers is diplomatically understandable, but in the context of this investigation, the devious influence of historical nihilism is unacceptable.

African leaders who became part of the slavery system were active cogs in their path-dependent slavery culture by aligning their slavery mindset with the mercenary group of European slave providers. In tandem, the juxtaposition of the cheek-by-jowl imposition alongside “them” seeded the cultural, memory-enriched, and ethnic-centred conflicts between future generations where 21st-century descendants of slaves would view the slavery enterprise through a 21st-century lens rather than the context-specific historical lens. This illogical perspective shows ignorance of the symbiotic relationship between context and history. For instance, literary and critical theories of the late 1960s and 1970s reinterpreted historical accounts of racialised slavery, focusing on themes such as Transatlantic slavery, resistance, identity, and subjectivity, challenging established historical narratives (Kennon, 2017).

Thus, the historical slavery enterprise, viewed without respect for context, became part of the polemic theatre hosting the frequent jousts of the academic/political/racial game – and the weaponising of racism.

For instance, in the 21st century, there has been a shift towards using the imposed term “enslaved African”¹⁹ to humanise those who endured slavery—a politically correct technique to alter history to suit the sensitivities of another generation. For instance, many works in the slavery genre adopt traditional slave narrative conventions as a

¹⁹ This label ignores the reality that “African” also refers to people of different skin pigmentations as, for example, South Africans who are known by their domicile and not their physical features.

means to another end. For example, writers across the Atlantic Rim have addressed slavery and colonisation, often critiquing the relationship between capitalism and slavery (Dobie, 2015; Parron, 2015). However, the author queries that juxtaposing different disciplines tends to blur and manipulate the rationale of comparing apples with apples. The author asserts that manipulating contextual meanings to suit contemporary feelings is grammatical chicanery and a distortion of history – historical nihilism.

For example, this paper cites the controversy around authenticity and authorship, particularly in works like William Styron's "The Confessions of Nat Turner". The author noted the role that memories, bias and emotions played in the minds of the critics, as cited in e-Notes (2024):

Soon, though, a group of African American writers attacked the book, accusing Styron of distorting history, of co-opting their hero, and of demeaning Turner by endowing him with love for one of his victims, a young white woman. These critics saw Styron as usurping their history, much as white people had usurped the labor and the very lives of their ancestors. They rejected the notion that a white southerner—or any white person, for that matter—could fathom the mind of a slave.

Fortuitously, current research explores the intersection of literary and bioarchaeological methodologies in understanding slavery's impact, which, in the author's opinion, is the sensible and authentic approach that validates context, avoids historical nihilism, and uses a conceptualised lens to view aspects of the slaveocracy of the past that intertwined with the emerging system of liberal capitalism.

It was a horrible miracle: a system of absolute domination expanding as old orders crumbled around it, its masters finding new ways to accommodate it and imbricate it within the nineteenth-century order of liberal capitalism.

Israeli (citing Blackburn, 2024)

Similarly, to avoid judging a book by its cover, and in opposition to the unreliable lens of prejudice, the labels "Black-skinned/other coloured" and "white-skinned" describe differences in skin colour while emphasising people's common humanity. This labelling promotes a respectful understanding of individuals beneath racism's catatonic focus on surface appearances and thereby avoids complicit/implicit racism and prejudicial misinterpretations. For example, the author introduces the term "other coloured" to respect the use of the phrase by a contributor discussing racism later in this paper – but not pejoratively.

Slavery: A Slave is a Slave

The author does not intend any disrespect in using the historical and, apparently, now unacceptable use of what some arbitrarily assert is derogatory wording. However, this study does not champion historical nihilism or seek to change historical narratives to provide a placebo-like understanding of history. The author calls a spade a spade (a slave is a slave) – in the context of the era. The investigation's focus thereby

emphasises the critically relevant cultural usage of labels that provide the lenses through which “we” learn about the slavery institution that unceremoniously bundled men, women, and children into a practical experience of Dante’s Inferno²⁰. *Lest We Forget*, behind the nouns and adjectives that illustrate historical slavery, is the millennia of hurting human beings.

Therefore, in dismissing received criticisms about this investigation's use of historical language in its numerous drafts, the author, after considering the critical comments, doubled down on using historical and context-appropriate words. The author rejected the questionable/arbitrary political correctness that arrogantly imposes new labels marketed as “humanity-respecting labels” to a different era. History does not need influential patronising editing. There is no logical reason to introduce any context-inappropriate euphemisms - “humanity-respecting labels” - into the abhorrent slavery system that deliberately dehumanised people.

Slavery: Emotions and Academia

Because the slavery enterprise touches on the emotions of most 21st-century citizens, it is impossible to discuss the phenomenon of the now legally historic slavery system without emotion. Consequentially, emotional chords from the author’s heart will join hands with the brain’s rational synapses throughout this study. This paper is not an academic test tube analysis of the historic slavery system but a sociological journey into a complex segment of a different world.

Furthermore, the author is a freethinking human - not one of the new pre-programmed AI robots replacing human-to-human engagement.

Historical context is a particular idea or event's political, social, cultural, and economic setting. It is essential to understand the meaning of how things happen.

Medori (n.d.)

Slavery: The African Enlightenment

The history of slavery began when societies became more complex and created the world's first civilisations. Slavery was a practice where one person owned another. The system became essential to the sociopolitical economies of the first ancient countries/civilisations, viz., Mesopotamia, Egypt, China, Greece, and Rome.

However, around two million years ago in Africa, the primates, including our distant relatives, the hominin (including the Neanderthals and those in the Neolithic era), began to build the historic road to the 17th-century African Enlightenment (Dresser, 2024). One notable figure was Zera Yacob (1599-1692)²¹, an Ethiopian philosopher and Capuchin monk from Aksum whom traditional Ethiopian scholars and European missionaries educated. Despite the conflicts between these groups, he sought refuge in a cave near the Takkaze River, where he meditated on human conflicts, wickedness,

²⁰ From the first part of Dante Alighieri's epic 14th-century poem, *The Divine Comedy* – Dante's journey through Hell.

²¹ Yacob was born in Aksum, a city in the Tigray Province of the Ethiopian Empire, on 28 August 1599 and died in 1692.

and divine wisdom. Raised in the Ethiopian Orthodox Christian faith, Yacob lived under the rule of Emperor Susenyos, who had converted to Roman Catholicism and enforced this on his subjects (Egid, 2022).

Although Yacob believed in a deity he called God, he rejected organised religious doctrines, instead seeking truth by observing the natural world. Yacob's philosophical emphasis on reason and evidence-based knowledge formed the core of the values of the African Enlightenment (Ibhawoh, 2023). His methodology closely resembled the mind of René Descartes, and his conclusions echoed John Locke's theory of natural law and religious toleration (Meany, 2020).

Yacob excelled beyond his Western contemporaries by displaying a solid dedication to anti-racism and anti-sexist beliefs pervading African thinkers' philosophical and intellectual works that preceded the ideals of the European Enlightenment (Meany, 2020). For example, Yacob viewed slavery as immoral and a practice that was against God's will – contrary to Locke²², who owned stock in western slave-owning companies (Uzgalis, 2017; Quiggin, 2024).

Indeed, the slavery system was up and running in the northern part of Africa—Mesopotamia, which encompasses parts of modern-day Iraq, Kuwait, and Syria. Africa is one of the cradles of civilisation, where significant advancements in human culture and society occurred independently of regions (Winn, 2024). Ironically, Africa also cradled the little-mentioned Arab Slave Trade and provided slaves for the Transatlantic Slave Trade ... the author pondered the possible reasons for this reality.

The African Enlightenment reflected the global nature of Enlightenment ideals and the importance of recognising contributions from all regions of the world. This cross-continent event relates to Jung's concept of the collective unconscious – the archetypes of similar themes occurring in mythologies and ideas worldwide. The contributions of The African Enlightenment's foundational contributors, though they ended at their deaths, have left a lasting impact on the world, probably due to geographical isolation, the lack of centralisation of states, environmental reasons and the disruptions caused by Arab and European interference linked with the multiracial and multiethnic slavery enterprise.

Regardless, the slavery concept would spread across and beyond the continent to feed the demands for slave labour during the sunset years of the Transatlantic slave triangle before abolition. After abolition, the British navy's mopping up of recalcitrant slave ships enforced the statute throughout the Empire.

Slavery: Objects

Lest We Forget, since immemorial, the slavery system, populated by the now-forgotten slaves - viewed as objects/sacrificial lambs to be used and abused to fulfil economic goals and contribute to the developmental vision of many tribes in Africa and other countries. Influential and mercenary-minded slavery merchants and owners wearing

²² John Locke (1632 – 1704), the English physician and influential Enlightenment figure, was a source of many facets of the new way of thinking.

various skin colours and owning different ethnic ties reaped financial gain from their predatory business in human misery. Each, like a blood-sucking leech, fed their self-interests from the activities of the forced labour of those imprisoned by the inhumane system.

For instance, before the dawn of the 9th Century BCE, the Phoenicians were the top global traders of antiquity. Homer and Herodotus, ancient Egyptian art, Mesopotamian reliefs, and the book of Ezekiel in the Old Testament of the Bible refer to the trading Phoenicians whom Cartwright (2023) described as “the equivalent of the international haulage trucks of today, and just as ubiquitous”. They also dabbled in the slave trade, using their suppliers in Cilicia and Phrygia to stock their boats with slaves (Cartwright, 2023).

Slavery: Commerce Value

Since time immemorial, financial instincts have driven the targeting, capture, and sale of men, women, and children into slavery. People of varying skin pigmentation and national identities have both perpetrated and suffered from the slavery system. This path-dependent phenomenon has long been the proven and most effective means of creating and amassing wealth and establishing personal, social, and national prestige (BBC Bitesize, 2024).

As slave ships continued their journeys, they bore witness to the tail end of the Scientific Revolution (circa 1687) and the dawn of the rational principles of the 17th to 18th-century Enlightenment in Europe, particularly in Western Europe²³. These new batches of millions of skills-empowered citizens were the socially, physically, and mentally abused slaves who crammed every available nook and cranny in the below-deck spaces of the ships transversing the Atlantic Ocean. Their endurance and strength in the face of such adversity is a testament to the African slave's human spirit and resilience. Vulnerable humans became the captured victims of leadership-designed power and control – the slavery system reflected in established policy was a sociopolitical and culturally sanctioned classification energised by those who bullied and abused those lower down the societal ladder of approval. The path-dependent practice bolstered economic survival, bestowed prestige on black- and white-skinned slave owners and changed the demographics of countries. At the tail end of the historical record of the slavery system, the avaricious business enterprise focussed each drop of its diminishing supply of venom on the transatlantic slave trading highways that included the triangular Middle Passage. Harris (2023) writes:

In Britain, France and the Netherlands, widows of slave-trading husbands commonly took over their investments. One of the last-ever slave traders, American Mary Watson, dispatched her own ships from New York in the 1850s and early 1860s and wanted to establish a Spanish base²⁴ after Abraham Lincoln's administration shut down the slave trade in the U.S.

²³ The investigation will introduce the African Enlightenment later in the narrative.

²⁴ Tuberculosis killed Mary Watson before she could start her slavery enterprise in Spain; many Black-skinned/other coloured women were slave owners and merchants (Akwei, 2018).

Ultimately, Britain and Portugal racked up a score of seventy per cent of all Black-skinned/other coloured slaves transported to the Americas. Britain dominated the slavery trade between 1640 and 1807 and “transported 3.1 million Africans (of whom 2.7 million arrived) to the British colonies in the Caribbean, North and South America and other countries” (National Archives, n.d.). Untermenschen. The author argues that slaves were, for example, the forerunners of the Nazi-labelled Untermenschen.²⁵ - the vulnerable captives who suffered under the banner, “Arbeit Macht Frei”. The Untermenschen became targets for the brutality of brainwashed thugs, targets for execution squads, victims of the hanging trees and the flames of Nazi crematoriums.

Slavery: Racism

The author alleges that the retribution and compensation package swims in racism. Displaced feelings about the predominantly white-skinned British people who owned and participated in the Transatlantic slave trade are evidence of projected weaponisation.

Unsurprisingly, not mentioned are the historical facts showing that black-on-black slavery was commonplace in Africa and prominent in the Arab Slave trade. In sequence, Black-skinned/other coloured Africans captured for the post-Arab slave trade convoys of slave ships owed their loss of freedom to the Black-skinned/other coloured Africans from Africa. Black-skinned/other coloured rulers in Africa had slaves. Furthermore, Black-skinned/other coloured slave owners had slave plantations.

Slavery: Historical Context

The text underscores the importance of understanding history objectively, without the presentism that projects current social norms and values onto historical events. The author advocates for restorative justice and commemorative recognition, as exemplified by an All Souls College Library, Oxford plaque acknowledging the slaves on Codrington's plantations. The investigation will reveal facts about the Codrington bequest to the Church of England.

Thus, rather than vilifying, weaponising and politicising Britain's slavery past, the study advocates for a nuanced context-respecting comprehension of the past to prevent the fallacious presentism evident in the retribution and compensation demands that project the present into the past, known as the “fallacy of nunc pro tunc” (“now for then”)²⁶. Thus, this history-based investigation shows that the legalised policy covering the slavery system was path-dependent and generally perceived by stakeholders as an amoral²⁷ practice that, since immemorial, had served the economic and survival

²⁵ The word Untermenschen (or under man, sub-man, subhuman) was introduced by an American author and Ku Klux Klan member named Lothrop Stoddard - in his book, *The Revolt Against Civilisation: The Menace of the Underman*, which was published in 1922. The Nazi's chief ideologue Alfred Rosenberg used “Untermenschen” when referring to the Russian Communists in his book, *The Myth of the Twentieth Century*, published in 1930, and Rosenberg subsequently labelled Jews, Roma, Slavs and ...

²⁶ An attitude toward the past dominated by present-day attitudes and experiences (Presentism: Merriam Webster Dictionary).

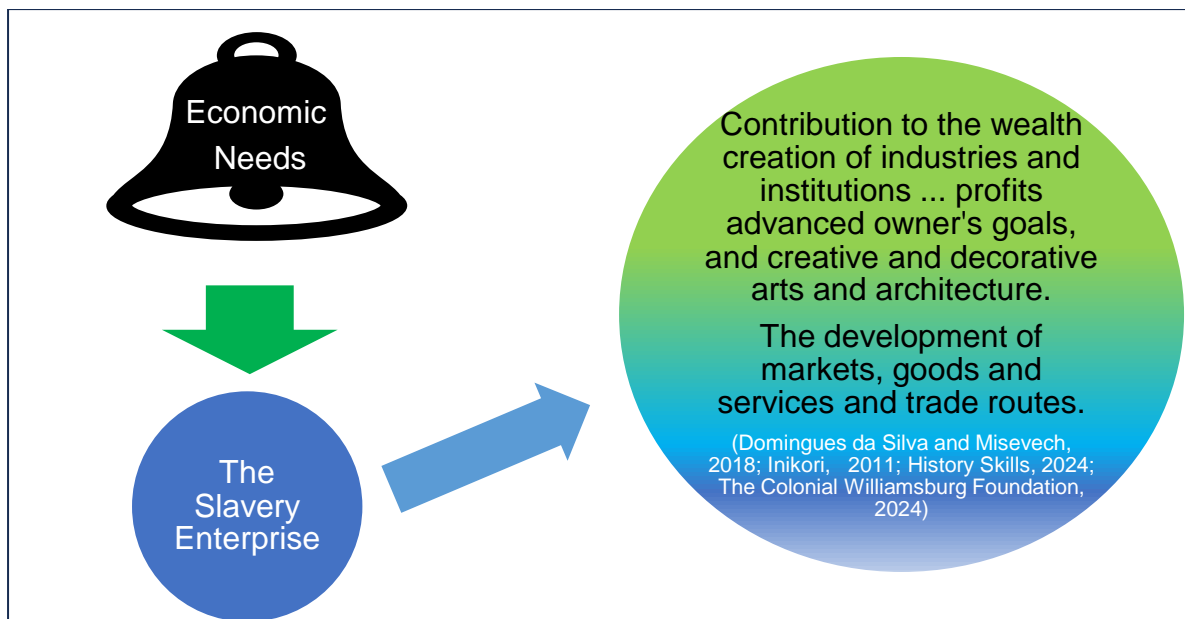
²⁷ As noted in Josef Mengele's experiments on twins at the Auschwitz-Birkenau concentration camps. Mengele and other Nazi acolytes who mistreated the prisoners/slaves were probably psychopaths or sociopaths – they had no feelings for their victims, who were depersonalised expendable objects – the Untermensch.

needs and wants of individuals in participating countries while simultaneously dehumanising and brutalising captive men, women, and children.

Slavery: Conditioned Reflexes (Ivan Pavlov)

A path-dependent and Pavlovian ethos had begun to influence nations globally. Economic need rang the Pavlovian bell and led to path dependency to address the financial challenges. Pavlovian-styled behaviour conditioned sociocultural and political governance, following multigeneration footprints echoing the refrain, as it was in the beginning, is now, and ever shall be—slavery.

Illustration: Slavery: An Economic Snapshot



The weblike slavery enterprise was a cardinal factor—an enabling tool. Interestingly, during the Transatlantic slavery era, the interplay between common law, parliamentary law, and the divine right of the monarchy was intricate and dynamic. For instance, based on judicial decisions, under the law of the period, a slave had protection. The slavery enterprise was an outlet—a normative, millennia-enshrined, path-dependent social policy in which slaves were “property” and used to contribute to the British economy at home, in its colonies, and to the personal wealth of the elite (National Archives, n.d; Brain, n.d; BBC Bitesize, 2024).

Slavery: Legality

The divine right of the monarchy, asserting kings derived authority from God, was championed by King James I. These elements interacted complexly during this era, with the absolute monarchy under divine right constrained, paradoxically, by the rule of Parliament and common law. Alongside was Parliamentary Law, which, enacted by Parliament, grew in influence, especially after the Glorious Revolution²⁸, allowing for the open criticism of royal policies.

²⁸ See *The Glorious Revolution* (g04.pdf (parliament. uk)).

Common Law regulated various aspects of society in England. The acceptance and practice of slavery as a societal norm were deeply ingrained in daily routines, supported, and utilised by monarchs and governments.

Slavery, as shown in the cited British history extract, reflects the legally binding judgement by Lord Mansfield in the case of James Somerset (1772), which ruled that the law did not allow the forced removal of a slave from England against their will; this legislation underscores the legal framework supporting the slave's objections.

Table - Common Law - a brushstroke view

Common Law, or Case Law, is developed based on preceding rulings by judges (Diffen, n.d.)
Common Law evolves through judicial decisions and precedents, providing flexibility and adaptability (Inkwell Chronicles, 2023).
Thus, Judges refer to similar cases in the past to arrive at a decision, called a precedent, which is recognised and enforced in future judgments rendered by the court (Key Differences, 2024).
Common Law, or Case Law, has two types: one where judgments passed become new laws without statutes and the other where judges interpret the existing law and determine new boundaries and distinctions (Diffen, n.d.).

Slavery: Society

The eventual abolition of the slave trade and slavery in the British Empire came about through parliamentary law, highlighting Britain's evolving power dynamics. This relationship was shaped by political, social, and economic changes, highlighting the shifting balances of power.

Britain's engagement in the Transatlantic Slave Trade, in concert with other countries and African tribes, was the way things happened – an immemorial path-dependent and encultured way of doing things. Different endowed abilities and environmental realities interacted alongside each other.

The slavery system influenced five critically important areas of British society:

- **Economic impact:** Slavery played a crucial role in the economies of numerous societies, especially in the Americas from the 17th to the 19th centuries. It supplied inexpensive labour for plantations and various industries, establishing intricate economic interdependencies. Perhaps the developing path dependency of shoppers on Amazon relays the “Go-To” imagery of those who participated in the Transatlantic Slave Trade.
- **Social impact:** Slavery's profound social repercussions resulted in hierarchies and systemically harboured racial prejudice. These effects continue reverberating in contemporary society, where memories/images influence socioeconomic status according to their features, accent, hairstyles, postal code, wardrobe, sexuality, education tag, passport, and language. The “difference” lens judged and categorised “them”.

- Political impact: The presence of slavery influenced political decision-making, resulting in the enactment of laws and policies aimed at perpetuating the institution and thereby serving intergenerational memories and perceptions. It significantly contributed to political tensions, culminating in the American Civil War. However, informed politics became the tool that sculpted abolition.
- Global impact: The slave trade interconnected the continents of Africa, Europe, and the Americas and thus encouraged the existing worldwide network of human exploitation. It also created massive demographic upheavals and cultural clashes. Forced integration caused a demand for culturally appropriate territory, leading to sociopolitical issues because the sociocultural ethos, education, knowledge, and religious playing fields were not level. Arguably, the accompanying loss of historical threads further impacted the loss of self.
- Cultural impact: Slavery's cultural ramifications are evident in art, literature, music, and various forms of expression. The narratives of slaves have been portrayed in diverse cultural outlets, enriching our comprehension of human history, albeit in a poignant manner. Consider, for example, the then-entitled "Negro Spirituals"²⁹.

Slavery: Colonisation

Since immemorial, slaves were objects serving the vested interests of their owners – their forced unpaid labour ensured their dependence on their master/mistress for basic sustenance. The author noted this imposed dependency as part of the feudal system and the relationship between the Lord of the Manor and the villein³⁰, where the lord of the Manor concept mirrored the idea of ownership of a person who, metaphorically, wore the restrictive preprogrammed electronic ankle monitor.

Colonisation is a strategy that sparks debates, drawing both positive and negative attention when viewed through historical or biological lenses – or experience. From a historical perspective, colonisation aimed at territorial expansion, acquiring resources and enhancing global influence. Consequently, the millennia-old practice of sending individuals to inhabit and govern another nation led to the unjust victimisation of Indigenous populations and their cultures, where forced labour, resource exploitation, and cultural suppression raise concerns when seen through the lens of contemporary human rights issues – but not when viewed through the context appropriate lens.

Nonetheless, colonisation also brought benefits that included enhanced healthcare, infrastructure development, heightened education, economic investment, different political perspectives, improved infrastructure, the spread of advanced medicine and improved food security. Interestingly and relevant to this critique of the retribution and compensation protagonists is their silence about the benefits of Britain's path-

²⁹ The term probably emerged during the 18th Century.

³⁰ In the feudal system, a villein was a term for a peasant (tenant farmer) legally bound to a lord of the manor. Villeins fell between free peasants (or "freemen") and slaves in terms of social status. Most medieval European peasants were villeins.

dependent colonisation, innovative technology, and colonisation-supplied products – which they use.

The author argues that the emigration-immigration phenomenon is a legal/ethical practice akin to imposed colonisation. However, the subsequent intercultural clashes and the “–You” societal disruptions illustrate what happens when ignoring territorial imperatives.

Nonetheless, the complex nature of imposed colonisation necessitates thoroughly examining its ethical implications and potential consequences, which (if any) have had a lasting impact on contemporary inequality. Such an investigation could, despite the advancements and progress associated with territorial annexation, be essential to recognising and addressing slavery’s multifaceted repercussions on Indigenous communities and ecosystems—a process involving all stakeholders who carry a treasure chest of conflicting memories.

Colonialism is a cultural phenomenon driven by "discoveries and trespasses imagined and energised through signs, metaphors, and narratives" (Magdof et al., 2004). For example, by the eighteenth century, colonialism was depicted through the lens of natural history. By the nineteenth century, an "overt, pervasive, and extraordinarily confident racism characterised the enterprise as was evident in military operations ... [and] in apartheid laws governing marriage, residence, and education" (Magdof et al., 2004)

According to an article in Social Science History (Go, 2023), there are four ways through which colonial history and its legacies are interconnected:

- Ongoing colonialism through direct reproduction
- The enduring power structures via formal and informal institutionalisation.
- Path-dependent historical trajectories are known as “colonial institutionalism”.
- The legacy of colonialism’s archive of meaning.

On reflection, the author ponders the meanings of double standards and the hypocrisy of the retribution protagonists who demand compensation from Britain. However, it is satisfying to note that the protagonists have shot themselves in the foot. Indeed, the Bard describes those who fall into the traps they set for others – as those hoisted on their own petard³¹. Their public-available accusations against Britain and their documented rationale show how they, regardless of the appeal to justice and morality, enjoy the benefits from the outcomes of colonial/slave-enabled industrial and innovative technological advancements.

This investigation into the accusations about Britain’s engagement in The Atlantic Slave Trade notes that the protagonists have ignored the historical evidence citing Black-skinned/other coloured participants – rulers of tribes and individuals - who colluded with the white-skinned slave merchants – the common denominator was money.

³¹ Hamlet, Act 3, scene 4 (William Shakespeare).

Because slavery was an integral part of society – regardless of skin pigmentation and operational areas, the author remains perplexed about the silence around the black-on-black intertribal slavery and the black-on-black Arab Slave trade. Indeed, the past must speak to the present.

Slavery: The protagonists

So, when reviewing Britain's engagement in slavery and specifically the Transatlantic Slave Trade, the facts will acknowledge Britain's legal backing, the evidence of a path-dependent trajectory of slavery's global norms and mores, and the engagement of a compendium of multiracial slave merchants.

Significantly, however, the fact that Black-skinned/other coloured rulers used slavery but have escaped the contemporary rhetoric of the retribution and compensation groupings' condemnation of Britain raises concerns about their motivation and their cherry-picking hypocrisy.

Notably, there was an absence of calls for compensation and retribution from the leading grassroots activists of the participants in the slavery enterprise – the Black-skinned/other coloured leaders, rulers, and moguls. Such ingenious and deliberate denial and historical nihilism suggest a conscious repression of facts. a manipulation of history, disassociation and the emerging skeins of racism - aspects that add to the weakening of their vacuous claims.

Furthermore, their callous disregard for historical realities raises concerns about the protagonists' probable use of projection, conscious denial, dissociation, and displacement. The fact that the United Nations sponsors and entertains the biased selectivity of the protagonists demanding retribution and compensation adds to the criticisms of this controversial organisation.

Notable in the critical allegations of this post-WW II institution are its lack of efficacy, absence of equal representation, bloated administration, impotent enforcement of its mandates, ideological bias, corruption and misappropriation of resources, moral relativism, and its threat to national sovereignty (Ball, 2023; Balakir, 2021; Kalantar, 2019; Kelsen, 1946).

The author will argue that understanding the slavery system demands recognising rights, responsibility, and accountability within the context of the era. Many global forces created slavery. The system was not the result of isolated creativity. In tandem, the different socioeconomic, political, and traditional path dependencies (including the influence of Judaism, Christianity, Islam, Hinduism, and Bahaism) added their aspects of social history during and within different and geographically distant dispensations of time.

Slavery: The Argument, Psychological Concerns, Conceptual Framework

The author needed to understand why the historical actions of an encultured, enshrined, legal³², and path-dependent social policy embraced by societies since

³² The common law of slavery in the 18th century is discussed in Chapter 4.

immemorial, practised by various cultures, and endorsed by religions and civilisations, summon 21st-century Britain to the dock to answer for its engagement in the Transatlantic Slave Trade.

So, to seek answers, this study will consider accredited British history (in context) and explore the probable psychological factors behind activists' demands for payment, considering the probability of a hidden agenda in which avarice and racism might play a role.

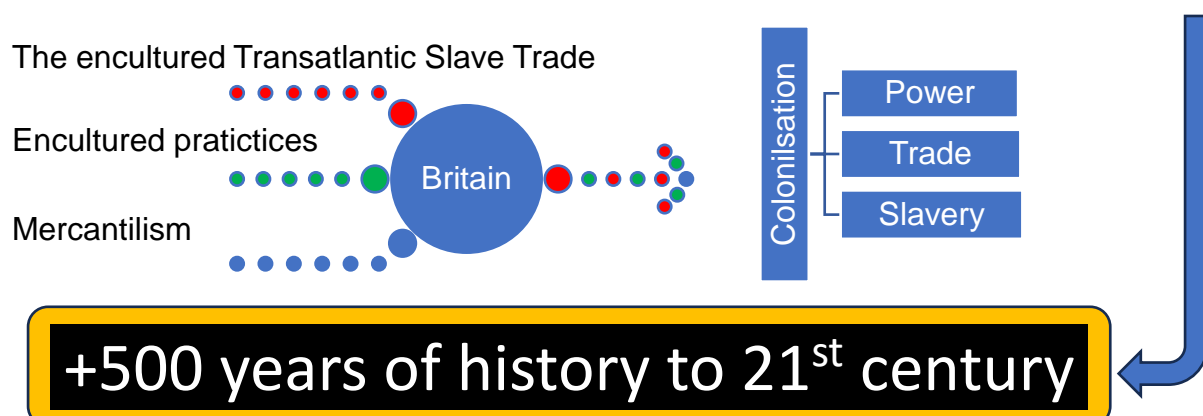
The author posits that the often unconscious intrusion of the reactive, primitive, and higher-level defence mechanisms of human behaviour, which include denial, introjection, projection, regression, and displacement reactions (Bailey & Pico, 2023), probably contribute to the controversial approach of the protagonists for retribution and compensation.

Understanding the relevance of historically different periods is critical in appreciating the unique eras covered by the study's historical focus. The conceptual framework provides a fleeting glimpse of this investigation's thematic focus, illustrating Britain's socioeconomic, political, and cultural path dependencies (PDs) from the mid-16th to mid-19th centuries feeding its colonies and the plus 500 years of history leading to a culturally different 21st-century Britain.

A message from London's historical and expansive Tube network provides a salient lesson that underlines the core theme of the conceptual framework – “Mind the Gap”, not between the train and the platform edge but between the encultured contexts of different times and places. The core message of this paper appears in the illustration hereafter, turning the spotlight on the relevance of the different past that conflicts with the norms, mores, and laws of a vastly different contemporary Britain—the United Kingdom. A sub-theme of this paper rests in the author's belief that respecting and not pontificating about differences leads to an understanding that smooths personal and social interaction.

Slavery: The Conceptual Framework

Illustration. Viva la différence



Summary

The study aims to debunk the demands for retribution and compensation from Britain for its involvement in the Transatlantic Slave Trade. Using the appropriate literature, the author argues that the retribution and compensation claims are myopic, self-serving, and legally and historically unsupported. The investigation explores the historical context of slavery, emphasising Britain's participation as a socio-economic necessity during the Age of Discovery. The author will utilise classical argumentative theories, including Aristotelian wisdom and Toulmin's argumentation style, to critique the retribution claims. The study highlights the potential negative impact of these demands on social cohesion in Britain, including increasing racial tension and social violence.

The author plans to disprove the allegations by examining the historical and legal frameworks of the slavery era, emphasising that Britain's involvement was a path-dependent, unavoidable part of its economic development. Furthermore, the study will expose the biases and misinformation fuelling the retribution demands rooted in intergenerational trauma and revenge. The critique of the demands for retribution and compensation for slavery emphasises the involvement of Black-skinned/other coloured merchants in the slave trade. Ignoring this participation while seeking reparations suggests a desire for revenge rather than justice. Moreover, the author points out the hypocrisy of benefiting from the fruits of slave labour while failing to address corruption within their nations and enjoying the benefits originally harvested on plantations.

The research rejects the African Union's efforts to seek restitution and points to the complexities of assigning blame for historical injustices. The author questions the legality, logic and morality of the retribution and compensation claims, noting the unique historical context of slavery as a globally entrenched practice. Ultimately, this paper will advocate for a restorative justice model that acknowledges the contributions of slaves to Britain's development while rejecting the notion of Britain owing legal or moral compensation for its historical involvement in slavery.

The study adheres to historical terminology—slave(s), slavery, slave owners, and slave providers/merchants—to accurately convey the harsh realities of the historical context. The author argues against the modern trend of using terms like "enslaved" and "enslavers," which may dilute the severity of the historical suffering and dehumanisation experienced by millions. The slavery system involved a multinational and ethnically diverse group, including both African and European participants, contributing significantly to the economy and development of Britain and its colonies.

The author points to the critically influential but ignored role of the Arab slavers, who enlarged the stage and created the ethos for the development of the Transatlantic Slave Trade. To ensure fairness, the author highlights the critically important role of

African leaders and commoners who participated in the system and questions why Black-skinned/other coloured slavers and merchants never feature in the rhetoric or written allegations that focus solely on 21st-century Britain. The text also highlights the global nature of slavery, touching on the African Enlightenment and its moral stance against slavery, contrasting with Western practices.

The study critiques the shift towards euphemistic and ambiguous language and emphasises the importance of historical accuracy to understand slavery's impact. The discussion includes literary critiques, such as the backlash against William Styron's *The Confessions of Nat Turner*, which allegedly distorted slave history.

The study introduces the analytical lenses of Path Dependence and Territorial Imperative to investigate the historical context and policies of slavery from the mid-16th to mid-19th centuries. The author emphasises a variety of sources, including historical, economic, psychological, anthropological, and political literature, to examine the function and impact of slavery. The study introduces Mercantilism, colonialism, and the Transatlantic Slavery Triangle by appealing to topic-focused social science knowledge from books, journals, and academic articles.

The research acknowledges the unique operations of slavery policies in different countries while trying to understand the motivations behind retribution and compensation activism. The content highlights the psychological and sociopolitical factors influencing activists' demands and questions their actions' fairness and ethics. The literature on psychology and conflict resolution is integral to the analysis, particularly in Chapter 6.

The historical examination dips into pre-Common Era slavery, revealing the widespread acceptance and dehumanisation involved in the system. The study critiques the aggressive public behaviour of some activists, suggesting their actions disrupt social order and contribute to strained sociocultural relationships in contemporary Britain.

The conceptual framework underscores the significance of historical context. Britain's socioeconomic and political path dependencies and the complex interplay of historical truths, fairness, and compensation rhetoric receive attention. The framework emphasises the importance of "minding the gap" between the encultured contexts of different times and places, drawing a parallel to the London Tube's safety message about the gap between the train and the platform. The framework suggests that understanding and navigating the differences in cultural contexts across various eras and locations is crucial.

The author gives the rationale for and acknowledges the role that Britain played in slavery, specifically the Transatlantic Slave Trade and drives home the fact that the ancestors of the accusers of Britain were not only victims but also gainful participants of slavery. Thus, the paper calls for justice and fairness to combat hypocritical accusations and address the rampant corruption victimising the less powerful citizens who live in countries whose leaders point fingers at Britain's participation in the globally

practised slavery enterprise. Their unfounded, fatuous allegations add to the social disruptions in the United Kingdom.

Chapter 2 outlines aspects of the literature review.

Chapter 2

Literature Review

Preamble

This chapter introduces and comments on the author's choice of the study's methodologies, social science literature, and information analysis. Because this study adopts a demi-narrative style and respects the word count and chapter limits, the author has used descriptive text to provide the background context of the events cited in chapters.

In some places, the author breaks the paragraph writing convention to create a new paragraph to emphasise the theme under discussion. These unconventional extra divisions will hopefully assist the focus on specifics and enable the reader to understand the topic's web-like complexities better.

In keeping with social science's investigations into human actions, relationships, and society, the author implemented the study's approach using the scientific method. The extant social science literature enabled a balanced understanding of the research aim.

Table. The scientific method - a basic outline

a	The identified problem is the demand for retribution and compensation for Britain's engagement in the Transatlantic Slave Trade. The hypothesis is that Britain has no case to answer.
b	Data from the wide range of sociological literature will bolster the study's aim.
c	The evidence will include facts from British history, psychological and sociological information, and social science theories to validate the hypothesis.
d	The content will discuss relevant observations and findings, and each chapter will provide summative interpretative results related to the problem and hypothesis.
e	The systematic, transparent, and logical approach will enhance the reliability of the study and address the hypothesis in Chapter 6.

The thematic format of this literature review will identify selected core sources relevant to the research, provide a summative description/explanation of some, and explain aspects of what, why, and where behind the study. The information addresses the investigation's objectives, viz., to broadly explore and understand the historical dynamics of slavery and simultaneously challenge the 21st-century activists and their demands for retribution and compensation for Britain's participation in the Transatlantic Slave Trade. The author intends to validate the hypothesis – the goal. The study ends with a proposal to pioneer a just, fair, inclusive, and constructive way forward that will honour the slaves who contributed to Britain's overall development as a nation.

While the complete list of source references appears in the body of this study, selected citations support the core concepts hereunder. This Literature Review identifies

sources that initially energised this investigation, beginning with an eye-opening and mind-boggling scan into Britain's national historical slavery archives.

Slavery: Reading, Background Information

The preliminary section-hopping desktop tour through the National Archives covering the 16th to the 19th centuries of British involvement in slavery opened a Pandora's Box of alarming statistics – each representing the influences of an Orwellian-styled brutal system that cruelly treated its captives with scant regard to their welfare (National Archives, n.d.; The National Archives TAST, n.d.; UCL Centre for the Study of the Legacies of British Slavery, 2024; The National Archives Slave Trade n.d.). Significantly, some identifying information exists in Britain's National Archives about those herded like cattle onto slave ships. They were shackled, bewildered, and crammed into every nook and cranny of the slave ships, traumatised victims of legacy-enriched path-dependent slavery.

The author accessed Harvard University's web page (Aggarwal-Schifellite, 2024) and, after scanning the information about slaves and their environment, further noted the impact of the slavery enterprise on the sociocultural, political, generational, and psychological conditioning of the system's victims in the dominant, white-skinned Americanising settler society (Kolk, 2019) where absolute power vested in those from different cultures.

The Harvard site referred the author to the database *Enslaved: Peoples of the Historical Slave Trade*. This academic source enabled the author to mentally reconstruct the lives and experiences of slaves and free people influenced by the slavery system. The names, ages, genders, and slavery locations indicated the psychosocial influence on the influentially less powerful slave families. Arguably, this forced imbalance sculpted the norms and mores of the social history of America – the trends of which continue to crochet Uncle Sam's contemporary sociopolitical clothing. Notably, British slave ships were complicit in transporting at least 678,589 slaves to its colonially restructured America (People, n.d.).

The preparatory reading included selected content from the Oxford Readers publication *Slavery*³³. The book's informative focus remains a pertinent reminder of the relevance of historical context and reliable records and a cautionary prompt about not forgetting the why and what of each number and statistic, viz., the brutality of humankind's path-dependent idea of hierarchical master races that dehumanised the less powerful by forcibly removing their birthright—identity as a free person—as a prelude to their non-status life. The demoralised victims became purchased objects to serve the needs and wants of their more powerful masters.

As the pages of the recorded slavery entries flipped over, the digits soon awakened the author's sociological imagination, which revived memories of the pictures, buildings, and memorabilia at the Auschwitz-controlled concentration camps and two visits to the Dachau Concentration Camp outside Munich in Germany, plus a brief tour

³³ *Slavery* by Stanley Engerman, Seymour Drescher, & Robert Paquette. ISBN: 978-0-19-289302-4.

to the Sachsenhausen camp for political prisoners outside Berlin. Some pictures drew attention to the numbers tattooed on children's and adults' arms. The separate visits left unforgettable memories of the Nazi-labelled Untermenschen. Indeed, memories of slavery will play a significant role in this study's narrative.

Branding historically identified slaves as property, differentiating them from free black individuals. However, not all slaves experienced branding. Initially, it was a punishment for theft or escape among indentured servants and apprentices dating back to the Elizabethan era. In the American South, both colonial and state governments continued branding whites and blacks until secession. By the early nineteenth century, branding as punishment declined, with whipping becoming the more prevalent method for maintaining social discipline.

McDonnell (2019).

Nonetheless, the author's reading/research was frustrating due to the apparent lack of a more voluminous availability of recent academic research. Perhaps this perceived absence of scholarly investigation reflects the need for one of history's most controversial realities to receive wider attention and analysis, primarily because of the powerful impact of the diverse actors and players. They, for profitable returns, drove the slavery system and successfully aided the development and economic growth of nature's empowered progressive, innovative, and outward-looking leaders from black- and white-skinned countries.

Nevertheless, reading up on the multicultural collage of countries and their sociocultural, political, and demographic context influencing the Black-skinned/other coloured and white-skinned men and women who steered and supported the slavery enterprise, the author noted the core roles of an evolutionary survival instinct (Nicholson, 1998; Scoville, 2024; Methodologists, 2023; Guy-Evans, 2023), unbridled power (Peffer, 2013) and avarice³⁴.

Understanding the roles of white-skinned and Black-skinned/other coloured slavers suggested their mutual ability to disassociate because path-dependent slavery was the historically established route to financial gain. Similarly, the Nazi dogma labelled Jews and those they termed as other "undesirables" as Untermenschen whose labour and scientific value brought in money and expertise and, therefore, expendable and readily replaceable assets. The Nazi plan included "Jews and women [who] were granted the 'privilege' of serving as Kapos" (Kwiet, 2021)". Similarly, some people bundled their fellow citizens into slavery – skin colour was immaterial to the economic focus of the slavery enterprise.

So, in different eras, powerful and influential figures of varying races, genders and ages played a significant role in dehumanising the vulnerable slaves whom they forcibly shoehorned into an active historical system that stripped them of their freedom and identity and labelled them as slaves.

³⁴ Understanding today's pantheon of leaders who cling to power requires similar understanding.

Slavery: Evolution and Endowments

Primavera (2021) reflects the scholarly context of Moscow University when he introduces evolutionary perspectives on the dynamics of power and prey within the framework of conflict. The author links the evolution drive to the ethos of the primal introduction of slavery. The paper highlights the invasive role of evolution in which slaves were subject to the power-grabbing exploits and needs of those more powerful.

The paper addresses key themes such as historical context, evolution, slavery, mercantilism, ignorance, corruption, power, and defence mechanisms. The text underscores the fundamental principle of evolutionary biology that all life forms trace back to a common ancestor, LUCA (Last Universal Common Ancestor). Thus, the author introduces the Red Queen hypothesis, that species must continuously adapt, evolve, and increase to survive against ever-evolving competitors and will explain how slaves become an integral of the survival of the most powerful at the expense of those less able to adapt.

The author notes the competitive “dog-eats-dog” context during the Age of Discovery and Sail. This hypothesis accounts for the persistent risk of extinction in the fossil record, the advantages of sexual reproduction, and the disappearance of civilisations that could not adjust or capitulate into the assimilation process where the more powerful predatory nation “swallows” their sovereignty.

The document also highlights the evolutionary arms race between predators and prey, where both must continuously evolve to maintain their status. An illustrative example is the evolutionary competition between rabbits and foxes, where rabbits evolve to run faster to escape, and foxes evolve to run faster to catch them. The author notes, too, that evolutionary endowments do not favour all people equally (when judged by 21st-century standards), and this adds a nuanced slant on the victimisation of those less able to develop and grow and whose geographical setting did not provide a nature-blessed advantage of others.

Slavery: Natural Justice

Adamgbo (2023) introduces this investigation’s focus, the concept of natural justice, also known as procedural fairness. The concept is a fundamental legal principle that directs the decision-making procedures of public entities and judicial bodies to safeguard individual rights and avoid arbitrary or unfair actions.

Consequently, the author appeals to the cardinal focus of English law and British voters to challenge the unfairness of the rhetoric and actions of individuals demanding that Britain face retribution actions and pay compensation to the relatives/countries that suffered during the Transatlantic Slave Trade that transported Black-skinned/other coloured slaves from Africa to serve its colonial and economic interests (Oxford Reference, 2024).

Because natural justice aims to protect individual rights and ensure that decisions are not inconsistent or unfair, the author turns to its two crucial elements, viz., the

prohibition of bias (*Nemo iudex in causa sua*), which thereby prevents decision-makers from having a personal stake in the outcome, and the right to a fair hearing (*audi alteram partem*), which guarantees all parties the chance to present their case and respond to the arguments raised against them (Oxford Reference, 2024).

The author believes these vital principles call for transparent and unbiased arguments that uphold the rights of individuals involved in the argy-bargy of murky and historically weak arguments of the retribution and compensation protagonists. The author will provide evidence that weakens their fatuous, unsubstantiated argument by appealing to their emotionally flavoured bias that ignores/distils facts. The investigation noted that the approach by retribution and compensation activists to the United Nations to bolster their accusation derives from a misinterpretation of history alongside unsubstantiated/unaudited financial demands.

Interestingly, the term "natural justice" has been primarily replaced and expanded upon by the all-encompassing principle of the "duty to act fairly" process. Natural justice is also called universal justice, substantial justice, or fair play in action, representing a fundamental concept grounded in law and equity. This widespread idea will apply specifically to this investigation's examination of the Transatlantic slavery enterprise within timebound periods comprising unique laws, norms, mores, and path dependencies operating within the boundaries of other/later defined contexts (Law Notes, 2024). Crucially, the rule against bias prohibits individuals from presiding over their cases to ensure that personal interests or biases do not sway decisions.

Then, in sync with the second principle, *audi alteram partem*, decisions must provide the affected party with a fair opportunity to present their case and respond to the opposing party's arguments. The mudslinging publicity of the retribution and compensation groups must give way to appropriate procedural fairness. So, the author hopes that the findings of this investigation will bring all stakeholders together under the proposed reconciliation awning of the study's recommendations (Chapter 6, section 2).

Slavery: Pre-History, Oral Tradition

Understandably, written records are the sources of evidence that build history. Source verification depends on pinpointing the orbits of the past and providing what, when, where, why, how, and who of an enquiry. However, this perspective is changing. Evidence in this investigation also came from archaeological and related sources.

The traditional distinction between history and prehistory needs updating, where the former prioritises text-based evidence and downplays material aspects like tablets, books, letters, and scrolls. As historians broaden their geographical focus, they emphasise the relevance of written records such as Islamic, Eastern, Christian, and Jewish texts, Egyptian hieroglyphs, Aztec, or Sumerian cuneiform. The traditional reliance on written text as a marker of historical significance led to the erroneous belief in the West that many African cultures need more history (Secord, 2024).

Understandably, writing-based history division is particularly problematic for cultures primarily relying on oral communication.

The broadening of the traditional discipline, the increased number of participants, and the burgeoning of university-based scholarship since the 1960s have led historians to concentrate on the smaller and more fragmentary pieces of history (MacRaild, 1997).

The changed approach will address criticisms of written traditions because of their Eurocentric bias—a lens that marginalises people—especially in Africa, which offers significant cultural insights absent in written documentation but preserved orally (Belcher, 2018; Njoku, 2020). For instance, the author notes the ramifications of oral traditions in the religious world and their authority, for example, in the compilation of the Bible (Spoken Worldwide, 2024) and the Quran (Al, 2023; Shah, 2014).

Furthermore, understanding and knowing about period divisions like the Neolithic or Bronze Age is often tricky and ambiguous, especially when asserting that slavery was conceived and born during the pre-history calendar.

Prehistory, like so many categories that we use to frame the past, is not only a convenient label but a deeply problematic inheritance.

Secord (2024)

However, sense and sensibility introduced a more inclusive approach to understanding pre-history. An example supporting this change is the pre-literate Bronze Age society that built Stonehenge and the Minoans, who used the undeciphered Linear A script.

The value of a different source effectively challenged the engraved tradition of the supremacy of written categorisations' sole ownership/authority. Concerningly, these classifications might still carry colonialist connotations that use pejorative language to pass judgment on “difference”, suggesting that non-Western societies are “backward” for living “prehistoric” lives. This standard error of associating “difference” with “judgment” is addressed in the body of this study and expanded upon in the context of the dehumanisation of slaves and the imposed racism blanket and the pseudo-science teaching on European dominance over “them” that became the *raison d'être* to control the new racist lens that labelled the Black-skinned/other coloured “savages” who populated the Transatlantic slave ships.

Such misinterpretations have fuelled and labelled colonialist views, such as the erroneous belief that non-Africans constructed Great Zimbabwe. Portuguese imperialists were probably behind the fake news (Oral Traditions, 2024). However, there might be truth in the adage that the winners write and edit the history books. The author noted this in comments about the proposed editing of slavery history by those calling for retribution and compensation (cf. Chapter 1).

The author drew on literature covering aspects of the 19th century, where Paul Tournal, a French naturalist, coined the term “antéhistorique” in 1833, and Daniel Wilson (1851) defined “prehistory” as the period before written records (Chippindale, 2022).

Oral tradition is transmitting knowledge, art, and ideas through spoken word across generations. It was a fundamental communication method for building and sustaining societies long before the advent of writing. Even today, despite increasing literacy rates, oral tradition remains a primary form of communication in many cultures. It includes various forms like folklore, legends, tales, taboos, and stories. Oral traditions are more extensive, diverse, and socially significant than literacy and literature. Studying oral traditions provides deeper insights into human societies and their dynamics (Foley, 2019; Barboro & Hundtoft, n.d.). So, while this investigation uses the term “prehistory”, it does so to delineate between specific eras while respecting how each preserved history.

Indeed, despite critiques about their lack of precise chronology and susceptibility to human error, oral traditions provide an independent history untouched by outside influences. Understanding prehistory is an essential window into the past. Therefore, the balanced integration of oral traditions with object-written archaeology, linguistics, and specimen-authored palaeography enriches comprehension of the past.

Consequently, the author supports McNabb (2024), who incorporates diverse perspectives and contexts and understands those sources as dependable feeders to historical events. Perhaps McNabb’s timeous idea has fortuitously driven a rationally carved stake through the words of Göring, who reportedly said at the Nuremberg trials, “Der Sieger wird immer der Richter und der Besiegte stets der Angeklagte sein”, which translates to “the victor will always be the judge, and the vanquished the accused” (University of Richmond, 2024).

Slavery: History and Historical Nihilism

Pursuing territorial control aligns with ideas of ownership, ethnicity, culture, norms, values, and the distinctions between “us and them”, as well as patriotism sans xenophobic tassels (Zacher, 2001; O’Reilly, 2019), which serve as the basis for this discussion on “difference.”

The author argues that perceiving differences as hierarchical “I am better than you” attitudes leads to elements of Social Identity Theory (Islam, 2014). This categorisation of “self and other” morphing into “better/worse than” groups often taints the right for tribalism’s existence, engenders misunderstanding, and creates a divisive, hostile, and scapegoating mentality that distorts issues and spawns a polarised environment. In this setting, scapegoating and demonising those who are different becomes a weaponised form of biased nationalism.

Social psychologists describe the ingroup (“us”) as individuals who share core values. At the same time, the outgroup (“them”) comprises those outside of this group—especially if skin pigmentation and facial features are different. This exposure to differences usually meets with mutual intolerance, and that dynamic significantly impacts group interactions and intergroup relations (Islam, 2024; Schwartz, 2024; Gumbiner, 2017; Emamzdeh, 2019).

Intergenerational memories, norms and mores write their path-dependent narratives with little regard for the time gap separating the past from the present. For instance, historical events, linguistic shifts, and cultural differences shape how some British citizens perceive the French, Japanese, Africans and Germans – despite the times of mutual support and tourism visits. Some Protestant and evangelical groups harbour grudges against Roman Catholics. Individuals from each Protestant/Evangelical, while fuelling their divisive past, also visit the Vatican.

Consider, for example, Nigerian tribalism, where rivalry and disagreements often cause social unrest and, in some instances, block people from employment because they are from a different tribe (Adisa et al., 2023).

Tribalism in Nigeria, which entails loyalty to a particular ethnic group, engenders actions and attitudes that entail the discrimination of certain ethnic groups, especially minority ethnic groups, and it is a breach of fundamental human rights.

Ndife (2021)

In parallel, the mental imagery of historic slavery gatecrashes a different historical era and clamours for attention. This paper cites Buber's Social Identity Theory (Buber, 2013), shows the lens used by slavers and others to describe slaves and, in so doing, Black-skinned/other coloured slaves were "them" (cf. Social Identity Theory, Hogg, 2018) and labelled beneath the status of the white-skinned colonists and Black-skinned/other coloured slave owners. Thus, Black-skinned/other coloured people, viewed through the human-designed derogatory prism, became "Untermenschen ..." a "non-white" person. The slavery system became a white-skinned assault on Black-skinned/other coloured slaves – the label defined the system, and the people were lost.

Slavery: Hereditary Attributes – Potluck

Hereditary factors include the biological and genetic characteristics inherited from one's ancestors. For instance, they may influence physical appearance, health, and susceptibility to certain diseases. Societal factors refer to a group's social and cultural norms, values, beliefs, attitudes, and practices. These "different" elements may influence behaviour and opportunities in multinational contexts. Hereditary and societal factors evolve as historical and contemporary contexts and social interactions shape them, the I–Thou vertical social differentiation. Crucially, intergenerational memories and cultural differences can cause problems in most multicultural countries, mainly when fed misinformation – as introduced by those demanding retribution and compensation.

Interestingly, the literature recognises that genetic variation is much more significant within human populations than between them. For instance, about eighty-five per cent of genetic differences occur within a single population, and only around six per cent distinguish between different races (Pavlova, 2022; Duello et al., 2021; Chou, n.d.). Arguably, this suggests that racial prejudice and profiling lie within the social/familial

control of humans³⁵ – and not a genetically supplied evolutionary building block (Baldwin, 2017; HRC, 2017; Fruer, 2019).

Slavery: Colonialism and Racism

So, to maintain a balanced perspective, it is helpful to understand that during European colonial expansion, the concepts of ethnicity, race, and nation evolved and became socially relevant as state boundaries became established. This historical context, marked by territorial imperatives, facilitated the emergence of racism and classism, which have perpetuated discriminatory structures in today's globalised world. Historical constructs, fake science and perceptions infused racism into the slavery system. From the context of history, Britain's involvement in the slave trade responded to economic and sustainability needs (Historic England, n.d.; Townsend, 2019., Hanley, 2016). It is imperative to consider the context of what is now historic, archived slavery and not use a racist prism to label slavery's vision and mission.

Consequently, history provides the rationale for debunking the spurious demands for retribution and compensation. The text gives context-appropriate sociological reasons for stating that Britain has no legal or moral case to answer, including citing the corruption that remains part and parcel of claimant countries' sociopolitical and economic fibres.

Consequently, the study also rejects the claims/lies that colonisation and slavery caused the development and moral disorder in sectors of ex-colonial countries.

Slavery: Lenses, Historical Context

The belief that other races of people are not as good as your own, or the unfair treatment of people because they belong to a particular race.

Cambridge Dictionary

The author argues that imposed racism (NPF, 2024; Smedley, 2019) further polluted the slavery enterprise:

- Viewing slavery through a contextually different prism distorts historical understanding and perpetuates/creates harmful stereotyped stakeholder outcomes.
- Racism is not a recent concept. It has roots in anti-Jewish racism documented as far back as the 3rd century BCE (van der Horst, 2024; de Silva, 2013) ... the fibres of a new path-dependency emerged.
- Racism evolved during the European age of imperialism. Pseudo-science/racial theories, Capitalism and the Transatlantic slave trade, played a significant role in transforming its image as a white-on-black situation.
- Racism justified imperial domination over the "savages". Some Europeans believed they were superior (not different) to other ethnic groups, which allowed

³⁵ See *Scientific Racism* (Harvard Library, [Scientific Racism | Harvard Library](#)).

them to exploit and colonise non-European territories and change/civilise/enculture the people to Western ideals.

- Imperial powers extracted resources from colonies, often exploiting local labour while taking ownership of a new territory. The era's racist norms perpetuated the idea that Africans, Asians, and Indigenous peoples were incapable of productive work without coercion and were inferior to Western standards (cf. Gandhi, p. 137).
- European colonisers perpetuated racism through practices like slavery, creating hierarchies based on race (Gonzales & Kertész, 2022; Roberts, 2016; Givens, 2022).

The investigation reveals that skin colour is a biological characteristic shaped by genetic and environmental factors such as sunlight, temperature, and altitude. Historically, it has served as a marker of racial identity and hierarchically constructed difference, fostering stereotypes, prejudices, and justified colonialism, slavery, and discrimination by many Europeans, non-Europeans, and Americans. This legacy of discrimination has led to the formation of racial identities – territorial boundaries - and movements among human beings.

The outcomes feature in those who fight for an equal place and deserve dignity under the sun. The impact of skin colour impregnates and spreads in various social spheres, including education, health, employment, politics, media, interpersonal relationships, and self-perception. Skin colour is not a fixed or objective category but a social construct that changes over time and across different historical, cultural, and political contexts. In brief, for some, skin colour is like a book's cover, enabling them to judge the individual. Arguably, this socially created lens finds a home in the prejudiced tunnel vision exploits of the retribution and compensation acolytes who ignore/are ignorant of slavery's history, its economic purpose, and social purposes. According to the cited literature, proponents advocating retribution and compensation from Britain propagate their ideas from ignorance.

Their call for justice, better described as revenge, and their double standards of morality stumble at the corruption hurdle. Yes, not all British people, towards the end of slavery's reign, swallowed the brainwashing of pseudoscience that projected its racism prism into the rationale for slavery and colonisation. The slavery system was a societally created social policy since immemorial, and Britain – as an advancing and sovereign nation - had every legal and moral right to use an existing platform to secure its economic development and expand its borders – the context of the period led to innovative intervention to survive. Slavery was a global phenomenon. Scapegoating 21st-century Britain is unjust and immoral.

Slavery: The Value of Counterfactual Argument

Some argue that the counterfactual argument is pointless because it is complex, irrational, and speculative and does not have a clear answer. On the other hand, the author argues that counterfactual reasoning is a crucial and rational tool that enriches our grasp of the underlying messages embedded in history, philosophy, psychology,

and ethics, deepening our understanding of the past, present, and future. For instance, by employing counterfactual scenarios in historical analysis, we can better appreciate the complexity and variety of historical events and the importance of context and avoid simplistic or deterministic interpretations of the past – as the author intends.

In parallel, counterfactual arguments can address aspects of philosophy that help sharpen reasoning, enrich critical thinking skills, expand imagination, and refresh creativity in exploring probabilities. This discipline enabled the author to refresh the content with previously unsourced literature.

Furthermore, counterfactual arguments enable an understanding of psychological mechanisms and thought processes and how to improve decision-making and problem-solving abilities. In this instance, the reminder to “know thyself” is a positive route to addressing the inevitable reality that the past remains immovable, forgotten, or blamed—but understood as a milestone and not a tombstone. This aspect was crucial to better analysing the motives of the CARICOM / AU contingent.

Finally, counterfactual arguments in ethics can help us enhance our moral awareness, understand the many contexts in which morality and culture link, and, crucially, incorporate norms and mores that cosset moral concepts and the development of moral reasoning and judgment skills.

This paper refers to aspects of evolution and sociological facts relating to the slavery enterprise before launching arguments validating the hypothesis and recommendations. The content also includes a philosophical ethos that offers a speculative “what if” scenario concerning slavery and its inescapable links with colonisation (Corradetti, 2021; Al-Rodhan, 2019; Hekster, 2016).

Counterfactual history, sometimes called virtual history (though not in the online sense), is a form of historiography that attempts to answer “what if” questions known as counterfactuals (Grimsley, 2024). So, to balance the controversies over the slavery enterprise and colonialism, the author adopted a meaningful analysis of the outcomes of slave and colonial history. Thus, interested stakeholders can form better-informed opinions by considering a story's past, present and future compendium, thereby floating the potential of “other” possible/probable eventualities (Maar, 2014) - a reflective addendum. For instance, in soliloquising, “what if” slavery had never been an integral part of the world's social framework ... history would be different, and this paper would not exist. The counterfactual reasoning extended to related slavery issues.

Slavery: Compensation Payments

The Centre for the Study of the Legacies of British Slavery at University College, London (2022), and its associated website provided this study with information about compensation paid by the British Government to six specific sectors of the British economy (after abolition). This politically staged payout benefitted slave owners, individuals, companies, and banks.

This economic payout might inadvertently/deliberately influence the motivations behind the claims of the compensation activists (Chapter 6). Of interest is that the influential drivers and beneficiaries of the trade—the British elite—accepted the payments. The author suggests that the act reflects, in measure, how some members of British society viewed slaves—they were worth much more than a penny.

Notwithstanding, some 21st-century British families with ancestral links to the slave trade are voluntarily making reparation payments to Caribbean countries. This issue will feature in the body of this study, where the author discusses the demands for compensation against the background of endemic corruption in the Caribbean.

The demands are an example of the protagonists' double standards and hypocrisy in demanding retribution and cash, and they raise questions about why they are not as enthusiastically addressing corruption, especially when they accuse Britain of its lack of moral fibre vis-à-vis the slavery enterprise (Chapter 6).

Heirs of Slavery, set up by ex-BBC anchor Laura Trevelyan, has been signing up descendants of plantation owners to help Caribbean countries.

Simpson (2023)

Slavery: Skins of Different Colours, Racism, Pseudo Guilt, Victimisation

Skimming the pages of the influential writing by Black-skinned/other coloured writers, such as Ottobah Cugoano's epic 18th-century call for the abolition of slavery and Olaudah Equiano's heart-rending odyssey, taught the author the value of appropriate, direct, and effective communication (Bogues, 2003; Dahl, 2019; Gates, 1988).

Pro-abolition Black-skinned/other coloured influences had influenced the loose coalition of the predominately white-skinned, religious, and non-sectarian British anti-slavery lobbyists at the forefront of the rising but fragmented crescendo of calls for change. Straight talking, backed with evidence, carries weight. Their words awakened the author's empathy with the abolitionists' stakeholders involved in the 21st-century British slavery controversy, where similar passions play a core role in the ongoing national and international debates about retribution and compensation that ignore contextually understood history.

Slavery: A Comparative in Cruelty and Memories

The author ponders the unproven claims of some compensation activists on their alleged ancestry. In parallel, inherent sociological imagination introduced another historical practice, which continues to condemn girls and women to a life devoid of fulfilment and probable medical care – the path-dependent practice of Female Genital Mutilation/Cutting (FGM/C)³⁶. The author shares this piece of history because it is associated with the brutal, physical, mental, and lifelong scars that slaves carry.

The Plugge et al. 2019 review of FGM/C statistics includes 397,683 women across 28 countries and 283,437 girls across 23 countries. In particular, their investigation cites

³⁶ FGM/C is illegal in the United Kingdom.

the “findings of four community researchers from the Kenyan, Nigerian, Somali and Sudanese communities in Oxford in the United Kingdom” and concludes:

FGM adversely affects communities globally. In the UK, researchers from affected districts gathered data demonstrating the feasibility and importance of involving communities in FGM prevention work. Further research is needed to understand how best to prevent FGM in affected communities and, very importantly, to examine the impact of the UK legislation relating to FGM.

Plugge et al. (2023)

In appealing to fairness, the author ponders the cause-and-effect similarities between the historical practice of FGM/C and the slavery system and if any victims/descendants of now illegal FGM/C could demand compensation from their government and expect a payout (cf. Chapter 6)³⁷.

- More than 230 million girls and women alive today have undergone female genital mutilation (FGM) in 30 countries in Africa, the Middle East and Asia.
- FGM mainly involves young girls between infancy and age 15.
- FGM is a violation of the human rights of girls and women.
- Treatment of the health complications of FGM is estimated to cost health systems US\$ 1.4 billion per year, a number expected to rise unless urgent action towards its abandonment takes place.

WHO (2024)

However, with irony upon irony, like the abolition of slavery, the Gambia, one of the African countries demanding slavery reparation and compensation, now demands a reversal of previous legislation and wants to reintroduce FGM/C in the country. By 2013, FGM/C was a criminal offence in the 27 European Union member states, including the United Kingdom and Croatia. Chapter 6's content will suggest possible reasons for further investigation into probable bias and raise the factor of unresolved memories. However, path dependence runs deep, and the author wonders how the AU and Caribbean groups will react to Gambia's latest news:

Gambia's National Assembly has voted to advance a bill that would overturn a ban on female genital cutting, putting this tiny West African country on a path to being the first nation in the world to roll back such protection.

Al Jazeera (2024)

Slavery: The Peoples' Pain

So, with the enigma of FGM/C waiting for attention, the investigation turns to the social experiences of the writer and abolitionist Robert Wedderburn (1762–1835), the British-Jamaican son of a Jamaican slave, Rosanna, and James Wedderburn, a Scottish-born slaver and plantation owner. Robert Wedderburn's experience revived memories

³⁷ The Gambian Parliament voted 42 – 4 to reintroduce FGM/C. Alameh Gibba, the legislator who introduced the bill, argued that the ban violated citizens' rights to “practice their culture and religion” in the overwhelmingly Muslim country. “The bill seeks to uphold religious loyalty and safeguard cultural norms and values” (Aljazeera, 2024).

of those who lost their religious prop when fighting for the captured soul of South Africa during the struggle to abolish its dehumanising Apartheid policy. Crucially, Wedderburn's life story and writings turned the minds of many British citizens to support the abolitionist movement. He died as a freethinker with utopian political views (Chase, 2021).

The autobiographical snippets in the informative letters by a former slave and the first known person of African descent to vote in Britain, Ignatius Sancho, contain a treasure trove of the experiences of a survivor of the inhumane slavery path dependency.

I am one of those people whom the vulgar and illiberal call "Negurs". The first part of my life was rather unlucky as I was placed in a family who judged ignorance the best and only security for obedience.

Sancho (2015)

Sancho's wit, lack of hatred and social relationships with writers and the elite changed minds. His attitude and approach enforced the need to abolish slavery and raised flags about tolerance and understanding to respond to mindsets embedded in path-dependent tradition and ignorance.

Michael Johnson's contribution to the City University of New York's blog post captured the author's attention. His narrative of the slavery experiences of Frederick Douglass highlights the concept of dehumanisation³⁸. The author views this systematically woven thread as the *sine qua non* enabling the perpetuation of the culture of violence that garlanded and saturated the commercialisation of human labour at the expense of respect for the humanity of the slave labourers.

Dehumanisation involves stripping others of their full humanity, often resulting in cruelty and suffering. This phenomenon appears in two primary forms: animalistic dehumanisation, which typically happens between groups, and mechanistic dehumanisation, which occurs on a personal level.

The Canadian-born social cognitive psychologist Albert Bandura (1925 – 2021) identified dehumanisation as one of the eight "moral disengagement" types. His social theory explains how individuals can commit immoral acts without experiencing guilt by employing cognitive mechanisms to rationalise their behaviour. This moral disengagement enables people to engage in unethical actions without remorse, perpetuating violence and aggression (McCleod, 2024). Bandura's research on moral disengagement has been widely studied and applied in various fields, including psychology, sociology, and criminology (Hamby, 2018). The author draws on this theory and pays attention to the social learning component, where "individuals acquire knowledge, skills, attitudes, and beliefs by watching the actions of others and the consequences that follow" (McCleod, 2024).

³⁸ There are several theories covering aspects of dehumanisation.

This concept led the author to a more informed understanding of mob psychology, group control and the benefit gained from critically observing behaviours and seeking to understand the mindset of cruelty that characterised the slavery enterprise.

Slavery: The Herd Instinct

Wilfred Trotter, an English surgeon and pioneer in neurosurgery, is known for his concept of the herd instinct. After viewing news reports of the toppling of a statue into the river on the BBC, the author considered whether the theory by Trotter (1917) could help explain the behaviour of those involved. Trotter's concept, which suggests an innate drive to conform to group behaviour and follow the crowd, might have been a motivational factor behind the recent widely publicised private payments by some British families/people.

Slavery: Pseudo-Guilt

The author posits that pseudo-guilt, or false guilt, occurs when individuals feel guilty for circumstances beyond their control or actions necessary for their well-being. Examples include feeling guilty for not attending a friend's party despite a valid reason, setting personal boundaries and refusing requests, which are essential for mental and emotional health.

Arguably, pseudo-guilt also arises from a rational or irrational sense of responsibility, where one feels accountable for others' emotions or needs, even though it is not their realm of accountability. Thus, misplaced guilt imposes unnecessary emotional burdens and compromises an individual's well-being. In the context of this investigation, some might feel obliged to take responsibility for the actions of their ancestors who participated in the slavery enterprise.

Slavery: Dehumanisation

The dehumanising of slaves by prospective owners continued at the slave markets where shackled captives, ogled by prospective buyers, resembled cattle at an auction. Slaves remained objects, items, and products controlled within a brutal system by the more powerful to keep a slave-based/dependent economy intact (Johnson, 2013; Painter, 2006).

The author reflected on the words of the 19th-century British politician Lord Acton, who, when writing to Bishop Mandell Creighton in 1887, said, "power tends to corrupt, and absolute power corrupts absolutely. Great men are almost always bad men" (Acton Institute, 2024).

Of course, at the time of writing, Lord Acton's use of "men", also referred to "women" in the context of language use, reflects the context of social influence on the users. In contemporary Britain, during another epoch of change, using "men" and "women" as descriptive nouns has rocketed into the emerging and complex 21st-century gender debates. Context is crucial to understanding events and language – and the reasons for Britain's engagement with slavery and specifically with the Transatlantic Slave Trade.

Slavery: White-Skinned Survival, Mercantilism

Turning to predominantly white-skinned writers, the author understood the different foci of economic motivation shown in Britain's generic, nationalistic, and political survival needs. The theatre of European nations involved in colonisation³⁹ and the hegemonic power conspiracies included Britain's use of Mercantilism irrevocably tied to the necessity of lassoing path-dependent slavery to "rule the waves" and conquer the existential threats to its survival and wealth growth in Britain (Haywood, 1957; Heblich et al., 2023; Smith, 2019).

Mercantilism was an economic theory and practice prevalent in Europe from the 16th to the 18th century. It emphasised governmental regulation of the economy to enhance state power and wealth and diminish rival nations' influence. Vital European countries that adopted mercantilism included France, Spain, Portugal, Italy, Britain, Germany, and the Netherlands. The central aim of mercantilism was to strengthen national power by controlling trade and accumulating wealth, often at the expense of other countries, and its focus on Britain's wealth development influenced the growth of the Industrial Revolution.

Slavery: Territorial Power, Survival

Similarly, territorial power can affect financial and political authority by determining resource access and decision-making power (Storey, 2017). However, it is crucial to recognise that pursuing these power dynamics must be tempered with considerations for justice, fairness, and sustainability to safeguard the welfare of all members of society. Arguably, the upheaval following the abduction of slaves from their homelands to be slaves and prisoners in foreign lands had analogous consequences in the colonies, and memories carried intergenerational stress (Svob et al., 2016). Memories feature in the body of this investigation.

Slavery: Social Identity Theory

Henri Tajfel and John Turner introduced Social Identity Theory in the 1970s, suggesting that individuals form part of their self-concept through affiliation with social groups. This theory aims to elucidate the cognitive mechanisms and social conditions that drive intergroup behaviours, such as prejudice, bias, and discrimination.

Social Categorisation: People sort themselves and others into various social groups based on characteristics like race, gender, nationality, or religion. This classification helps individuals navigate the social world but can also result in stereotyping.

Social Identification: After categorising themselves as part of a group, individuals begin to adopt that group's identity, including its norms, values, and behaviours, as noted in the plethora of #MeToo movements.

Social Identity Theory strives to identify and forecast how individuals perceive themselves as individuals or group members. It further examines the impacts of both personal and social identities on perceptions and group dynamics. The theory has

³⁹ Colonisation had positive and negative impacts on nations.

evolved into a broad framework encompassing more specific theories related to intergroup behaviour.

Henri Tajfel and John Turner introduced Social Identity Theory in the 1970s, positing that individuals derive part of their self-concept from affiliation with social groups. The theory seeks to explain the cognitive mechanisms and social conditions driving intergroup behaviours, such as prejudice, bias, and discrimination (Harwood, 2020.).

The authors show how social categorisation develops. For instance, individuals classify themselves and others into social groups based on characteristics like race, gender, nationality, or religion. This arrangement helps individuals navigate their social and external world but can lead to stereotyping.

Alongside the reality of social identification, where individuals categorise themselves into a group, they start adopting the group's identity, norms, values, and behaviours. This adjustment is evident in the #MeToo groups, which seek to create the "us" security badge where "we" can associate comfortably. This creative process also includes the provision of badges, labels, medals and, who knows, becoming a member of the House of Lords⁴⁰.

Social Identity Theory aims to explain how individuals perceive themselves as individuals or group members and explores the impacts of personal and social identities on perceptions and group dynamics. Over time, it has expanded into a comprehensive framework that includes more specific theories related to intergroup behaviour (McCleod, 2023).

Slavery: Between Two Covers

The Oxford Readers *Slavery*⁴¹ publication helped consolidate the focus of this study. The book's A-to-Z overview of documented historical slavery, its different contexts, and the unique development of its chameleon-like ability to adapt to different dispensations⁴² gave the author new perspectives on the now legally forbidden practice of slavery's gross inhumanity. The information gleaned from knowledgeable sources brought home the reality of the complexity of the encultured, Orwellian-styled practice of path-dependent slavery.

Understanding the contexts of history helped contextualise the against-all-odds abolitionists' struggle waged by determined British people to free Black-skinned/other coloured and white-skinned slaves. Their determination to end the brutalisation and control of the lives and destinies of human beings serves the vested economic and political goals of the powerful. The author ponders the reasons for such victimisation in a world of changed values and human rights⁴³ and the perspective of historical context (History Skills, 2024).

⁴⁰ For many Brits this is the pinnacle of success – for others, like the author, a waste of taxpayer money.

⁴¹ *Slavery*. Oxford Readers. Oxford University Press. Reprinted 2009. ISBN: 978-0-19-289302-4.

⁴² The word "dispensation" is used throughout this study as a period and not in the traditional religious sense.

⁴³ Modern-day but illegal slavery in Britain and other parts of the Globe exists but in different formats.

Slavery: Historical Nihilism, Editing History

This study challenges the advocates who demand that Britain pay compensation for their past engagement in the slave trade because they have no historical backing to support their demands. Thus, the content highlights nihilism⁴⁴ - the approach that rejects or ignores the official, globally relevant, and knowledge-based version of archival, recorded and pre-abolition slavery that led to Britain's consequential and valid engagement with historical slavery. This study observes the boundaries of history's contextual settings (Hunt, 2015; Smith et al., 2010; Tellow, 2004; Historic England, 2003). Notably, the relevant facets of history will challenge those who question the legal and moral legitimacy of the British government's involvement in the endemic millennia-old practise of slavery, specifically between the mid-16th and mid-19th centuries.

Slavery: Geography and Society

Distributing and managing endowed natural resources profoundly impacts societal structures and individual opportunities. The availability and stewardship of these resources influence institutional development and economic growth within a region. Resource-rich nations often face challenges in promoting equity and ensuring sustainable management (Pouokam, 2021).

There is also a significant connection between resource wealth and state fragility, which affects a country's stability and development (Pouokam, 2021). Additionally, individuals' and societies' natural or acquired endowments are crucial in determining their ability to adapt and thrive in their environments. The relationship between endowed and different natural endowments offers valuable insights into the complex dynamics of evolutionary inequality, the factors contributing to it and the vulnerability of those who became slaves.

Slavery: Labels and Frameworks

The factors that contributed to the enforced slavery of African people were numerous and complex, involving a probable combination of economic, social, political, and social circumstances. For instance, the author pondered whether Mahatma Gandhi's comments framed a 20th-century conceptual perception of Africans' vulnerability and whether the belief was that Africans were more suited to manual labour and heat and were intellectually and academically less advanced than Europeans (Smedley, n.d.) – and therefore – viewed as different - labelled as inferior. Perceptions label the socially structured distinction/discrimination between blue-collar workers/labourers and white-collar, female, and male staff/employees in some contemporary Jurassic-like organisations. Such viewpoints may not provide a realistic appraisal of the character, personality and reality of a person or issue. Bias often configures the lens through which we view “them” and “it” (Eberhardt, 2019).

⁴⁴ As used, for example, by the Chinese Communist Party (CCP). Source: Costigan (2023).

Slavery: Evolutionary Instincts

However, the power of ingenuity wins wars. History recalls how the innovative English Longbow was an advantageous game-changer in medieval warfare. Consider, for example, how Genghis Khan's colonising sweep and creative use of gunpowder and conventional siege machines overcame Chinese dynasties – Khan's mindset and talented abilities were the means of Mongolian dominance.

The ingenuity of Hannibal's initiative as a military entrepreneur – his use of elephants - crossing the Alps to sort out the Romans showed his superior and innovative skill set. Talents, abilities, genetics, and other birth endowments do not dance with fairness, bow to egalitarianism, or show respect for social norms and mores – or 21st-century human rights and non-discrimination concepts.

Nevertheless, the power-based Arab Slave Trade impacted the embryonic capsule of endowed abilities and genetics influencing the people of Africa, making its populations quickly commercialised prey to populate the slavery movement. The Transatlantic slavery ships, populated by Black-skinned/other coloured slaves provided by Black-skinned/other coloured merchants, served the supply/demand of slaves to enforce the development of white-skinned colonial conquests⁴⁵. Epochs provide the canvas on which history paints different stories—understanding and analysing each requires a contextual lens. The ascendancy of the path-dependent web-like, non-linear spectre of international slavery would peak in this investigation of Britain's engagement in the Transatlantic Slave Trade.

Slavery: Glasgow University

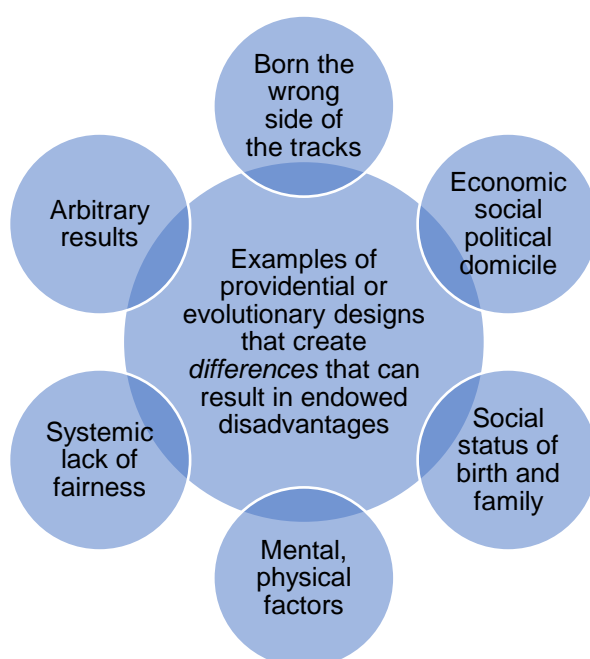
In partnership with the University of the West Indies, Glasgow University offers a Master's degree covering reparatory justice focussed on the Caribbean. Glasgow University benefitted from the slave trade during the 18th and 19th centuries (Whyte, 2024).

Slavery: Fairness

This paper highlights fairness and how nature's endowments, in the author's mind, cut the cloth from which pre-recorded history introduced the system and set in motion a practice that would legally end its tryst with the trade in human flesh in 1833. The following key points provide information about inequalities stemming from evolutionary development. Egalitarianism and fairness remained absent in Jurassic Park, the global slavery—existent power/prey survival contest.

⁴⁵ It is important to note that colonialism has been practised by various societies clothed with multiple skin colours,

Illustration. The Unfairness Web



- Predatory power includes intelligence, physical strength, health, access to natural resources – and turning opportunities into accomplishments. These endowments can significantly impact an individual's or group's ability to succeed and exert influence (Hartwell et al., 2019). European powers saw the metaphorical gold at the end of rainbows that ended in distant lands.
- Predatory power requires initiative, the metaphorical tools individuals or groups use to leverage their endowments to gain advantages using technology, social connections, financial resources, or institutional power (Sandy, 2013). The Portuguese were aware of the Arab slave trade and developed their caravels to pursue their visionary engagement in slavery (Caldeira, 2024). Competition is an everyday reality in economic and power pursuits.
- Dominance and Power Dynamics: The interplay between natural endowments and power tools can lead to the dominance of certain groups over others. As manifest in social hierarchies, economic disparities, and political power imbalances (Lippi, 2024).

Slavery: Judges, Jurors, Discussion

The author calls on historical witnesses from the past to inform and then judge the substance of the publicised criticisms of international and national compensation activists who knocked on the door of 11 Downing Street, London, SW1A 2AB⁴⁶.

Consequently, the investigation harnesses appropriate social science research to understand the background and purpose of the 11,000 to 12,000 years of slavery before highlighting the mid-16th to mid-19th centuries Transatlantic Slave Trade

⁴⁶ The official residence of the Chancellor of the Exchequer.

operations of the slavery system. Accordingly, the author includes relevant gleanings from anthropology, archaeology, economics, geography, history, law, linguistics, politics, psychology, religion, and sociology. The study's analytical approach focuses on human societies, encultured behaviour, relationships, and humankind's endemic need to survive in protected territories, extend their boundaries, and quench their thirst for economic, political, and territorial power. These various forms of energy - emotional and neurological alignments - are interconnected and often have an integrative influence. For instance, economic power can shape political choices, just as political power can impact economic strategies.

Furthermore, the content acknowledges the unique operations of slavery policy in diverse countries. To achieve its aim, it turns its analytical focus on the mid-16th to mid-19th centuries using topic-focused social science knowledge from books, journals, and internet-accessible academic articles. The text will surface information on the historical function and purpose of slavery and chattels, along with informative, contextually specific snippets from Britain's history⁴⁷.

In addition, the literature on Mercantilism, colonialism, psychology, national survival, and the ramifications and culture of the Transatlantic Slavery Triangle—the powerful consortium that served Britain's colonial and “at home” development—will identify this investigation's historical markers and a survey will add primary source feedback. Specifically, the literature on psychology and conflict resolution will work in tandem with the author's sociopolitical, economic, and cultural analysis throughout the study and play a role in Chapter 6.

Furthermore, the historical scan of the pre-Common Era's slavery's place in society will reveal the blueprint for the engagement of numerous nations comprising various ethnicities, skin colours, philosophies, and religions – each engaging in the slavery system and, by default, accepting its established policy to forcibly use dehumanised men, women, and children as objects after depriving them of their right to free association. These historical factors raise basic questions and concerns about the motivations fuelling the targeted but blinkered myopic focus of compensation activism. The perceived hypocrisy and subtly voiced racist undertones from some aspects of activist words and deeds are in stark contrast to the country that shares with them the numerous benefits from the slavery system and, *Lest We Forget*, Britain's abolition legislation ultimately touched the four corners of its empire⁴⁸.

When pondering perceptions of the mindset of the compensation cliques, the author wondered whether their words and actions represented an ideological anti-the-British-let-us-bash-them displacement reaction against British class and racial prejudices (Chapter 6) and whether influences, personified as agents provocateurs⁴⁹, have nested in the demands, contributing to the retribution/compensation agenda.

⁴⁷ The modern-day versions of slavery do not receive attention in his study.

⁴⁸ Britain was one country that abolished the centuries-old slavery policy.

⁴⁹ Noted are the infamous Cambridge Five—British elite students who spied for the Soviet Union. Anthony Blunt worked for British Intelligence before he was discovered (Mirzai, 2023). They have vested interests

The author failed to find supportive literature verifying the arguments for retribution and compensation but accessed historical evidence that contradicts their assertions. For example, some proponents seek compensation for the suffering endured by their ancestors. Such claims must provide evidence from formal channels rather than social media or the Press.

Nevertheless, the author also raises the question of whether the ancestral lineage of critics and activists connects with those profiting from the slavery system (Chapter 6). Fairness, ultimately, is integral to rational discourse.

This study questions activism's aggressive and destructive acting-out behaviour of damaging statues and portraits. The ill-informed rhetoric of populist verbosity and its splurges of harmful actions unnecessarily throw mud at Britain and cause emotional stress to descendants of the so-called "slavery villains".

Arguably, unfair and immoral actions generate uncertainty and fear about future targets, potentially serving as emotional blackmail to coerce payments/support from those feeling misplaced guilt. Sociologically, such tactics disrupt social order and erode the ethical principles and values sustaining society—the "anything for a quiet life" idea.

Regardless, the unwarranted - throwing toys out of the cot behaviour furore - exacerbates the fractious and strained sociocultural and political relationships of the United Kingdom's 21st-century multicultural and sometimes unsavoury omelette of human capital.

The protagonist and compensation-orchestrated Trumpian-styled fake news suggest a puerile and limited grasp of history - ignorance of facts is not bliss.

Slavery: The Transatlantic Slave Trade

In the 15th century, Portugal⁵⁰ introduced the Transatlantic Slave Trade and its Middle Passage. In 1526, Portuguese entrepreneurs and moguls were the first to buy slaves from Black-skinned/other coloured West African slavery merchants for transport by ship to Brazil (Fragoso, 2011; Caldera, 2024).

The Portuguese colonised Luanda, one of the principal ports of the Transatlantic Slave Trade (da Silva, 2019). Interestingly, pro-compensation and retribution activists plan to add Portugal to their list of achievements.

The author wonders whether the Black-skinned or other-coloured rulers who supplied the captured victims will also be "exhumed" and called to face judgment. The innovative Portuguese merchants found a ready supply of captives sourced by local rulers from northern Africa's coastal regions of Guinea, Senegal, and Gambia, selling them to European traders.

⁵⁰ Labelled as a European country.

LDHI (n.d.) cites a Papal Bull that reveals the Pope's religious mindset and the socioreligious history of 15th-century Catholic Christianity:

We [therefore] weighing all and singular the premises with due meditation and noting that since we had formerly by other letters of ours granted among other things free and ample faculty to the King above Alfonso - to invade, search out, capture, defeat, and subdue all Saracens and pagans whatsoever. Other enemies of Christ wheresoever placed, and the kingdoms, dukedoms, principalities, dominions, possessions, and all movable and immovable goods whatsoever held and possessed by them and to reduce their persons to perpetual slavery.

Swingen (2015) notes that the increase in the slave populations in the English colonies was not an "unthinking decision" by the colonial planters and merchants or the outcome of a Mercantilist mentality. Swingen's publication explores the connection between the establishment of the English empire and the employment of unfree labour, specifically African slavery in the English West Indies. The argument put forth is that the extensive use of African slavery in this area was not a foregone conclusion but influenced by broader metropolitan concerns, political complexities, and conflicts involving different groups involved in the British Empire, including planters, merchants, pirates, colonial officials, and imperial authorities throughout the seventeenth and early eighteenth centuries.

The turn to African slavery that dominated the Transatlantic and Middle Path routes was the outcome of 17th-century debates about population, labour, and imperial policy (Smith, 2018) – another topic that deserves a place for discussion. Arguably, a collage of factors combined to augment Britain's economic survival, political power, and territorial expansion. To attain dominance, Britain, as one user of the slavery system, turned to those who were less powerful - the leading grassroots labour-intensive drivers - the black-skinned slaves sold on the African continent (Behrendt, 2012).

Slavery: Restorative Justice (RJ)

Societal dislocation, impacted by fake news and unaddressed reactions to memories, may require legal/professional attention to reduce tension and fractured social behaviours. Restorative Justice principles will encourage tolerance and harmony across and within sociocultural dislocation. The author will propose that concerned stakeholders interested in healing Britain's emotionally and psychologically ravaged communities engage in the programme. When managed effectively, restorative justice (RJ) processes create tailored solutions involving offenders, victims, and the community. Victims benefit by gaining answers to their questions about victimisation, which information or support alone cannot provide and are more likely to receive apologies than in court. RJ offers offenders a unique opportunity to face their actions, accept responsibility, and make amends for the harm caused (CPS, 2023).

Slavery: A Judge's Comments

The author took note of the reports, citing a learned Jamaican judge who allegedly said, “I believe that the UK will not be able to resist this movement towards the payment of reparations: it is required by history, and it is required by law” (Wilcock, 2023). Indeed, this presumptuous and controversial comment by the United Nations Judge Patrick Robinson that some countries “bury their heads in the sand” (Nevett, 2023) is a double-edged sword hanging over his head and those who produced the astronomical amount Britain owes. Ironically, the countries he accuses of ignoring their responsibility include those who claim retribution and compensation from Britain.

Concerningly, the predominantly “other coloured” and white-skinned accusers targeting Britain refrain from digging into their country’s history and the context of their engagement in slavery – their backyards will receive attention in this investigation – along with their shameful corruption that hinders their nation’s development and impinge on human rights factors. In the author’s opinion, the words of the learned jurist need adjusting, and a lesson (or two) in logic, context-appropriate history and an understanding of “False Equivalence” – fallacious arguments - might set the record straight (Shatz, 2024).

While pondering this controversial opinion, the author questioned where, when, and how this respected jurist had studied context-dependent British history, which Law books he had read, what Law would address the phenomenon and what he knew about the historically encultured path-dependent slavery system. For instance, English law (*de jure*) allowed slavery (cf. King Charles II, p. 13), and the practice of English *de facto* law (common law) existed, and each remains active in 21st-century Britain. The learned jurist might have other reasons for his alleged comments, which, if not explained and supported exegetically, illustrate a knowledge gap that fails to respect the relevance of the unique historical contexts of the slavery enterprise.

The supremacy of Parliament and the embedding of property rights in Common Law put political power in the hands of men anxious to exploit the new economic opportunities. They provided the framework for a judicial system to protect and encourage productive economic activity.

Faundez (2016, citing Douglass North)

Slavery: A British Prime Minister's Comments

In a recent statement, the now ex-British Prime Minister Rishi Sunak dismissed the idea of providing compensation for the alleged historical injustices⁵¹.

The author is grateful for these foundational players' insight, knowledge, and contextual integrity⁵². Each contributor helped this investigation to begin to seek a place in the library of academic literature and bring a balanced understanding to the study’s aim that Britain has an ethical but no moral or legal obligation to pay

⁵¹ The Prime Minister, Rishi Sunak, 25 October 2022, during the writing of this investigation.

⁵² The judge’s comments helped the author understand one weakness of the compensation problem.

compensation for its engagement in the international, multinational, multiracial and ecumenical “all-hands-on-deck” actors and players who drove the slave system - they traded in human flesh within the confines of specific historic dispensations.

Slavery: Psychology, Social History, Social Policy, Context

This sub-section of the literature review addresses the relevance and importance of the overarching influence and psychological impact of Britain’s slavery social policy during the period under review. This information will enable an understanding of the probable motives behind the controversial activities of the pro-compensation activists and address the actions of those who, by their alleged ancestral association with path-dependent slavery, cause unreasonable, inappropriate, unhealthy, toxic, or chronic guilt—arguably, these destructive outcomes reap havoc in society.

The practice of slavery features in the ancient legal codes of Eshnunna (around 1900 BCE), the Code of Hammurabi in Mesopotamia, and the Laws of Manu in ancient India from the 1st century BCE, covering various aspects of historical slavery. Although information on Athenian slavery laws is scarce, the Roman laws concerning slavery were notably detailed and complex. The Roman legal framework, as recorded in the Pandects of Justinian from 533 CE, significantly influenced subsequent legal systems. The European barbarian codes, emerging in the 5th century CE and enduring for about five hundred years, were based on customary law influenced by Roman legal principles.

The regulations governing slavery in the Russian *Russkaya Pravda* from the 11th to 13th centuries were specifically of East Slavic origin (Britannica, n.d.). The slave system was part of society – an established segment of social history. The path-dependent continuation of the phenomenon and the attendant memories developed an ethos of “this is how society works” – as seen also in the threads of feudalism that tied Britain together during the period under review. The literature established the legally ingrained practice of the slavery enterprise. Thus, the author wonders why Britain’s accusers focus on retribution and compensation for a historically entrenched way of life.

The framework of international law concerning slavery primarily evolved during the twentieth century. Notably, conventions like the Slavery, Servitude, Forced Labour, and Similar Institutions and Practices Convention of 1926, along with the Supplementary Convention on the Abolition of Slavery, the Slave Trade, and institutions and practices similar to slavery of 1956, have played crucial roles in defining the concept of slavery. These statutes provided the formal ending of the slavery enterprise in the belief that the boundaries would protect those more vulnerable to exploitation.

Overall, the literature revealed how historical settings influenced Britain’s path-dependent framework, cosseted its traditional hierarchical class system of hereditary privilege, and energised its discriminatory classism and the resentments against and between authority figures and those on the lower rungs of the social scale. For

example, these psycho-social and political fibres would effectively weave into the use of the Transatlantic Slave Trade and its specific Middle Path sector.

Britain's engagement in the web-like slavery system benefitted the development of its colonial markets and increased the wealth of many elite British people and institutions. British people in business, banks and the leaders of industries took the risk associated with dependence on the slavery system. However, some individuals suffered losses as the demand for slavery took a back seat during the dawn of industrialisation (BBC Bitesize, 2023).

However, opinions differ vis-à-vis the financial benefits to Britain. Writing in the *Spectator*, Ashworth-Hayes provides a nuanced perspective on the economic impact of slavery and the moral implications of compensating slave owners and argues that sugar revenue (gleaned from slave labour) generated profits in some economic sectors. However, if the total earnings from the slavery trade had been invested entirely in Britain, it "would have accounted for about three per cent of all capital formation in 1770" (Ashworth-Hayes, 2020).

Ashworth-Hayes's opinion about the abolition of slavery affirmed the author's point of view that, as is often the case in politics, "the abolition movement may have needed to offer compensation to secure votes and compliance" by reimbursing the elite who benefitted from the inhumane system (Ashworth-Hayes, 2020; Stevens, 2021).

This investigation notes Ashworth-Hayes's (2020) statement that "slavery is in part meant to provide a moral imperative to fix injustices in the modern world, drawing a thread of responsibility from the past to the present". However, this study argues that drawing a distinctive line – not a thread - between past and present contexts is also essential to understanding a connective thread's limitations. Critically, the differing contexts of the past and present must be understood.

Grasping the context of a historical era is vital for comprehending its history. Historical context encompasses the cultural, social, religious, economic, and political circumstances at a specific time and location (Drew, 2023). The backdrop against which events unfolded aids in interpreting and analysing past occurrences rather than simply evaluating them by today's standards, which comprise different cultural, social, religious, economic, and political circumstances.

For instance, to understand why Britain engaged in a war with Argentina over the territorial ownership of the Falkland Islands (2 April 1982 – 14 June 1982), it is essential to be aware of the mutually encultured events' of the time, place, context, and setting of the "past" and "present". Lacking this contextual understanding can result in a muddled and distorted perspective of history. Similarly, the Transatlantic Slavery system was a part of the time immemorial slavery enterprise where social, religious, economic, and political circumstances were the cardinally influential architects who moulded the context hosting slavery.

Understanding/explanations/interpretations must focus on the contexts of the different encultured, poles-apart settings, separated into a kaleidoscope of various norms and

mores (Medori, n.d.). However, another opinion merits consideration as this investigation focuses on Ashworth-Haye's thought-provoking observation viz., the "utilitarian justification for the suffering on the basis that it built the West [...] slavery was not 'for' anything other than the purest historical nihilism in the pursuit of money for the very few" (Ashworth-Hayes, 2020). To which cynically expressed truism, the author posits that the slavery system also left a path-dependent highway of norms, mores, social practices, discriminatory class systems, and a bank of memories – and the creation of the ultimate attention-grabbing racism label that exacerbated and exaggerated difference.

For instance, Otgaar et al. (2021) refer to the "unconscious blockage of psychological trauma (repressed memory) remains very much alive in clinical, legal, and academic contexts," as in the Jungian shadow concept, as Perry (2023) states:

[...] that failure to recognise, acknowledge, and deal with shadow elements is often the root of problems between individuals and within groups and organizations; it also fuels prejudice between minority groups or countries and can spark off anything between an interpersonal row and a significant war ...

As explained in Jung's shadow concept, these conditioned responses to memories are crucial to understanding this study's aim in interpreting and understanding human behaviour's reactions. Thus, images of the past play a role in the future; whether implicit or explicit, each will influence the behaviour of the actors.

This study's analytical and investigative approach seeks to uncover the broad dynamics of the retribution actors' psychological spectrum and effectively substantiate their motives in advocating for Britain's payment of compensation. Therefore, the author delves into and identifies the psychological defence mechanisms to understand the mindset and slavery memories of the compensation claimants (Schincariol et al., 2024).

Slavery: Sigmund Freud (1859 – 1939), Anna Freud (1895 – 1982)

The Freud duo established the importance of relevance and operational functions of psychological defence mechanisms. They affirmed that actors often resort to "these unconscious mechanisms to decrease conflict within themselves, specifically between the superego and Id" when under stress (Ingram, n.d). Thus, it is reasonable to understand that innate "childhood experiences ... progress from adolescence into adulthood" will create socially operative path dependencies. Therefore, situations may arise when individuals react to a problem because they have used their memory lens to interpret the different present. However, a realistic appraisal might involve reframing those challenging perceptions and changing to another lens. For example, memories are memetic lenses that impact cognitive reframing and coping skills (Clark, 2013).

The term "mememic" is derived from "memetics," a field investigating memes as cultural information units transmitted between individuals. The biologist Richard Dawkins introduced memetics in his book *The Selfish Gene* (1976), which he later coined as universal Darwinism. Thus, memes are infectious ideas propagating

independent ideas of accuracy or reasoning akin to viruses. Describing something as "memetic" signifies its connection to memes and memetics, underscoring the dissemination and adaptation of ideas similar to Darwinian genetic evolution. This term underscores the correlation between cultural information, sharing and biological evolution, emphasising the study of memes and their impact on human behaviour and culture (Merriam-Webster Dictionary, n.d.).

For instance, the publicised ongoing injustice caused to Caribbeans invited by the post-WWII government to the UK—the 21st-century Windrush scandal—stirred latent memetic memories that resulted in the backlash of turbulent political, religious, ethnic, and controversial discussions on diversity, equality, white/black/ethnic arrogance, classism, and discrimination. Memories twisted the knife into the revelations of inexcusable British government incompetence (Web team, 2024).

Slavery: Carl Gustav Jung, *Memories Dreams and Reflections*

Carl Jung, a Swiss psychiatrist and psychoanalyst, established analytical psychology. His theory of personality emphasises the dynamic interaction between the conscious and unconscious mind, the existence of universal archetypes, the process of individuation, and various psychological types. Jung identified two layers within the unconscious mind: the personal unconscious, which holds temporarily forgotten information and repressed memories, and the collective unconscious, a deeper layer shared by all humans containing ancestral memories that are not consciously remembered (Jung, 1875 – 1961).

Slavery: DSM – 5 – TR™ (2022)

As an analytical social science investigation, this study uses information from the literature on general psychology, Freudian defence mechanisms, and the current version of the Diagnostic and Statistical Manual of Mental Disorders (DSM—5 – TR™, 2022) to understand the actions of the compensation activists alongside the social context of the period under review.

For instance, there is psychological evidence from the literature showing that leaders with personality disorders – leadership pathologies - can significantly impact others and their organisations. Any actors with existing pathologies are the nexus of dysfunctionality in organisations (Goldman, 2006). For instance, Burkle (2019), writing in the Cambridge Core Journal, notes that similar severe character disorders exist across numerous national and culturally diverse borders. Also significant are the findings of Taylor (2021), who notes how narcissism and psychopathy exist in many power/control/leadership positions. These ringmasters of their cirque du narcissism can cause Trumpian chaos. Arguably, the leaders who hang on to power and the control freaks who worship their vanity probably epitomise the selfish mindset of these reincarnations of the Napoleons and Wellingtons of history. The information from these sources contributes to the author's analysis and understanding of the slave owners, merchants, and the many actors propagating the compensation claims against Britain for its engagement in the slave trade.

Thus, imagined/real perceptions of abusive and discriminatory power and racism will contribute to interpreting and understanding the contexts of historical slavery and 21st-century Britain. Clinical studies note that a “primitive defence mechanism may be present in conduct disorder, antisocial personality disorder, or oppositional defiant disorder [ODD]” (DSM – 5 - TRTM, 2022).

While unearthing information about the actors’ actions, the author questioned how the imposed antisocial environment cocooned the slavery system. The issue of post-traumatic stress disorder (PTSD), how slaves had managed the impact of life-changing loss and, if any, had unknowingly sought refuge in what is now known as Stockholm Syndrome⁵³, came to mind.

Slavery: Philosophy, Ontology, Epistemology, Logic

The author’s worldview, interest in philosophy, and the pre- and recorded history of slavery led to this investigation of the publicity around the demands of retribution and compensation. Understanding the truths about the slavery enterprise and its birthing context that led to the system that caused social and physical dislocation for men, women, and children who were slaves stimulated the author’s quest for facts. The history of 3,500 years of slavery (Britannica, 2021) and the compensation advocates’ claims influenced this investigation’s structure and direction.

Ancient philosophical approaches contributed to the author’s critical analysis and creative thought processes. For instance, Aristotle believed that slavery was a predestined plan and that some people were born free, but others were slaves. The Greek philosopher Plato advocated for slavery and taught it was right for the better to rule over those deemed inferior⁵⁴. Homer reasoned that even if someone was perceived as lesser before becoming a slave, wearing the chains of slavery changed them into natural slaves.

Augustine, a renowned Christian theologian and apologist, declared that when Noah’s son, Ham, saw his drunk father naked and told his brothers. God’s subsequent punishment meant the good were entitled to use the sinful⁵⁵.

Cursed be Canaan! The lowest of slaves will he be to his brothers.
Praise be to the Lord, the God of Shem! May Canaan be the slave of Shem.

Genesis 9: 25 - 26

So, for some who believe that Canaan was the ancestor of Black-skinned/other coloured people, this story justified the imagery/memetic lens that reflected the slavery system’s use of Black-skinned/other coloured slaves and, for others, an extension of the path-dependent British segregation of society into the legally imposed Apartheid system in South Africa in 1948 at the hands of the post-graduate Holland-educated Prime Minister, Dr DF Malan.

⁵³ Stockholm Syndrome is not included in the 2022 version of the Diagnostic and Statistical Manual of Mental Disorders (DSM) due to a lack of consistent academic research.

⁵⁴ Arguably, this sentiment characterised the arrogance of the actors who drove the slavery system.

⁵⁵ The author pondered over this apparent defence mechanism - projection.

Apartheid's now legally abolished discriminatory victimisation of people of colour drew international condemnation. It resulted in internal violence and a predominantly white sociocultural hegemony of political and geographical injustice.⁵⁶ - the memories of injustice reflect the memetic practices inherent in the Dutch and British colonisation of South Africa (Britannica, 2023; SAHO, n.d.).

Interestingly, the exact nature of Ham's transgression and why Noah cursed Canaan, his grandson, and not Ham, has been debated for over 2,000 years [...] the thoughts of the thinkers of the period reflect much about their ideas of sexual behaviour and their perceptions of the character of their divinity that probably replicate in some displacement behaviours projected and displaced in 21st century Britain.

The author's logic and inferences lead to reasoned conclusions after drawing from the literature-provided evidence. Consequently, this study explores the changing relationships between parts of society, social structures and policies, a range of cultural norms, and the actions of social actors to understand the assumptions about the slavery phenomenon, reality, and the questionable reactions of the protagonist's demanding compensation.

Slavery: Ontology

In parallel, the ontological⁵⁷ approach played a core role in the research design in guiding the author's confidence in the certainty of the investigation's overall focus on the nature and existence of historic web-like slavery leading to its dying gasps as The Transatlantic Slavery system - the topic under consideration. By linking with epistemology, the author understood the different philosophical positions that enabled the investigation's holistic view of accessible academic knowledge.

The author adopted a systematic approach to acquiring historical knowledge of slavery by reading and analysing facts and comparing the sociocultural contexts of different dispensations, with context remaining a core lens. Consequently, the study's thematic approach used a priori knowledge and a rational and empirical view linked with inference⁵⁸ to gain knowledge after observing everyday life and learning from social history.

Consequently, the primary research's methodological formulation and the survey's outcomes focused on the study's aims. Moreover, the simultaneous focus on the secondary research of extant and diverse data about historical persons and events gave substance to the evidence about the different contexts of historic slavery events—as driven by historians' writing and archaeologists' diggings.

⁵⁶ Rian Malan's (grandson of Dr DF Malan) excoriating research on Apartheid, *My Traitor's Heart: Blood and Bad Dreams: A South African Explores the Madness in His Country, His Tribe and Himself*, related strongly to the experiences suffered by those in the slavery system, and alerted the author's sociological imagination viz-a-vis the focus of the study on the parallels of path-dependence and social history.

⁵⁷ Ontology is associated with what we consider reality. It is the science or study of being—the nature of reality.

⁵⁸ Using prior knowledge and experience to fill in gaps and make connections to construct meaning from a text. (Schema Theory). So, in tandem with knowledge learned from the Cognitive Theory, the author made predictions, evaluated, and synthesised information to comprehend and interpret the sociological fodder feeding this study's focus.

Consequentially, with access to the slavery ontology, the study focused on the relevant spatial and temporal aspects of the “then and now” to introduce and develop the chapters and conclusions answering the study’s aim. Ontology enabled the author to focus on contexts around historical data about real players and the events from which the data evolved. Subsequently, ontology served as the guiding feeder, enabling the author to interpret and understand numerous slavery actors’ emotions against a more profound knowledge of context that included the acting-out behaviours and words of the retribution advocates. So, ontology’s philosophical assumptions enabled the author to study what exists, identify the nature of being and the purpose for its existence (Moore & Bruder, 2009), and provide the knowledge necessary to explain the “why” for its existence. Thus, ontology - a branch of philosophy - deals with the question of being, and the “study of what is, what exists ...” in this investigation into Britain’s beneficial engagement in the slavery system (Rabin, 2022; Donington, 2014) asserts that there is fundamental and comprehensible truth in the web-like historic slavery system.

Consequently, this investigation contains truth within this research context by asking questions about the evidence. It captures the structure of knowledge about the phenomenon's actors, players, and victims by providing relevant information and describing its contextual relationship with the present. In arriving at “truth”, the danger of bigoted fundamentalism avoided dogmatism overpowering the logical foundation upon which the hypothesis rests.

Slavery: Logic

Logic and ontology are important areas of philosophy that cover large, diverse, and active research projects. These two areas overlap from time to time, and problems or questions arise that concern both.

Hofweber (2023)

The author’s philosophical bent enabled an understanding of logic to make inferences and subsequently arrive at a reasoned, analytical conclusion.

Using logic and history as the aides-mémoire to understanding the history of slavery unwraps the compensation protagonists' controversial assumptions. As Hofweber (2023) notes, “logic deals with inferences whose validity traces back to the formal features of the representations”. Thus, history and slavery are involved in the author’s inferences provided by “linguistic, mental, or other representations” (Hofweber, 2023).

Hofweber (2023) argues that logic serves to study particular truths or facts. Therefore, in this sense, “logic could be understood as a science that aims to describe certain truths or facts, just as other sciences aim to describe other truths”. Thus, for example, while logic differs from biology because it is more general in focus, it is also similar because it is a science that aims to capture truth and, along with the literature, will validate the aim of this study, resurrect historical events (facts) to aid an understanding of how path-dependent slavery created a paradox that the author likens to the Rubric’s Cube puzzle. The alignment of the colours compares to the facets of knowledge about

historical slavery and the actors and players without and within its cauldron of inhumanity. Historical facts, when aligned, provided an informed understanding of the unique kaleidoscope of the now-illegal practice of slavery. These context-specific facts challenge the compensation advocates whose apparent nihilist approach to British history ignores the parameters of dispensations and time.

Nonetheless, because “inquiry” is the driving essence of philosophical investigation, the foundationalism embedded in the ontological approach faces a challenge. On the other side of the intellectual fence is the anti-foundationalism argument that there is no absolute determinable truth. Perhaps this approach is evident in humankind’s study of the universe, archaeology, and science. We know in part, but many things are lurking in the unknown, waiting for the investigative probes of rockets, test tube analyses and ingenuity. Furthermore, a concept may have more to do with people’s opinions because what those people say about reality becomes the truth, which can change over time and remain flexible. Truth, like path-dependent slavery, is transitory, contextually understood and epoch-related.

So, the lens used to read and interpret truth remains core to acquiring and learning knowledge. Ironically, ontology adopts a dogmatic approach, and anti-foundationalism is equally dogmatic in its appeal to a patient understanding of truth – allowing room for doubt and manoeuvre that, when taken to the extreme, could lead to relativism, where people’s opinion becomes the truth – which surfaces in the argument of those demanding retribution and compensation. So, to understand history, this enquiry observed the boundaries in which the event/events occurred, “the context of time and culture” (dispensations⁵⁹), and the consequential outcomes, such as traditions - influential path dependences.

The importance of protagonist rhetoric must receive attention. Aristotle, for example, introduced “dialectical reasoning” to balance the opposing sides of rhetoric. The dialectic approach deals with human knowledge where there is absolute certainty but accepts that rhetoric’s expanding force leads to uncertainty and obscures the truth. Arguably, this concept showed in the white-skinned, pre-Mandela governance of South Africa when the nationalists used rhetoric – not path-dependent exegesis - to interpret their believed Bible to justify their tunnel-visioned discriminatory, racist Apartheid policy – in tandem with other literature.

Nevertheless, it is crucial to exercise prudence in dialectical reasoning, which involves deriving conclusions from commonly held beliefs by the majority, philosophers, or society. It is imperative to base arguments on facts rather than subjective opinions; as the adage goes, “sixty thousand Frenchmen cannot be wrong”.

In examining the rhetoric and substance of the discussion, the author chose the scientific approach to carefully assess compensation proponents' dialectical reasoning and oral traditions, scrutinising three key elements: the source, validity, and context.

⁵⁹ The word “dispensations” is not used in the sense of a concept of Christianity but as a synonym for some time.

The sources referenced relied on established knowledge rather than speculation or subjective interpretation. Similarly, the inquiry rejected Aristotle's "contentious reasoning" and avoided basing social science conclusions on broad beliefs without the support of sociology. Therefore, the researcher posed inquiries aimed at uncovering the truth through logical and dialectical reasoning based on sources deemed dependable and widely accepted due to the current accessibility of knowledge.

Slavery: Epistemology

Mignolo's 2000 study stresses that epistemology is fundamentally historical, and understanding its geographical framework remains crucial to interpretation. Mignolo (2000) states that epistemology is not ahistorical and must be geographical in its historicity to focus on what is known. [Mignolo] is not arguing simply for the geopolitics of location as central to any academic endeavour but rather a consideration of what that geopolitics enables to be known and how it is to be known. The critical issue for Mignolo is that epistemology is not ahistorical but, perhaps more importantly, that epistemology "has to be geographical in its historicity" ... "border thinking".

Epistemology and its philosophical assumptions focus on human knowledge's nature, limitations, and justification for recording and reporting research findings. Thus, this process will contextualise understanding of the path-dependent slavery phenomenon within time-dependent capsules—dispensations (Wijesinghe, 2018). The method also entails capturing the ideas of individuals relevant to the research through interviews to understand their understanding of historical facts.

Consequently, knowledge is built around individuals' different memory lenses and perspectives and subsequently analysed to reflect the variances, similarities, and differences of opinions about Britain and its slavery past. This process will deliver the outcomes of this study (Garza et al., 2018) in tandem with providing evidence of "how we know what we know" (Crotty, 1988).

Thus, this study developed within the theory of knowledge and focused primarily on the ramifications of the Transatlantic slavery system. For instance, Ardrey's concept will also provide aspects of knowledge required to address the research aim and more fully understand the behaviour of compensation activists whose opinions and actions create an alien interpretation and understanding of British history because they ignored the situational context of the Transatlantic Slave Trade.

Slavery: The Territorial Imperative, Discussion

The focus now turns to Robert Ardrey's Territorial Imperative Theory⁶⁰.

A territory is an area of space, whether of water, earth, or air, which an animal or group of animals defends as an exclusive preserve. The word describes the inward compulsion in animate beings to possess and protect such a space. Therefore, a territorial species of animals is one in which all males, and sometimes females too [sic], bear an inherent drive to gain and defend an exclusive property.

Ardrey (1966):

The social science lenses of Path Dependence (Puffert, 2024) and Territorial Imperative (Ardrey, 1966) bolster the historical investigation and provide its core analytical fibre by drawing on cited knowledge and evidence from history-based literature and economic, psychological, anthropological, religious, topical, and political sources.

After two years, Robert Ardrey's "Territorial Imperative" theory reaped criticism. Ironically, the sarcasm embedded in the personal attacks on Ardrey and the critics' enthusiasm practically demonstrates what happens when territorial ownership comes under threat. Ardrey's academic prowess had intruded into the intellectual territory of a fellow scholar, outspoken Ashley Montagu (1905 – 1999). Regardless, Ardrey's concept found a home in academia. His writings give fresh insight into anthropology, palaeoanthropology, and ethnology. One of Ardrey's staunchest defenders amongst the volume of scientists was the British historian and leading proponent of the Enlightenment, Robert Wokler (1942 – 2006)⁶¹.

Thus, Ardrey's concept serves the research aim by analysing the characteristics of different actors and their relationships and the relevance of cultural anthropology in comparing and exploring other cultures and the encultured environments serving each.

Slavery: Path-Dependence, History, Change, Society, Social Policy

This study employs the economics and social science Path Dependence Theory as the primary lens of its two core analytical lenses to examine the research aim. The theory advocates that history is the outcome of the actions and decisions made by past actors that influenced contemporary decision-making and perceptions. Slavery's ethos was a path-dependent institution – an inheritance - practised by those who lived during a specific historical context. The slavery system was the "Go-To" creation to ensure personal and national economic growth and political ascendancy - power.

⁶⁰ 1908 – 1980.

⁶¹ Wokler wrote *Rousseau, the Age of Enlightenment, and Their Legacies* | Princeton University Press.

Slavery: History, Path Dependence, Territorial Imperative, Context

The literature shows how the critically important fallout from medieval Europe's legal, economic, military, cultural, religious, and political customs mirrors path-dependent influential power.

The literature trawl of core events during the period under review revealed how feudalism's framework established a clearly defined power and privileged-based social class system that provided a modicum of knock-on security for Britain. However, significant strains of the now-defunct concept appear in 21st-century Britain's controversial and (for many) offensive class system – unmistakable evidence of a socially enshrined path dependency that helps build and foster resentments against “them and us” - the haves and the have-nots. Each, in one way or another, protected their territorial space.

King Charles I (1625 – 1649) believed in his divine right to rule Britain. He initially controlled the political and social hierarchy and the economy. Mercantilism fed the absolutism doctrine of the period when, for example, King Charles I dissolved the British parliament three times between 1625 and 1629. There were growing tensions between the monarch and the Puritans⁶². Moreover, Catholics saw many British subjects emigrate to the American colonies (between 1620 and 1640). Known as “The Great Migration” or the “Puritan Migration”, this religion-born emergence of people power further disrupted Britain's social structure. Citizens developed a new path-dependent way of challenging political mudslinging, viz. enforced emigration. This mass exodus of some 20,000, primarily wealthy/middle-class people, caused a demographic hiccup on the two continents and impacted the First People of America⁶³.

Significantly, the people who left were, by the majority, Puritans who saw this migration as an opportunity to build a new society (with slaves) and share their religious beliefs (NEHS, 2024). Because slavery was an encultured institution of social history⁶⁴, many of these Christian settlers engaged in slavery, and evangelical luminaries like George Whitfield and Jonathan Edwards “defended and even encouraged the expansion of slavery” (Wu, 2020., Pleck, 2023., Bailey, 2015).

In 1640, Charles I suffered defeat by the Scots, and in 1641, the Irish rebellion challenged his authority, followed by the first English Civil War in 1642. During the British Civil Wars⁶⁵ from 1639 to 1653, the execution of the monarch and the abolition of the monarchy became historical fodder. Oliver Cromwell's Parliamentary Army opened the gates to establishing the Commonwealth of England (1649 – 1660). Border hopping and political versus religious territory became part of Britain's social history.

The literature showed that Cromwell's endorsement of and engagement in Mercantilist warfare under the authority of the Navigation Acts aided his economic goals. The

⁶² They were Protestants and Calvinists, and others who rejected Catholicism and the semi-Catholic Church of England.

⁶³ Known also as the “Separatists”, the Puritans also had the company of non-Separatists and one of that group, John Billington, was the first English settler from the Mayflower to be hanged for murder in 1630. He, with his wife and two teenage sons, had arrived on the Mayflower in 1620 (Roos, 2023).

⁶⁴ The study will address the issue of religion and the slavery system.

⁶⁵ The Wars of the Three Kingdoms.

Trade War with the Dutch illustrated the hotbed around Mercantilism's protectionist-run trade policy that guarded British territory. By restricting foreign shipping for trade between England and its colonies, Mercantilism waved its green flag for a British trade monopoly and, ironically, to the American Civil War, where Britain lost colonial territory. Nonetheless, unfair competition and protectionism served Britain's wants and needs during the extensive use of the Triangular Slave Trade⁶⁶.

This unitary state controlled the British Isles until the 1660 Stuart Restoration – and the new limited powers of the monarchy under the rule of Charles II, the son of the executed Charles I.

Interpreting social laws and norms outside the knowledge and understanding of a specific historical context will lead to illogical presumptions. Thus, using 21st-century sociopolitical and economic lenses to judge Britain's past is rational suicide. Contrariwise to the retribution and compensation acolytes, this study accepts the context and rationale behind what is now the historic slavery system and the centuries-different encultured settings, social practices, political statutes, and concepts of morality⁶⁷ and ethics⁶⁸. Thus, this historiographical approach examining slavery interprets its past within its context and provides the lenses to investigate the claims of the compensation proponents. Consequently, the author hopes the contextual, analytical lens of path dependencies and territorial ownership contexts will bring sense, sensibility, and knowledge to the unnecessary furore about compensation for slavery.

McGrath and Britton (2023), for instance, provide a poignant reminder of history, path-dependence, and the relevance of different contexts and events that feature in the published words of Justice Mr Roderick Evans (11 September 2003) when convicting the parents of the “honour killing” of their daughter, Shafiea.

You chose to bring up your family in Warrington ... your social and cultural attitudes were those of rural Pakistan, and it was those which you imposed upon your children. Shafiea was a determined, able, and ambitious girl who wanted to live a life which was normal in the country and in the town in which you had chosen to live and bring up your children.

The author argues that the ghosts of past social and cultural memories and constructs resurrect in 21st-century reactions where the words and actions of the compensation for slavery protagonists fail to contextualise those historical phantoms (Otgaar et al., 2021; Perry, 2023).

Slavery: Testing the Hypothesis – Historical Contexts, Path Dependency

The Neolithic farmers cleared the surrounding forests and enclosed their dwellings with fields, where they kept livestock such as cattle, sheep, and pigs; the endowed ownership and territoriality path dependency advanced with the development of the

⁶⁶ It is also known as The Outward Passage, Middle Passage, Return Passage, Atlantic Slave Trade, and Transatlantic Slave Trade.

⁶⁷ The rules of the individual.

⁶⁸ The rules of an external source.

Neolithic era. *Homo sapiens* was establishing a presence. The development required accessing assets, organisation, ownership, initiative and establishing borders. Britain drew on these endowed skills to establish its sovereignty and turned to the internationally used path-dependent “Go-To” slavery system and, specifically, the Transatlantic Slave Trade.

This evolutionary transition instituted a clear formal boundary between two members of the family Hominidae, the Stone Age hominids and the Neanderthal hominids—the two distinctive groups where the influences of innovation and societal norms and mores differed within each group. For instance, the Neanderthal tool-making skills surpassed those of their predecessors. Nature’s endowments are arbitrary and non-negotiable – the need to change and progress remains sacrosanct. Each was in certain aspects different – a horizontal uniqueness but not a vertically comparative “better than you” concept. In common with all progressive countries, Britain sought political and economic power and security. It turned to mercantilist economics and the dependency on slavery paths to increase its trade in commodities to and from its colonies.

So, the arrival of The Neolithic period, the New Stone Age, represented a crucial juncture in human history. It was characterised by developing agriculture and permanent settlements, fostering significant technological, art, and cultural progress. Our direct ancestors, *Homo sapiens*, played a pivotal role in these advancements by developing advanced tools, engaging in trade, and experimenting with agriculture. These evolution-endowed innovations enabled them to establish stable communities, fundamentally transforming their way of life.

Contrariwise, the earlier Neanderthals, another branch of the Hominidae family, had followed a different evolutionary trajectory characterised by their sturdy physique and survival abilities but lacked the same level of technological and cultural advancement as *Homo sapiens*.

These divergent evolutionary paths ultimately resulted in a clear distinction between the two species, with Neanderthals facing extinction while *Homo sapiens* continued to evolve and prosper, giving rise to the diverse and intricate human societies present today.

However, centuries later, the benefits of Britain’s introduction of the Industrial Revolution and the influences of the Enlightenment contributed to its goal to end slavery (Figueroa & Fouka, 2023). The ascendancy of abolitionist values and the swirling threads of the Enlightenment ploughed Britain’s past and made the Empire a global workshop.

Buoyed by their economic and political clout, numerous elite manufacturers added their influence to the abolitionist cause. For example, the entrepreneur James Hargreaves invented the Spinning Jenny in 1765. This innovation centralised and revolutionised the textile industry, spinning multiple threads simultaneously and increasing production and profit.

The visionary Hargreaves soon introduced the automated Spinning Mule, which mechanised the weaving process. The textile moguls soon added advancements such as steam power or the more popular Arkwright's water frame, which incorporated water to drive the spinning process (McFadden, 2019).

The author ponders “What If” the Arab Slave Trade had not disrupted the African Enlightenment. Indeed, evolutionary handouts differ between and among audiences, which might appear severe and unjust to modern sensibilities. Still, an evolutionary endowment is in the gift of the giver—a hard fact over which humans have no control.

Evolution is an inherent independent process centred purely on survival and reproduction. It operates without regard to concepts of right or wrong. It does not make value judgments vis-à-vis racial pigmentation – however, humankind does make moral judgments on difference.

Traits that improve a species' chances of survival and reproductive success emerge irrespective of human opinions that place value-specific labels on differences. Evolution is neither moral nor immoral; it outlines how species transform over time, providing a scientific explanation for these changes without prescribing individual or societal actions and responses (Cohen & Marron, 2022; Fay et al., 2020; Ruhren & Handel, 2003).

Table. Different Eras and Different Endowed Initiatives

<i>Stone Age (2.6 million years ago in the Palaeolithic epoch).</i>	<i>Neanderthals (200,000 years ago in the Pleistocene epoch).</i>	<i>Neolithic Age (10,000 years BCE) started in the Middle East.</i>
The sophisticated stone tools associated with Homo sapiens appeared 50,000 years ago.	Levallois Technique.	They developed from hunter-gatherers to farming and food production.
The Stone Age Homo sapiens are still around but are more advanced in skills.	They disappeared from the fossil record around 40,000 years ago.	Distinct Neolithic cultures faded technologically, but the people adapted to new ways of life.

Of note, however, is the relevance of nature's arbitrary and diverse endowment of genes and abilities within and among various groups – there was – and is - no uniformity and fairness.

Consequently, “difference” defines the social status of “them and us” to compensate for the person who is often “lost” in the haze of various skin colours, academic abilities, garlanded titles, practical acumen, talents, social leverage, and group acceptance.

Path dependence delivered the concept of slavery to those whose unique endowment package advantaged them over others with different arbitrary endowments from LUCA, the hypothesised most recent common ancestor of all life on earth. The “haves and have-nots” remind society of inherited “differences” – seen in those born with or

without a silver spoon in their mouth. 21st-century concepts of justice, fairness, equal opportunities, and level playing fields do not exist in evolutionary/development/growth procedures.

Geographic, cultural, historical, and demographic factors influence global and internal societal inequalities, making comparisons impractical. Moreover, evolutionary processes are beyond human control (BBC Bitesize, 2024). Thus, the interplay between evolutionary forces, cultural dynamics, and individual agency shapes our world. Crucially, evolutionary surges do not observe human rights and fairness.

LUCA is the common ancestor that unites us all. By comparing the genomes of simple bacteria with eukaryotes, LUCA has the most universal genes in all life.

Earth How (2024)

Thus, within primary societies⁶⁹, shadowy indications of the slavery enterprise foreshadowed the birth of the global slave trade. Its widespread prevalence became the path-dependent “Go To” source for free labour (Britannica, n.d.). Those in different sectors of evolutionary advancement and cultural development were overshadowed by those whose skills, inventions and mindset surpassed some others.

So, the beginnings of commercial transactions linked to the slavery enterprise, where, for example, the sale of products such as amber and salt became the norm (Libre Texts, n.d.). This path-dependent and Pavlovian-conditioned response resulted in a supply chain that created the transitioning bridge from the need for a product/service to the services of a slave provider who had access to a slave and, ultimately, to the beneficiary/slave owner. Thus, the initial structuring of trade formed during a period when population density, economic and geographical conditions, and social stratification endorsed the viability of the slavery enterprise (Libre Texts, n.d.). The myopic lens that fails to view the context of the Transatlantic Slavery enterprise suggests a bias that ignores the critically influential engagement of the Arab Slave Trade and influential leaders and tribes on the continent.

Britain has no case to answer—history does not support the accusations from CARACOM, the AU, and their acolytes. With this in mind, the focus now shifts to Britain's right to grow, develop, turn to the “Go-To” source, and participate in the Transatlantic Slave Trade.

Slavery: Change, Abolition Snippets

Yes, Britain’s abolition of slavery covered its Empire. After years of public debate and parliamentary delays, Britain’s parliament passed the Abolition of the Slave Trade Act in 1807⁷⁰, which outlawed British engagement in the Atlantic Slave Trade.

⁶⁹ Pre-Russian trading among the peoples of Siberia in the 16th and 17th centuries.

⁷⁰ Franchise was limited in 1807; voting rights were restricted to British men with property of a specified value, thereby excluding a significant part of the population, such as women and lower-class men, from the electoral process.

King George III gave the Act assent. This public declaration affirmed the economic and moral sense of the majority voice of parliamentarians⁷¹. Consequently, the proslavery groups and influential elitism allowed Britain to rule the waves but not to simultaneously free the slavery system's shackled assets – the dehumanised labourers - in the plantations. Of course, resistance to change is a normal reaction. So, when confronted with change from traditions, hysteresis develops - seeking refuge in contingencies. For example, when magnetised to point in one direction, a compass will not revert to zero magnetisation when the imposed magnetising field no longer exists. Thus, the final authoritative royal seal and inked quill's signature, the Slavery Abolition Act (1833), which ordered the gradual abolition of slavery in all British colonies, only received the Royal Assent of King William IV in 1833. Thus, there was a gap of twenty-six years between Britain abolishing its mercenary buying and selling of slaves and eventually releasing those labouring in the slavery system.

Table. A Comparative Chronology of the Transatlantic Slavery System

1444 First public sale of African slaves in Lagos, Portugal	1482 The Portuguese started building the first permanent slave trading post at Elmina, Gold Coast, now Ghana	1510 First slaves arrived in the Spanish colonies of South America, having travelled via Spain	1518 The first direct shipment of slaves from Africa to the Americas	1777 The State of Vermont, an independent Republic after the American Revolution, becomes the first sovereign state to abolish slavery	1780s Trans-Atlantic slave trade reaches peak	1787 The Society for the Abolition of the Slave Trade was founded in Britain by Granville Sharp and Thomas Clarkson	1792 Denmark banned the import of slaves to its West Indies colonies, although the law only took effect in 1803.
1807, Britain passed the Abolition of the Slave Trade Act, outlawing the British Atlantic slave trade.	1808 The United States of America passed legislation banning the slave trade, effective from the start of 1808.	1811 Spain abolished slavery, including in its colonies, though Cuba rejected the ban and continued to deal in slaves.	1813 Sweden bans slave trading	1814 Netherlands bans slave trading	1817 France banned slave trading, but the ban was not effective until 1826	1833, Britain passed the Abolition of Slavery Act, ordering the gradual abolition of slavery in all British colonies. Plantation owners in the West Indies receive 20 million pounds in compensation	1833 Great Britain and Spain signed a treaty prohibiting the slave trade
Haiti was the first nation to ban slavery in 1793 (Garfield, 2020). In 1981, Mauritania legally abolished slavery (NURFC, 2020). Reuters (2023)							
In 1981, Mauritania legally abolished slavery (NURFC, 2020). Reuters (2023)							

The British abolition was a staggered process. Path dependency was a formidable force, and the entrenched mindsets of the elite plantation owners and business moguls, who profited from the toil of captive labour, were resistant to change.

Changing a compass's point of order is time-consuming and requires an alternate magnetising force to adjust its focus. Path-dependent ways of doing things can inhibit progress, and, in parallel, incorrect interpretations of history can lead to fake news and destructive actions – as in the thinking of those who have no appreciation of the relevance of historical context and the reluctance of some white- and Black-skinned/other coloured slave owners to accept abolition.

Britain's overstretched army and navy had more than enough work to do. Releasing the slaves already engaged in the slave industry's economics would further disrupt Britain's litany of international territorial engagements (Oxford Reference, 2023; Britannica, 2023).

As an aside, while slavery existed in Britain during Roman colonisation, William the Conqueror banned the slave trade between Bristol and Ireland. He introduced a law preventing the sale of slaves overseas. Furthermore, in 1102, London's Church Council, under the decree of the Archbishop of Canterbury, Anselm:

Let no one dare hereafter to engage in the infamous business, prevalent in England, of selling men like animals.

Kemp (2024)

The irony of history and people's reaction in the wake of domestic realities causes many to seek asylum/a future in another country. Some apply to a host country legally. Others cross the English Channel in boats. There is currently discussion around the British Navy taking action to prevent people from illegally coming to Britain – the country under fire for past slavery.

Slavery: Context

Understanding historical context involves recognising that past beliefs and opinions differ vastly from contemporary norms. This understanding allows for empathy and comprehension of past attitudes without imposing modern judgments. For instance, derogatory remarks about slaves in ancient Roman letters reflect the widespread acceptance of slavery at that time. Historical context includes the political, social, cultural, and economic environment surrounding a document, idea, or event and necessitates asking questions about how, who, what, when, where, and why. Grasping historical context is crucial for interpreting the meaning behind events accurately. For example, understanding why England participated in slavery and, specifically, the Transatlantic slave trade requires knowledge and understanding of the specific time, place, and circumstances. Recognising historical context is essential to avoid misrepresenting events and fosters a deeper understanding of the complexities and decisions of past societies. This nuanced approach ensures that past actions and decisions are seen within their appropriate time limit, promoting a more

comprehensive understanding of history (Blosser, 2016; Medori, n.d; History Skills, 2024).

Slavery: Policy

The slave system was a policy in which, for example, slave ships “sailed along established trade routes shaped by political forces, commercial partnerships, and environmental factors, such as the winds and sea currents” (da Silva and Misevich, 2018).

Conversely, 21st-century social policy is different from that impacting society during the period under review. 21st-century social policies must be non-discriminatory and “meet human needs for security, education, work, health and wellbeing” (Edmiston, 2016). A policy must show how governments prepare responses to global challenges of social, demographic, and economic change and poverty, migration, and globalisation. The context within which social policy nests is different.

Britain's concern for those in need has adjusted, and a raft of social policies offered to its citizens and international aid are evidence of a post-World War II focus on all its people. Effective social policies provide services and support across the life course from childhood to old age (Chapin, 2017).

However, Mercantilism dictated a fundamentally different social policy during the 18th to 19th centuries. Thus, the 21st-century social policy lens has no place outside its specific era, and to judge post-medieval with logic and fairness, the appropriate lens of the period makes sense.

Slavery: Natural Justice

Alongside the Natural Justice focus, the author refers to snippets from the works of John Rawls (Weimer, 2021) and Stacy Adams (Nunes, 2015) to support the study's argument on fairness throughout the document and specifically to bolster the argument for restorative justice in Chapter 6.

The text discusses the application of Fairness Theory in evaluating the contexts of historical events, including Britain's political structure during the period under review. Against the background of fairness, the author compares and describes historical contexts at variance with 21st-century concepts. For instance, voting rights in England during Britain's participation in the Transatlantic Slave Trade excluded most British people from voting. The author ponders whether justice and fairness support advocates for retribution and compensation now require different British taxpayers (including registered immigrants from countries demanding money) to meet compensation claims when those whose forebears had not been part of the minority who had the vote. Here again, contextual factors need attention before making sweeping claims.

The author highlights the importance of accountability in decision-making and its influence on people's encultured and era-different perceptions influenced by contemporary views. The theory incorporates counterfactual reasoning, exploring

alternative/assumed scenarios and their impact on individuals' reactions to decisions, particularly regarding Britain's challenges and internal disruptions. This evidence of force majeure caused significant social, economic, and cultural changes in Britain and its sustainability as a nation. The discussion included organisational justice, respect, dignity, and social inclusivity within British institutions. Fairness Theory serves as a lens to analyse Britain's historical events in context and its decision-making processes through the prism of fairness and accountability, shedding light on how individuals perceive and react to different situations.

Slavery: Change and the Luddites

Before the days of Trade Unions, the employer/worker conditions of employment remained vested in the hands of the employer, who, understandably, followed the traditional employer-employee way of doing things ... the top-down approach evident in the feudal system where the Lord of the manor was in charge. Thus, the agricultural era's way of doing things clashed with the often violent Luddite resistance to the innovations of the Industrial Revolution (circa 1760 – 1840) that threatened their way of doing things - the employment context changed.

For instance, employees raised concerns about the “human factor” and working conditions⁷² (Andrews, 2023). Interestingly, their plausible resistance to machines relates to how things progressed after the technological revolution's ongoing impacts, as reflected in the post-COVID-19 pandemic⁷³ changes to aspects of industrial and commercial activities. Similarly, in 21st-century education, many British universities resist online learning and, among other reasons, fear artificial intelligence that will upend many path-dependent ways of doing things—sharing a better way to access knowledge.

Power-based leadership seeks to maximise economic gain. That was the pattern that characterised the slave trade and would peak during the period under review – the swansong orchestrated by the Transatlantic Slave Trade.

[...] the material relations of slavery are reduced to the problem of profitability within national or colonial contexts, an approach that depicts the nineteenth-century nexus between slavery and capitalism as a transhistorical one.

Parron (2022)

Progress does not respect people when focused on productivity and survival. Perhaps humankind can learn from the dinosaurs, who, unable to adapt, perished. Progress has no human or social conscience—only the wildest and strongest survive. Those able to adapt will survive when development and growth are on the agenda.

Usually, path-dependent ways of doing business do not readily adjust to change. A resistant “this is the way we do things here” might sometimes be a shield to protect

⁷² The emergence of AI is an example of its influence on changing well-worn path-dependent ways of doing things in Britain. These ways are under threat, but blue—and white-collar workers have the support of Trade Unions to bolster their statutory employment rights.

⁷³ The World Health Organisation dates the pandemic's scourge from 2019 to 2023.

sensitive prima donna egos, hide laziness, shield dishonesty, prevent the loss of status, and therefore engender the need to cling to power tenaciously (Kanter, 2023).

So, the practice of the lock-in phenomenon, as in the case of the QWERTY versus DVORAK choice of a keyboard, explains the historical contingencies that intervened to hinder progress - a mindset⁷⁴ that refuses to change.

The literature indicates that the compensation debate highlights a facet of the cognitive lock-in phenomenon, where ignorance, unconscious disregard, or deliberate disregard of historical context significantly fuels disputes. This bull-in-a-china shop approach distorts and fabricates interpretations of history, as evidenced by the actions and statements of those advocating for compensation.

Slavery: Society, Social Policy

The study builds its investigation on the literature's library of influential academics and those whose experience keeps the focus. It provides broader contexts where path dependence gives undeniable evidence of transitory external and internal factors impacting society from within and without. Thus, the literature affirms the gap between "then and now" and explains the variances in political policies, religious beliefs, moral and ethical boundaries, social norms, and mores.

Take policy formulation, for instance. Social policy is an international and interdisciplinary field shaped by national governments and directed explicitly at families, society, the market, and global organisations to offer services and support from childhood through old age. Consequently, alterations in social policy affect the involved parties.

Conversely, mercantilism focused on the state—the powerhouse. Despite the Empire's influence and power, little of its economic wealth targeted the slums of the cities depicted in the social history of Dickensian writing and Blake's pen picture of London. This issue is of interest to the body of this investigation.

Ironically, during the period under review, Britain's social policy, structured by elements of ageing feudalism and governed by Mercantilism, catered for Britain's development but, by default, primarily for its elite. For instance, economic survival pivoted on its supply chain—the export trade—which created a protectionist strategy at the expense of foreign powers and its colonies. However, these trade barriers failed to support the welfare of Britain's feudally governed peasant classes.

William Blake (1757 – 1827) provides a social cameo of London during the era when Mercantilism and slavery served Britain's interests. The poet critiques the challenging realities of life in London during Blake's era, shedding light on the hardship and hopelessness he witnessed in the city. It touches upon the struggles faced by chimney sweepers, soldiers, and young women coerced into prostitution, offering a strong condemnation of the prevailing social and economic circumstances during the sunset

⁷⁴ As noted in Robert Louis Stevenson's classic *Travels with a Donkey in the Cévennes*. He could never master Modestine, his stubborn and manipulative donkey.

years of its participation in the slavery system and the eventual abolition of the phenomenon.

Through striking imagery, the poet inks an ironic but poignant social tone of London, the capital city of a country that ruled much of the world. Blake reveals the hardships and suppression the impoverished urban population faced, shedding light on how institutional power prolonged their suffering.

This piece presents a literary examination of "London", delving into its underlying messages and symbolic use of language that establishes it as a timeless piece of social critique (Lit. Summaries, n.d.).

London

Every blackning Church appalls,
And the hapless Soldiers sigh
Runs in blood down Palace walls
But most thro' midnight streets I hear
How the youthful Harlots curse
Blasts the new-born Infants tear
And blights with plagues the Marriage hearse.

Slavery: Path Dependency

Path Dependency is an economics and social science theory (Oxford Reference, 2023). The concept is one of two core analytical lenses used in this study⁷⁵ to provide context, academic integrity, rigour, and scope for examining, explaining, and interpreting the history and policies covered during this investigation.

Path dependence is economic outcomes' dependence on previous results rather than on current conditions ... 'history matters and has an enduring influence'. Choices made based on transitory needs can persist long after those conditions change. Thus, explanations of the outcomes of path-dependent processes require looking at history rather than simply at current conditions of technology, preferences, and other factors that determine outcomes.

Puffert (n.d.)

Relevant to this study is the example drawn from North's (1990) attempt to make the process of path dependence more precise to American history - the importance of context. Much of that history is path-dependent simply by the distinctive nature of constraints from the past imposing limits on current choices and, therefore, before deciding or commenting, it is imperative to understand the encultured sociopolitical and economic facts of yesteryear and the contemporary collage of changes.

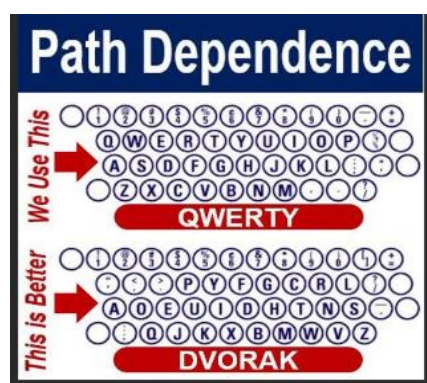
Douglass North, the American economist, academic, and 1993 Nobel Prize winner, refers to the influence of path dependence when citing Paul David's 1985 attempt to

⁷⁵ The analytical framework.

explain the limitations of the QWERTY keyboard where pressing keys together “crashed” the typing process.

Regardless, users preferred the QWERTY keyboard in the face of the revised DVORAK model. QWERTY became the standardised (prescriptive) face of the typewriter and computer - regardless of the claims of the more efficient DVORAK alternative that failed to find desk space in the market⁷⁶ (North, 1990).

Illustration. Path Dependence and the Typewriter Keyboard⁷⁷



Slavery: Path Dependency: Critics, Different Contexts

Of course, criticisms of aspects of the path-dependent concept have emerged. Kay (2005), for instance, embodies the sentiments of critics who picked holes in the generalised “history matters” argument but not his link with path dependency. For example, Kay (2005) concludes that path dependency was still in its infancy and not yet fully formed; the theory was still in its developmental stages and, therefore, not understood. Nevertheless, he accepted its validity in policy development (slavery was a policy). Furthermore, Kay’s insight drew the author’s attention to the change phenomenon and path dependency’s confusing and inexplicable normative aspects.

Indeed, Kay (2005) had a point. Yes, the authoritarian characteristics of path dependence are often confusing. Yes, transitory human reactions are not easily understood or explainable. Yes, sensitivity to other dynamics is imperative. However, such behaviours are not beyond the bounds of separate psychological explanations. For instance, the violent and inhumane territorial grabs of the 1914 – 1918 hostilities left humankind determined to end the path-dependent way to solve international disagreements. However, innumerable wars over territory continue to bloody the earth – humankind's power grabs continue. Despite building monuments inscribed with epitaphs, the need for control and power continues to cause destruction and produce carnage. Humanity has not changed the path-dependent – evolutionary - way of conflict resolution, viz., violence.⁷⁸ Ironically, nations now make more sophisticated armaments to kill, maim and destroy – euphemistically labelled as defence procurements.

⁷⁶ Cognitive lock-in to an existing path dependency.

⁷⁷ (Image: adapted from blogs.cornell.edu and cited in Market Business News, 2023).

⁷⁸ The study of violence as an evolutionary takeaway is controversial and remains a focus of analysis of biologists, psychologists, and sociologists.

Humankind (including politicians and compensation groups) could delve into the social science library's developing psychological and expansive histology section to address the slavery and compensation debate better. Sociological imagination is needed to allow a shared, disciplined insight and awareness of personal experiences intertwined with knowledge of the wider society (Wright Mills, 1959) and different contexts. An informed and intelligent judgment on the Transatlantic slave system with a contemporary lens is impossible.

The underlying reservoir of human compassion may have influenced the efforts of brave and persistent abolitionists who played a role in dismantling the profoundly ingrained system of slavery. Therefore, it is crucial to comprehend and honour individuals' experiences and actions within the framework of their cultural norms and historically distinct settings when addressing the issue of slavery (History Skills, 2023). Consequently, this research seeks to explore the reasons and implications to gain insight into various aspects of the slavery policy, which is the focal point of this investigation

Consequently, this investigation pursues a knowledge-based approach that understands historical Britain's approach to avoiding conflict when facing existentialist threats, an awareness of economic survival, and the need for social empowerment.

Britain's Mercantilist governance turned to the only known means to those ends – the Transatlantic Slave Trade. Thus, the contextual understanding of the slavery system, the complexities of codependent relationships, protected social structures and the inevitable approach-avoidance conflicts cannot be judged by those from a different era.

In concert with other nations, developing Britain⁷⁹ had to survive, and the accepted and legally endorsed, path-dependent encultured slavery policy was the means to survival, economic development, and political power. Arguably, the same elements of Utilitarianism and Majoritarianism continue to play a role in the rise and fall of nations, and there is little doubt that the slave system is another example of the minority (the less powerful) having to pay the price for the good of the more powerful minority.

These principles are evident in various aspects such as warfare, corporate downsizing, employee layoffs, the field of medicine, and notably in the history of Britain and the sacrifices of those sent to battle by commanders. Meanwhile, those high-ranking officials remained sheltered in Churchill's underground War Room. Those killed fighting the enemy would receive a place in history, and their families would file the delivered “angel of death” message, “The Air Ministry regrets to announce that your son ...” (Susan, 2003). Advancements and strategies for survival are devoid of morality, whereas Utilitarianism calls the tune in the interests of power (Kahane et al., 2018)⁸⁰.

⁷⁹ Britain was among other European nations that showed initiative to compete, innovate and develop.

⁸⁰ The author pondered the abuse of elitist power in Alfred, Lord Tennyson's epic poem *The Charge of the Light Brigade* and similar reports on contemporary 2024 wars where the signatories remain protected by bodyguards and secure buildings.

Slavery: Path Dependency, Power

The footprints of path-dependent history often display confusing and paradoxical realities, as discussed in Foucault's theory of "disciplinary power and 'biopower', and earlier, premodern forms such as 'sovereign power'" (Lynch, 2010). For instance, Foucault showed new ways of understanding how the discourses and practices governing people's lives shape them (Heracleous, 2023). For example, the impact of despotic leaders and ruling families arbitrarily manipulate "the power dynamic" and create different core feeders to the transitory conditions that pamper their needs and wants at the expense of those lower down the pecking order - a unique path dependency comprising period-bound actions that influence their future.

One example of this abuse of the power dynamic appears in the rent-seeking constructs of countries and commercial enterprises, where, in specific instances, the empowered few use their legally structured conduits to manipulate the flow of money to serve their vested objectives.

However, rent-seeking in a country does not necessarily indicate a problem with its economic system unless associated with economic inefficiency, corruption, privilege-seeking, creative accounting, and inequality, where the elite skim the cream of the milk (Majaski, 2021).

Slavery: Path Dependency, Elitism

The Wright Mills Theory (Nickerson, 2024) identifies the elitist use of power where wealthy individuals, families, and organisations influence, own, or govern countries to sculpt their self-serving interests (Libraries, n.d.). The Wright Mills Theory underscores the concentration of power within a wealthy elite who manipulate and govern nations to further their interests. Historically, this elite control has adapted to serve their needs, including the perpetuation of slavery. Mills pointed out that such concentration of power results in decisions benefiting the elite at the expense of the wider population, often leading to a lack of accountability and manipulation of public opinion. The elite achieve this by controlling media and institutions – such as the Transatlantic Slave Trade - thereby shaping societal norms and values to sustain their dominance. This manipulation is evident in historical instances, such as Britain's resistance to abolishing slavery in order to continue profiting from the Transatlantic slave trade. Despite the endeavours of the abolishment groups, Britain was not the first country to abolish slavery – the elite only submitted when the economics of the system raised concerns, the British slave owners received compensation, and the abolitionist won their battle. Recognising the existence and influence of the power elite is essential for challenging and transforming these power structures in Britain, where the majority of the population had no direct input into the parliament of the era. Mills advocated for heightened public awareness and active engagement to hold the elite accountable and promote a more equitable power distribution.

Consider, for example, the transitory conditions favouring the slave-generated enrichment of plantation owners and those "in the know" during the slavery enterprise

era. These transitory behavioural and power-generated bubbles will surface in the body of this study. Such actions led to the integration of the emboldened, elitist, and discriminatory political power that dominated the governance of Britain during the ascendancy of the Empire's engagement in the Atlantic Slave Trade.

For instance, the 1788–1792 “pro-slavery West Indies lobby (that included the Duke of Clarence⁸¹, one of the sons of King George III) organised a fight back against the abolitionists” (BBC Bitesize, 2023). Their power-based actions confirmed the essence of the Wright Mills Theory (Nickersen, 2024), “Neither the life of an individual nor the history of a society can be understood without understanding both” the daily lives of society's members and the history of a society and its issues. Their tactics included circulating pro-slavery letters and newspaper articles. They helped block abolitionist bills in Parliament - many MPs had property, businesses and personal wealth connected to the slave trade (BBC Bitesize, 2023). Of note was the initially lengthy 18th to early 19th-century opposition to abolition by members of the British elite⁸².

Slavery: Path Dependency, Time-Limits

Thus, Kay (2005) rightly acknowledges that “path dependency is an essential notion in diachronic⁸³ approaches to understanding social and political processes”, especially during the period covered by this study. Undoubtedly, avarice played a role in creating and maintaining slavery and obstructing abolition.

This study will point at the bias of the pro-compensation and retribution acolytes who, after cornering Britain, ignore the Black-skinned/other coloured suppliers of the white-skinned dominance of the Transatlantic slavery trade (Sherwood, 2007). According to Akwei (2018): “when Britain abolished the slave trade in 1807, it not only had to contend with opposition from white slavers but also from African rulers who had become accustomed to wealth gained from selling slaves or from taxes collected on slaves passed through their domain”.

Kay (2005) cautions that “sensitivity from scholars to other temporal⁸⁴ dynamics that may operate in policy” is necessary. The author agrees with Kay (2005). This social science probe emphasises the need to learn from the time-specific - transitory conditions of policies, concepts of morality and the path-dependent approach to religion, specifically that defined by the prominent Christianity of the Church of England within the context of a unique historical era.

Facts must override reactive emotions that read history through the lens of current prejudices, opinions, norms, mores, and policies. Despite the nitpicking, Kay (2005) highlighted the core strength of the path dependency theory vis-à-vis the author's understanding of the social and political processes of slavery and society within a specific period and enriched by sociological imagination.

⁸¹ Clarence House, a royal residence opposite St James' Palace in Central London, is named after the pro-slavery Duke of Clarence.

⁸² The buying and selling of slaves was illegal in the British Empire in 1807 and outlawed overseas in 1833 – the end of the Atlantic Slave Trade.

⁸³ Historical.

⁸⁴ Time-based.

In essence, sociological imagination is the ability to link the experience of individuals to the social processes and structures of the wider world. It is this ability to examine how individuals construct the social world and how it intrudes on the lives of individuals, which is at the heart of the sociological enterprise.

Nickerson (2023)

Slavery: Path Dependency, Social Context

Yes, it is challenging to understand the complexity of the actions and idiosyncrasies of entrepreneurs, moguls, movers and shakers, divas, narcissists, demagogues, sociopaths, psychopaths, mavericks, compensation advocates, and political, social, recreational, and religious groups, when diverse traditional ways of thinking and doing things clash with others. Fortuitously, however, knowledge of historical facts and context highlights the social norms, mores, and laws influencing actors during a specific dispensation (the period under review) and provides a window of understanding and the ability to interpret history's changing and transient agendas.

The author's sociological imagination envisaged the horrors of the Nazi Kristallnacht violence⁸⁵ (Berenbaum, 2024). Interpreting the past through the present lens is undoubtedly a reincarnation of Goebbels-like manipulation – misguiding propaganda – a pretext for a different agenda.

Britain's past cannot remain hidden under the whims and fancies of those who know little about it. Britain must face its past, and engaging in restorative justice can accomplish a modicum of national healing.

Slavery: Path Dependency, Islam

Similarly, Koyana and Kuran (2013), when referring to themes in historical analyses, note the “unintended consequences of path-dependence: the dependence of future outcomes on past trajectories”. The innate practices of the past cause various societies to respond in diverse ways when confronted with emerging issues, and Koyana and Kuran (2013) argue that Islam's unchanging theology initially inhibited the Middle East's development. Religious path dependencies, anchored in sacred revelations and traditions, would not readily adjust to global economic changes. Islamic finance does not allow monetary interest (al-fā'idah al-naqdiyyah).

Islamic law – the Sharia⁸⁶ and Hadith⁸⁷ prohibit “ribā” (usury, unjust, exploitive gains made in trade or business - interest charged on loans). However, since the 1960s, Islamic banking has evolved and introduced interest-free services, and a new knowledge-based economic package now offers traditionally encased banking services to followers of The Prophet.

⁸⁵ See Berenbaum, M. (2024).

⁸⁶ The Quran: 2:275 - 2:280 and other Surah citations.

⁸⁷ The sayings or traditions of the Prophet Muhammad (PBUH).

Slavery: Path Dependency, Organisational Culture

Dobusch and Schüßler (2013) note that “a precise definition of path dependence does not need to be at odds with the concept’s widespread use in understanding organisational and industrial development processes”.

Slavery: Path Dependency, Unconscious and Conditioned Social Responses

Path dependence impacts decision-making because the discourse process is subject to knowledge-limited options based on past trajectories - knowingly or unconsciously. For instance, graduates seldom (if ever) question or consider the research input behind an established education policy. They accept the organisation’s public image and value the importance of their association with the organisation’s kudos⁸⁸.

Clark et al. (2001) highlight European integration, globalisation, and the importance of path-dependency and transitory conditions when investigating “how and why social customs and norms [relational capital] may be important place-specific endowments [that are] at worst constraining, perhaps neutralising, sometimes enabling, and at best, promoting agents’ decision-making” in a multi-jurisdictional environment.

Consider, for example, the challenges of forced/obligatory multicultural assimilation, where human herds do not quickly respond to those whose perceptions of each other’s ethnic group differ.

Slavery: Historical Nihilism and Jesus Christ

The inquiry uncovered the nihilist tactic employed by those advocating retribution and compensation. This strategy involves the removal of colonial statues and images of slave owners, renaming of streets, and substitution of a stained-glass window where "Jesus is portrayed in various ethnicities to challenge the Anglocentric depiction of 'white Jesus'".

These aggressive, puerile, and anti-social behaviours provide emotional reinforcement for certain viewpoints and suggest a potentially unconscious bias against the Jesus portrayed in the Bible, whose stated purpose was to share his message of salvation with the world.

The author questions whether racism influences show disregard for the biblical narrative of Jesus in suggesting a socio-political ideology. According to the Bible, Jesus hails from a region in biblical Israel and likely had the typical features of first-century Jews from Galilee, such as "brown eyes and skin," although his exact appearance remains unknown.

Slavery: Territoriality

The study’s second analytical lens is Robert Ardrey’s controversial Territorial Imperative Theory. Ardrey’s anthropological research introduced his shared awareness of the innate instinct of animals and humans towards territoriality (Ardrey,

⁸⁸ The writer ponders the adage, “Do not judge a book by its cover”, and recommends that the controversial League Tables be read and interpreted cautiously – and with a mind that has researched the validity of the information and has the assurance of fairness that comes from comparing apples with apples.

2014). The protagonists, for retribution and compensation, intrude on British territory by demanding cash for the UK's engagement in The Transatlantic Slave Trade. The focus of the claim by default includes British taxpayers.

The author ponders, "What if?". Many British taxpayers have ancestral roots not related to slavery. Indeed, logic and common sense dictate it is well-nigh impossible to discover if the 21st-century roll call of British taxpayers reflects ancestral ties to the population of England during the slavery era. However, some of Britain's taxpayers are from its ex-colonies – indeed, a double-whammy for them. The author ponders greed, morality and common sense.

The UK Voters Data – Parliamentary Elections (Ridley-Castle, 2023)

Voting qualifiers	Yes/No
Voting age	18
British citizens	Yes
British overseas voters	Yes
Resident Irish citizens	Yes
Resident-qualifying Commonwealth citizens	Yes
Citizens of other countries	No
Convicted prisoners detained in prison	No
Members of the House of Lords (excluding Bishops)	No

The UK Voters – English Local Elections (Ridley-Castle, 2023)

Voting qualifiers	Yes/No
Voting age	18
British citizens	Yes
British overseas voters	Yes
Resident Irish citizens	Yes
Resident-qualifying Commonwealth citizens	Yes
Citizens of other countries	Resident EU citizens
Convicted prisoners detained in prison	No
Members of the House of Lords	Yes

The UK Voters - Scottish Parliament and Scottish Local Elections

Voting qualifiers	Yes/No
Voting age	16
British citizens	Yes
British overseas voters	No
Resident Irish citizens	Yes
Resident-qualifying Commonwealth citizens	Yes
Citizens of other countries	Is anyone legally a resident
Convicted prisoners detained in prison	Only if less than 12 months
Members of the House of Lords	Yes

Voting qualifiers	Yes/No
Voting age	18
British citizens	Yes
British overseas voters	No
Resident Irish citizens	Yes
Resident-qualifying Commonwealth citizens	Yes
Citizens of other countries	Resident EU citizens
Convicted prisoners detained in prison	No
Members of the House of Lords	Yes

Slavery: Voting Development in the United Kingdom – the contextual drivers

The Reform Act of 1832 restructured the electoral system in England and Wales by reallocating constituencies to achieve a more balanced representation. It expanded the electorate by broadening and standardising property qualifications for men, thereby increasing the number of eligible voters. Crucially, the Act explicitly excluded women from voting for the first time by defining voters as male persons.

The Reform Act of 1867 significantly expanded voting rights in the United Kingdom by extending them to urban working-class men, doubling the electorate. However, the Act maintained property requirements that continued to exclude all women and any males without property from voting.

The Representation of the People Act of 1884 extended voting rights to rural areas but still excluded women and lower-class men.

The 1918 Act extended voting rights to all men over 21 and women over 30 who met property qualifications. This act marked women's first participation in the electorate.

The Representation of the People (Equal Franchise) Act of 1928 granted full adult suffrage in the United Kingdom. Women over 21 could vote – thus, equal voting rights for both men and women. Additionally, the Act eliminated the requirement for voters to be members of the Church of England.

1969, the voting age in Britain was lowered from 21 to 18. The Representation of the People Act 1969 enabled British people over 18 to vote (Bingham, 2019). The British Labour Party Manifesto 2024 states that citizens from 16 will have voting rights as part of their legislative agenda in the House of Parliament. The “first past the post” system remains highly controversial and continuously calls to reform the system bubble.

Ethically, morally, legally and logically, adults ruled. Teenagers had no direct say in parliamentary issues before abolition until 1969. The author ponders the state of mind of those taking money from those without representation in the British parliament.

Slavery: Evolution and Survival

The evolutionary self-survival tool posits that humankind's instinct plays out in, for example, the quest for a partner, ownership of a business, allegiance to a religion, a sports club, property, commercial and industrial enterprise, and nation-building. Ardrey

notes that the drive to acquire and defend territory is an inherited evolutionary instinct that continues to influence human society. For instance, gang control and its guarded territorial spaces occupy one segment of the social scale. Violence could protect the boundaries if any other group intrudes into the area or challenges its turf ownership.

Even so, it is possible to understand the forces behind competition, corruption, and marketing by extrapolating the territorial imperative influence across the social, commercial, political, religious, and industrial environments. Thus, Ardrey's concept enabled the author to challenge the publicised voices of pro-compensation acolytes. Their scant respect for the territorially unique social and historical context of the slavery enterprise continues to result in unnecessary social polarisation in the United Kingdom.

UKDJ (2024), Allison (2018), Ridley-Castle (2023) and others focus on the complex franchise conditions before and after the beginning of democracy in the United Kingdom. These slices of history also call on Fairness Theory and raise concerns about the injustice of cutting retribution and compensation chunks from the British cake.

The author ponders the legality and fairness of retribution and compensation demands because 21st-century Britain is politically divorced from the Transatlantic Slave Trade's context of British history vis-à-vis the decision-making powers of the people in England, the hub of Britain's government.

Slavery: Definitions, Discussion

The formally established 1926 Slavery Convention fixed the definition of the term "slavery" as "the status or condition of a person over whom any or all of the powers attaching to the right of ownership are exercised". The League of Nations ratified their 1926 decision in 1956 and 1998.

The Cornell Law School (2022) defines slavery as:

... the practice of forced labor and restricted liberty. It is also a regime where one class of people - the slave owners - could force another - the slaves - to work and limit their liberty ... Slaves were recognized as property or objects of the slave owners. Slavery was widely accepted worldwide, and many countries gained their capital from the practice of slavery, especially from the triangular trade among Europe, Africa, and America⁸⁹.

The context-appropriate labels "slave", "slavery", and "slave owner" reflect historical and current usage. For the reasons mentioned in Chapter One, the modern variations of "enslaved people" and "enslavers" do not appear in uncited content. The literature enabled the study to cover the goods and services enriched by slaves who, with or without their families, were usually captives for life⁹⁰. Moreover, in some instances, so were their descendants.

⁸⁹ The author has paraphrased the definition.

⁹⁰ Captives of Islamic conquests avoided slavery if they converted to Islam, for example.

The Slavery Institution, a web-like and not linearly structured format, served the interests of personal and national progress and financial gain of people, nations, and tribes at the hands of more powerful tribes, governments, and people—the immemorial established enterprise—at the expense of vulnerable men, women, and children—was a millennia-established and encultured socially enshrined phenomenon.

The forced labour and skills of slaves, for instance, earned financial benefits that advantageously accrued to the interests of the British Crown, usually at the expense of ravaging their natural resources – from diamonds to gold and the natural assets from the colonies. The latter “stealing” was a common denominator underlying the theft of “souvenirs” and holdings during the cross-border rampages of earlier colonising nations. Indeed, a path-dependent way of doing things may proceed because of spiced-up Pavlovian stimuli.

Of critical importance and note, slaves were, first and foremost, human beings – men, women, and children. Academic definitions do justice to an explanation of the phenomenon but do not touch the heart of the slavery system – the slaves and their families.

Furthermore, each slave enterprise featured multiracial and multigender-owned/generated leadership. Its web-like (not linear) structures formed a complex, interconnected network involving various individuals, institutions, and economies globally, with slave traders, plantation owners, financiers, tribal rulers, and governments playing significant roles.

Socially, slavery contributed to enduring social hierarchies and discrimination against people of different racial features. Its legacy persists today through ongoing racial and social perceptions stemming from its historical roots where the imagery – the societal labels - systematised and stigmatised people because of physical and cultural differences and not accepting the individual/person in their own right.

Slavery: The Transatlantic Slave Trade

The study reports on the background of Britain’s historical link with the Atlantic Slave Trade by accessing psychological literature and topic-appropriate academic sources. The literature investigation allowed the author to conduct a psychosocial and socioeconomic analysis of path-dependent Mercantilism and Atlantic Slave Trading partnerships during the 16th to 19th centuries.

The content notes slavery’s forced contribution to Britain’s social, political, economic, commercial, and industrial sectors and infrastructural development at home and abroad. This study refers to 21st-century Britain’s path-dependent classism and racism and the impact of the retribution movements demanding compensation for Britain’s use of slaves during the age of the Empire.

Slavery: The Divine Right of Monarchs – Introductory Comments

This attitude characterises actors with borderline personality disorder, which is significant to this study's aims.

[Cromwell] also believed in the concept of his own divine “Providence”—essentially, thinking that God supported his cause and that he was one of those “chosen” to fight for God’s will.

The Editors (2019)

Arguably, the Great Protector, Oliver Cromwell's leadership style, probably matched path-dependent absolutism (sans crown, raw silk robes, and sceptre), where the voice of Parliament, influenced by his powerful and persuasive personality, provided leadership.

Cromwell, too, probably had a borderline personality disorder that is arguably common in many who claim to have a unique link with their divinity. For example, the Gnostics claimed special access to knowledge about their god, and the established leaders of the church labelled them as heretics (ZA Blog, 2020) – the territorial imperative had kicked in and then kicked out.

Slavery: The Developing Ethos

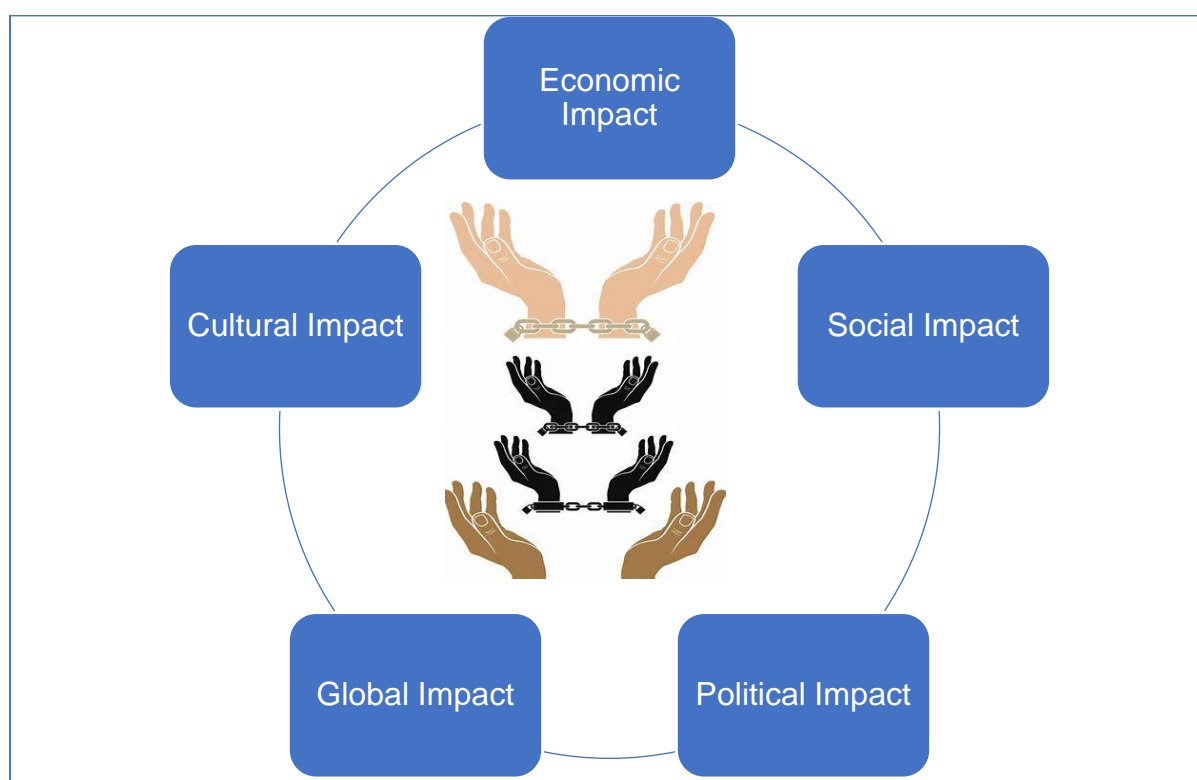
The Feudal System, post-Roman Empire, fragmented the once-unified Western, Southern, and Eastern Europe. With Rome's fall, Europe splintered into separate local and regional political and economic units, functioning autonomously - disconnected from each other politically and economically. So, in the fifteenth and sixteenth centuries, the consolidating power was up for grabs. A shift occurred as kings and princes sought to consolidate power as absolute rulers, and by default, the influence of the nobility at local and regional levels was weakened (Ebeling, 2016).

To show how and why Britain engaged in the Transatlantic Slave Trade, the author discusses how the shift towards centralisation in countries such as France, Spain, the Netherlands and Great Britain coincided with the emergence of Mercantilism.

Chapter 4 will discuss the imperatives behind Britain’s use of mercantilist ideas and its unavoidable link with the Transatlantic Slave Trade. In common with countries since immemorial times, Britain faced existential threats from its neighbours, who also wanted to expand their global influence. This paper will argue that the top-down power dynamic found an avenue for expression through Mercantilism’s trade policy that harnessed the path-dependent millennia-old slavery policy initiated by the Portuguese-created Atlantic Middle Passage and subsequently accelerated the expansion of the then-accepted slavery institution. Consequentially, during the 16th – 19th centuries, the economics and practice of mercantilism promoted Britain’s regulation of its economy – under the canopy of the monarchy (the divine right to rule). Mercantilism evolved in the nascent nation-states led by monarchs.

In Great Britain, the focus was on economic strategies to facilitate the consolidation of political authority and influence. The literature also noted the strength and weakness of the overshadowing influence of the unbridled power of the political/religious doctrine of absolutism. This path dependency probably caused Charles I to leave his head on the scaffold.

Illustration. The Slavery System's Impact and Skin Pigmentation



Source: Slave hands drawing, Internet

Slavery: The Fibres of the Feudal System - Introductory Comments

Recent studies about feudalism disagree with the educationalists who believe that the feudal system was the dominant political organisation governing medieval Europe – specifically during the 5th to 12th centuries (LibreTexts, n.d). For example, some scholars argue that there was no hierarchical system. They do not accept that lords and their vassals provided a defence against foreign aggressors (Snell, 2019). However, the author argues that accredited history asserts a hierarchical system, and the co-dependent alliances between the actors were evident (Brown, 1974; Discover Middle Ages, n.d; Macquire, 2022). However, while that period lies outside the scope of this study, its 1000-year background⁹¹ influence shows how the elements of feudal path dependencies were active during the period under review. After that, historians formally attached “feudal system” labels to societies' norms, mores, practises, and structures.

Understandably, there are different opinions about feudalism and its role in medieval society. Some historians argue that it did not exist as commonly described. In contrast, others maintain that it played an essential role in organising medieval society.

The author accepts that the preponderance of the evidence shows aspects of the system that appeared as path-dependent ways of doing things – organising society - during the mid-16th to mid-19th centuries. For instance, its path-dependent classism

⁹¹ 500 – 1500 CE.

exists in 21st-century Britain – a path-dependent reality that probably influenced slavery compensation advocates.

Slavery: Evolution, Survival

Evolutionary progress is amoral and, propelled by natural selection—is understandably an impersonal and non-judgmental process. It is not concerned with good or bad, right or wrong. Instead, it focuses on what is most effective for survival and reproduction within a specific environment and during a unique period. These advancements enable species to adapt to changing surroundings, combat diseases, locate food, evade predators, and reproduce more successfully. Over time, these incremental changes can result in the emergence of new species and ways of doing things, inciting challenges and the exercise of territorial protection/development, thus contributing to the culture and biodiversity we observe on Earth today.

The literature shows the product supply/demand situation and the *sine qua non* for the success of the slavery enterprise—an indispensable feeder to Britain's industrial development, colonial provisions, and national survival—at the expense of the less powerful and unrepresented classes and genders on the lower rungs of the societal ladder. The author pondered what the world would have been like without the input of slavery and colonisation.

This study is significant because it contributes to an understanding of Britain's historical involvement in slavery and colonisation. It sheds light on the complex dynamics of national survival, political power, exploitation, and resistance, providing a crucial foundation for informed societal debate and healing.

Slavery: Strategy

The author's approach to the topic from an analytical and educative perspective is a significant aspect of this study. This approach allows knowledge to inform and challenge opinions, and the study's recommendation of a restorative model proposes a consultative stakeholder process leading to constructive social engagement. The respect for the diversity of Britain's human capital is crucial, and this vital concept contributes to the literature on slavery and the creation of a more knowledgeable, tolerant, and socially mature society.

The author's rigorous use of the phenomenological approach is a testament to the scientific method employed in this investigation. This approach, which identifies and justifies historical facts distinct from populist opinions, anecdotes, or beliefs, is evident in the philosophical systems and paradigms of this primary and secondary research.

The descriptive methodology traced history from the past to the pages of this investigation to describe and provide knowledge about the characteristics of the period under review—to show the context and activities of the Atlantic Slave Trade.

The descriptive method enabled the author to employ the primary quantitative approach, the Momentive Survey, a research tool designed to describe and investigate the phenomenon of activists' compensation claims alongside secondary research.

This survey gathered data on the attitudes and opinions of a representative population sample, providing valuable insights into the public discourse on this issue.

In keeping with the analytical approach, the author's focus identified the 21st-century hullabaloo about slavery as the locus for social change. This 'hullabaloo' refers to the intense public debate and activism surrounding the historical legacy of slavery, including calls for reparations and the removal of monuments to slave traders.

The author proposes that a British society built on knowledge of context-understood British history, maturing self-awareness, and humility will heal the open wounds caused by ignorance of path dependence, territorial imperatives, bias, arrogance, and unsubstantiated populist concepts.

Map. Early Britain



Britain's monarchical system oversaw the governance of Great Britain. Archaeological evidence of Anglo-Scandinavian hybridisation between Norse and Anglo-Saxon cultures during the early medieval period unearthed two Scandinavian settlements that provided evidence of the creation of Danelaw during the mid-ninth century and the conquest of Sweyn Forkbeard and Cnut in the 1010s (Tyler, 2022).

In the 1530s, Henry VIII conquered Wales, and Great Britain unfurled at the unification with Scotland in 1707 (Hellenthal, 2023). The historic union allowed Scotland and England to bolster their defences and secure their territory against possible invasions from France and the ever-present probability of the Jacobite restoration. James VI of Scotland became James I of England.

Slavery: Limitations

The author was acutely aware of the potential for bias in the extant literature. Despite accessing various sources covering the same topic to verify information, the author acknowledges that bias may have escaped the investigative net. This awareness, coupled with the author's training as a counsellor, allowed for a thorough examination of personal innate personality traits, political and religious opinions, emotional sensitivities, life experiences, and painful learning curves behind the rationale for writing on the topic and the subsequent analysis of the information, instilling confidence in the thoroughness of our approach.

To ensure the objectivity of the scientific method of enquiry, the author sought feedback from trusted and detached advisors from different ethnicities, genders, levels of education, diverse political and religious opinions, and, specifically, the oversight of the supervising professor.

This diverse feedback helped the author maintain objectivity while working towards the study's aim, reassuring the audience about the credibility of our research. While some advisors expressed different views about some aspects of this study, their input led to numerous content, syntax, and wording adjustments.

Summary

This chapter outlines the psychological motives behind claims for compensation by exploring defence mechanisms through Freudian theories. The author argues that psychological defence mechanisms, shaped by childhood experiences, impact adult behaviour. Additionally, the study introduces the concept of memetic memories—cultural ideas that spread like viruses and influence cognitive reframing and coping, as exemplified by the Windrush scandal's historical context.

The chapter introduces a unique approach, incorporating insights from DSM-5 to understand the personalities of historical figures involved in the slave trade. The research cites personality disorders in leaders and dysfunctional organisations, suggesting that these historical figures exhibited similar pathologies. Various philosophical, ontological, epistemological, and logical frameworks, including perspectives from Aristotle and Plato, are used to explore the societal impacts of historic slavery.

The study uses path-dependent theory as a critically relevant tool to show how past decisions shape current perceptions, thereby highlighting the enduring influence of historic slavery on contemporary society. The content integrates Ardrey's Territorial Imperative Theory to examine historical social laws and norms. Key milestones in the Transatlantic Slavery System, including legislative actions against slavery, are discussed to emphasise the entrenched nature of slavery in British culture and its economic ramifications.

The content showcases the author's discussion of Britain's historic policies on slavery through the lens of Fairness Theory, emphasising accountability and contemporary perspectives. The author critiques resistance to change, comparable to Luddite opposition to industrial innovation, and examines elitist power dynamics and mercantilist policies. Modern social policies contrast historical practices, calling for restorative justice and a nuanced historical understanding.

The research underscores the significance of path dependency in historical, religious, social, and economic contexts. It effectively utilises Ardrey's theory to explain human behaviour regarding territorial acquisition and defence. Methodologically, it analyses historical resources, qualitative feedback, and survey data to explore the ethical issues surrounding retribution for slavery and compensation claims. The study aims to provide a knowledge-based perspective on Britain's historical involvement in slavery, advocating for informed societal debate, improved social engagement, and healing.

Chapter 3

Slavery, Colonisation and Pavlovian Triggers

Introduction

Examining the historical backdrop to time-specific occurrences allows for a deeper comprehension of unfolding events and their varied influences on worldwide advancement, setting the context for emerging sociopolitical and economic patterns.

Understanding historical context is crucial for interpreting events accurately. It ensures a nuanced view of past actions and decisions within the context of their time. Recognising the value of historical context prevents the misrepresentation of events and promotes a deeper appreciation for the complexities of past societies and their decisions.

Jenkins (2024)

This chapter will investigate aspects of historic colonisation and critical factors related to Britain's involvement in the Transatlantic Slave Trade. The outcomes will unapologetically explain why monarchs and legislative bodies, influenced by the path-dependent influence of events, religion and protective territorial nudges, authorised the use of British-operated slave vessels on Transatlantic Slave Trade voyages—the dominant survival need called the tune.

The author will clarify the reasoning behind Britain's decision to actively participate in the widely accepted practice of the Transatlantic Slave Trade aligned with its colonial objectives. The content will reveal evidence of Britain's internal and external existential threats and references to its right to defend its people and ensure that its financial situation did not succumb to what contemporary economics would refer to as recessionary forces⁹². Britain retained its right to sovereignty, and the author mentally soliloquised what the 21st-century United Kingdom and other parts of the globe would be like if slavery/colonisation had never taken place, whether trade would have developed, and whether technological advancement would be as it is. Survival and progress are not bedfellows with human rights and fairness, as stated in the philosophical writing by the retired Professor of European Thought at the London School of Economics and Political Science.

Human progress is a myth. The belief in progress is a relic of the Christian view of history as a universal narrative of redemption. In reality, history is a succession of conflicts in which the strong prevail over the weak.

(Gray, 2002)

So, by recognising the circumstances surrounding Britain's time-dependent internal and external factors during the period in question, the literature will show how the lasting impacts of historical patterns wove into parts of British society and how that

⁹² The idea of a recession, characterised by two consecutive quarters of economic decline, was not employed in earlier centuries. Various factors, such as wars, political happenings, technological progress, and environmental conditions, influenced economic situations during the era under discussion.

interconnectedness dramatically redirected Britain's socioeconomic and political direction, where, for example, industrialisation replaced its agricultural focus. Each influence-bearing juggernaut did not operate under the social codes of 21st-century morality.

Crucially, British law did not prohibit slavery until the second stage of abolition took effect and when, for example, the law protected the right of a slave who protested being sent to another country to remain in Britain.

Consequently, to establish the format for this chapter, the content initially spotlights aspects of the highs and lows of colonisation linked to slavery before considering selected historical Pavlovian triggers that caused monarchs and the British Parliament to allow slave merchants and slave owners to access the historically entrenched and renowned "Go-To" Transatlantic Slave Trade enterprise.

Because of London's sheer size and the scale of the port's activities, it is often forgotten that the capital was a major slaving centre. Between 1699 and 1807, British and British colonial ports mounted 12,103 slaving voyages, 3,351 of which set out from London.

RMG (n.d.)

The encultured and path-dependent slave trade in Britain used ships from various regions, but the ports of London, Liverpool, and Bristol primarily dominated the shipping supply chain. London was the headquarters of the established Royal African Company⁹³, which reaped significant benefits from the early Transatlantic slave trade triangle. Bristol's importance grew during the early 18th century, while Liverpool remained the largest port engaged in the triangular trade routes. This trade brought substantial wealth and became deeply ingrained in the civic life of the elite in these regions. With investments and the sale of goods passing through these ports, most of Britain had some level of direct involvement in the slave system (Moorhouse, 2024).

Slavery: Colonisation

The act or process of sending people to live in and govern another country

Cambridge English Dictionary. 2024

Illustration. Colonialism's Path-Dependent Triggers

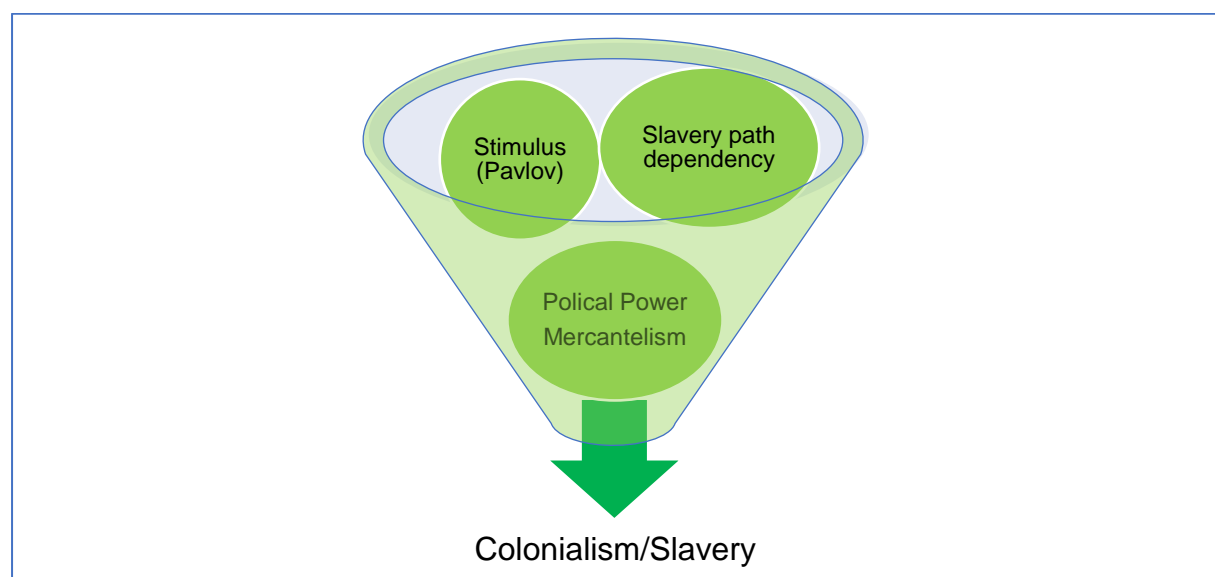
In this investigation, it is unclear whether all stakeholders in the fractious debate about British colonisation and slavery reflect an understanding of the relationship between path dependency and Pavlov's classical conditioning concept—behaviourism. Understanding this bond provides another critically relevant lens to view colonialism with added perspectives—the counterfactual approach.

This study uses path dependence theory as an analytical lens for this investigation. This concept, a foundational and widely used theory in psychology, links with the other

⁹³ Authorised by Charles II and overseen by his brother, the Duke of York. The company was granted a monopoly on all English trade with Africa. Slaves were its largest commodity, and the RAC shipped more slaves to the Americas than any other users of the Transatlantic Slave Trade route.

lens – the previously cited Pavlovian concept – the classical conditioning and learning process. While both theories involve the influence of past events or stimuli on current behaviour or decisions, they operate in different contexts and at varying levels of analysis. So, the author uses the Pavlovian concept (Behaviourist Theory) as an ancillary to path dependence theory that, as a foundational concept in economics, highlights the importance of historical trajectories and initial conditions in shaping economic outcomes (Puffert, 2019).

Illustration. Colonialism's Historical Triggers



For instance, slavery played a significant role in South Africa. The first slave, Abraham van Batavia, arrived in 1653, and the number of slaves increased significantly. The Dutch introduced slavery in the Cape Colony in 1652, and it continued until the British abolished it in 1834; abolition was one of the factors that motivated the Boers to begin their Great Trek. The relationship between the original Dutch settlers and the British was fraught with conflict. The Dutch East India Company played a crucial role in the slave trade, importing slaves from various regions, including Portuguese Mozambique, Madagascar, Dutch Ceylon, and Dutch India. (SAHO, n.d; Worden, 2023)

Slavery: Pre-History Colonialism, Global Path Dependency

Evidence from Happisburgh in Norfolk indicates that human settlement dates back over 800,000 years in ancient Britain. Various UK and northern European sites provide unique insights into these early human communities (Jaques, 2024). The text explicitly mentions Mesolithic individuals at Blick Mead near the eventual location of Stonehenge.

Similarly, in prehistoric Americas, signs suggest human colonisation around 15,000 years ago (Salzano, 2011). Discoveries in pre-colonial Australia show that humans coexisted with megafauna for more than 20,000 years, with a human presence at Madjedbebe tracing back 65,000 years, identified by finding ground-edge axes (Mawson, 2020).

This investigation notes how the expanding radius of human migration spread and piggybacked the societies' cultural artefacts, social norms, and mores. The archaeological findings illuminate ancient human behaviours and their interactions with the environment.

For instance, the abovementioned civilisations illustrate how prehistoric populations settled new areas, adapted to them, and transformed landscapes over extended periods. Archaeological evidence indicates that early populations migrated to regions where previous human settlements existed.

This progressive evolutionary survival development – a dependence pattern - unveils a growing path of dependence that would also influence the fabric of the colonising world shaped by the Transatlantic Slave Trade.

Slavery: Historical Colonisation – Path Dependencies (on land and sea)

Chapter 1 sketched the activities of numerous nations engaged in cross-border trade, colonisation, and slavery. Transatlantic slavery linked with European colonisation and, in essence, illustrated how African tribes “colonised” their similarly land-bordered neighbours - as part and parcel of humankind’s evolutionary developmental thirst.

- Ancient and medieval colonialism and slavery were practices observed by the visionary Phoenicians, Greeks, Turks, and Arabs⁹⁴.
- The onset of modern colonialism began in the "Age of Discovery," initiated by the initiative of the ambitious Portuguese “go-getters”, who demonstrated increasing expansionist inclinations following the capture of Ceuta in 1415.
- Modern colonialism began approximately in 1500, set off by horizon-scanning trade-hungry European voyages that revealed a maritime route around Africa's southern coast in 1488 and America's "exploration/discovery" in 1492.
- The 15th and 16th centuries saw the establishment of the first colonies in the Western Hemisphere by the Spanish and Portuguese – path dependency mapped fresh ground.
- The Dutch colonised Indonesia in the 16th century, while Britain settled North America and India in the 17th and 18th centuries – the probable zenith of European expansionism.
- British colonisation's global impact led to the building of penal settlements in Australia in the late 18th century and New Zealand in the mid-19th century.

It is no surprise that with expansionism, Britain faced existential threats, including the risk of losing its trading advantages to four historical rivals - the neighbouring European powerhouses of Spain, France, Portugal and Holland; the possibility of slave revolts and rebellions in the colonies that could lead to a lack of productivity and economic loss; the destruction of British settler property and its officials – and their possible deaths/murders and, of course, financial loss. The subsequent feedback to London of the lack of law and order could morph into political debates and exacerbate

⁹⁴ The Arab slave trade, which caused significant demographic changes across their targeted parts of the world, was a pivotal event in shaping the social and economic landscape of those regions.

further divisions among and between different sectors of British society – social unrest. Finally, but by no means the least, was the call for abolition on mainly economic but also humanitarian grounds – the inevitable loss of face and the means to an end. In brief, the foundations that contributed to the development of Britain were under threat.

Slavery: Colonisation, Two Sides of the Survival Coin

The literature points out the contextual complexity of historical narratives. For instance, the path-dependent and global presence of the slavery system and the cut and thrust of historical colonisation led to the extended encultured subjugation of Indigenous people, the exploitation of their land, the complexities of different psychosocial and socialisation norms and mores, and the ravaging of natural resources that disadvantaged the Indigenous socioeconomic situation.

Colonisation and imperialist innovation established path-dependent ways of power-engineered trans-border trespassing (referring to the use of power to cross borders and establish control) that polished the coloniser's hubris at the expense of the local population. Indeed, colonisation introduced British institutions that included educational, economic, healthcare, legal, trading, and "other ways of doing things." This pattern of masking Indigenous-owned history (historical nihilism) and replacing it with different narratives added to the loss of nationhood, an unrelated paradigm and self-identity.

Western and Eastern nations colonised new territories, imposed their cultural norms and erased the rich heritage and the social structures of Indigenous populations. Nonetheless, colonialism was a path-dependent system that enabled national development since immemorial times. For instance, the article "Reverberations of Empire: How the Colonial Past Shapes the Present" delves into "colonial institutionalism," a concept referring to the enduring impact of colonial institutions and practices on today's societies (Go, 2023; Gilley, 2018). The author argues that colonialism has significantly influenced the historical trajectories of many nations, resulting in path-dependent developments that continue to affect the present. The Romans, Scandinavians, and Mongols are early examples of how colonial influences have shaped national progress (often at the expense of the occupied country), thus illustrating Western colonisation's complex and often contentious legacy on contemporary societal structures.

The legacy of history also affirms that several African tribes engaged in cross-border tribal conflicts, which will find a place in this paper. For instance, the Amazons of Dahomey – the powerful tribe of women warriors – took their place in the annals of those who were the most powerful. African states also engaged in territorial expansion and exerted influence over other groups on the African continent, highlighting the power dynamics at play.

Territorial expansionism refers to adding land area to an existing city, state, or country, and when conquests become colonising exploits when the aggressor imposes new norms, religion, mores and laws (AP World History. 2024). The author notes that

those who criticise Britain for its colonisation/slavery exploits ignore the history of their nation. Arguably, there is an undercurrent of festering reverse racism that enables the critics of Britain to disassociate from responsibly accepting all aspects of what is now termed black history (Perrot-Sheffer, 2024; Black History, 2024). This politically orchestrated labelling does little to bring people together.

Nonetheless, colonisation mirrored the actions of nations like Portuguese, Spanish, French, English, Dutch, Russia, Prussian, the United States, and Japan as they pursued imperialistic goals [...] by 1914. Europeans, at some point, colonised most of the world's nations (Blakemore, 2023). However, many people tend to ignore the earlier Arab engagement in Africa and the inter-tribal and cross-tribal border violations that turned into mini-colonising epochs on the soil of Africa.

The past cannot be ignored or undone. The author argues that whinging and complaining are puerile because the past cannot change, and common sense dictates that understanding and learning are the best ways forward. History must be contextually understood, grieved, celebrated, and archived. Weaponising history—as in the protagonists' allegations of retribution and compensation—will boomerang on the critics. Factually, people of various skin colours have contributed to history's unchangeable annals.

Slavery: Colonised Hypocrisy, Slavery's Shadow

Tourist hotspots like France, Belgium, Britain, the Netherlands, Greece, Italy, Israel (influenced by the Phoenicians), and Egypt attract throngs of fascinated tourists sporting sunhats and sunglasses, riding the ever-so-patient camel, and snapping selfies. Many of these visitors may hail from countries previously colonised by the nation they are touring, yet eagerly explore the attractions on offer. Through their purchases of souvenirs and taxed expenses, they unwittingly engage in the form of economic exchange that mirrors the exploitative practices of colonial powers in the past. Their brief visits are a modern-day echo of the historical territorial invasions dating back to 1550 B.C.E.

The enduring legacy of colonisation is evident in the revenue generated from present-day tourism, even from critics of colonialism and slavery, which plays a role in the economies of the ex-colonial countries and the colonised nations.

In the course of the research, the material intermittently revealed the disturbing reality of deeply ingrained path-dependent slavery impacting British society. Indeed, this historical connection was the umbilical cord that channelled wealth to Britain's development and growth needs. The slavery enterprise also catered for the financial requirements of predominantly Black-skinned/other coloured suppliers of slaves and facilitated the growth of nations.

Moreover, the slavery business deliberately dehumanised and disempowered individuals who, due to their vulnerability, were easy prey for the rulers and merchants seeking extra cash as merchants and social prestige as slave owners. The ownership of slaves historically conferred social prestige among certain societies and was

particularly evident during the colonial era, when slave ownership was often associated with wealth and status (National Archives UK, n.d.). For instance, the renowned 19th-century Arab Trader Ḥamad ibn Muḥammad ibn Jum‘ah ibn Rajab ibn Muḥammad ibn Sa‘īd al Murjabī - also known as Tippu Tip (1837—1905) from central and eastern Africa was a wealthy owner of slaves – amongst other pursuits (World History, 2024; Our History, 2024).

The author remains perplexed by the critics of Britain’s participation and their veil of silence over this Arab Muslim slave enterprise and its relationship with the commercial slavery hub in Zanzibar. The author likens this anomaly, in measure, to the much-vilified colonialist Cecil John Rhodes.

However, unlike Rhodes, Tippu has not featured in the exploits of those who attacked the Rhodes monument in Cape Town – while others continue to benefit from the proceeds of the Trust in his name or bemoan British colonisation but enjoy some benefits from its otherwise unwelcome influences.

History substantiates the author’s view that the era’s timebound socioeconomic, religious, and political policies and the international practices of path-dependent slavery challenge the biased and vacuous claims of retribution and compensation pundits.

The 21st-century United Kingdom has moved away from the Elizabethan Golden Age of British Highwaymen and Women who, on horseback, apparently shouted “stand and deliver” when ambushing and divesting their unfortunate victims of their material assets. These unique robbers potholed the journeys of the affluent (Lambert, 2021; Tidswell, 2023; Johnson, n.d.). The author refers to this incident in a serious attempt to show that the past mushroomed in a particular context and during a specific context.

The spotlight will focus on selected existential threats to British development and security during the era of the Transatlantic slave trade.

Slavery: Colonisation, Existential Threats

The author argues that the current demands of the retribution/compensation supporters are, in measure, an existential threat to British society. Their vacuous demands – false information and ridiculous financial claims – permeate social media and official channels.

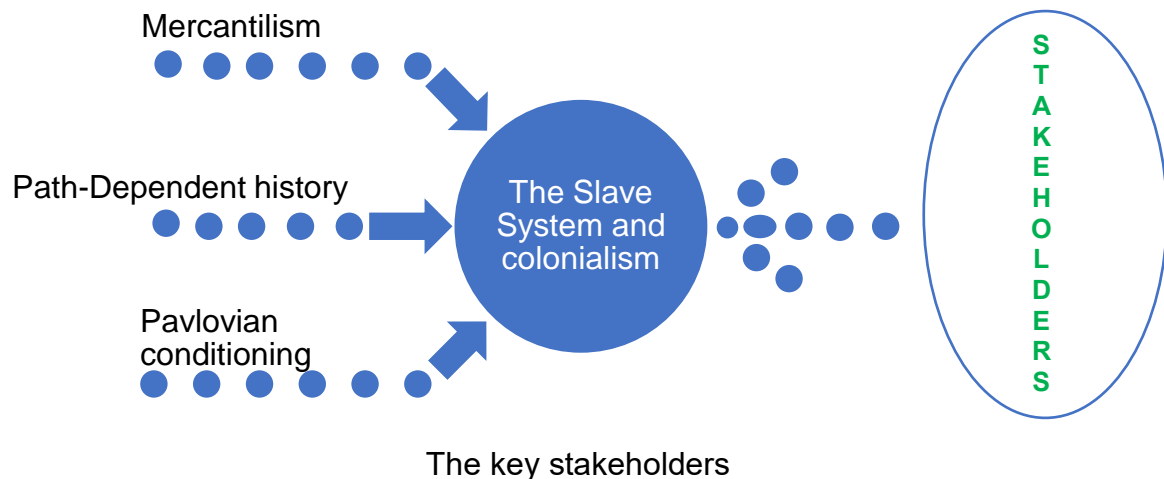
Their audacious propaganda simulates the #Me too rallying points for those ignorant of the context of historical context and hidden agendas (cf. Chapter 6). All manipulative peddling and weaponising of a contextually unsupported view of British history is akin to harassment in the author’s view. However, regardless of assumptions, their activities provide a precedent supporting urgent restorative action.

Regardless, compensation activists’ singular obsession and tunnel vision target Britain – while simultaneously receiving a percentage of its foreign aid budget (the author’s homeland). The author will argue that this discriminatory approach is unfair and

questions the motivations probably sheltering under verbose tongues and masochistic displays of aggression.

The illustration hereafter shows the combined historical and psychological forces that supported and motivated Britain's engagement in the Transatlantic Slave Trade and features the core stakeholders who stocked the enterprise with slaves.

Illustration. The way things worked



👑 The elite/government. 🧑🏫🧑🏫🧑🏫 Multiracial/gender slave owners and merchants

This chapter will include a concise yet crucial historical examination of selected, vital, and interdependent factors that shaped the focus of the study's response. These Pavlovian Tigers are the Black Death, the Great Fire of London, and the influential path-dependent dynamics of Feudalism, Absolutism, and Mercantilism.

The subsequent discussion will touch on the sociopolitical, economic, religious, and societal impacts, including the influence of fibres from Feudalism's structure and the path-dependent influences of Absolutism - precisely, the Divine Right of Kings (and Queens) - followed by Mercantilism's distinctive and time-specific role in shaping Britain's governance during that era.

Slavery: The Black Death's Legacy⁹⁵

The plague's sporadic impacts influenced the functions and direction of Britain's political, social, economic, and religious structures, resulting in the decline of the Church's influence and religion in general (Briggs, 2022). These outcomes nudged the further unfolding of the controversial 16th-century Protestant Reformation – a new and another divisive religious path dependency. Its doctrines changed the norms and mores of England's medieval socio-cultural governance⁹⁶ and paved the way for socio-economic development under Mercantilism's policies⁹⁷ (Cantoni et al., 2017). The changing medieval crucible of sociopolitical and economic path dependencies began to influence Britain's launch into post-Middle Age trajectories.

⁹⁵ There are no records of slaves dying from the staggered outbreaks of the Black Death or in the Great Fire of London.

⁹⁶ Consider, for example, the impacts of COVID-19 on Britain's all-embracing national culture.

⁹⁷ The author argues for a parallel link with the globally destructive COVID-19 pandemic (2000 – 2022).

Research indicates that the Black Death disproportionately impacted the aged and those in poor health, acting as an arbitrary natural selection process that potentially left behind a population with more robust genes and a resistant immune system (Pappas, 2024). This phenomenon suggests that the plague's elimination of the most vulnerable led to England's more resilient but smaller population. In 1400, the country was perhaps half what it had been 100 years earlier; the Black Death caused the depopulation or total disappearance of about 1,000 villages (Zeidan, 2024). After the plague, the general risk of mortality at any age decreased, with over twenty per cent of people living past 70, compared to just ten per cent before the outbreak.

The pandemic also influenced naming practices. Families who experienced losses might have adopted surnames associated with death, such as "Black" or "Bane." Additionally, the Black Death disrupted social structures, creating opportunities for upward mobility and the probable development of new surnames. Poorer families in northern England began adding "-son" to paternal names, leading to unique surnames.

The 300 years of the intermittent and indiscriminate rampages of the Black Death killed men, women, and children from each level of England's social and economic hierarchy. The grassroots workers (peasants) shouldered most of the plague's economically devastating and society-shattering impact. Significantly, the plague's destructive impact killed women of childbearing age, and the population decline triggered the domino impact of plague-fractured social dislocations and challenging economic repercussions across England and Europe (Roller, 2021).

For instance, since the sixteenth century, the staggered outbreaks of the Black Death killed fifteen per cent to twenty-five per cent of the population every twenty years. However, there is no doubt that the hardest-hit part of society was the most numerous proportionately, viz., the crucial agriculturally focused productivity from grassroots peasants and the skilled artisans whose contributions to the community died with each working-class victim. The economic soul of Britain equated to a weakened immune system invaded by the traumatised survivors of the Black Death and the simultaneous Great Fire of London – a double whammy from external forces.

Notably, from a socioeconomic perspective, England's traditional agricultural landscape and its contribution to the needs and wants of the market imploded as buyers and sellers died – the economic outcomes would not have garnered a favourable Press report. There was little hope in Britain appealing for help outside their borders. There was no international aid waiting to shower generosity into Britain's coffers. However, the British people innovated their way out of the negative situation while monitoring external and internal threats. Indeed, the internal disruptions to the British way of life sowed the seeds for significant changes in the structure of its society and economic practices. Arguably, these socioeconomic factors – in measure - contributed to the onset of the Industrial Revolution⁹⁸ - and a more efficiently operating route to productivity. Playing the victim was not part of the

⁹⁸ Academics remain divided about the causes of the Industrial Revolution, but the world moves forward.

British psyche. Thanks to nature's endowment, innovation was alive and well in the minds of the architects of the Great Britain era.

Furthermore, Britain's religious culture suffered the loss of followers as the prayers and agonies of clergy and congregations succumbed to the bubonic and pneumonic strains of the Black Death. The placebo effect of prayer and religious penance lay buried in the shrouds of the deceased members of the clergy and the gravestones of the pious and faithful. Britain's God's apparent impotence/unwillingness to intervene or explain the reasons for the inexplicable destructive outcomes of the plague led to an increase in theological apologetics and the splintering of a unified Christian worldview⁹⁹.

Regardless, the plague's indiscriminate scythe cut down people of all classes and nullified people's faith in the security and sanctity of the politically class-structured system. On the other hand, many believed that the plague was God's punishment to avenge the proliferation of greed, blasphemy, heresy, fornication, and worldliness (History, 2023)—perhaps reflecting the Old Testament's depiction of their catechism-scripted God.

Mourners' tears washed away the cosmetic morality of norms, mores, and religious ideals. Many people abandoned path-dependent moral and sexual codes, and "the marriage market was revitalised by those who had lost partners in the plague" (Ashford, 2020).

Because the plague had no respect for people – the class-structured system did not protect the actors at every level - citizens gained new ideas about equality and self-respect. The seeds of the early Enlightenment (1685 - 1730) began to conceptualise and irrigate the inevitable cycle of change, bringing further adjustment challenges to the British people where reason and individualism rather than tradition and superstition governed life. The resultant shift rippled through established social structure tiers. People began to think for themselves and challenge the validity of social and religious path dependencies. However, aeons of reliance on the economy of the path-dependent slavery system continued unabated - the historical practice lived cheek-by-jowl with Britain that, in measure, depended on the returns from colonially provided products.

So, during the 1655 to 1666 Black Death outbreaks in London, around 100,000 people died¹⁰⁰. The episodic inroads of the Black Death Plague during the 16th, 17th, and 18th centuries also influenced Britain's governance away from the dying embers of feudalism¹⁰¹, and the modern concept of the nation-state began to emerge (Lechner, 2023).

⁹⁹ Similar reactions occurred among Jewish people becoming atheists in Nazi concentration camps.

¹⁰⁰ The number of deaths over the 300 years of the Black Death in England numbered 2 million men, women, and children.

¹⁰¹ Scholars introduced the word "feudalism" to identify the political policy systematising the social, economic, and political conditions common to the early and central Middle Ages. Revisionist history about feudalism and medieval society suggests that feudalism does not fully describe medieval society. However, the jury is still debating the findings of modern historians.

Nonetheless, a slight shift of power developed. The significant number of deaths among the working class gave its survivors a strong bargaining position vis-à-vis employment and labour conditions. The power of the people began to bud, and people thought outside the boundaries of repressive and top-down governance. Additionally, art and cultural knowledge increased because “vernacular English contributed to the late-14th-century flowering of English literature by writers such as Geoffrey Chaucer and John Gower” (Lumiansky, 2024) and introduced a new path-dependent commitment to the written text, opened the door to the eventual arrival of the Enlightenment and nudged the innovative minds that established the Industrial Revolution.

The negative and positive outcomes from the Black Death significantly impacted Britain’s (and Europe’s) demographics - threatening its nationhood, labour patterns and the long-term impacts of feudalism on its people.

Slavery: The Great Fire of London

The disastrous Great Fire of London (2 September to 6 September 1666)¹⁰² swept through much of the capital, leaving ashes, ruined dwellings, and skeletal commercial buildings. The devastation added to England’s internal socioeconomic, governance, planning, trading, and religious stresses.

The sociocultural fallout from the Black Death and the Great Fire of London filtered society’s contributions to the individual’s social engagement, interactions, and development.

For instance, Vygotsky¹⁰³ states that the social actions of parents, caregivers, peers, and the larger society play roles in the development of cognitive functions. For instance, the social norms, mores, and memories of the Black Death and the Great Fire of London impacted the survivors and their descendants. Britain’s human capital - those who had escaped the Black Death and the Great Fire of London¹⁰⁴ carried the secondary impacts of the disruptive outcomes and socioeconomic, sociocultural, and economic practices and had to regroup. Arguably, intergenerational trauma added to troubled memories.

Memories, however, remained, and, for many, the unknown and unrecognised post-traumatic stress disorder (PTSD) may have walked the cobbled and muddy streets and crowded into the rooms of Britain’s survivors. Memories led to social, criminal, domestic, and antisocial acting out behaviours, which bred new recollections, and as Beaglehole (2018) reminds posterity:

¹⁰² The Great Fire destroyed most civic buildings, old St. Paul’s Cathedral, 87 parish churches, and around 13,000 houses.

¹⁰³ The Soviet psychologist Lev Vygotsky (1896 – 1934) developed the Cultural-Historical Activity Theory, which posited that human and mental cognitive abilities are not biologically determined but created and shaped by language usage, interaction with, and construction of the social environment.

¹⁰⁴ These *actus Dei* or *vis major* events were catastrophic disasters regardless of whether a divinity or superior force initiated them.

People often overlook the impact a natural disaster can have on the mental health of those who are remotely involved. When considering the mental health effects of a natural disaster, it is also essential to know what a natural disaster is.

Slavery: Feudalism, Threads from the Past

Following the invasion and conquest of England by William I (The Conqueror) in 1066, a feudal-like system governed the country – change came to Britain – a significant adjustment that grew a new path-dependent governance format. This system, utilised by the Normans in France since 900 CE, became the British way after William I defeated Anglo-Saxon King Harald II at the Battle of Hastings.

As the newly proclaimed monarch, William I claimed ownership of all the land in England; he allocated parcels of land to the aristocracy, comprising the clergy, barons, and lords. These privileged individuals, in exchange, provided financial support to William I and supplied troops for his military campaigns. The peasants who resided and toiled on the land occupied the lowest rung of the hierarchical structure, offering taxes and labour in return for sustenance.

The aristocracy amassed wealth through rents collected from peasants who cultivated their land, demonstrating authoritarian dominance over the less powerful. Despite the restrictions that bound the serfs/peasants dwelling on the lord's estate, they showed remarkable resilience. They could not leave their dwelling or the lord's premises without consent. They had duties to fulfil along with specific labour for the landlord. The nature of their obligations adhered to established local customs, possibly mirroring the societal undertones of slavery.

During the Middle Ages, society evolved around vassalage and the discretionary allocation of fiefs by the elite. A fief was a piece of land given to an individual in exchange for their service. This hierarchical structure reinforced societal order, with the lowest level consisting of the dependent villeins. These villeins relied on their lord for protection, and in return, they were bound together in a socially interdependent contract; feudal contracts governed the reciprocal relationship between the lord and the villeins against invaders.

Although feudal contracts governed the reciprocal obligations among the noble military elite, the landed estates were the basis of the warrior class's economic power [that] required peasants' labour.

Britannica (2023)

The medieval framework (around the 15th to 17th centuries) and subsequent frameworks (around the 18th to 19th centuries) shaped Britain's social and economic systems. Initially, the governing structure offered some citizens freedom and job opportunities, providing socioeconomic stability, and they served to defend the realm. In this instance, the less powerful were props that served the interests of the elite. One could argue that the entrenched structure of feudalism led to a path that eventually evolved into the discriminatory class-based system in 21st-century Britain (Evans &

Tilley, 2015). This tiering resulted in a deeply ingrained, privileged social hierarchy characterised by inherited titles, privileges, and prestigious university qualifications – forming a network – the “Old Boys Club” and snobbery-linked entitlement in classist British society.

The lasting effects of discriminatory class distinctions and elitism persist in 21st-century Britain as a deeply ingrained historical trajectory. This enduring path is characterised by distinct tiers of social, cultural, and economic advantages (Savage, 2023), as articulated by British sociologist Richard Hoggart (1918 – 2014, as cited in Robson, n.d), “class distinctions do not die; they merely learn new ways of expressing themselves. We shiftily declare we have buried class; each decade, the coffin stays empty”.

In an article published in *The Conversation*, Danny Dorling, a professor at Oxford University, writes:

Britain is still a society deeply divided by class. The same schools, [the] established church¹⁰⁵ and universities dominate public life, but changes are afoot under the façade of immobility. Social class is clearly no longer neatly defined by occupation. People of the same income can have access to widely varying resources. Class is no longer simply a vertical ranking linked to capital and a system of production.

So, path-dependent intergenerational memories, which are past generations' collective memories and experiences that shape the present, remained. Social conflicts erupted where classist norms, mores, regalia, accent, education, and ceremony often define class-defined patriotism within an encultured frame. Bias from the past influences an understanding of history and the present. Hence, it is imperative to keep the framework of the slavery system within the context of an environment where, particularly concerning the most vulnerable individuals (serfs, villeins), certain elements may have prefigured aspects of the Transatlantic Slave System. The British populace, accustomed to a prejudiced sociopolitical framework, was only a step away from the formally organised slavery system prevalent in the economically and politically cutthroat European society.

By understanding the past, the reformers of modern-day Britain can build on history and not play jury and judge on behaviours of that period – context remains the key, and knowledge – not biased memories – can access the past. Memories offer a subjective perspective on the past, while knowledge provides a more objective and thorough comprehension. Both are valuable, yet it is through knowledge that a broader and more precise understanding of the past can develop. This understanding is crucial in guiding present and future actions, ensuring that history does not repeat itself.

¹⁰⁵ The Church of England.

Slavery: Absolutism, A Pavlovian trigger

Absolutism, which refers to the belief in absolute principles in ethical, philosophical, or theological matters, finds a place in both the Old and New Testaments of the Bible. In the Old Testament, the sovereignty of YHWH¹⁰⁶ was the source of authority. The word ELOHIM¹⁰⁷ refers to Israel's tribal divinity. This structure suggests a form of absolutism, as it posits divine commands and laws as the ultimate truth that governs the universe enforced by prophets, monarchs, and military leaders. In the New Testament, the teachings of Jesus Christ (understood by some as the only son of God who is fully human and fully divine) and the Apostle Paul and other divinely inspired leaders emphasise absolute social, moral, and ethical standards¹⁰⁸. Their writings became the text of "thus saith the Lord" in the view of literalist believers.

King James I (1566 – 1625) asserted the absolute authority of the reigning monarch over their territory. However, this notion faced opposition from the selected democratic practices introduced by Oliver Cromwell. These emerging democratic principles eventually culminated in the execution of Charles I, who abandoned his severed head on the scaffold.

Similarly, the faithful look to their religious books for the absolute truth and live by their holy writ regardless of the time gap, the nuances of changing language, and changing norms and mores.

Slavery: Ubuntu

Ubuntu is an African value system that emphasises the interconnectedness of individuals with their societal and physical worlds. It translates to "I am because we are" or "humanity towards others" and promotes interconnectedness, compassion, and communal harmony. This philosophy advocates for a shared humanity, where individuals thrive through mutual support and respect, emphasising collectivism over individualism and the importance of community bonds. Ubuntu suggests that relationships with others shape one's sense of self. The concept serves various contexts, such as restorative justice and community-centric approaches, notably in South Africa's Truth and Reconciliation Commission led by the late and highly respected Anglican leader Archbishop Desmond Tutu. Essentially, Ubuntu recognises that an individual's humanity is tied to the humanity of others, fostering a sense of shared responsibility and mutual care (Paulson, 2020).

Summary

The chapter examines Britain's involvement in the Transatlantic Slave Trade, its historical context, and the five Pavlovian triggers that uniquely influenced this participation. The text illuminates how historical events shaped Britain's decisions by exploring path dependence theory and Pavlovian conditioning. Core historical factors include existential threats, economic pressures, and the drive to maintain sovereignty.

¹⁰⁶ The tetragrammaton YHWH refers to the "God" over all creation and history. YHWH appears over 6,800 times in the Old Testament (Williams, 2024).

¹⁰⁷ Elohim is used over 2000 times and refers to the God of Israel (Williams, 2024).

¹⁰⁸ The conservative and fundamentalist views of some Christians.

The slavery enterprise reflected the significant role of London, Liverpool, and Bristol as major slaving centres, with London housing the Royal African Company.

The author's investigation into the broader history of colonisation shows how the concept led to the subjugation and exploitation of indigenous populations. The historical narratives also acknowledge that slavery and colonisation were not unique to Britain, citing examples from other empires and African tribes. The author argues that the economic and social turmoil caused by events like the Black Death and the Great Fire of London necessitated Britain's engagement in the slave trade to ensure national stability and growth.

The chapter critiques modern retribution and compensation demands, suggesting they lack historical context. By understanding these historical patterns, one can see how they influenced Britain's socioeconomic and political landscape, transitioning from an agricultural focus to industrialisation. The chapter concludes by examining the lasting impacts of these historical events and their role in shaping Britain's trajectory.

The Great Fire of London (2-6 September 1666) devastated the city, exacerbating existing socioeconomic, governance, planning, trading, and religious stresses in England. Despite the destruction, it catalysed a significant shift in power dynamics, benefiting working-class survivors who gained more vital bargaining positions—and soon witnessed a surge in art and cultural knowledge, potentially paving the way for the Enlightenment and Industrial Revolution. As noted by Vygotsky, the sociocultural aftermath of the Great Fire and the Black Death's legacy profoundly influenced social engagement and cognitive development.

Feudalism, established in 1066 after William 1's conquest, imposed a hierarchical system where landownership and obligations governed societal structure. This system entrenched a class-based hierarchy that persists into the 21st century, characterised by inherited titles and privileges, reinforcing class distinctions and bias.

Absolutism, rooted in religious doctrines from the Old and New Testaments and the Divine Right of Kings, influenced British political frameworks. This belief in absolute authority was challenged by emerging democratic ideas, exemplified by figures like Oliver Cromwell. Understanding these historical contexts is crucial for modern-day Britain to build on its past without bias, ensuring a more objective comprehension of the intertwining of the slavery enterprise and history.

Chapter 4 builds on the facts noted in Chapter 3 and then proceeds to develop its focus using five interrelated sub-sections on slavery. The content foreshadows replies to counter the opinions of the pro-compensation advocates. The spotlight will highlight Mercantilism, the 16th—18th-century financial brain that engineered Britain's economic spreadsheet (Kenton, 2024).

Chapter 4

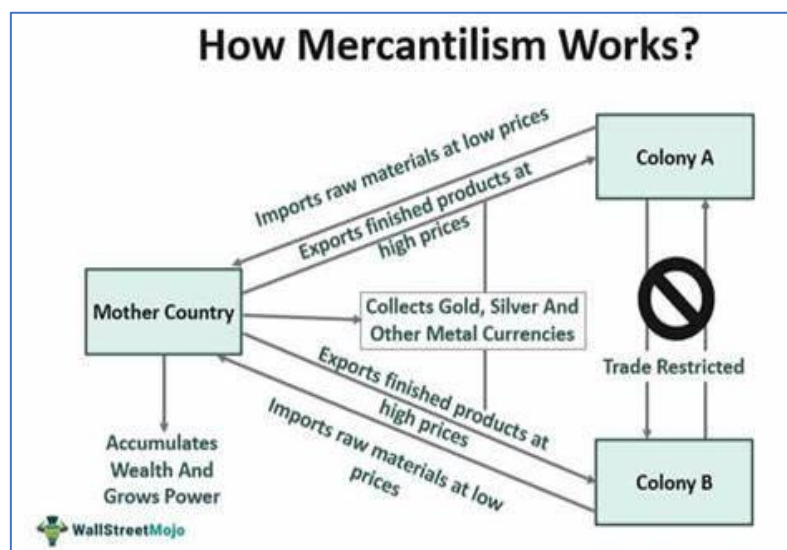
Slavery and Mercantilism

Preamble

This chapter highlights the influence of Mercantilism on Britain during the period under review and its dependence on the historically encultured slave trade. The concept found roots in Europe from the 16th to 18th centuries. It was a crucial commercial tool in expanding European trade and commerce by spurring the growth of industries and leading to significant technological advancements. The threads of mercantilist ideals also influenced the rapid expansion of the French, German, Italian, Portuguese, the Netherlands, and Spanish countries. The system advanced governmental control over all financial activities to boost national wealth, primarily by accumulating gold and silver.

Lars Magnusson (2015) writes that Mercantilism was not an entirely constructed way of economic thinking – it was not a composite library of economic theory but a compendium of written ideas “appearing in a particular political and economic context” (Magnusson, 2015).

Illustration. Mercantilism



Mercantilism encouraged and cocooned the 16th-century exploits of Sir Frances Drake (circa 1540 – 1596) that enriched Britain’s socioeconomic nest with bullion¹⁰⁹, jewellery and goods from countries Britain would include in its Empire. Drake, the committed Puritan¹¹⁰, established the supremacy of the British navy when he and Lord Charles Howard defeated the Spanish Armada and brought back gold, silver, and jewels to replenish the coffers of Queen Elizabeth I—the first large-scale and integrative

¹⁰⁹ Bullion reserves contributed to the payment of naval and army expenses.

¹¹⁰ One of the many faces of Protestantism that emerged in the 16th century that sought to purify the Church of England of what they deemed as theologically unsound Roman Catholic practices. An austere practice of Christianity that is still found in many evangelical and non-mainstream Christianity.

approach to mercantilist development and the place of bullion as an economical means to an end.

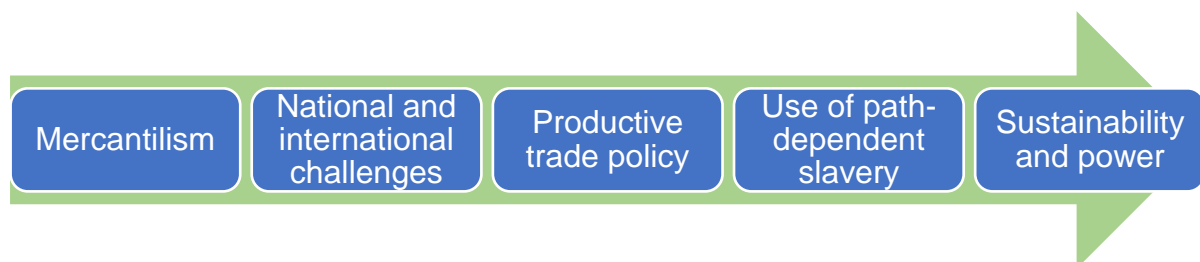
Mercantilism successfully facilitated the development of the British Empire's solid trade networks and colonies in various global regions. These links often revolved around exchanging goods and services and enhancing diplomatic ties. Mercantilism's focus on profit probably laid the groundwork for capitalism's emergence, which crafted the development of the fundamental principles of free trade and competition to pursue commercial returns.

Slavery: Historical Records: Facets

As a recognised buccaneer¹¹¹, Drake¹¹² also captured pirate ships and turned the profits over to Queen Elizabeth, who promoted the Trade and Navigation Acts in Parliament and ordered her navy to protect and encourage English shipping. Drake claimed new lands for England and lined up trading contacts with the Spice Islands. Gold became increasingly important as it funded Britain's military and sculpted a wealthy and powerful Britannia, an image that probably massaged the national ego.

Similarly, global slavery and a controversial British enterprise brought about changes that reshaped the power/control ethos within its colonial countries. It was particularly impactful in the Americas, where Black-skinned/other coloured slaves often outnumbered the free but more powerful, white-skinned population. The clear line between “us and them” and the contrasting social imagery of white- and Black-skinned/other coloured plantation owners exploiting slave labour for financial gain (Koger, 2016; Hewitt, 2018) suggests that slave labour and not slave colour was a core concept.

Illustration. Mercantilist Britain – Objectives



Slavery: Mercantilism

LaHaye (2023) defines Mercantilism as “economic nationalism to build a wealthy and powerful state”, noting that the policy encouraged exports while restraining imports. LaHaye (2023) notes that “the interests of merchants and producers such as the British East India Company ... were protected or encouraged by the state”. Thus, protectionism began to funnel the ebb and flow of financial transactions.

¹¹¹ An accepted euphemism for a pirate serving the interest of the state.

¹⁰⁹ Sir Francis Drake – the committed Puritan - died from fever (or dysentery) on a voyage to the Caribbean to raid Spanish possessions. At his request, he was dressed in armour before being buried at sea in a lead coffin.

Mercantilism's way of doing things weeded into the agricultural system of the physiocrats¹¹³ who believed that the wealth of nations derived solely from the value of "land agriculture" or the "land development" ideal that immediately preceded the first modern school, classical economics, which began with the publication of Adam Smith's *The Wealth of Nations* in 1776.

Contrastingly, while Mercantilism focused on the ruler's wealth, gold accumulation, or trade balance (The Editors, 2024), laissez-faire of the nineteenth and early twentieth centuries wanted no government interference in the economic affairs of individuals and society.

Mercantilism, an economic system, was employed by these nations to enhance the authority of monarchs and enable political dominance. By implementing mercantilist policies, these countries aimed to consolidate power and fortify the rulers' positions—and did so (Ebeling, 2016).

The author will discuss how Mercantilism chauffeured Britain through the period under review. In this dispensation, the slavery enterprise was an encultured “Go-To” resource for Britain to stand at the forefront of power. Chapter 4 will expand further on this introductory snippet.

Table. Snippets of Mercantilism

Mercantilism's investment in Maritime power expanded the establishment of settlements in North America and the West Indies during the 17 th century.
The 19 th century saw more significant changes in Britain. The Industrial Revolution transformed England from a rural agricultural nation to an urban-industrialised country. Social dislocation, increased poverty, antisocial behaviour, and the gap between the privileged upper and ignored lower classes grew—a new path-dependent way of affirming commercialism took shape.
The much-lauded Victorian Era (1837 – 1901) bypassed the poverty that showed skeins of feudalism's hierarchical path dependencies. City-based factories, social reforms, policies to control crime, and attempts to manage working environments did not address abject poverty.
The paradox of the expanding British Empire was the growth in domestic poverty and the powerful and influential control of the socially divisive class system (World Atlas, n.d; Colman, 2006). Mercantilism's economic forces passed over the less-represented population living under elements of a feudal shadow: the peasants and, to a degree, women.

Slavery: Mercantilism and Trade

Mercantilism's mission emphasised that trade balance was imperative and focused on acquiring gold, which enabled the colonies to pay for their armies and expand the British Empire. The concept resulted in one nation benefitting at the expense of others

¹¹³ A group of economists believed that agriculture was the source of all wealth and that high product prices would serve a country's financial interest. They objected to the government's interest in natural economic laws.

– the zero-sum game. Its isolationist focus was not a creative philosophy for increasing global growth and reducing global problems.

Mercantilism posited that the world's wealth was static. This assumption led nations to collect as much of that wealth as possible. Profits from this trade enriched merchants and provided the capital for many of the enterprises of the early Industrial Revolution. Ports such as Glasgow, Bristol, London, and Liverpool prospered from the arrivals and departures of ship-laden products.

The English scholar, parliamentarian, and diplomat Sir Thomas Smith exemplified the Mercantilist mindset in a speech, “We must always take heed that we buy no more from strangers than we sell them, for so should we impoverish ourselves and enrich them” (Blinder, 2019).

Mercantilism is [...] where the government seeks to regulate the economy and trade to promote domestic industry – often at the expense of other countries.

Mercantilism is associated with policies which restrict imports, increase stocks of gold, and protect domestic industries.

Pettinger (2023)

Slavery: Mercantilism and Competition

Britain's mercantilist focus developed by creating a new financial framework that took advantage of opportunities by serving as a trader between capital assets (slaves) and producing goods, services, and income distribution. In political and economic contexts, maximising wealth gained traction by exploiting the advantages gained from trade, often through specialisation, which could also include using force (North, 1981).

Mercantilism was the institution that constrained the “behaviour of individuals in the interests of maximising the wealth or utility of principals” (North, 1981). The slavery enterprise worked hand in glove with Mercantilism's policies. Of significance is the comment by Rössner (2020), who notes “how mercantilism and its continental variant(s) Cameralism¹¹⁴ represented foundational cornerstones of Capitalism and economic modernity”.

Slavery: Mercantilism the Driver

Mercantilism used the globally entrenched slavery¹¹⁵ institution/enterprise to facilitate its economic goals. From the social science and financial perspectives¹¹⁶, slaves were additional merchandise for sale. They were market-ready assets earning profits for their owners. However, their monetary value depreciated with age and poor health, and the supply-demand curve advantageously served the interests of the profiteers who orchestrated the commercialisation of the slave trade using the Atlantic triangle.

¹¹⁴ Cameralism was a German science of public administration that emerged in the 18th and early 19th centuries. It aimed at solid management of a centralised economy for the benefit mainly of the state (Wakefield, 2023).

¹¹⁵ Chapter 4 discusses slavery.

¹¹⁶ The phrase “human capital stock” is academic jargon economists have leaned on for decades, usually without generating much controversy. See Theodore Schultz's Theory of Human Capital (Leary, 2023).

Exploiting labour to maximise productivity was vital to each slave's value. Their initial market price established their economic value. However, an intricate combination of economic factors – the drop in the demand/supply curve - and moral considerations influenced the abolition of slavery, intensifying moral condemnations of slavery's cruelty.

Slavery: Mercantilism and Morality

The cowed slaves were expendable, dehumanised, and abused possessions, serving the mission of Mercantilism in building Britain at the behest of its undemocratically structured but legal Parliament. Great Britain's economic success relied on its colonies to supply raw materials and lucrative cash crops. For example, British merchants had to use British vessels to transport the growing demand for sugar produced by slaves in Barbados.

Nonetheless, the monarchical regime that classified citizens as subjects also came to see slaves as "objects". This concept created an image with "implications for understanding social phenomena such as addiction, false memories, supernatural belief, and cultural differences" (Libby & Eibach, 2013).

During Mercantilism's influence, Great Britain's economic prosperity relied heavily on its colonies, which supplied vital raw materials such as cotton, tobacco, and sugar. This system facilitated Britain's accumulation of wealth and resources, fuelling its economic advancement and international influence. Slave labour was an economically viable means to an end.

Ironically, during the 17th century, "Black-skinned/other coloured slaves "built the wall that today gives Wall Street its iconic name" – it was a previous slave market (Thomas, 2019).

Slavery: Mercantilism and Products

Tobacco from Virginia and Chesapeake quickly gained popularity in England in 1586 during the reign of Queen Elizabeth I and was subject to a duty of two pence per pound. The different historical context noted the six shillings and ten pence duty on Virginian tobacco that, under James I, ensured the monopoly profit for England. Apothecaries sold tobacco (and snuff), prescribed as a drug. The sales of this product continued during the Great Plague. Smoking, also labelled as drinking tobacco, was viewed by many as "the habit of dissolute persons who spend most of their time at taverns" (BHO, 2024).

Rice from California and indigo from Bengal¹¹⁷ passing through the revolving door of the import/export trade was made possible through the Mercantilist lassoing and harnessing of slavery. British Mercantilism depended on using colonies to produce raw materials, particularly cash crops, for the mother country.

Furthermore, the vast subcontinent provided British traders with duty-free access to the Indian market, enabling the sale of British goods without tariffs and simultaneously

¹¹⁷ The British provided high-interest loans to enable Bengalis to develop the indigo supply.

disadvantaging local Indian producers. Raw cotton imports from India supplied and stocked British textile factories, creating an export monopoly using India's cotton industry. After abolition, the demand for tea resulted in the Cutty Shark, a prominent tea-trading ship, setting speed records between England, Shanghai, Sydney, and London during the late 19th century.

The slave trade was the hub of mercantilist development in the broader economy to ensure that exports remained ahead of imports. The outcomes of colonialism included protectionism, which encouraged the marketing and selling of value-added products to the world within and outside the colonies of the British Empire.

Slavery: Mercantilism and the British Government

The slave trade and protectionism were essential in providing British industry access to raw materials. For instance, Robert Walpole, the first Prime Minister of Great Britain, introduced The Molasses Act (1733) as part of the Acts of Trade and Navigation. The legislation received Royal Approval (by King George II) to ensure the profitable control of manufacturing and commerce of British colonies around the globe. Regardless, smuggling throughout the colonial Empire undercut potential profit because of England's lax enforcement of the Act.

The more restrictive Sugar Act (1764) stirred the festering ire of many Americans, advanced the revolution, and engendered further unrest in the colonies. Unsurprisingly, British events to prevent smuggling and its protectionist laws contributed to the American Revolution in the wake of the legendary Boston Tea Party protest of 1772. The much-heralded appreciation of tea as a social drink ironically triggered a chain of events that led to the American War of Independence. The author notes the irony of the justified independence demand by one sector of the white-skinned people who had no qualms about taking territory from those termed "Red Indians".

Slavery: Mercantilism and Strategy

From the 1500s, the "Triangular Trade" was the descriptive label identifying the trio of Britain's departure ports¹¹⁸ – Greenock, Port Glasgow, London, Liverpool, and Bristol. These gateways served the British slave owners en route to West African departure points where the bartering of Black-skinned/other coloured slaves (supplied by Black-skinned/other coloured Africans) in exchange for guns, cloth, iron, and beer was the final step before the British owners sold the slaves to buyers in the West Indies and North America (BBC Bitesize, 2023). Their return journey carried tobacco, rice, and other products from the colonies to Britain.

With the advent of the Industrial Revolution (mid-18th century) adding to Britain's evolving economic strength, the government, influenced by path-dependent Mercantilism, focused on promoting domestic industry and protecting the local market

¹¹⁸ The Navigation Acts allowed English ports to establish a monopoly in the trade of slaves. Scots were directly involved in the transatlantic slave trade as investors, owners of slaves, and overseers on the plantations (NLS, 2024).

from foreign competitors. Thus, their policy restricted imports and minimised the inroads from foreign competition.

Mercantilism's economic theory postulated that the primary purpose of a country was to increase its wealth by having a positive trade balance. Mercantilism's influence enabled Britain (and other European countries) to access the path-dependent slavery system because it was profitable for national economics.

Illustration. Mercantilism/Slavery and Cash Cows



Slavery: Mercantilism

The label “Mercantilism” did not appear until Adam Smith gave it space in his published *Wealth of Nations* (1776). Previously, its 17th-century writer, the English economist Thomas Mun (1571 – 1641)¹¹⁹, the French statesman Jean-Baptiste Colbert (1619 – 1683) and the Italian philosopher and economist Antonio Serra¹²⁰ had never used the term (Britannica, 2023a).

Adam Smith (1723 – 1790) rejected the basic tenets of mercantilism and argued that the division of labour and the market process it allows for are the phenomena behind economic growth (Hayek, 2021). Mercantilism, however, posited that increasing financial strength was possible by imposing tariffs, quotas, or non-tariff barriers on imports and granting state monopolies to particular firms, especially those associated with trade and shipping—and profits.

It is imperative to understand Mercantilism's dominant economic focus against the turbulent political context of the historical era. England faced a new and potentially threatening world order. Spain, Germany, the Netherlands, Belgium, and France were looking over their national borders and across the sea. England faced an existential survival crisis nationally and internationally. While all countries sought wealth and

¹¹⁹ *A Discourse of Trade, from England unto the East Indies*, 1621 (Britannica, 2017b).

¹²⁰ This early economist wrote “A Short Treatise on the Wealth and Poverty of Nations”. His birth and death dates remain unknown.

power, their motivations for colonisation varied, leading to different patterns and successes of their colonies. Western nations also fought each other for control over trade and the riches of the New World. The Europeans sought new trade routes to Asia due to disruptions in traditional ways and advancements in shipbuilding and navigation. A new institution and a different economic convention secured Britain's engagement in the Transatlantic Slave Trade¹²¹ – the triangle - giving slavery merchants profitable commercial business opportunities in the New World.

The constraints of mercantilism were a cause of friction between Britain and its American colonies and were arguably among the elements that led to the American Revolution.

Source: Britannica (2024)

So, the success of international development at the hands of the more dominant nations and their need to survive triggered the Pavlovian stimulus that turned to the convenient and well-canvassed slave ships. Just as overland slavery served the interests of the early nation-warriors of history and those who registered the activity during the African Enlightenment, the initiative of the Western nations led to the historically successful Transatlantic Slavery enterprise.

The three-stage journey of the Triangular Trade was the sailing route taken by British slave traders. For example, a British ship with goods would leave a British port en route to West Africa and call in at a local factory¹²² on the coast to barter for the captives¹²³ provided by local African chiefs who had raided a rival village (BBC Bitesize, 2023). The slave ships then sailed across the Atlantic to the West Indies – the “Middle Passage”, where the auctioned captives became the property of their owners¹²⁴. For instance, a vessel would return to Britain with bespoke sugar and rum to sell in Britain – at a profit.

The voyages of the slave ships could last for as long as three months. Over the period, some two million slaves perished. The unsanitary, crowded, and restrained conditions of their journey, coupled with the cruel treatment they endured, further contributed to the brutal and dehumanising nature of the slavery system (BBC Bitesize, 2023).

The author pondered the situations in which captives of the Palestinian/Israeli/Hamas war experience where the word Geneva Convention means little to the stakeholders. In parallel, situations in other parts of the globe suggest that the power cycle to dominate negates the treatment of the vulnerable.

Nonetheless, the established triangular trade and economic system operated for approximately three hundred years (from the 16th to the mid-19th century), benefiting Europe, Western Africa, and the New World (Britannica, 2023) while exploiting natural resources and goods from the colonies. For instance, the Cullinan Diamond, also

¹²¹ The Portuguese gave birth to the Atlantic Slave Trade in the 1400s. They bought slaves from West African sellers and transported them to destinations across the Atlantic.

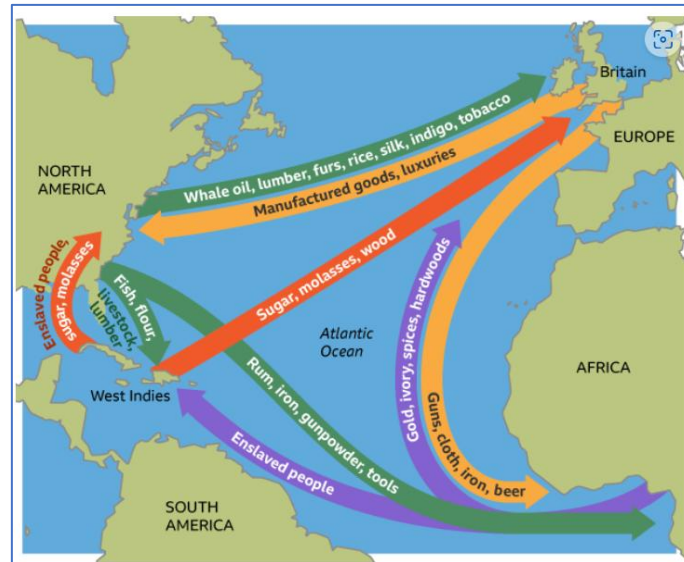
¹²² A holding centre for slaves who had travelled to the distribution point under escort by the African guides.

¹²³ In 1700, a slave cost about £3 worth of traded goods (cloth, guns, gunpowder, and brandy).

¹²⁴ In 1700, the selling price of slaves in the West Indies was £20.

known as the Great Star of Africa, was acquired from the Kimberly mine in South Africa and presented to King Edward VII in 1907. Now adorning the British monarch's sceptre, the British government has not commented on its return to South Africa.

Map. Mercantilism and the Slavery Middle Passage (BBC Bitesize, 2023).



The literature pointed out that Mercantilism had no formally accredited structure, and the author understood that the policy was a transient survival gateway for European countries in the throes of colonisation and development. Whether an established theory or not, Mercantilism's influence likens to the arms of an octopus where each limb's suckers gripped an aspect of Britain's governance - analogous to the path-dependent shadows of the feudal system. Fragmented remains of the feudal structure impact the social network of 21st-century Britain.

In a satirical twist, the literature notes that Mercantilism in France, embedded in the monarchy (the Divine Right of Kings), followed the revolutionary road to the guillotine. (Smith, 2023). In contrast, Mercantilism's control of Britain faded when the Industrial Revolution turned Britain's back on agriculture to embrace the new way of doing things a-la the Industrial Revolution.

The "Triangular Slave Trade" was just another internationally supported conduit ferrying the slaves - the labour component for the subsequent import and export of products across the Atlantic Ocean. Lewis (2023) notes that around 10 - 12 million people¹²⁵ included the victims of the Black-skinned/other coloured slave traders who wrenched them from their mainly African homelands and sold their captives to businesspeople in England, the European colonies, and plantations between 1500 and 1870¹²⁶.

¹²² In 1066, the French conquered the English King Harold Godwinson, and William 1 (William the Conqueror) ruled England.

¹²⁶ See Slavery" pp. 74 -76.

Slavery: Mercantilism, Governments, Opinions

Countries that adopted Mercantilism's economic policies had, at least to begin with, authoritarian and powerful governments, absolute monarchies, and discriminatory class systems where elitism ruled. The rulers had far-reaching powers over their subjects' activities. Lower-class individual liberties were minimal, and a non-representative elitist-favoured balance of power created an imposed socially tiered co-dependency where the vulnerable depended on the largesse of the better-educated, more sophisticated, socially advantaged elite. The focus of mercantilist economics paid scant attention to citizens.

Opposing Mercantilism's doctrine was the soon-emerging French concept of physiocracy during the Age of the Enlightenment (18th century). Physiocrats rejected Mercantilism's focus on the ruler's wealth, the centrality of bullion and the emphasis on exports over imports.

Furthermore, Marx and Engels would not have been at home with a physiocracy that viewed industrial and non-agricultural work as unproductive. Marxian thought criticised the narrow and misleading understanding of productive labour (McKeown 1987).

In a related context, Marx opposed slavery and racism, and the controversy surrounding a single comment made by Engels in a letter further solidifies the abundant evidence supporting Marx's position¹²⁷. The context revolves around the "peasant question"—a critical issue in socialist theory. Marx's comment, often called the "Letter to Engels", related to the Russian commune (or mir). He expressed scepticism about its revolutionary potential, suggesting that it might not be the ideal vehicle for socialist transformation. Some interpreted this as a deviation from his broader stance on the proletariat as the primary agent of change. In a simultaneous synchronisation of power, influence and commercial "manipulation of the bourgeoisie", the outcomes led to the intermittent social and political upheavals during 1789 – 1848.

Karl Marx examined the social and political turmoil from 1789 to 1848, focusing on the class struggles during this era. In his work, *The Class Struggles in France, 1848–1850*, Marx delved into how economic relationships and class conflicts were the primary forces behind these upheavals. He notably emphasised the internal tensions within bourgeois factions and the broader economic crises that shaped these disputes. As an aside, the context enables a more objective understanding of one aspect of Marxian thought (Encyclopaedia Britannica, 2024). This scenario resonates with the main argument of this research, indicating that analysing historical events without contextual understanding forms the basis for disseminating misinformation.

Slavery: Mercantilism and Religion

Included in the sociocultural changes was the impact of evangelical Methodism¹²⁸ in Britain and their literal interpretation of the Bible, where yet-to-be independently

¹²⁷ The rich tapestry of Marxist theory remains intact, woven from historical materialism, class struggle, and the theoretically captured quest for a more just society.

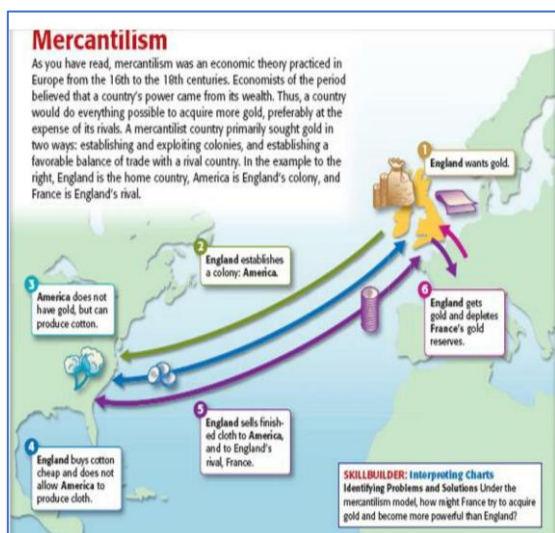
¹²⁸ Inspired by John and Charles Wesley. John Wesley did not condone slavery.

substantiated Bible texts still affirmed the Divine Right of the monarchical system¹²⁹. Thus, a path-dependent hereditary royal dynasty stumbled forward and into the 21st century, but Parliament, through some of the people, held constitutional power.

This paradox, endorsed by both parliament and Puritan ideals, underscores the complexity of Cromwell's impact on political and religious spheres. One could make the case that the effects of Oliver Cromwell, who served as Lord Protector of England, Scotland, and Ireland from 1653 to 1658 - with backing from the military, left a legacy marked by a blend of democratic ideals, showmanship, breast-thumping arrogance, and historical limitations. This enduring influence encompassed the significance of constitutional supervision over the demystification of the monarchy, the eventual creation of a parliament via electoral processes, and a redefined understanding of religious writings in opposition to monarchical Absolutism.

England had lassoed a new but incomplete institution into service that would incentivise policies and actions to build its economy, shape the national political vision and mission and increase the personal wealth of many elites. The most important economic rationale for Mercantilism in the sixteenth century was the consolidation of the regional power centres of the feudal era by large, competitive nation-states (LaHaye, 2023). The new system of Mercantilism took hold of the political arena controlled by the elite. Its vital role was overseeing external trade on behalf of national power through state regulation, thus introducing a novel approach.

Map. Mercantilism's Slavery Routes



The dependence on using colonies to produce raw materials, particularly cash crops like sugar, tobacco, rice and indigo, was critical to mercantilist success. So, slaves were the core labourers to grow and harvest these crops, which formed the foundation of the British colonial economy that maximised exports, minimised imports, and increased financial resources – and slave labour contributed to the production of raw materials, including the profitable crops of sugar. Significantly, the literature shows how Britain's political, military, and naval

power deployment served its international ascendancy and national prestige. Understandably, this consortium of power created a strident and militaristic patriotism. For instance, songs, hymnology, and anthems reflect social and encultured norms and mores, providing evidence of grassroots social history. Slavery was part of Britain's inherited cultural package of memories and historical patriotism – each supporting and acknowledging the encultured slavery system.

¹²⁹ The Bible: Daniel 2.21; 5.18 and Romans 13.1.

Understandably, Britain's rightful place on the European stage was an essential factor in the overall network of allegiances. Britain was part of the Age of Discovery, when Europeans went to war, explored, colonised, and expanded their influence—at the expense of the less powerful—those captured by agents of the slave trade.

Across Europe, the wafting strains of revolution led to changes in political structures and challenges to numerous social networks—including the place of monarchies in the political framework. The European countries of Sicily, France, Germany, and Austria added their voices and actions to revert to the path dependencies of the old days. Consequentially, the sociopolitical and economic turmoil became a potpourri of fresh political ideas that began to shape a new Europe, and fundamental economic forces emerged (Britannica, 2023).

Britain was in survival mode. Its focus on change and development was on growing its GDP. Still, the social history of the otherwise developing situation revealed the other side of the sustainability coin. Consequentially, the fragmented sociocultural situation in Britain gave birth to slums that contrasted sharply against the backdrop of the more prosperous sections of middle and upper-class Britain.

However, transient Mercantilist competition helped protect Britain's external territorial economic space and advance its business interests against the influences of foreign competitors.

Mercantilism's policies took many forms. Domestically, governments provided capital to new industries. This start-up assistance was part of a packaged incentive that granted titles to successful producers and exemptions from tiresome guild rules and debilitating taxes. The outcomes enabled industries to establish monopolies over local and colonial markets. The government assisted local industry by imposing tariffs, quotas, and prohibitions on imports of goods that competed with local manufacturers. To ensure the retention of advantageous capital assets, governments prevented the export of tools and capital equipment, and the skilled labour contingents faced restrictions that prevented them from working outside the country. Using ships for commercial or military purposes provided stability and a secure component of the supply chain, guaranteeing a safe passage of valuable gold and silver to Britain.

Mercantilist policies encompassed a range of tactics to enhance Britain's domestic industries and secure economic benefits. The government provided initial funding to new industries and offered incentives, including titles and tax exemptions, to successful producers, allowing them to establish monopolies in local and colonial markets. Britain imposed tariffs, quotas, and bans on competing imports to safeguard domestic industries. The government also restricted the export of tools, capital equipment, and skilled labour to keep valuable resources and expertise within the country. The dual use of the slave ships for commercial purposes. Mercantilist objectives protected transporting precious metals like gold and silver back to Britain, aligning with the mercantilist objective of wealth accumulation. Crucially, the business environment knew nothing about 21st-century laws.

The connection between Mercantilism and slavery was significant, as mercantilist economic strategies frequently resulted in the exploitation of slaves for their labour in colonial settings. This association has had enduring and significant effects on global economies and societies. Understanding the context of the past is essential to confronting the consequences of these historical practices and advocating for social justice and equality – a present and future that builds change while accepting that the past is - history.

Nonetheless, acknowledging the immense human suffering and exploitation caused by both Mercantilism and slavery is crucial. Britain's encultured social mindset, patriotism and religiosity remained enshrined in the encultured patriotic metonymy of path-dependent Christian imagery, and slavery was one dependency that formed part of British social development. Similarly, the fortitude of the abolitionists played a role in changing the way of conducting trade and shoring up sovereignty and economic survival.

Table. Mercantilism - Economic Agenda (Pettinger, 2019)

To restrict imports and create tariff / non-tariff barriers or quotas.
To accumulate reserves of foreign currency, plus gold and silver.
To grant state monopolies to particular firms, especially trade and shipping.
Subsidies should help export industries gain a competitive advantage globally.
To maximise government investment in research and development to increase the efficiency and capacity of the domestic industry.
To allow copyright/intellectual theft from foreign companies.
To limit wages and consumption of the working classes to enable greater profits to stay with the merchant class.
To control colonies by making them buy from an Empire country.
To take control and manage the wealth of each colony.

The British navy and army were powerful, and the strident musical score of “Rule Britannia” suggests their power's aggressive/purposeful focus, which protected British trade (and the eventual growth of colonisation) and the acceptance of the slavery system. The selected extract from “Rule Britannia” provides a cameo dip into part of Britain's social history and established attitude towards the slavery system.

Rule Britannia

When Britain first, at Heaven's command
 Arose from out the azure¹³⁰ main.
 This was the charter of the land,
 Moreover, guardian angels sang this strain:
 Rule, Britannia! Rule the waves.
 Britons never will be slaves.

¹³⁰ The clear blue sky.

Slavery: A Synopsis of Mercantilism

By 1860, England had removed the last vestiges of the mercantile era, established a free trade policy, and became the dominant economic power in Europe. While there is no consensus on how much slavery contributed to Britain's financial power in Europe, it significantly shaped Britain's economy. In parallel, mercantilism's focus on national wealth, international domination, and sustainability failed to address the development of poverty and the growth of slums in the country that colonised much of the Western world and beyond. The commercial and elitist classes benefitted from Mercantilism's policy. Those at the bottom of the social scale failed to taste the benefits of the country's increased capital reserves. However, Adam Smith (1723 – 1790) soon introduced the policies of laissez-faire, or free markets, to encompass the entire population – the emergence of Capitalist ideals.

The policy of Mercantilism, the common denominator of encultured slavery and Britain's colonialism, had formed a symbiotic triangular relationship. Mercantilist policies aimed to increase Britain's wealth by controlling trade with its colonies. The colonies provided raw materials to Britain, such as sugar, tobacco, fruits, and gold, which would be converted into final goods and sold at a higher price – protectionist policies added to Britain's goal to survive and ensure the nation's sustainability.

Illustration. Mercantilism's Influential Mission



Notwithstanding, the Black Death's historic and intermittent killing ravages and the destruction caused by the Great Fire of London's impact affected Britain's economic and psychosocial fibres. The monarchical kingdom did not surrender to the national tragedies that left indelible marks on its history. Playing the victim was not an agenda item, and a whinging entitlement to sympathy and the "woe is me" path dependency was not part of the nation's psyche.

Mercantilism was a transitory (time-limited) and hawkish governance tool that enabled Britain's survival and sustainability within the hawkish and combative European-dominated trade arena. Its opportunistic colonial conquests required visionary leadership to ensure Britain's place as a sovereign nation. Over the review period, Great Britain somersaulted from a tribal and warring nation to a significant global player. This metamorphosis, characterised by centuries of internal and external

conflicts, culminated in Britain's colonisation of a quarter of the world, a testament to the magnitude of its power.

Britain's influence in the global arena remains steadfast despite the loss of its colonies. The ongoing discourse about the merits and demerits of this influence, particularly in the context of the current demand for compensation due to its involvement in a globally practised and legally sanctioned slavery regime, underscores the enduring impact of Britain's historical actions.

Acknowledging the suffering caused by slavery and colonisation while recognising the societal transformations each engendered is essential. Though accompanied by significant human costs, these transformations impact modern societies, shaping contemporary social and economic inequalities. Understanding this history and its context is vital in addressing these inequalities and working towards a more equitable future, and in this regard, Chapter 6 will propose a restorative justice model.

Table. Mercantilism's Economic Markers and Boundaries – a Summary

The high prices for manufactured goods protected and promoted domestic industries against the high tariffs imposed on imports and encouraged exports.
Forbidding colonies to trade with other nations led to isolationism, created a monopoly on trade within the territories, and prevented the sale or buying of goods from different countries. So, colonies provided raw materials and markets for their finished products. The trade balance would favour the mother country.
Monopolising markets with staple ports with priority permission to market/sell for three days before going to other destinations controlled and taxed trade to stimulate the local economy.
Banning the export of gold and silver increased the bullion cache and strengthened the national fund for army and navy expenses.
Forbidding trade on foreign ships (the Navigation Acts) controlled labour and markets.
Export subsidies promoted, protected domestic industries, and increased Britain's power and wealth.
Research/subsidies for manufacturing and industry-promoted national initiatives.
Limiting wages reduced production costs and made exports more global. Low wages discouraged consumption and encouraged saving, providing more capital for investment and trade.
Maximising domestic resource use could reduce dependence on imports, increase national self-sufficiency, create more jobs, income, and wealth for the nation, and provide more tax revenue for the government.

Summary

Mercantilism, which prevailed in Europe from the 16th to 18th centuries, aimed to increase national wealth by implementing governmental control over trade and financial activities, focusing on amassing gold and silver. This approach catalysed the growth of industries, technological advancements, and urban centres significantly.

Mercantilism, emphasising enhancing European trade and commerce, was a transformative force. It facilitated the extensive development of the British Empire's trade networks and colonies and laid the groundwork for Capitalism, prioritising free trade, competition, and profit-seeking. This period was a pivotal moment in history, shaping the economic landscape of Europe and beyond.

Notable figures like Sir Francis Drake were instrumental in increasing Britain's wealth, but this prosperity came at a human cost. The integration of global slavery was central to mercantilist policies, particularly in the Americas, where slaves outnumbered the free population, creating a distinct social hierarchy. The Union Jack represented the monarchical regime's authority, categorising individuals as 'subjects' and viewing slaves as 'objects'.

Mercantilism's protectionist policies, which restricted imports and promoted exports, were instrumental in safeguarding domestic industries and contributing to Britain's economic prosperity. The system's reliance on colonies for raw materials and cash crops, such as sugar and tobacco, was crucial. However, it also had unintended political consequences. For instance, the restrictive laws imposed by mercantilism, like the Sugar and Molasses Acts, were among the factors that led to the American Revolution. This legal intervention marked a significant turning point in the history of mercantilism, as it highlighted its limitations and drawbacks as an economic system. The decline of Mercantilism coincided with the Industrial Revolution, which shifted economic focus from agriculture to industry, ultimately paving the way for modern financial theories and practices and the eventual reform of working conditions.

The author's analysis underscores the deep connection between Mercantilism and slavery, revealing how mercantilist economic strategies resulted in the exploitation of slaves in colonies. This exploitation had profound effects on global economies and societies. Mercantilism aimed to boost national wealth by controlling trade and accumulating gold and silver, often through restrictive import policies, state monopolies, and subsidies for export industries. Colonies played a crucial role in this system, providing raw materials like sugar and tobacco, which became goods in Britain and fostered economic growth while also perpetuating the slave trade and systemic inequality.

The narrative emphasises the profound human suffering and exploitation resulting from these practices, which have had long-lasting societal and intergenerational impacts. The British Navy and Army's power, symbolised by "Rule Britannia", supported this system, reflecting a nationalistic and evangelising Christianity-charged mindset. In parallel, the resilience and resistance of slaves were pivotal in the eventual abolition of slavery and the emergence of civil rights movements and racial tensions.

The passage also discusses the transition from mercantilism to free trade policies, influenced by thinkers like Adam Smith, which marked the rise of capitalist ideals. Despite Britain's economic dominance, these policies failed to address poverty and the growth of slums. The historical analysis emphasises recognising and addressing the different-from-us past to create a fairer understanding-based future. The study

flags a restorative justice model to acknowledge the unique historical slavery enterprise.

Chapter 5 dips into the Triangular operations of the Transatlantic Slave Trade and introduces relevant extracts from social history and slavery to the fore to touch on aspects of the dehumanising core of the slavery enterprise.

Chapter 5

The Transatlantic and Triangular Slave Trade and Britain¹³¹

Introduction

The previous chapters harvested selected core facts from the literature and gave context and meaning to Britain's unavoidable and essential engagement in the path-dependent, transitory Transatlantic Slave Trade.

The Triangular Slave Trade—the distinctive section of the Atlantic Ocean used by slave ships with slaves from Africa to the Americas was distinct from the other areas of the historical slavery business operating in the maritime Arab or Indian Ocean highways and the direct transport of captives and between land-bordering countries.

This chapter is a collage of selected pockets of knowledge and information and includes extensive references to the range of multinational actors and their participation in the slavery enterprise. The content emphasises the author's appeal to the contextual frame of history to judge the propaganda by players who demand retribution and compensation but ignore the core influence of the Black-skinned/other coloured players who sourced Black-skinned/other coloured captives from the African continent.

The content unveils the core players accessing the internationally endorsed practice of slavery. The text identifies those actors whose careers/lifestyles developed from the buying and selling of fellow human beings (regardless of gender, age, race, or creed) and cautions against sharing out-of-context interpretations of historical slavery. In essence, the encultured multinational and multiracial slavery industry had since immemorial dehumanised people as expendable objects whose enforced labour furthered individual stakeholders' and countries' needs and wants (Engerman et al., 2009).

This chapter commences with a thumbnail social history sketch that refers to the socio-political and cultural journey of Scotland's renowned poet, the legendary lyricist Robert "Rabbi" Burns (1759 - 1796). By 1786, Burns was grappling with personal and financial hardships. To alleviate his emotional distress and financial struggles, he took a position as a slave overseer on a plantation in the West Indies.

Slavery: A Paradox in Verse

In 1792 (four years before his death), he wrote "The Slave's Lament," an empathetic depiction of a slave that also signals the poet's shift towards the abolitionist movement and his growing awareness of the horrors of slavery. The poem poignantly captures the slave's yearning for his homeland (Senegal) and his longing for his family in stark contrast to his forced imprisonment and labour on the plantation. Arguably, as a white-skinned overseer caught in the moral dilemma of earning a living in a hell-like environment, this poem reflects Burns's inner turmoil— highlighting the conflict between his financial survival and the exploitation of the less empowered.

¹³¹ Also described as the Middle Passage and the Triangular Slave Trade.

The Slave's Lament

It was in sweet Senegal that my foes did me enthrall,
For the lands of Virginia,-ginia, O:
Torn from that lovely shore and must never see it more;
And alas! I am weary, weary O:
Torn from that lovely shore, and must never see it more;
And alas! I am weary, weary O.
All on that charming coast is no bitter snow and frost,
Like the lands of Virginia,-ginia, O:
There streams for ever flow, and there flowers for ever blow,
And alas! I am weary, weary O:
There streams for ever flow, and there flowers for ever blow,
And alas! I am weary, weary O:
The burden I must bear, while the cruel scourge I fear,
In the lands of Virginia,-ginia, O;
And I think on friends most dear, with the bitter, bitter tear,
And alas! I am weary, weary O:
And I think on friends most dear, with the bitter, bitter tear,
And alas! I am weary, weary O.

Robert Burns (1792)

Slavery: Dehumanising Strategy

This section will draw attention to the sociopolitical and economic use and interpretation of language and the injustice of the slavery system's policy. The focus also unwraps the self-serving influences behind slavery's operations and, by understanding the use of dehumanising language (Painter, 2006; Johnson, 2013), opens a window to the demeaning evaluation of the captured men, women and children who populated the slavery system's fields and whose forced labour contributed to the economic progress of influential players, avaricious actors, and powerful countries. The dehumanising labelling strategy¹³² was another means by which the more powerful dominated the slavery industry. Notably, the Austrian Jewish philosopher¹³³ Martin Buber (1878 – 1965) introduced his Existentialism Theory known as the I–Thou and the I–It relationships¹³⁴, which sheds light on the overall use of language for labelling. The author noted the specific similarities between Buber's concept and the imposed discrimination between the "master and slave" ethos in the slavery industry – and areas of the class system in Britain where a title before a person's name denotes, for example, achievement, rank, status, or occupation.

¹³² Dehumanisation was used by the Nazis (1933 – 1945; Rwandan Genocide (1944), Armenian Genocide (1915 – 1917), and Apartheid South Africa. The practice still operates in contemporary 21st-century societies.

¹³³ Buber introduced his philosophy of dialogue based on the distinction between the I–Thou and I–It relationships.

¹³⁴ As evidenced by the Nazi's penchant for tattooing their captives, who became depersonalised numbers.

Slavery's "I-It" relationship occupies one end of the seesaw from Buber's "I-Thou" concept, where the "I-Thou" approach treats the other as unique individuals with intrinsic value and dignity. In contrast, the slavery enforcers used slaves as objects—they were Buber's "I-It" objects of a millennia-old, cruel system devoid of humanity (cf. Untermenschen).

The slavery system provided slaves to serve the more powerful, enhance their lifestyle and bolster their business objectives. Slaves only had instrumental and commercial value and were replaceable – each dehumanised individual – an "it" - was an extrinsic means to an end. For instance, in Apartheid South Africa, a Black-skinned/other coloured adult male, regardless of his age, was, amongst other unsavoury labels, called "boy" by many white-skinned people. Whereas a white-skinned adult was "sir", "baas"¹³⁵, or "Mr".

The imposed one-sided and enforced imbalance bolstered control and power. Buber's "I-It" relationship" - image-manipulation - advanced exploitation, violence, and indifference to exert psychological and physical control and, as Wickremasinghe (2023) writes ...

This objectification creates a sense of alienation and disconnect between the individual and the world around them.

Slavery: British laws

British laws regulated the treatment and status of slaves in its colonies¹³⁶. Rabin (2022 citing Brewer 2022) points out that:

In collaboration with his appointed judges, Charles I legalised the buying and selling of people in England and its Empire. This legal precedent transformed people into chattels, enabling the business of slavery in the seventeenth and eighteenth centuries.

However, the British Empire's glutinous hold and avaricious expansion collided with the Enlightenment's vision of emphasising the rule of law and equality before the law. The contradictions embodied in the Enlightenment concept and its proclaimed universal values called attention to path-dependent societal and sociopolitical anomalies—one of the most glaring was the millennia-old slavery system. The efficacious networking of the Atlantic Slave Trade transported and buried many "It-viewed" (cf. Buber, p. 69) slaves across and in the Atlantic Ocean.

Over time, scholars, activists, and organisations have expressed views on the heinous conditions in the supply transportation of men, women, and children to their forced lives of slavery.

An estimated 2 million plus Africans died on the journey to the Americas, in a journey known as the Middle Passage.

BBC Bitesize (2023)

¹³⁵ The English translation is "boss".

¹³⁶ Each colonial power introduced its unique laws. Arguably, the French were the most "lenient".

Surviving records suggest that until the 1750s, one in five Africans on board the ship died.

LISP (2023)

The United Nations notes that for the 400 years of the Transatlantic Slave Trade slave system, 15 million men, women, and children were victims.

UN (n.d.)

Slavery: The People's Voice, Africa

Fox (2023), writing in the *Smithsonian* magazine, reveals the permeating outcomes of the violent aspects of the slavery system's systematic and extensive use of the Transatlantic Slave Trade route for shipping slaves. While noting the influence of slavery's dramatic change on the world's demographics, (Fox, 2023 citing Nelson, 2023) refers to genetic studies that show the longer-term outcomes of slave "mistreatment, discrimination, sexual abuse and violence that has persisted for generations". The intergenerational experiences and memories suggest an apparent link between historical slavery and 21st-century racial violence – in the United States of America. Fox, citing Nelson (2023), writes:

[...] slavery's physical and sexual violence remains built into our society ... and those ongoing abuses are at the heart of what many across America are protesting today [racism].

The narrative now highlights a snippet of social history where, in the vernacular of a Jamaican-born singer, the voice of the people gives their perspective on slavery.

The title of a Reggae¹³⁷ album released by Steel Pulse in July 2004¹³⁸ Compares the Transatlantic Slave Trade to the genocide perpetrated by Adolf Hitler's Untermenschen policy and the crammed cattle trucks of Jews and others deemed undesirable and sent to death camps. This relevant social history excerpt reflects a Jamaican-born artist's reflections on the slavery system in the language of the people.

The Reggae focus is on African captives sold by fellow Black-skinned/other coloured Africans to the white-skinned European purveyors who transported them in cramped ships for use as slave labourers – "It" objects - to populate and develop Britain's colonial interests. This music-supported production brings to the foremind of history the incalculable human cost of the slavery trade, where slaves were not "I-thou" human beings but "I-it" objects.

Slavery: The Trojan Horse

Downs (2021) cites the ongoing work of the American-based Center for Disease Control and Prevention (CDC) about four of Africa's prominent diseases: malaria, dysentery, cholera, and *Schistosoma* as the core threats to life. Epidemiological studies, moving away from the superstitious causes of diseases, have revealed how

¹³⁷ Reggae is a genre linked to Rastafari; an Afro-centric religion developed in Jamaica in the 1930s.

¹³⁸ *African Holocaust*. Recorded at The Dub Factory, Birmingham, England, Producer: Michael Henry.

the Transatlantic slave ships carried illnesses from Africa across the world¹³⁹. This Trojan Horse scenario introduced new illnesses that would inevitably impact the production lines in the colonies, where infected individuals could also spread any number of contagious and infectious bugs/viruses to the white-skinned ship's crew and the slaves (Downs, 2021).

The focus of the slavery enterprise was on the all-important commercialisation of human captives shackled to the system. The slave ships became conveyors of new threats to the health and well-being of others—consequently, the lack of sanitation amidst the harsh conditions (including floggings) on the overcrowded slave ships and the spread of sicknesses added to untimely deaths. The language used by an officer on a slave trip shows his attitude towards them – the “I–It” approach.

Diseases were easily transmitted to sailors, and the squadron suffered significantly higher mortality rates than other naval stations in this period. As one officer noted: ‘I dread sending away an officer and men in such a floating pest house’!

Wills (2020)

Of relevance to this investigation into the accusations and demands of the retribution/compensation lobby is the evidence that white-skinned slave merchants did not readily venture into Africa because of their fear of diseases. One controversial exception was David Livingstone (1813 – 1873). This Scottish physician, Congregationalist and colonial-era pioneer missionary served under the London Missionary Society¹⁴⁰. After some thirty years in Africa, he died from the effects of malaria and internal bleeding caused by dysentery. Livingstone had left his wife and six children to be a missionary/explorer in Africa and took a strong stance against slavery. His letters, brought to London by Henry Morton, played a role in Britain's eventual abolition success. Livingstone introduced the Christian Gospel to many African people using his “three Cs: commerce, Christianity, and civilisation” and viewed Christianity and an expanding economy as two factors to end the slave trade (Taylor, 2023) and, of course, he played a role in Britain's colonial goals (Mackenzie, 2015). When viewing Livingstone's “three Cs” through a 21st-century lens, the author noted the irony where a labelled civilised nation had, using religion, colonisation, and slavery, denuded Indigenous people of their culture, status and ways of living while ravaging the land's natural resources. Arguably, the enticing manipulation of evangelical enterprise and power-hungry politics continues to impact nations today.

Because slave-hunting white-skinned interlopers faced challenging geographical and logistical hurdles and probable resistance and hostility from some African states and societies because of territoriality (cf. Ardrey, Chapter 2; BBC Bitesize, 2023), the Transatlantic slave trade's supply chain depended on Black-skinned/other coloured

¹³⁹ Many white-skinned sailors on the ships caught diseases from the slaves.

¹⁴⁰ The interdenominational London Missionary Society, founded in 1795, is based in England. Its theological focus is Reformed and Evangelical, and the enterprise oversaw Congregational Missions in Africa, Oceania, and the Americas. The Society influenced the cultural, social, and political dynamics of South Africa and was one body that set in motion the Great Trek of 1836.

suppliers. These vendors developed their localised slavery business across borders to serve the slave ships. The health-conscious, white-skinned slave traders found it more profitable and convenient to deal with Black-skinned/other coloured African vendors who bartered their captives in exchange for manufactured goods (guns, cloth, alcohol, and metalware). The historical African networks, established before the arrival of white-skinned Europeans, offered opportunistic benefits from the path-dependent, commercially operated African slavery enterprise (Pella, 2023; Osuigwe, 2023; LDHI, n.d.).

Slavery: Understanding Race, Skin Colour and Culture

The Cambridge Dictionary (2023) defines racism as:

[...] policies, behaviours, and rules that result in continued unfair advantage to some people and unfair or harmful treatment of others based on race. The harmful or unfair things that people say, do, or think based on the belief that their race makes them more intelligent, reasonable, and moral [...] than people of other races.

This sub-section addresses the slavery-race-culture relationship. There is no historical evidence that the onset of the millennia-long slavery phenomenon was initially motivated by the amount of melanin colouring a person's skin. The physical characteristics of skin colour and the social constructs of race are not synonymous. For instance, people from various racial groups became slaves for breaking social policies and criminal activity. Others became captives in war and, for commercial reasons, sold on to buyers. These captives came from different races. Indeed, others within racial groups – the weaker – became slaves. Slavery was a means by which the stronger used those more vulnerable for direct or indirect economic gain.

While racism was not the motivation for slavery, British colonisation influenced changes to the encultured beliefs, values, norms, and mores of the First People of its colonies. For instance, the more powerful users of slaves viewed their captives through a slavery system lens that dehumanised them - they were the lesser objects for use by those who drove the internal and external workings of the slavery system.

Eventually, skin colour became a label defining sophistication and way of life from the culturally different Europeans. This connection led to the new path-dependent cameoed use of the labels “savages”, “barbarians”, “black”, “negroid”, and “red”, which led to interpretations defining a race that reflected a definitive, hierarchically demeaning, and discriminatory territorial differentiation between the First People and those more powerful who came, saw, conquered, occupied, and ruled. “I-IT” became the soon-to-be disenfranchised. The dehumanising process paved the pathway to a new label, “racism” – a new path-dependency whereby people deemed different because of their dress, social customs, educational standards, political structure, skin colour, features and hair texture/style classified people as being lower down the social scale designed by white-skinned people (cf. Buber).

[...] colonists not only benefited in numerous ways from their ownership of enslaved people but contributed to the making of a racialised culture in Britain. What happened can never be undone, and intergenerational trauma continues.

Hall (2020)

The First People differed from Western sophistication, culture, education, and politics. This reality led to moral judgements and offensive comparisons that widened the “we are better than you” discriminatory gap – due to skin pigmentation. European cultures perceived as superior – not “different” to non-European nations created the racism yardstick. “Difference” became the lens that determined social status.

During the colonisation period, the label “savages” defined the Native Americans (Britannica, n.d.), and Africans were called “black”, writes Kehinde Andrews, professor of black studies at Birmingham City University. Notably, skin colour defined the individual's social status/ranking relative to those more powerful. For instance, when Europeans first came to colonise America, they called Native Americans “red”. Interestingly, “red” is classified as a primary colour and is often associated with strong emotions¹⁴¹. This label set Native Americans apart from Europeans, usually called “white,” and Africans named “black.” Such generalisation overlooked the varied diversity within these cultures but created a fixed intergenerational “I-It” view. In the context of the era, “white” also depicted “power” and social stratification, placing “white” at the apex of ethnic hierarchy. This change diminished personal regard, making people into impersonal colour tags.

From the 17th century to the end of WW II, the Scientific Racism Theory held sway in many political and scientific groups studying American and European academic writings. The concept now discredited (but by no means a non-existent path dependency for some) justified racial discrimination and racial inferiority that validated a hierarchy of superior and inferior races based primarily on skin colour (Harvard Library, 2023).

The label “Negro” refers to people of Black African heritage. The noun comes from the Spanish and Portuguese word “negro”, which means “black”. This terminology derives from the Latin word “niger”, also meaning “black”. The Latin word is probably from a Proto-Indo-European root *nekw-*, “to be dark”, akin to **nokw*, ‘night’¹⁴²” according to the Oxford English Dictionary usage of the word “negro”¹². However, the interpretation of the labelling of the word denoted “inferior” status and servility.

For instance, the white-skinned British soldiers who fought against the white-skinned Boers in South Africa (1880 – 1881 and 1899 – 1902) led to the Boers using the term “rooinek” (red neck) when describing the British soldiers' sunburnt necks. This

¹⁴¹ The concept of primary colours dates back to the 18th century when Sir Isaac Newton developed the first colour wheel.

¹⁴² Cited in Wikipedia - Negro: definition of Negro in Oxford Dictionary (British & World English)". [Oxforddictionaries.com](https://www.oxforddictionaries.com/). Archived from the original on 9 August 2012. Retrieved 11 May 2014. [Accessed 8 October 2023]. Also, Harper (2023).

example of contemptuous¹⁴³ labelling of those who were “different” created a definitive “them” – “us” scenario, and that “difference” led to moral judgements and opinions.

Because language evolves, the initial connotations of words respond to the next generation’s interpretations and encultured labels that add society-defined new meanings. For example, the current impositions of many so-called politically correct tags probably result in misunderstandings/interpretations of new lexis. However, respecting the context lens remains the key to understanding and interpretation. Thus, we cannot use the language lens of the present to interpret the past and project present interpretations/experiences to explain the past. The developing ingenuity of slavery’s path-dependent growth maximised the proven economic value of each dehumanised individual. The commercialisation of human beings as objects/“IT” peaked in the 18th century (the advent of the staged enforcement of abolition).

Now, leaving the relevance of language and the interpretation of meaning, the study turns to the Transatlantic Slave Trade and its Middle Passage. This triangle served as the sea route carrying slaves to their destiny. To compare the triangle with the overland trains carrying Hitler’s Untermenschen is not unjust or illogical.

For example, *The South African Gandhi: Stretcher-Bearer of Empire*, written by two South African academics, depicts Gandhi in stark contrast to his esteemed image as a leader of Indian independence. The book reveals how Gandhi perpetuated stereotypes and ideologies about black South Africans, promoting negative images and broad generalisations that reinforced derogatory racial stereotypes of Black-skinned/Coloured/Other South Africans.

... a Gandhi statue was removed from a university campus in Ghana. Activists there and in Malawi are using the hashtag #GandhiMustFall. They’re angry about his early writings. In 1903, while Gandhi was in South Africa, he expressed the view that white people should be "the predominating race." He also described black people as "troublesome, very dirty and living like animals".

BBC (2019).

Slavery: The Triangular Trade (The Middle Passage)

This triangle followed three significant stages to advance and enable the economic viability of the multinational slavery enterprise.

Stage 1. European-produced products, including guns, cloth, and alcohol, were transported to Africa and bartered in exchange for Black-skinned/other coloured slaves. The dehumanisation of men, women, and children were objects - sold to the highest bidder – regardless of their skin pigmentation (BBC Bitesize, 2023).

Captured by raiders or local Black-skinned/other coloured rulers from various regions in Africa, the prisoners were marched to the West Coast and imprisoned - until

¹⁴³ A contemptuous or jocular name for an English person or an English-speaking South African (Collins Dictionary).

crammed into the supply chain of slave ships that escorted them to death on board, suicide or forced servitude.

Stage 2. The colonial plantation owners needed labourers to work in the sugar, tobacco, and cotton fields. The economics of demand and supply led to the path-dependent slavery enterprise where brown or Black-skinned/other coloured slavery providers sourced the slaves and served the white-skinned business moguls who needed forced labour contingents in Amerigo Vespucci's New World - the Americas. Crops needed planting and harvesting, and the slaves formed the backbone of workers who harvested and grew the cotton and rice crops. The labour-intensive agricultural bonanzas included the planting and processing of sugar and molasses. The British economy also reaped benefits from the tobacco, coffee, and hemp plantations along with the sugar from the sugar cane plantations and by placing indigo dye on the world's markets.

Stage 3. The third stage of the Middle Passage presents various slants on the slavery enterprise – the insidious development of racism, the focus on colonialism, the skirting with capitalism and the early rays of globalisation. European-produced products, including guns, cloth, and alcohol, were transported to Africa and bartered in exchange for Black-skinned/other coloured slaves. The dehumanisation of men, women, and children were objects - sold to the highest bidder – regardless of the skin pigmentation of the actors. Skin pigmentation was not the motive for transactions.

As Heckman (2021) notes:

Context [enshrines] the facets of a situation ... that inspire groups and individuals' feelings, thoughts and beliefs. It is the background information that allows people to make informed decisions. Most of the time, the view of a person on a subject will be made in response to the presented content [...] it is everything that surrounds the characters and plots to give a particular perspective.

Crucial to this study is its opposition to the protagonists' demands for retribution and compensation. The author contends that their claims are invalid because they do not understand Britain's historical engagement in the global, transitory slavery markets. They ignore the contexts of national survival skills that cosseted slavery and use phraseology foreign to the context of a past era. Their selectively targeted nihilist approach to British history equates to the ideologising that whitewashes truth.

Thus far, the study has covered the cumulative impact of internal and external factors that shaped Britain's engagement with the entrepreneurially managed Atlantic Slave Trade. Since ancient times, evolution has focused people and countries on survival, enterprise, initiative, and empowerment. Those goals were attainable at the expense of the weaker – the dehumanised slaves¹⁴⁴.

¹⁴⁴ Consider the impact of technology on employment where robots replace grassroots employees.

Slavery: Symbolic Chains - Context and Ideologising¹⁴⁵

Ideologising refers to thinking of or representing someone or something as different. It involves viewing a person, situation, or concept through an idealised lens, often emphasising positive qualities and downplaying flaws. The process colours the individual's perceptions, such as judging history through a 21st-century lens.

Table. Ideologising examples

Ideologising	Internal Source	External Source
Portraying Jesus as having black/white skin	cf. Path Dependency and Social Control	Carey (n.d.). <i>The dangers of historical revisionism</i> .
Historians will cherry-pick history to suit an agenda argument	cf. The First People	Giroux (2018). <i>Switching Sides Whitewashing History [...]</i> .

However, because of the divisive retribution/compensation propaganda that distorts British history and blanks out Black-skinned/other coloured slave merchants and owners, the author probed for the probable influence of psychological defence mechanisms. Indeed, these issues will receive attention in Chapter 6.

However, crucially important was the initial need to allow the context of history—not the author—to answer the claims of the restitution/retribution and compensation acolytes. So, this subsection turns to ideologising and how it frames and influences misunderstandings of the Transatlantic Slave Trade.

Slavery: Ideologising – Caution - Fake News

This investigation employs the concepts of path dependence alongside Pavlovian conditioning and the territorial imperative to examine slavery, with specific emphasis on the Transatlantic slave trade. The study has illustrated the importance of recognising the influence of path-dependent historical trajectories and territorial factors in understanding the evolution of the slavery institution.

Furthermore, the author has introduced the idea of Pavlovian conditioning. Pavlov's behaviourism concept explains why Britain, when facing internal economic threats and expansionist goals, responded to the allure of the established slave system as a primary source to ensure economic progress and enhance their prowess as a core player in European colonisation exploits.

Turning again to the protagonists for retribution and compensation and how historical nihilism influences how governments – and they - regulate historical narratives, often leading to whitewashing or selective interpretations of the past.

Slavery: Ideologising - Examples

Similarly, the ideologising of Apartheid resulted in a racially segregated country and discriminatory and divisive political dogma – a society ideologised by the white-skinned descendants of the Dutch Settlers and a sprinkling of white-skinned British

¹⁴⁵ Explaining or expressing something ideologically and changing facts or interpreting a sociopolitical ideology – bias.

emigrants who became English-speaking South Africans. Their tunnel-visioned picture of South Africa and its unfolding history was part of their nationalistic prism that failed to see the united picture of the government by the people and for the people of South Africa.

In the author's opinion, erasing/interpreting traditional, pre-colonisation history and ignoring the physical presence of its First People was a forerunner of Xi Jinping's doctrine of Comprehensive National Security. Xi's imposed doctrine emphasises ideological struggle and dictates the interpretation of modern Chinese history to align with contemporary political objectives and regime survival – but at the expense of those who disappeared or died during the brutal Tiananmen Square crackdown (Yang, 2023; SCMP, n.d.).

Nonetheless, the Apartheid system ultimately collapsed, leaving South Africa fragmented. After the death of the widely respected leader, the first fully democratically elected President, Nelson "Madiba" Mandela¹⁴⁶. The country continues to grapple with the remnants of its ideologically divided past¹⁴⁷—South Africa contorts with inter- and cross-colour racial tensions. Intergenerational memories and memetic records remain active, and, like abolition, legal reforms have not stopped many from mourning or remaining trapped in the past.

Similarly, those calling for retribution and compensation ideologised and adopted a historically nihilistic approach to the Transatlantic slave history. Their irresponsible approach offers those with psychological baggage a short-term panacea built on an ignorant and incorrect understanding of the broader context of European history and the apparent denial of African slavery history. For instance, historical nihilism analysis partially interprets one segment of a kaleidoscope of equally relevant slices of the complete picture.

For instance, ideological perspectives on slavery vary—capitalism views slavery as an economic system (Tomich, 2018), human rights condemn it as a violation of racial perspectives (EHRC, 2021), and discrimination and feminism highlight gendered aspects (Lockley, 2012). These instances highlight how ideological viewpoints offer distinct insights and interpretations concerning slavery, with contemporary bias shaping comprehension either consciously or unconsciously. However, an understanding of Transatlantic slavery – and slavery in general - must adhere to the sum of historical contexts to avoid creative, contemporary ideologising that panders to unmet needs and wants while simultaneously undermining historical integrity.

Recent backlash from academics and historians has emerged concerning a fellow scholar's alleged ideological manipulation, misinterpretation, and alteration of historical facts. This response originated from a post-publication peer review process that revealed numerous suspected errors in the scholar's work. One critique specifically accused the academic of surpassing the bounds of reasonable inference

¹⁴⁶ Nelson Rolihlahla Mandela (Madiba): 1918 – 2013. The first fully democratically elected President from 1994 – 1999.

¹⁴⁷ The ideological changes began in 1652 when the Dutch East India Company's representative, Jan van Riebeeck, landed on the shores of Cape Town.

and engaging in speculation (ideologising). A University College of London (UCL)¹⁴⁸ academic published an article about the Industrial Revolution that refuted the historical record linking the British entrepreneur Henry Cort to steel production. The academic stated that Jamaican workers, not the British entrepreneur Henry Cort, were the innovators.

Wooten (2023) noted:

Bulstrode's article is at best highly speculative, one might even say wildly speculative. There's a sense in which she is fairly honest about this. Howes' critique is based very largely on a close reading of her own text, to which he adds some knowledge of the Cort process and some illustrations of cane sugar mills. A key moment in Bulstrode's article is the timeline she produces which is supposed to show that Cort must have got his knowledge from Jamaica – but *post hoc propter hoc* is a well-known fallacy.

The following subsection reviews slavery's known beginnings, modus operandi, and operations. Its evolutionary DNA overpowered the "love your neighbour" platitude to affirm humankind's basic survival instinct—a paradoxically hardwired need to dominate and control (Nicholson, 1998).

Slavery: A Synoptic Overview of Slavery's Beginnings

The Theory of Evolution posits that, amongst other markers, the survival of those who adapt to change will play a significant role in the advancement of societies (Nickerson, 2023). This survival skill shows in the lives of the wildest who best adapt to the changing environment (BBC et al., 2023).

This sub-section introduces the seeds that blossomed into path-dependent slavery and includes a brief glimpse of China before viewing the primary place of the influential African nations. Confusingly, the retribution protagonists never mention the place of the black-skinned/other coloured providers of the slave trade. These people earned their rulers' economic and national power by using and selling captured, dehumanised, black-skinned/other coloured African people to furnish the decks and holds of the slave ships before their transportation to Britain's colonial domains¹⁴⁹.

After a brief discussion that identifies selected milestones from slavery's lengthy history, the content will flesh out the supply chains and identities of the many who captured and sold their hapless trophies to feed the economy that grew out of the system that, in 21st-century law, ethics and morality, has no place in society.

Slavery: China

The earliest recorded evidence of slavery was during the Shang Dynasty (18th–12th century BCE), and the phenomenon featured in studies of the Han Dynasty (206 BCE–25 CE) when five per cent of the population were slaves. Captives from wars, insolvent

¹⁴⁸ UCL is one of the largest accredited research-intensive universities in the UK and has become a research and teaching institution since its foundation in 1826.

¹⁴⁹ Britain, France, the Netherlands, and Portugal were among the European and white-skinned slave merchants and traders.

Debtors, kidnapping and selling women and children to pay debts or because the seller could not feed them, and selling relatives of executed criminals kept the practice alive.

China never developed into a slave society, probably because of the large population and the ready supply of workers such as soldiers, commoners, farmers, and criminals whose forced labour, for example, took over 2000 years to build China's Great Wall (Britannica, 2023). Slaves were a means to an end, and enforced servitude was evident and emerged as an encultured practice where the stronger dominated those less powerful.

Slavery: Mesopotamia - An Established Institution¹⁵⁰

Importantly, slavery held a significant position and played an essential role in ancient Mesopotamian society's social and economic framework. The Mesopotamians utilised slave labour in agriculture, industry, and the households of the affluent classes. Slaves were dehumanised and treated as bought and sold commodities, even though they had limited citizenship rights (Richardson, 2023; Joe, 2022; .

The Sumerian and Akkadian¹⁵¹ slave populations comprised captives and their descendants taken during a war. Many slaves were natives of the Sumerian and Akkadian nations, including defaulting debtors, unemployed citizens who voluntarily gave themselves into slavery, and minors who sought sanctuary as slaves because they could not settle their accounts (Enlightenment Journey, 2024)].

Slavery: Greece

Athens was the first known slave society. From 650 BCE to 480 BCE, the Athenian elite used slaves (fellow citizens in debt) to work on their estates until Solon¹⁵² (circa 630 – circa 560 BCE) abolished citizen slavery around 294 BCE. After that, the elite Athenians used captives provided by wars with the Persians and other defeated peoples.

However, most slaves came from trading with non-Greek cities around the 215,000 square kilometres of the Aegean. During the 5th to the 3rd centuries BCE, thirty per cent of the Greek population were slaves. The locus for slave labour was the Laurium silver mines, where the innovative owners of slaves would pick out an inviting lode¹⁵³, and their slaves would extract the natural resources. As in every slavery consortium, profit for the owners overtook the humanist perspective of "do good to all". The slavery enterprise was how things could progress – the *modus operandi*.

In 338 BCE, the Macedonian King Philip II destroyed the Athenian slave society when most slaves received their freedom (Britannica, n.d.). Crucially and paradoxically, the Athenian concept of democracy grew out of an undemocratic system.

¹⁵⁰ The Babylonian Code of Hammurabi refers to its slavery practices.

¹⁵¹ The Akkadians were probably the first significant nation in BCE 2350, and their language was the primary tongue of Mesopotamia.

¹⁵² Solon was an Athenian statesman, constitutional lawmaker, and poet.

¹⁵³ A vein of metal ore in the earth.

The study's identification of the European players now diverts to the actors from the African continent. The European colonialists and related trade developers viewed the northwestern bulge of Africa, where the pattern of slavery was known and practised, as the most accessible place to transport slaves from their homeland. The region included Senegal, Guinea, Sierra Leone, Liberia, Côte d'Ivoire, Ghana, Tofo, Benin, and Nigeria (Searing, 1993; BBC News, 2003).

Slavery: The Arabs - the Pre-Islamic Era and Islamic Development

Slavery has a long path-dependent history in North Africa, the Arab world of West Asia, North Africa, and Southeast Africa over 1,200 years to the 20th century. The international path-dependent slavery phenomenon used the market network long before the existence of the Transatlantic Slavery Triangle. Ships carried slaves from the East African coast to countries including India and further East to the island networks of Southeast Asia and the Pacific – each player was an efficient component of the supply chain¹⁵⁴ for the trade in human misery (Our History, 2024).

The slave traders became prosperous, and with the advent of Islam, the path-dependent practice spread, and slavery became part of the new encultured (religious) Islamic way of life. The growth of the Islamic Arab Empire (circa 650 CE) greatly expanded the encultured practice of slavery. Initially, most Arab slaves were trophies from warring conquests. Significantly, the Arab slave trade flourished due to the availability of slaves from the African continent (Murphy, 2023) purchased from local tribal chiefs.

One of the most [affluent] slave traders in Zanzibar was Tippu Tip (1837-1905)¹⁵⁵. The son of a Swahili merchant on the inland trade route and an Omani woman of Zanzibar's high social status, Tippu Tip controlled a large area of East and Central Africa. During the late 19th century, Tippu Tip established one of the most essential monopolies for selling and purchasing ivory, making him one of the most powerful men in Zanzibar. When he died in 1905, he was estimated to have about 10,000 slaves working for him and his business¹⁵⁶ (Laing, 2022).

Ultimately, the Arabs changed their tactics and independently captured Africans (Murphy, 2023). The captives of war became slaves, and many were transported to the Middle East by Indian, Arab, and European traders. During the twelve centuries before the lack of financial returns and the abolitionists in the British Parliament forced the British Empire to ban slavery, and after the Islamic countries complied, around 11 million to 12 million black Africans had fallen prey to path-dependent Arab/Islamic-focused slavery (Manning, 1990. UNESCO, 1980). Both the Arab and British slave traders had a profound and lasting impact on countless lives, and the outcomes of their engagement continue to shape the world today.

¹⁵⁴ The supply chain of slavery gives a deeper contextual meaning to the noun "supply chain".

¹⁵⁵ Tippu Tip's father was a Swahili merchant, and his mother, Bint Habib bin Bashir, was a Muscat Arab of the ruling class. His real name was Ḥamad ibn Muḥammad ibn Jum'ah ibn Rajab ibn Muḥammad ibn Sa'īd al Murjabī.

¹⁵⁶ Sultan Bargash bin Said, under British pressure, closed the slave market of Zanzibar in modern-day Tanzania on 5 June 1873.

¹⁵⁷ This was reportedly due to French and British pressure to abolish the practice.

Fortuitously, the British Navy continued to rescue slaves from slave ships after abolition—the poacher had turned gamekeeper. The author contemplated whether compensation claims might now land on the desks of governments and knock on the doors of descendants from Arab countries who had sold members of their own or other ethnic groups. According to the United Nations committee that supports advocates of retribution and compensation, the descendants of those who enforced slavery and subjected less powerful, Black-skinned/other coloured individuals to a life of cruel servitude could potentially face compensation claims.

Slavery: Dahomey

The heading of an article in *Think Africa* caught the author's eye: "to understand the importance of the slave trade to the monarchy of Dahomey, King Gezo had the following to say in the 1840s":

The slave trade is the ruling principle of my people. It is the source and the glory of their wealth [...] the mother lulls the child to sleep with notes of triumph over an enemy reduced to slavery [...].

The Editorial Team (2020)

Nonetheless, Dahomey was not alone in supplying Black-skinned/other coloured African people to furnish the Middle Passage of slavery. The indiscriminate path-dependent slavery mentality knew no borders. The weaker became easy prey for the economics of the thriving trade in human misery. A robotic way of doing things became an encultured thread, and the practice – a norm – had become part of the accepted social history of the era. Indeed, context is vital to understanding historical events. However, the reasons for the CORACOM / AU avoidance of black-on-black history's record of slavery weaken their weaponising racist focus on white slivers – and 21st-century multicultural Britain.

Slavery: Ottoman Algeria

The Regency of Algiers (1518 to 1830), a part of the Ottoman Empire, made slaves of black-skinned/other coloured Africans and white-skinned Europeans sold by the Barbary pirates. They had colossal slave markets, with thousands of slaves sold through the trans-Saharan slave route (Dzurec, 2021).

Trade and expansion wars were the feeders to stock their supply of slaves. The path-dependent slave trade lasted until 1830. Then, the war with the French led to the end of Ottoman rule of Algeria (The Editorial Team 2020).

Indeed, compensation from Algeria or the descendants of slaves does not feature in the vocabulary of the United Nations committee of avaricious protagonists demanding a handout. The author ponders over possible reasons for this avoidance of black history.

Slavery: Morocco

Under Islamic law, slave women who gave birth to any children of their masters received their freedom along with their children. Such concubines received the title of the “mother of a child”. Their children were eligible to inherit property from their fathers and to be treated like free children. For instance, a son from a privileged family became entitled to receive an education in the same way the son of a free wife received a free education. This provision resulted in some Sultans, judges, and prominent government officials having slave ancestry.

The Alawite Dynasty, a Moroccan Kingdom, focused on the Trans-Saharan slave trade and accommodated the main slave markets in Tangiers, Marrakesh, and Fez, where selling slaves took place on the streets. Interestingly, Moroccan rules about slaves differed from European laws. Nevertheless, again, followers of The Prophet practised path-dependent slavery alongside their sacred rules until 1950, when Morocco abolished slavery.

Morocco captured and sold as slaves to those who were French, Dutch, Greek, Portuguese, Italian, Irish, Scandinavian, Russian, Georgian and any they caught sailing the seas. It would appear that the Moroccan government could also be in line for compensation claims (Lofkrantz, 2023).

However, the author pondered the perceived CARACOM / AU tactic of bypassing this significant historical phenomenon.

Slavery: The Barbary Pirates/Corsairs

The Barbary Slave Trade abducted, for commercial reasons, white-skinned captives to serve in the Barbary states situated along North Africa's coastline. Individuals from various European regions, including sailors and residents of coastal towns from places like Italy, the Netherlands, Ireland, and parts of Britain, were taken by African Barbary pirates in raids on ships and coastal settlements that extended as far as Iceland and the Eastern Mediterranean. Strangely, Britain has yet to file a claim against the descendants of the Barbary pirates. Perhaps this gap best illustrates the overall British mindset that moves on from history and accepts the contextual difference of era-specific slavery.

By the 17th century, around 35,000 European slaves were primarily held in Algiers, Tripoli, and Tunis. Many of these prisoners were sailors, especially English mariners, captured along with their ships, fishermen, and coastal dwellers, many of whom were from neighbouring regions like Italy.

According to Robert Davis, the author of *Christian Slaves, Muslim Masters* (Davis, 2003), traders from Tunis, Algiers, and Tripoli transported approximately 1 million to 1.25 million Europeans in North Africa between the early 16th century and the mid-18th century. Davis indicates that the number of European captives taken by Barbary pirates remained relatively consistent over 250 years.

These pirates, also called corsairs, hailed from North African coastal ports such as Algiers, Tunis, and Tripoli and instilled fear along the coastlines of southwest England for more than three centuries. Their primary aim was to procure slaves for the Arab markets in North Africa. They conducted raids and plundered assets from the Mediterranean bordering countries, venturing as far north as the English Channel, Ireland, Scotland, and Iceland, with the western coast of England frequently being targeted by their assaults. Slaves were negotiable assets – and came from various ethnic groups. This historical fact is crucially important to the study because the author will show that racism only featured in the final death throes of the slavery enterprise. Britain's participation was financial and in pursuit of trading objectives. Slavers from Africa provided those taken as slaves, and the colour of their skin was incidental to their purpose to provide free labour forcibly. Thus, Black-skinned/other coloured slaves in the Transatlantic slave trade, plus their skin pigmentation, created an identifying tag – the skin colour plus their labour defined them – not as human beings but as Black-skinned/other coloured – the use-then scenario that led to the “I-It” relationship and racism.

Slavery: The Oyo Empire (Kingdom)¹⁵⁸

Huddled in southwestern Nigeria, the Oyo (Yoruba people) played a part in feeding the Transatlantic Slave Trade supply chain of slaves during the 15th to the 19th centuries. The captured human cargo, garnered during inter-tribal warfare, served as crucial “currency” for “local and European slave traders ... as the demand for slaves in the Americas and Europe grew” (Talk Africana, 2023). However, again, the protagonists against Britain appear to have overlooked pre-colonial Nigeria's contribution to the Transatlantic Slave Trade and, in tandem, the country's appalling record of endemic corruption.

Slavery: The Yeke Kingdom (1856 – 1891)

The Kingdom, known as the Grangerize Kingdom in Katanga, DR Congo, was King Msiri's power base. He was the dominant power in south-central Africa and controlled the only trade route connecting the east and west of Africa. Msiri also dominated the supply of natural resources and engaged in trade involving Katanga's copper, ivory, and slaves in exchange for gunpowder and arms, which helped shore up his power base. King Msiri and his reputation caught the attention of the competing Belgian and British colonising sweep. The scramble for African “takeaways” (humans, natural resources, and territory) was underway.

However, the fate of the Yeke Kingdom took a dramatic turn with the arrival of King Leopold's Stairs Expedition, which sought to claim Katanga. The expedition resulted in the kingdom's downfall, the killing of Msiri, and the territory eventually becoming part of the Belgian Congo. King Leopold's Belgian Stairs emissary reportedly shot Msiri in self-defence (Engler, 2017). The author ponders whether the lens of the

¹⁵⁸ 1300 CE to late 18th century.

World's guardian of peace, the United Nations, has discovered possible claims from this corner of the African continent.

Slavery: The Ashanti Kingdom (1701 – 1901)¹⁵⁹

The Ashanti Kingdom, located in present-day Ghana, was one of the most potent and influential West African states during the era of the Transatlantic Slave Trade. The Ashanti people resisted European colonisation and engaged in slavery. They captured and sold prisoners of war, criminals, and individuals deemed social outcasts to European slave traders in exchange for firearms, luxury goods, and other valuable commodities. Economic incentives, political considerations, and the desire for power motivated Ashanti's involvement in the slavery trade. In 2006, Ghana apologised to the descendants of slaves for the Ashantis' role in the slave trade, but interestingly, no compensation demands unsettled Ghana. The author recalls a visit to the slave section of Ghana, where a local guide blamed slavery on the British visitor's ancestors. A diplomatic smile and a "no comment" reply ended the informative visit – the author was a university guest lecturer (Britannica, 2024).

Slavery: The Kingdom of Whydah (present-day Benin)

Until the 1860s, Benin, a significant slave trading area, had exported more than one million African people from villages in the interior of Africa to the United States, the Caribbean and Brazil before closing its trade in the 1860s. Domestic slavery did not stop with the advent of abolition (Igbofe 1975). The CARACOM / AU demands skate on thin ice due to their perceived emotional racism structured, whinging kick-back.

Slavery: The Fon Kingdom

The Fon people, residing in the Kingdom of Dahomey (now Benin), helped perpetuate the path-dependent slave trade. Their efficient and well-organised military-supported slave raids sold their fellow African captives to European traders (Talk Africana, 2023). Economic gains and the desire to maintain political power and expand their kingdom's influence motivated The Fon's involvement in the slave trade. Cities built by the Fon include Abomey, the historical capital city of Dahomey on what was historically referred to by Europeans as the Slave Coast. Indeed, perhaps the people of Benin might have a case to answer vis-à-vis any ancestors who sold fellow Black-skinned/other coloured captives to white-skinned slavers.

Slavery: The Mandinka Empire

The Mandinka Empire, also known as the Mali Empire, under the leadership of various leaders, participated in the path-dependent Transatlantic Slave Trade. Economic gains, intergroup rivalries, and power dynamics motivated their slavery engagement. The author pondered their accountability for contributing to the volume of human cargo transported on slave ships. The probability of descendants from this Empire could elicit a response from the protagonists for compensation.

¹⁵⁹ The state is now part of Ghana.

Slavery: Arochukwu Kingdom

The Arochukwu Kingdom, or Aro Confederacy, was a dominant political and economic entity in southeastern Nigeria from the mid-17th to early 20th century. Founded by the Aro people, an Igbo subgroup, the confederacy expanded its influence through strategic alliances and control of trade routes. Its central power stemmed from involvement in the Transatlantic Slave Trade, where it gained wealth by trading slaves with European merchants. The Aro Confederacy utilised a network of agents and the spiritual authority of the "Long Juju" oracle to manage the capture and sale of slaves from various ethnic groups. This process significantly impacted the social and economic structures in the region. The British colonial forces dismantled the confederacy in the early 20th century during the Anglo-Aro Wars, aiming to end the slave trade. The Arochukwu Kingdom's legacy remains integral to Nigerian history (Nwaezeigwe, 2015; van Gennep, n.d; Oyedokun, 2023).

Slavery: The Imamate of Futa Jallon

The Imamate of Futa Jallon, located in the Fouta Djallon highlands of modern Guinea, was a theocratic (Islamic) state that emerged through a Fulani jihad around 1727. The Imamate actively engaged in the Transatlantic Slave Trade, where slaves served European trading houses along the coastal regions. Additionally, the state established agricultural colonies known as "runde," where their slaves, referred to as "hubbu," settled. By the mid-19th century, slaves accounted for approximately half of Futa Jallon's population. A public response from the United Nations might assist the retribution and compensation debate (Barry, 2009).

Slavery: The Bambara Empire

The Bambara Empire, located in what is now Mali, with its capital at Ségou, was actively involved in the Transatlantic Slave Trade. While the empire's economy prospered through various forms of commerce, including the exchange of goods, it notably thrived on the capture and trade of enslaved individuals. The demand for slaves perpetuated a cycle of continuous warfare. The transatlantic slave trade represents one of the most harrowing periods in human history, characterised by the forced migration of millions of Africans to the Americas to work as slaves.

Although European slave traders operated the slave ships, they were not the sole actors in the slavery enterprise. The system incorporated African societies that also played significant roles in the capture, sale, and transportation of enslaved people. Among the African tribes and kingdoms engaged in the slave trade were the Ashanti, Dahomey, Oyo, and the Kingdom of Whydah. These societies reaped economic benefits from the trade but at a severe cost to their neighbouring communities, resulting in countless lost lives and societal disruptions. The Bambara people frequently engaged in conflicts with neighbouring communities to secure captives for sale. Understanding the web-like slavery system requires a comprehensive and inclusive approach (Talk Africana, 2023).

Slavery: The Kingdom of Khasso

The Khasso Kingdom (17th to 19th centuries) occupied the present-day Senegal and Mali territories and relied on the slave trade for its economy. Slave ownership determined social status - wars delivered more slaves and contact with European settlements along the West African coast, particularly the French, who engaged in the Transatlantic Slave Trade. The slave trade profoundly shaped the kingdom's interactions and significantly impacted its socio-economic landscape. Surveys record the concerns of citizens who live in a country with a high level of corruption, and questions about its slave-source income might need answering (2020).

Slavery: The Sokoto Caliphate

In 1903, the British forces entered the Sokoto Caliphate in Nigeria. They annexed what became known as the Northern Nigeria Protectorate. The French, British and German powers divided up the area. The Sokoto Caliphate and the surrounding areas in northern Nigeria held approximately 2 million to 2.5 million people as slaves. Yes, indeed, black-skinned/other coloured and white-skinned people engaged in the lucrative slavery practice – either riding the waves on the Atlantic Ocean or travelling across the land (Austin, 2021).

So, to ensure objectivity and fairness and remove any suspicions about ignorance of history and racial and political prejudices targeting 21st-century Britain, the compensation acolytes should consider the influence of all the encultured traditions that operated in another dispensation.

Slavery: Supply and Demand Gateways

After unveiling the economic engines of supply and demand driving the slavery triangle from regions of the African continent (that included tribal leaders who sold their people to slave traders), the author notes the path-dependence of the more powerful, Black-skinned/other coloured slavery merchants who preyed on the less influential, Black-skinned/other-coloured people to ensure their interests and, of course, to satisfy their budget. So, the content now focuses on the millennia-long path-dependent rationale for dealing with captives and “undesirables” - economics.

The slave trade contributed to the expansion of the most influential West African kingdoms, such as Mali and Ghana, as the business became one of the primary sources of foreign exchange for many years. Akwei

(2018)

Notwithstanding, this study must briefly feature the historically significant Goree Island¹⁶⁰ (located off the coast of Senegal), which numerous world leaders have visited. This island served as a venue for holding slaves en route to the Americas from “1536 when the Portuguese launched the slave trade to the time the French halted it 312 years later” (BBC, n.d.).

¹⁶⁰ It was Called “Ber” by the Senegalese, “Ila de Palma” by the Dutch, “Good Reed” by the Dutch, and “Goree—’ Good Harbour” by the French.

The deep surrounding waters would ensure death by drowning if an escaping slave could not get rid of the chain and 5kg lead ball around their neck. Goree is a UNESCO-designated World Heritage site – a building reminding visitors of the forgotten victims forcibly shackled to the slavery system – *Lest We Forget*. Gorée Island, also known as Île de Gorée, is a district in Dakar, the capital of Senegal. Renowned for its historical importance, it was one of the first European settlements in Western Africa. Control of the island changed hands several times before it came under French rule in 1817, remaining so until Senegal gained independence in 1960.

Slavery: An Overview of the Transatlantic Slave Trade

Slave traders from Portugal, Britain, Spain, France, the Netherlands, the United States, and Denmark were the primary transporters of Africans to the Americas during the 16th to 19th centuries. Local African leaders were foremost in selling slaves to the traders (NML, 2023; Gates, 2010; BBC Bitesize, 2023).

Portugal used the forced labour of Black-skinned/other coloured captives from Africa in their Latin American colonies, where some 3.9 million African slaves disembarked from Portuguese ships (Bucholz, n.d.) to work in their colonial acquisition – Brazil.

In addition, British ships carried upwards of 3 million forcefully removed black-skinned/other coloured Africans/slaves from their continent, mainly to the Caribbean, the United States and Guyana (Buchholz, n.d.). French ships carried 1.3 million black-skinned/other coloured slaves (Bucholz, n.d.).

The 15th-century Transatlantic Slave Trade functioned until the 19th century. The supply chain assisted in the service of one of the most extensive and brutal forms of slavery in known history and can, in essence, compare with the use of cattle trucks to transport those deemed “Untermensch” to the notorious Nazi concentration/death camps that scarred the landscape of Europe from 1933 – 1945.

For over 400 years, more than 15 million men, women and children were the victims of the tragic Transatlantic Slave Trade, one of the darkest chapters in human history” (UN, n.d.).

The flotillas served the commercial interest of those who kidnapped and transported millions of black-skinned/other coloured Africans from Central and West Africa¹⁶¹ across the Atlantic Ocean to slavery in the Americas. The West African slave traders (the caboceers¹⁶²) sold their captives mainly to Portuguese, British, Spanish, Dutch, and French traders. A caboceer was a local, black-skinned/other coloured African official appointed to supply European slave traders with slaves. The caboceers were part of the suppliers of slaves for the Transatlantic Slave Trade.

Slaves were the kingdom of Kongo's main export commodity; the Asante Empire in Ghana exported slaves and used the profits to import gold. Queen Njinga, the renowned 17th-century monarch of the Mbundu, waged wars of resistance against the

¹⁶¹ The slave trade contributed to the expansion of the most influential West African kingdoms, such as Mali and Ghana, as the business became one of the primary sources of foreign exchange for many years (Akwei, 2018).

¹⁶² The African rulers usually appointed these merchants to deal directly with European slave merchants (Akwei, 2023).

Portuguese but also conquered polities as far as 500 miles inland and sold her captives to the Portuguese (Akwei, 2018).

Slavery: Development at the Expense of the Less Powerful

18th-century British slave-owning planters, merchants, and bankers were among the wealthiest actors, and their affluence gained them kudos in 18th-century Britain. For instance, the globally admired All Souls College, Oxford, received its library, which still serves as an educational hub for people of all skin colours seeking to corner their global place.

Slavery: The Bank of England

Commercial banks began to appear on Britain's streets – many built from the proceeds of slavery. Finance for the experiments of James Watt helped the first efficient steam engine onto the rails of progress. Liverpool's merchant bankers contracted credit to the visionary Lancashire cotton firms (Blackburn, 2014).

With 300 years of history in its wake, the Old Lady of Threadneedle Street¹⁶³ has created an informative public display of its historical link with the Atlantic Slave Trade. Notably, its exhibition draws attention to the loss of information about the names of the dehumanised slaves who made fortunes for the wealthy traders whose names and memorials dot Britain's landscape.

Table. An Economic Synopsis

Period	Information
1700s	The Atlantic Slave Trade impacted the British economy. Eighty per cent of British trade went to Europe from ports on its east and south coasts. Britain's broader economy benefitted as financial, commercial, legal, and insurance institutions supported the slave trade. Some merchants became bankers, and startups gained traction from the slave trade, increasing the production of manufactured goods (Crowhurst, 2023; Hardy, 2023; BBC Bitesize, 2023).
1800s	Sixty per cent of British trade went to Africa and America from Glasgow, Liverpool, and Bristol. The ancillary services offered employment opportunities. The Industrial Revolution led to the expansion of British trade to Africa, and slaves and indentured labourers from India sweetened the sugar industry (Rönnbäck, 2023).
1630 to 1770	Between 1630 and 1807, British slave ships made around 10,000 Atlantic voyages, carrying approximately 3.4 million slaves. Although not all profits from the slavery economy accrued to Britain, if the gross income had reached Britain's banks, it would have equalled around three per cent of all capital formation in 1770 (Blackburn, 2017; Crowhurst, 2020; Crowhurst, 2023; Smith, 2022).

¹⁶³ One nickname goes back to a publication by James Gilray in 1797. His cartoon showed the British Prime Minister (William Pitt the Younger) wooing an elderly lady (representing the Bank of England). He probably intended to get his hands on the Bank of England's gold reserves (BofE, 2023). There is another story about the name but let the Bank of England's archives share that tale.

This psychosocial paradox resurrects memories in 21st-century Britain, where the visible monuments of merchants and slave owners attract the anger of pro-compensation advocates. Ironically, their destructive actions, juxtaposed with their enjoyment of the trading outcomes of slavery, reflect the shallowness of their destructive antisocial rampages.

The Liverpool bankers extended critically important credit to the early cotton manufacturers in Lancashire. The National Trust gives evidence of the wealth of the landowners whose slavery-supplied labour added to their bank balance. Visitors now pay to enter the palatial dwellings surrounded by rich pastures and copse-dotted foliage (Blackburn, 2014).

The UK cities directly involved in the Transatlantic Slave Trade, such as London, Bristol, and Liverpool, experienced significant economic growth and development. These cities became prominent hubs that facilitated and advanced the cyclical progress of the slavery system and shaped some of Britain's cities (O'Sullivan, 2023).

Slavery: Compensation – Slave Owners

The Compensation Act (1837) safeguarded the compensation paid to the families of slave owners. Signed into law by William IV in 1837, the Commissioners for the Reduction of the National Debt were authorised to pay slave owners for their loss. This rolling payment continued under subsequent Labour, Conservative, Liberal, and Coalition governments until it ceased in 2015. Up to 40,000 slave owners received compensation. Unsurprisingly, slaves – the Untermenschen “objects” received nothing.

Nevertheless, the Compensation Act of 1837 significantly impacted the lives of many in the Cape Colony, South Africa. The Boers, Dutch-speaking settlers, were infuriated by Britain's 1834 abolition of slavery, which freed all 35,000 slaves. Many Boers relied heavily on slave labour for their economic survival. Although the British government offered compensation, it required the Boers to travel to London to collect it, a journey few could afford. This disruption to their livelihoods prompted many Boers to leave British-controlled territory and migrate eastwards, beyond British jurisdiction, in an event known as the Great Trek.

In Africa, Britain arranged around forty-five treaties with local leaders to suppress the slave trade at its source. Some of these leaders requested compensation. Britain gave protection, for instance, to coastal African communities endangered by the aggressive Ashanti slave kingdom. A major diplomatic event occurred in 1841 when the American ship *Creole*, carrying slaves from Virginia to New Orleans for sale, was seized by the slaves. The slaves were granted asylum and freed in the Bahamas, a British territory. Most British taxpayers (including the author) had no idea they and their ancestors had indirectly paid off the debt to the slave owners and their families (Fowler, 2020; Peat, 2020).

When transatlantic slavery ended in 1833, the owners of the enslaved people were compensated for the “property” they lost. This protected the wealth of many families and businesses. The enslaved people were given nothing.

B of E (2023)

Arguably, the influence of Mercantilism and strains of Feudalism might have played a role in an ironic show of class-supportive protectionism when the British government ensured that slave owners and their families would receive compensation (not slaves or their descendants). More surprising is the knowledge that 21st-century Britons accepted their ancestral payments.

Slavery: Britain - The Transatlantic Slave Trade (1662 to 1897)

British colonial ships bought an estimated 3,415,500 Africans from slave black- and white-skinned traders. Eighty-six per cent survived the 'middle passage', but 2,964,800 died and unceremoniously dumped into the sea.

The slave owners in the Americas subsequently purchased the dehumanised survivors from slave markets. One American recipient of the human cargo from the regular visits of British slave ships was the Manhattan-based slave market, which, from 1711 until 1762, stretched from Pearl Street to Water Street.

Slavery became the pillar of New York's economic success in the 1700s. To regularise the trade, New York officials established a slave market along Wall Street in 1711. Regular slave auctions happened here, where African slaves were sold as property to traders who were in search of slaves. The street was also a marketplace where slave owners could hire out their enslaved people for a specific period, a day, a week, or even longer periods.

Owusu (2017)

The New York City Common Council's first official slave market provided the platform for the merchandising of African and Native American slaves (Thomas, 2023; Duncan, 2023; Diouf, 2023). Arguably, by numbers and outcomes, the net impact of the activities of the Transatlantic Slave Trade was one of the most extensive forced migrations of captive men, women, and children in history; the other was the Arab Slave Trade. Each caused demographic shifts that consequently changed the sociopolitical, cultural, economic, and ethnic homogeneity of globally different countries¹⁶⁴. Acts of horror akin to that reported on the slave ships and the plantations portray one aspect of the Arab slave trade, as Gakunzi, 2018 writes:

[...] characterized by appalling violence, castration, and rape. The men were systematically castrated to prevent them from reproducing and becoming a stock. This inhumane practice resulted in a high death rate: six out of 10 people who were mutilated died from their wounds in castration centers. The Arab slave trade also targeted African women and girls, who were captured and deported for use as sex slaves.

¹⁶⁴ The Arab slave trade also caused demographic shakeups across Africa and East Asia (cf. Chapter 6).

In comparison, according to one estimate¹⁶⁵, the Arab slave traders transported an estimated six to ten million slaves across West Asia, North Africa, and Southeast Africa. Estimates report that 17 million captured men, women and children were forced into slave ships and transported across Africa (Gakunzi, 2018; Koigi, n.d.; Hunwick, n.d.; Libre Texts, n.d.; Fröhlich, 2019).

Slavery: Memories - Intergenerational Trauma

Of interest to this study is the significant work of Lev Vygotsky (1896 – 1934), a Russian and Soviet psychologist who shows the links between the positive and negative factors influencing human development (the mind, brain, and culture). His concept, in collaboration with Alexander Luria and others, became known as Cultural-historical Psychology. So, when considering the slavery system's cross-pollination of human beings (deemed as objects), the extended psychological brutality of the system deprived slaves of stable development. Their descendants would carry the innate memories and psychological scars - memories.

Of significance is the fact that while the slavery system itemised slaves as “objects”, the grassroots reality was that these brutally abused people took with them their culture, knowledge, music, and memories. Slaves had brought with them what their society and evolution's endowment had given, viz., their psychological development, the strength of their values and beliefs and the innate structuring of their parents, leaders, and family construct. The psychological abuse of the slavery system had an impact on the lives of already physically assaulted human beings who found solace in their hymnology – the renowned African American Music – labelled initially as the Negro Spirituals.

Since the late 15th century, Portuguese slave traders aided the development of sugar plantations on the Cape Verde and Madeira islands in the eastern Atlantic. These slave merchants had, during a long-distant dispensation, begun to stock the slave trade with people captured from their land of birth. This forced migration was the beginning of the sociocultural, political, and ethnic drain from the homogeneity of Africa's indigenous people that resulted in the unsustainable and unsatisfactory development of slave-based economies that, for example, resulted in the spread of West African impoverishment, the fragmentation of societies, and the controversial process of adjusting to the colonising way of doing things – new, enforced territorial boundaries and space (Harris, 2023). The latter geographical relocation of slaves would impact their sociocultural needs and accentuate the goldfish bowl differentiation between “them and us”, thus highlighting the “I – it” spectre of the fresh batch of internally displaced persons where, in the context of the slavery system, the personal, social, and cultural rights of slaves were of little concern to slave owners (Zubaidi et al.; Hathaway, 2023).

¹⁶⁵ See, *The Story of Africa: Slavery* (BBC, n.d.) [The Story of Africa BBC World Service](#).

Slaves were assets – the embodiment of a historical, lucrative, and globally active path dependency. Slaves were the crucially encultured sinews of societies invigorating their productivity.

Territorial behavior emphasizes the eclectic linkage between space and people who use or occupy it. This approach sees cultural associations such as norms, cultures, and social aspects; different people will generate different concepts and spatial forms.

Zubaidi et al. (2013)

This study notes that Britain initially lagged behind the Portuguese and Brazilian transports of Africans across the Atlantic. However, London soon dominated the British trade in slaves until the 1730s and sent slave ships to West Africa until the end of the inhumane commercial enterprise in 1807. London was a major slaving centre where its colonial ports managed 12,103 slave-dedicated voyages, and its port processed 3,351 slave ships – twenty-eight per cent of the total task force (RSM, n.d.).

In 18th-century Britain, the total population of Britain was about 6,500,000 (Lambert, 2021). So, 12,000,000 slaves would have equalled 169,01% of the British people in the 17th century and 184,62% in the 18th century.

Comparatively, the 2021 population of England was 57,000,000 (rounded up). Twelve million slaves (figures rounded up) would equal 21,05% of England's population (OfNS, n.d.). The economic substance of the slavery system turned the ever-demanding appetite of the developing British economy as its trading expertise continued under the protective sails of the mercantile fleets stocked by those within the traditional inhumanity practises of the path-dependent slavery system's productivity.

Enslaved Africans were legally a form of property—a commodity. Individually and collectively, they were frequently used as collateral in all business transactions and traded for other goods and services.

Jubilee (2023)

Indeed, slavery did not start to victimise the weaker for any reason other than to abuse the less powerful to serve the economic interests of the more powerful (Jubilee, 2023).

Slavery: History Must Speak

The evidence of slavery predates written records and was an encultured practice in many countries. Archaeologists excavating graves in Lower Egypt (circa 8000 BCE) discovered prehistoric graves of slaves from about 8000 BCE (Hill, 2016).

Slavery was probably rare among hunter-gatherer populations, as slavery was a system of social stratification. Arguably, path-dependent slavery developed towards the tail end of the Neolithic Age (circa 10,000 - 11,000 years ago), when the consolidated density of populations, stratified settlements, economic surpluses from their labours, and the advance of agricultural-dependent communities gave a fresh face to humankind's evolving development (Libre, n.d; Editors, 2023).

Furthermore, as people began to migrate to other countries, marry, or cohabit with the inhabitants, the enigma of diversity within one previously homogenous biological and physically characterised racial group with its culture and encultured history created a complex situation where the intertwining relationships created confusion in understanding the simplistic words “race” and “ethnicity.”

During the Iron Age, slavery was widespread across various societies, including Britain. Evidence indicates that most societies, including Wales, utilised slave labour at some point in their history. A significant artefact from this period is a slave chain discovered in Llyn Cerrig Bach, Anglesey. The chain could restrain five individuals – a practice dating back approximately 2,300 years - demonstrating that slavery served the region during the Iron Age.

The Iron Age slave trade in Britain was also prominent, with findings of slave shackles at sites such as Bigbury Camp in Harbledown, Canterbury. It was common for individuals to sell themselves or their children into slavery to settle debts. When the Romans invaded Britain around 2,000 years ago, they brought slaves from various parts of the Roman Empire, including Europe, North Africa, and the Middle East.

Slavery Snippets: Religions, English Common Law

This sociological investigation refrains from taking sides on the truth or validity of the plethora of often contradictory religious claims but instead on how and why a belief affects and is affected by social structures and processes. In parallel, the psychological and control needs of the founders of religious beliefs remain open to evaluation by the growing array of social sciences studies – each ecclesiastical territory being fiercely defended by its faithful.

Slavery and The Torah

The Old Testament records the practice of slavery, and the Torah condoned the historical method. However, as was common in some countries, slavery functioned according to rules and regulations. For example, slaves could be set free or own property, and some became part of the extended family.

Slavery and Christianity

Christianity's authors accepted slavery as an institution and spiritualised the practice by creating spiritual equity between master and slave (Ephesians 6. 5 – 8; Colossians 3. 22 – 25; 1 Timothy 6. 1; Titus 2, 9 – 10; 1 Peter 2. 18). For instance, the letter, Philemon, reportedly written by the Apostle Paul to the Christian convert, Philemon, a wealthy slave owner around 60 CE encourages him to forgive his runaway slave, Onesimus. The slave had absconded from the authority of Philemon and, while on the run, had been converted to Christianity by Paul. Paul urges Philemon to treat Onesimus as a brother in Christ and not a slave and offers to pay any debt or damage that Onesimus had caused Philemon.

The institution of slavery was not the point but rather the spiritualising of the master-slave-master relationship. The author wonders about the outcomes of this story and

the broader impact of the discriminatory relationship on the other slaves and questions the role of nepotism that would contradict Paul's concept of the church¹⁶⁶.

Notwithstanding, other leaders of the new, schismatically fraught religion of Christianity, the Popes, decreed the use of slaves, especially during the Crusades and the colonisation of the Americas (Neumann, 2019). On the other side of the papal rostrum were popes who denounced slavery and other vicars of Christ who advocated for its abolition.

Slavery and Islam

Slavery was a mainstay of life in pre-Islamic Arabia and surrounding lands (Bearman et al., 2023). In the early days of Islam, its numerous wars and territorial gains led to many people becoming followers of the Prophet. Under Islamic law, non-Muslim captives were ipso facto slaves, and West Asia, Eastern Europe, and sub-Saharan Africa provided 17 million slaves to Muslim traders. The area was a much sought-after locus for Muslim traders (Housdon, 2003).

The Quran and the Hadith address slavery extensively, assuming its existence as part of society but viewing it as an exceptional condition and restricting its scope. Slaves, labelled as property, had limited rights. Their kind treatment was mandatory, and individuals could receive their freedom, emancipated or liberated. Children born to slaves were, by default, slaves. Many Muslim scholars and activists advocated for the reform of slavery or its abolition.

Slavery and Hinduism

In essence and practice, Hinduism's different pluralistic traditions existing during specific historical contexts and in its sects make it challenging to understand its particular approach to slavery.

However, Hindu scriptures and law books refer to forms of servitude - some suggest its unique approach to slavery. In common with some countries, slaves were usually comprised of post-war captives, individuals who failed to settle their debts or criminals. Overall, slavery was not a core institution. Slaves could receive their freedom or acquire property (Charan, 2019; Clarence-Smith, n.d.; Sharma, 1958).

Nonetheless, slavery and the caste system twinned inextricably. Different rights and duties depended on the birth status of individuals. The various sects within Hinduism either followed or ignored the teachings of the religious texts - the *Āśvalāyana* and *Kātyāyana Śrautasūtras*.

For many Dharmasastras, release from slavery is an act of piety. It is significant, too, that the roots of slavery are embedded in the Hindu belief in reincarnation where, for instance, slavery was retribution for deeds deemed evil during an earlier life cycle. During the Islamic rule in India, the rulers sold members of the Indian population to nations outside the country. Owing to the labelling of Hindus as kafirs or non-believers in Muslim societies, they were mainly in demand in the early modern Central Asian

¹⁶⁶ Assuming that Paul was the author of the various New Testament books.

slave markets, along with Europeans, Shia Iranians, and Zoroastrians (Rai, 2023). The author ponders the influence of the weaponising of religious discrimination and The Prophet's teachings by Muslim believers.

Slavery and Bahaism

The Baha'i Faith was the first of the world's religions to prohibit slavery in its sacred writings; it stands as a beacon of enlightenment amidst the slavery-supporting faiths. Baha'u'llah, the prophet-founder of the Baha'i Faith, wrote: "We have... forbidden the trading in slaves, both men and women" (Langness, 2013). The Bahai faith began in Persia (Iran) in 1844 (Martin and Yajdani, 2009).

English Common Law¹⁶⁷ and Slavery

Common law, or Anglo-American law, developed from customs and judicial decisions. Based on tradition and general principles, common law links to case law, and since the Middle Ages, the common-law courts of England have administered its operations.

The legal system in the United Kingdom, the United States of America and some other countries use Common Law as a precedent in situations not covered by statute (Lewis et al., 2023; Merriam Webster, 2023; Cambridge Dictionary, 2023).

Before 1772, English common law affirmed that coerced servitude was legal and therefore acceptable in England, and "certainly in its empire, where English law on slavery did not reach because it was 'beyond the line' of English justice" (Lewis et al., 2023).

During the seventeenth and eighteenth centuries, the common law became an instrument of crown policy. "It did so within a federal empire, wherein colonial legal norms had to adhere, in crucial ways, to that common law" (Lewis et al., 2023), and the Common Law on slavery allowed the use of the words "absolute property" to describe slaves.

Lewis et al. (2003) point out the connection with Absolutism (cf. Chapter 3) and refer to the necessity of this legal definition to successfully market people that would make it possible to "recover" slaves as assets for debts" (Lewis et al., 2023). The mindset of Nazi philosophy would use dehumanising labels to describe non-Aryans as "rats, vile creatures and pests".

The content will now spotlight the agency of the Middle Passage that provided an extra push for national economic security and, in some instances, to satisfy the mercenary love of money by the plantation barons and business moguls enmeshed in the slavery enterprise.

The path-dependent slavery system was business-centric until a series of events led to abolition. Before revealing the slavery system, a bird's-eye view of the Middle Passage will provide a glimpse of the concept.

¹⁶⁷ See *The Somerset v Stewart Case* | English Heritage (english-heritage.org.uk).

The three-stage journey of the Triangular Trade, the sailing route taken by British slave traders, played a pivotal role in the development of the slave trade. For example, a British ship with goods would leave one of the three British ports en route to West Africa.

The slave ship would call in at a local factory¹⁶⁸ on the coast to barter for the captives¹⁶⁹ provided by local African chiefs who had raided a rival village (BBC Bitesize, 2023).

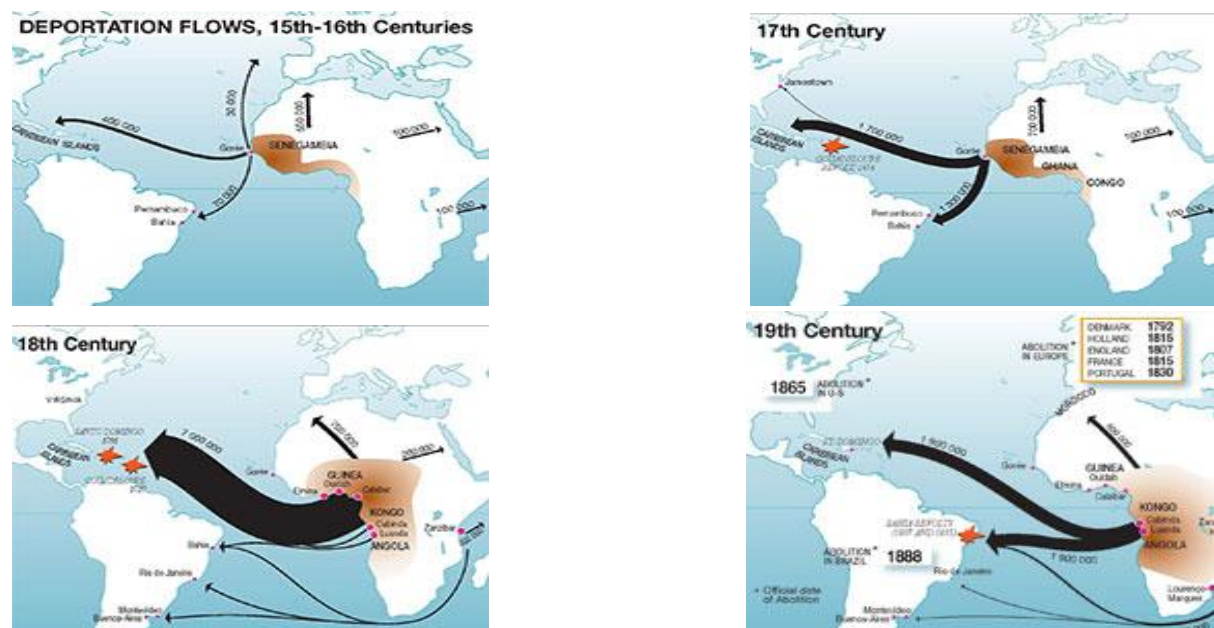
The slave ship sailed across the Atlantic to the West Indies – the “Middle Passage”, where the subsequently auctioned captives became the property of their owners¹⁷⁰.

A vessel would then return to Britain with bespoke sugar and rum to sell in Britain – at a profit. The supply zone providing captured African slaves was centred around the west coast of Africa – just below its prominent bulge. History relates how black- and brown-skinned traders from Africa were efficient contributors who stocked the slave ships owned by white-skinned Europeans, a fact that may surprise and intrigue many.

Dehumanised people were pawns who served the economic interests of people and countries – the Transatlantic Triangle was the main thoroughfare.

Consequently, the established three-legged trading and economic model functioned for around three centuries (the 16th century to the mid-19th century) to benefit Europe, western Africa, and the New World (Britannica, 2023).

Maps. The Transatlantic Slave Trade and the Middle Passage



Source: Britannica (n.d.)

The investigation’s focus now skims on the geography and economics of the Atlantic Slave Trade. Map 6 shows the developing ingenuity of path-dependent slavery’s growth to maximise the economic value of each dehumanised individual. The

¹⁶⁸ A holding centre for slaves who had travelled to the distribution point under escort by the African guides.

¹⁶⁹ In 1700, a slave cost about £3 worth of traded goods (cloth, guns, gunpowder, and brandy).

¹⁷⁰ In 1700, the selling price of slaves in the West Indies was £20.

commercialisation of human beings peaked in the 18th century (the advent of the staged enforcement of abolition).

Slavery: The Triangular Slave Trade

The tragic paradox of the Transatlantic Slave Trade shows how the elite and the more powerful used the less powerful to ensure their survival and the sustainability of their respective countries' future. Core to their successes was their ability to capitalise on an early 16th-century path dependency—the slavery system—and use it for entrepreneurial growth that would leave a legacy for their descendants.

In turn, the 21st-century people of Britain learned they were responsible for the reprehensible system that contributed to the United Kingdom's status as a Developed Country. The compensation activists demanding compensation were simultaneously enjoying the benefits flowing from the slavery enterprise. Comprising the dehumanised people who were pawns serving the economic interests of foreign people and countries – the Transatlantic Triangle was the main thoroughfare.

In addition, Germany and Sweden participated indirectly or for brief periods in the slavery enterprise (Boston, 2022). Canada, under French colonisation (1535 – 1763) and later under British rule (1763 – 1867), turned to the slavery enterprise. Charmaine Nelson, the director of the Institute for the Study of Canadian Slavery at NSCAD University, highlights that the history of Canadian Slavery is largely unknown both within the country and internationally, referring to it as a "national amnesia" (Boston, 2022).

Slavery: Chattel Slavery - the Industrial Revolution

Murphy (2023) defines chattel slavery as when one person owns the other. While a practice dating back thousands of years, chattel slavery came into vogue during the Age of Exploration (McNeill, 2023). An individual with enough money could do whatever they liked with their possessions. They could be labourers, kitchen servants, or serve their master/mistress in any way instructed.

Eric Williams' *Capitalism and Slavery* (1944) remains a powerful, provocative, and influential work of historical scholarship. For Williams, chattel slavery allowed Britain to develop commercial and industrial capitalism and the means to power an eighteenth-century industrial revolution. As the profits of slavery declined, Williams argues, so did British commitment to the slave trade until economic and humanitarian reasons legislated the abolition of the British slave trade (1807) and slavery (1834).

The profits from the slave trade and the labour provided by the slavery system contributed to the growth of British industries, including the textile industry. Slavery also played a role in developing new technologies during the Industrial Revolution – the outcomes of which benefit 21st-century societies (including compensation advocates).

History gives us an understanding of the past and the world in which we live, most importantly, of how humans can be the agents of our own change. History shows us that we can transform the world when humans come together and have a clear goal and resolution to achieve something.

Adi, cited by Edrich (2023)

Summary

The chapter explores Britain's involvement in the Transatlantic and Triangular Slave Trade, focusing on unique elements such as the transportation of African slaves to the Americas. It highlights the multinational participation and the dehumanising methods of slavery, using Martin Buber's concepts to illustrate the objectification of slaves. The review covers British laws, including the Charles I legalisation of the slave trade, and contrasts Enlightenment ideals with persistent racism and exploitation. The Middle Passage fostered horrific conditions and recorded high mortality rates, with over two million Africans dying en route to the Americas.

The term 'Maafa,' meaning 'great disaster,' is used to describe the Transatlantic Slave Trade, which involved three stages: capturing slaves, transporting them to the Americas, and the resulting racism and economic impacts. In a similar vein, the Arab Slave Trade contributed to the disruption of everyday life and territoriality on the African continent.

The text provides a historical context of slavery across civilisations, emphasising the need for a nuanced understanding. It highlights the economic gains and political power driving the slave trade in African kingdoms and the enduring psychological scars on descendants. The chapter underscores the importance of historical acknowledgement and fairness in addressing slavery's impacts, examining religious and legal perspectives that perpetuated the institution, and concluding with the paradox of modern societies benefiting from historical exploitation. The Triangular Trade model and its legacy in contemporary Britain lead to the study's advocating for restorative justice.

Chapter 6 uses the findings of this investigation, supported by social science literature and sociological observations, and input from theories and concepts in biology and psychology to investigate why Black-skinned/other coloured were the primary victims of the Transatlantic slavery trade before proving the hypothesis and advocating for restorative justice.

Chapter 6

No Case to Answer

Introduction

Chapter 6 comprises two interrelated sections.

Section A features the rebuttals that test the hypothesis.

Section B will recommend that the United Kingdom consider embracing the globally employed Restorative Justice model within Ubuntu's philosophy. This therapeutic arena could contribute to mutual understanding and healing vis-à-vis real or imagined images of historic slavery and its historical events and restabilise neighbourly communities.

Opening Statement

The author raises concerns about the morality of the compensation claim and questions the legality of the demand for retribution. The claimants, CARICOM, the AU, and their followers fail to understand history in context and suggest self-centred motivations for their demands. Their unjustified verbosity, arrogant rhetoric, and publicity unnecessarily contribute to the social fragmentation of societies in the United Kingdom. Their demands pose an existentialist threat to the United Kingdom.

To address the demands of the CARICOM and AU complaints alleging that Britain's participation in the Transatlantic Slave Trade was legally and morally indefensible and that retribution and compensation by the 21st-century United Kingdom were due, the author argues that Britain has no case to answer. Extracts from the literature in chapters 1 to 5 will reject the CARICOM / AU demands.

Section A – Testing the Hypothesis

Focus on aspects from the literature in chapters 1 – 5.

After providing the rationale for the paper, the selected facts from the Social Science Library of Literature challenged and refuted the CARACOM / AU allegations and tested the hypothesis that Britain has no case to answer.

Specifically, the author raised concerns about the trustworthiness of the complainants' allegations. For instance, while accusing Britain (and planning to spread their accusation to other European nations), the author noted their amnesia about the 800 years of the Arab Slave Trade and the tribally involved slavery on the African continent - a mainly black/other colour enterprise. The author questioned the objectivity of CARICOM / AU accusations and raised concerns about hidden motivations, including the psychological defence mechanisms of projection, displacement, jealousy, and anger. The author posited the probability that the cocktail of issues from memory-jogging impulses led to the desire for revenge against Europeans in general and Britain in particular. The leaders from the Age of Discovery and the Era of Sail had left scars in the minds of less developed and less sophisticated countries.

This amnesia-created technique led the author to believe that racism was the motive for their accusation – not slavery per se – after all, the history of their ancestral countries reveals evidence of slavery, and only fools would wish to dishonour their ancestors and subsequently face a charge of hypocrisy. However, the author found this pre-textual approach by the CARICOM / AU syndicate unacceptable and argued that the selective weaponising of a globally functioning slavery system to pin 21st-century Britain to their dartboard was unjust, manipulative, destructive and illogical. This unethical and malicious approach led to the author's opening gambit - *Know Thyself*.

As an aside, the author ponders the possibility of a civil action seeking damages for defaming Britain's reputation and causing emotional harm alongside the antisocial actions of their supporters and the arrogance of their demands.

The paper laid out the geographical and historical context of Africa and Africans prior to the Arab Slave Trade that prepared the soil of Africa to feed the voracious demands of the Transatlantic Slave Trade. Each officially managed enterprise had fragmented much of the African continent. The author noted and cited that black history¹⁷¹ had begun to write facts about tribal/national slavery in Africa. Some indicated the social impact of the inhuman trade in human flesh. This honest and inclusive writing stands in contrast to the historical amnesia suffered by the CARICOM / AU alliance and those who, with their lack of contextual understanding, delight in dumping the problems of Africa only on white-skinned colonialism¹⁷² and white-skinned slavery enterprise.

However, the CARICOM / AU alliance sidles past a critical section of slavery history where people of colour were the significant drivers of the Arab Slave Trade. The CARICOM / AU groups ignore this critical segment of history. The Arab Slave Trade, whitewashed out, became a victim of historical nihilism. Contrary to the questionable actions of the CARICOM / AU slippery grasp of history, the records show that while the Transatlantic Slave Trade disturbed the demographics of parts of Africa, the Arab Slave trade phenomenon had previously caused significantly destructive demographic changes that stopped the development of the African Renaissance (Gakunzi, 2018; New African, 2018; Adi, 2012). The deafening silence about the Arab Slave Trade and its destructive moving of captured slaves denuded parts of the continent's workforce of vulnerable men, women and children. The Arab Slave Trade established the premise that gave wind to the sails of the Transatlantic Slave Trade, enabling Britain and other European powers to pursue their development objectives.

Arguably, in light of the dominance of the activities of the Arab Slave Trade, this "forgotten/ignored" phenomenon was probably a CARICOM / AU tactic to divert attention from the historical event. The author pondered over this evidence of historical nihilism that echoed the reported words of a prominent lawyer and human rights advocate from Zimbabwe who reportedly said that he wants to rewrite slavery history.

¹⁷¹ As defined by black-skinned writers.

¹⁷² White-skinned colonialism/cross-border raids occurred, and history reveals the multiracial elements of colonialism in other parts of the globe.

Of relevance to this paper, however, is the gall of the CARACOM / AU critics who pinion Britain while ignoring the Arab Slave Trade that spawned on African soil at the behest of more powerful Africans who preyed on the vulnerable. The CARACOM / AU selective use of history reeks of manipulative racism, and the chicanery diminishes their claim for retribution and compensation. The author wonders whether withholding facts touches on the credibility of stakeholders, a lack of historical knowledge, or deliberately weaponising history to floor Britain. Whatever their contextual motivation, their abysmal lack of the historical African Slave Trade weakens their case and exposes ignorance.

The author reminds the CARICOM / AU group that the Arab Slave trade, at the hands of influential and powerful Indigenous African people, preyed on vulnerable Indigenous Africans and Europeans and made them slaves (Gakunzi, 2018). The African nations not only made slaves of those on the African continent but also sold African people to the Europeans who operated the slave ships during a specific era in global history.

For instance, since the 7th century, the path-dependent Arab-run slavery system found a new base and spread its web-like influence in parts of Africa. So, the author queries why this continent-shaking event is not featured in the CARACOM / AU propaganda about slavery and wonders whether they know of the ancient Roman philosopher Cicero, who, in 45 BCE, authored *Tusculan Disputations* (Andrews, 2023). Indeed, the Sword of Damocles also dangles above the heads of those who engage in historical nihilism. Britain has no case to answer, but its accusers might care to look around their historical backyards on the African continent. Britain, like other nations (including Africans from Africa), participated in slavery for economic development and in pursuit of power. This concept remains the cause of and motivation for currently warring nations.

Nonetheless, the CARICOM / AU resort to historical nihilism bolsters the author's riposte that the accusations have nothing to do with Britain and slavery but instead their deep feelings against Britain as a European nation – revenge disguised in legal attire. Remarkably, the multiracial British abolitionists receive little/no attention – they, too, must, in essence, stand in the dock. Their bias does not elicit respect or mirror justice. Concealing or suppressing facts impacts the veracity of the CARICOM / AU claimants.

Nevertheless, the CARACOM / AU group's self-assumed moral high ground disappears against the evidence of corruption plaguing most countries demanding compensation. Ironically, the British taxpayer generously supports many of the countries demanding compensation, and, against the background of corruption, their claims for more money from the British taxpayer suggest naked avarice wrapped in a dependent cycle of "give me". The lack of integrity in living up to the morality implied in the demand for compensation is, at best, hypocritical. Weaponising the globally active slavery system against one of its participants and excluding the same engagement in other nations represented under the umbrella of their demands is indeed an illustration and representation of the Sword of Damocles metaphor.

Britain has no claim to answer to ignorant purveys of revenge-ridden allegations that ignore the context of historical events. CARICOM and the AU need to pay close attention to contextual influences on history. Their argument lacks historical credence. Their hypocritical whinging and whining about lack of development while doing little to address immoral and criminal corruption within their countries suggests the motivation behind their demanding claim for compensation. *Lest We Forget*, Britain, influenced by path-dependent history, participated in slavery alongside the ancestors of those demanding retribution and compensation.

Crucially, Britain has no case to answer because the claims have little to do with the Transatlantic slavery venture but are more about the unaddressed painful memories and financial woes. Both issues are the owners' responsibility, who must move to the *Know Thyself* position and accept their accountability to stop deflecting memories of colonialism.

The phrase "Know thyself" is often attributed to the ancient Greek philosopher Socrates, who emphasized the importance of self-knowledge and self-examination for attaining wisdom. However, this maxim was inscribed initially at the Temple of Apollo in Delphi and is also associated with the Seven Sages of Greece. Socrates highlighted this principle, underscoring its significance in pursuing wisdom (Tighe-Mooney, 2015).

Furthermore, corruption in CARICOM / AU countries raises concerns about the reasons for the compensation malarky raised by the CARACOM / AU demands. One argument is that the contemporary malaise on corruption is the outcome of colonisation/slavery. The investigation showed how Britain and its Imperialism met some African leaders who were not averse to corrupt practices. The corruption path dependency has continued to course through the sinews of those represented by the CARACOM / AU group. That silly "blame game" is probably evidence of immature thinking or blatant lying. This paper notes that corruption has been a path-dependent reality since immemorial times. It is also evident in 21st-century multicultural Britain. However, action to stop the greed of societal misfits covers Britain from its back streets across to Parliament. Sadly, the reality of history minimises any chance of a changed mindset energised by displacement and projection defence mechanisms that override honesty. Indeed, pouring good taxpayers' money into coffers holed with corruption creates a dependency on handouts. The author recommends that the British government call a referendum on stopping the generous allocation of money to some corrupt-ridden countries.

So, the investigation's conceptual framework used the London Underground rail network warning "MIND THE GAP BETWEEN THE TRAIN AND THE PLATFORM EDGE" to refer to the gap in time, social behaviour, law, sociopolitical and economic contexts vis-à-vis the past and the present and the warning against the careless state of mind that seeks to impose modern laws, norms and mores on how society co-existed with slavery since the late Neolithic era. The imposing of different social and legal concepts to judge Britain for its globally accepted slavery beggars belief and

shows how logical reasoning warps under the influence of memories – recollections that ignore the different historical contexts that create historical events.

The slavery system – now historic - was part of nations' social and political fibre, and to judge the stakeholders of the historic past using 21st-century standards reminded the author of *The Mad Hatter's Tea Party*.¹⁷³ This scenario is reminiscent of those who scorned the global actions of the suffragette movement, which began in the United Kingdom. Thus, Britain cannot face judgment using inapplicable laws. Britain has no case to answer.

However, what is not in question is the evolutionary-induced concept of power. Primavera (2021) reflects the scholarly context of Moscow University when he introduces evolutionary perspectives on the dynamics of power and prey within the framework of conflict. The author links the evolutionary drive to the ethos of the primal introduction of slavery. The paper highlights the invasive role of evolution in which slaves were subject to the power-grabbing exploits and needs of those more powerful – regardless of gender, age and skin pigmentation.

The text underscores the fundamental principle of evolutionary biology that all life forms trace back to a common ancestor, LUCA (Last Universal Common Ancestor). The author leans on the Red Queen hypothesis; the investigation's thematic focus posits that species must continuously adapt, evolve, and increase to survive against ever-evolving competitors. This affirmative defence justifies Britain's action to protect its sovereignty and ensure the development of its people.

The author highlights the fiercely competitive atmosphere of the Age of Discovery and Sail, likening it to a "dog-eat-dog" world. This idea explains the ongoing threat of extinction evident in the fossil record, the benefits of sexual reproduction, and the vanishing of civilisations that failed to adapt or were forced into assimilation by more dominant nations that absorbed their sovereignty. Britain, too, possessed a legitimate right to safeguard the continuity of the Crown during the era under discussion and, with other nations, competed to become the top dog – and did so. The British Empire reflected the power of the island.

The document also highlights the evolutionary arms race between predators and prey, where both must continuously evolve to maintain their status. An illustrative example is the evolutionary competition between rabbits and foxes, where rabbits evolve to run faster to escape, and foxes evolve to run faster to catch them.

The author notes, too, that evolutionary endowments do not favour all people equally (when judged by 21st-century standards), and this adds a nuanced slant on the victimisation of those less able to develop and grow and whose geographical setting did not provide a nature-blessed advantage of others. Britain did what nations had done over the centuries, and the people on the African continent had acted similarly in tribal conflicts and territorial incursions.

¹⁷³ *Alice in Wonderland* (Chapter VII) by Lewis Carroll.

Briefly, each slavery-participating nation, if judged by laws, norms, and mores of the 21st century, has a case to answer – and that includes people of all skin pigmentations, rankings, and ages. Therefore, in the context of the slavery enterprise, if there is justification for modern-day legal and social boundaries to call Britain to the dock, fairness and justice dictate that all stakeholders of whatever skin pigmentation must stand up and join the queue – including the self-righteous CARACOM / AU accusers. With that in mind, the author thinks of a row of dominoes standing next to each other – “what if” the first is toppled ... Indeed, all slavery-touched nations are guilty of heinous crimes when seen through a 21st-century lens that includes the Arab Slave Trade.

The author believes that this investigation shows that human frailties played a role in the CARACOM / AU accusations – not just the slavery issue, which, the literature shows was an understandable springboard (a Pavlovian trigger) that pointed to other unaddressed but relevant issues. For instance, grudges or accusations can often stem from various reasons, including misunderstandings, exclusion, resentment, family conflicts, unrealistic expectations (Marie, 2024), and ignorance of the context framing the issue. Reactions to being victimised, whether the offence is real or perceived (Lamoreux, 2022), are understandable but unacceptable when that behaviour becomes destructive. For example, personality traits such as negativity, envy, jealousy, and toxic anger, along with cultural background, family upbringing, and personal experiences of hurt or trauma, can contribute to the likelihood of holding grudges. However, understanding these factors can promote empathy towards those who hold grudges (Marie, 2024) and enable the resentment holder to understand the influence of “other issues that stir the pot”. The author posits that revenge was a core motivational factor in the CARACOM / AU accusations. Because history in context shows that Britain was one of many nations engaged in slavery, it has no case to answer for a social practice common to society.

Nonetheless, while holding a grudge can be a natural response to emotional pain, it can negatively impact mental and physical health (Lamoreux, 2022). Therefore, letting go of grudges therapeutically is recommended for overall well-being (Marie, 2024). Indeed, but in the context of the irreversible outcomes of slavery, as experienced in the Transatlantic Slave Trade, national and international relations are at stake.

The CARICOM / AU players and other actors who seek to understand the slavery system must return to the contexts of historical events and begin to explore the journey to *Know Thyself*. The past is history, and mourning can lay to rest turbulent emotions.

Summary

The author critiques the compensation demands of CARICOM and the African Union / (AU), arguing that these claims neglect historical context and show their selective amnesia that ignores history. The author claims their ignorance of history and vested interests skew their logic and invalidate their audacious demands.

Summary

CARICOM and the AU accuse Britain of moral and legal responsibility for the Transatlantic Slave Trade, seeking retribution and compensation. The author contends that Britain has no case to answer, as historical evidence indicates that slavery was a globally accepted practice, including the Arab Slave Trade and intra-African slavery, which the accusers conveniently overlook. Scapegoating Britain is tantamount to a dog chasing its tail.

The paper reviews literature and social science data to refute CARICOM and the AU's claims, pointing out their failure to recognize the Arab Slave Trade and its significant demographic impact on Africa. The author suggests that psychological defence mechanisms and a desire for revenge against Europeans drive their demands rather than a genuine pursuit of justice. This issue raises the author's concerns about racism and a desire for revenge against historical events.

The paper also addresses ongoing corruption within CARICOM and AU countries, questioning their moral authority to demand compensation while benefiting from British taxpayer support while wallowing in corruption. The author questions the moral right to demand money when the Caribbean, for example, is rigged with corruption.

The author argues that contemporary standards should not judge historical events and emphasises that all nations involved in slavery, including African nations, share responsibility for their understandable engagement in the slavery system. The author argues that changing laws, social norms and mores have moved on from the period under review. While there is no statute of limitations in force, the historical context has, throughout history, moved forward.

Ultimately, the author concludes that CARICOM and the AU's accusations lack historical and moral credibility and are motivated by unresolved grievances and financial desperation rather than a genuine call for what they deem as justice. The author calls for a more comprehensive understanding of historical contexts and greater self-awareness among the accusers.

The investigation now leads to a recommended healing programme.

Section B – Ubuntu and Restorative Justice

The Pillars of Ubuntu

Like the birth of civilisation, the Ubuntu philosophy originates from African traditions fostered on African soil by black-skinned Africans. Ubuntu embodies universally appealing principles such as community, compassion, and interconnectedness. These values are mirrored in various global cultures and resonate with practitioners.

For instance, Māori Whanaungatanga in New Zealand emphasises family and community bonds, reflecting Ubuntu's spirit. In Latin America, Buen Vivir focuses on community well-being and harmony with nature, akin to Ubuntu's principles. Similarly, the Indian concept of Vasudhaiva Kutumbakam, meaning "the world is one family,"

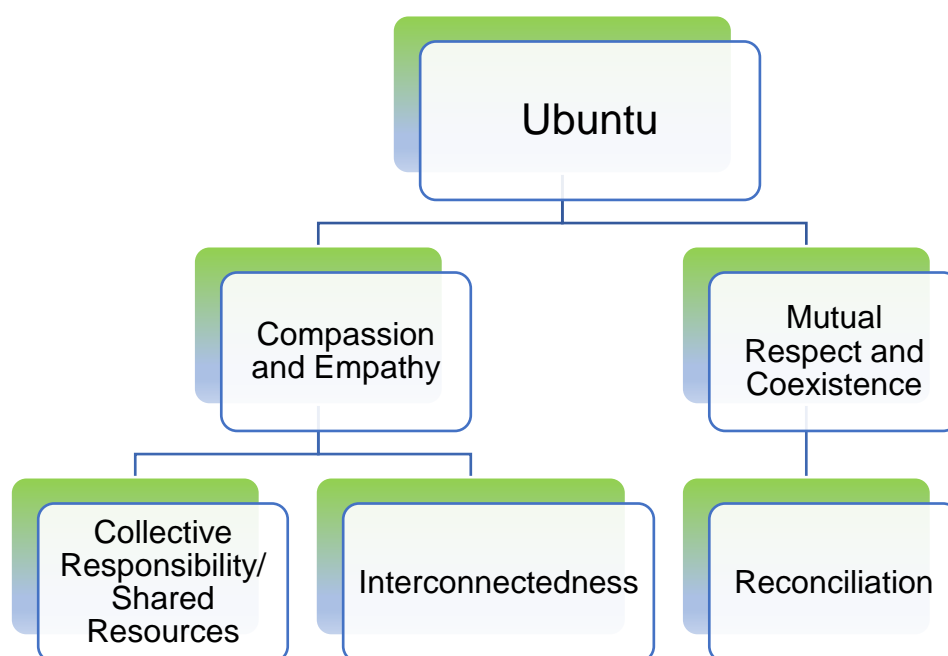
highlights interconnectedness and collective responsibility, resonating with Ubuntu's core values.

When applied locally, nationally and across borders, Ubuntu values can help heal the wounds of slavery and foster more inclusive and just communities (Boboyi, 2024; Ébalé & Mulemi, 2023; Kotze, 2024).

The author pondered the truism that from an outsider's perspective, the evidence for African nations per se is thin on the ground. However, in the lives of those holding religious values, there is equally limited evidence of respect for their values. Similarly, those with no deist beliefs also lack the lustre of the Ubuntu sparkle.

However, it might be appropriate to consider implanting these values locally, nationally and globally. The author argues that Britain is in a prime position to set the pace.

Graph. Ubuntu Markers



Communication Generation (2024)

Ubuntu's philosophy offers a path to healing from the embedded emotional memories of slavery and, when linked with the transparency of restorative justice, can change the face of Britain. By embracing interconnectedness, compassion, respect, and collective responsibility, stakeholders in pain can work towards reconciliation and justice.

Ubuntu emphasises that humanity is interconnected, suggesting that it is possible to overcome the legacies of the unaddressed traumas of the historic slavery system through mutual listening to stakeholder pain, understanding the context of history, and embracing the unifying of nation-building support.

For those whose life journeys differ, the Ubuntu approach can create a more just and compassionate, healing Britain (Devere, 2022; Rampke, 2016; Jones, 2022).

Britain must never retreat amid unjust accusations and unsubstantiated demands about its past. The Churchillian bulldog might have died, but the spirit that emboldened Queen Elizabeth I and encouraged the likes of Drake and others took on Nazi Germany. Times have not changed; the spirit of the bulldog, while dormant, can awake.

Like all countries, but in different ways, British ancestors did their best with the light and knowledge available, their evolutionary-endowed place on the globe, and the talents given at birth.

Like all nations, Britain participated in the renowned “Go-To” slavery system.

Archiving the whinging and whining about destructive and out-of-context interpretations of Britain’s past will be a common-sense step forward in addressing another existential threat to British sovereignty over its history. This foundation is “not for turning” (Thatcher, 1980).

Restorative Justice

During the closing days of August 2024, evidence of Britain’s fragile social foundations successfully withstood the riots that demonstrated pent-up anger, deep-seated racism and weak social unity in several towns and cities in the United Kingdom.

The author noted that the internet and social media played a part in weaponising core controversial and unresolved sensitivities in the UK. While issues around slavery did not earn any headlines, the author recalled reading the propaganda about Britain and compensation.

The spark lit the flame of this investigation, and while exploring the sources that composed this paper, the author pondered whether another elephant in Britain’s room – slavery – earned recognition.

Hence, the recommendation for communities to engage in the process of Restorative Justice (RJC, 2016). The author recommends that the process is apolitical and organised by the outcome of a community-affirmed desire to begin the process by the people and for the people¹⁷⁴.

Conclusion

Although Britain does not have a legal or moral duty to atone for its historical involvement in global slavery and, specifically, the Transatlantic Slave Trade, it does have an ethical responsibility to formally recognise and honour the slaves whose forced labour contributed to the nation's development. The author endorses the Mayor of London's initiative to construct a monument to commemorate the contributions of slaves to Britain's growth.

Moreover, by understanding the historical context and complexities of the slavery system, contemporary Britain can participate in restorative justice programmes that facilitate healing and reconciliation. This approach, inspired by the principles of

¹⁷⁴ Information about registered service providers is available at: <https://restorativejustice.org.uk/registered-service-providers>

Ubuntu, can help bridge societal divides and cultivate a deeper understanding of the past.

=

Sources

Abbot, D. (2003). *Multiracial Britain*. Available: History, [BBC - History - British History in depth: Multiracial Britain](#). [Accessed 29 May 2024].

Aboobaker, A. (n.d.). *Evolutionary Biology*. Available: Department of Biology, Oxford University, <https://www.biology.ox.ac.uk/evolutionary-biology?filter-8886-people%20type-3526066=61586> [Accessed 24 May 2024].

Acaravci, A., Artan, S., Hayaloglu, P. (2023). Economic and Institutional Determinants of Corruption: The Case of Developed and Developing Countries. Available: *Journal Economics Finance* 47, pp. 207–231 (2023). <https://doi.org/10.1007/s12197-022-09595-7>. [Accessed 30 September 2024].

Acton Institute (2024). *Lord Acton Quote Archive*. Available: Acton Institute, <https://www.acton.org/research/lord-acton-quote-archive>. [Accessed 3 January 2024].

Adamgbo, D. (2023). *Natural Justice: A Pillar of Fairness and Equity*. Available: [Natural Justice: A Pillar of Fairness and Equity | by David Adamgbo | Medium](#). [Accessed 12 May 2024].

Adewole, M.A. (2017). How Resource Endowment Affects Institution and Development: A Theoretical Analysis (9 January 2017). Available: SSRN: <https://ssrn.com/abstract=2896066> or <http://dx.doi.org/10.2139/ssrn.2896066>, [How Resource Endowment Affects Institution and Development: A Theoretical Analysis by Adewole Musiliu Adeolu: SSRN](#). [Accessed 14 August 2024].

Adi, H. (2014). *Africa and the Transatlantic Slave Trade*. Available: https://www.bbc.co.uk/history/british/abolition/africa_article_01.shtml. [Accessed 2 August 2024].

Adisa T.A., Mordi, C., Timming, A.R. (2023). *Employment Discrimination against Indigenous People with Tribal Marks in Nigeria: The Painful Face of Stigma*. Available: WES, <https://bura.brunel.ac.uk/bitstream/2438/26110/5/FullText.pdf>. [Accessed 12 August 2024].

Aggarwal-Schifellite, M. (2021). *New database tracks data on slaves, slavers, and allies*. Available: The Harvard Gazette, <https://news.harvard.edu/gazette/story/2021/03/new-open-source-database-tracks-data-on-slaves-slavers-allies/>. [Accessed 27 April 2023].

Aidt, T. S. (2009). Corruption, institutions, and economic development. *Oxford Review of Economic Policy*, 25(2), pp, 271-291. <https://doi.org/10.1093/oxrep/grp012>, [Accessed 4 May 2024].

Akwei, I. (2018). *Africans who played an active role in the Transatlantic slave trade*. Available: [Africans who played an active role in the Transatlantic slave trade - Face2Face Africa](#). [Accessed 8 July 2024].

Al Jazeera (2020). *The Gambia votes to reverse landmark ban on female genital mutilation*. Available: <https://www.aljazeera.com/news/2024/3/19/the-gambia-votes-to-reverse-landmark-ban-on-female-genital-mutilation>. [Accessed 31 March 2024].

Al Jazeera (2024). *The Gambia votes to reverse landmark ban on female genital mutilation*. Available: <https://www.aljazeera.com/news/2024/3/19/the-gambia-votes-to-reverse-landmark-ban-on-female-genital-mutilation>. [Accessed 5 August 2024].

Al Zakri, A. (2021). *Uncovering Anti-Blackness in the Arab World*. Available: The Conversation, <https://www.juancole.com/2021/06/uncovering-blackness-world.html>. [Accessed 6 June 2023].

Al, T. (2023). *The Oral Tradition of the Quran*. Available: [The Oral Tradition of The Quran \(tarteel.ai\)](#). [Accessed 25 June 2024].

Albright J. (2024). *Where did Slavery start in the World?* Available: NCESC, [Where did slavery start in the world? - Geographic FAQ Hub: Answers to Your Global Questions \(ncesc.com\)](#). [Accessed 22 July 2024].

Alicke, M. (2017). *Why we hate People who Disagree?* Available: Psychology Today, <https://www.psychologytoday.com/gb/blog/why-we-blame/201708/why-we-hate-people-who-disagree>. [Accessed 12 August 2024].

Allison, G. (2018). *When did all men get the vote, and the voting age change to 18?* | Politics News | Metro News. Available: [A timeline of voting rights in the UK \(ukdefencejournal.org.uk\)](#). [Accessed 29 June 2024].

Al-Rodhan, N. (2019). *A Neuro-Philosophy of Human Nature: Emotional Amoral Egoism and the Five Motivators of Humankind*. Available: BLPG of the APA, [A Neuro-Philosophy of Human Nature: Emotional Amoral Egoism and the Five Motivators of Humankind | Blog of the APA \(apaonline.org\)](#). [Accessed 17 June 2024].

Analyze History (2024). *Reasons Why The Age of Exploration Began*. Available: [Home - Analyze History](#). [Accessed 18 April. 2024].

Andrews, E. (2023). *What was the Sword of Damocles?* Available: History: <https://www.history.com/news/what-was-the-sword-of-damocles>. [Accessed 2 August 2024].

Andrews, E. (2023). *Who were the Luddites?* Available: [Who Were the Luddites? | HISTORY](#). [Accessed 8 July 2024].

Antonelli, C., Feder, C. (2023). The foundations of Schumpeterian dynamics. Available: The European evidence. *J Evol Econ* 33, 65–96 (2023). <https://doi.org/10.1007/s00191-022-00794-3>. [Accessed 4 June 2024].

AP World History (2024). *Territorial Expansion: Definition*. Available: <https://library.fiveable.me/key-terms/ap-world/territorial-expansion>. [Accessed 3 June 2024].

- APYA (2019). *The Arab Muslim Slave Trade Of Africans, The Untold Story*. Available: [The Arab Muslim Slave Trade Of Africans, The Untold Story – Alliance of Progressive Young Africans \(apya.org\)](https://www.apya.org/). [Accessed 17 June 2024].
- Ardrey, R. (1997). *The Territorial Imperative*. Published by Goodreads, ISBN: 9781568361444 (ISBN10: 1568361440).
- Ardrey, R. (2014). *The Territorial Imperative: A Personal Inquiry into the Animal Origins of Property and Nations: Volume 2 (Robert Ardrey's Nature of Man Series)*. ISBN: 0988604310.
- Armitage, D. (2023). *The Impulse of the Present*. Available: Royal Historical Society: <https://blog.royalhistsoc.org/2023/07/26/the-impulse-of-the-present/>. [Accessed 12 August 2024].
- Ashford, J. (2020). *How the black death changed the world*. Available: The Week, <https://theweek.com/106205/how-the-black-death-changed-the-world>. [Accessed 6 August 2023].
- Ashworth-Hayes, S. (2020). *Did slavery really make Britain rich?* Available: The Spectator, <https://www.spectator.co.uk/article/did-britain-s-wealth-really-come-from-the-slave-trade/>. [Accessed 27 November 2023].
- AU (2023). *International conference on building a united front to advance the cause of justice and reparations to Africans*. Available: [Accr Proclamation on Reparations | African Union \(au.int\)](https://www.au.int/en/stories/2023/07/accr-proclamation-reparations) [Accessed 8 April 2024].
- Australian Museum (2024). *Boomerangs*. Available: [Boomerangs - The Australian Museum](https://www.australianmuseum.net.au/boomerangs). [Accessed 3 May 2024].
- Available: Google Books. ISBN: 9780393952414.
- Backhurst, D. (2021). Human nature, reason and morality, *Journal of Philosophy of Education*, Volume 55, Issue 6, December 2021, pp. 1029–1044,
- Bailey A, (2015). Race and Redemption in Puritan New England. Available: Journal, *Race and Redemption in Puritan New England*, Volume 37, Issue 2. [Race and Redemption in Puritan New England - The Gospel Coalition](https://www.gospelcoalition.org/race-and-redemption-in-puritan-new-england/). [Accessed 31 March 2024].
- Bak, M.; (2020). *Mali: Overview of corruption and anti-corruption*. Available: Bergen: U4 Anti-Corruption Resource Centre, Chr. Michelsen Institute (U4 Helpdesk Answer 2020:15), [Mali: Overview of corruption and anti-corruption \(u4.no\)](https://u4.no/publications/mali-overview-of-corruption-and-anti-corruption). [Accessed 5 April. 2024].
- Balakir, K. (2021). *Failures and Success of the UN*. Available: [The Alliance for Citizen Engagement](https://www.alliancefor.org/). [Accessed 8 May 2024].

Baldwin, J. (2017). Culture, Prejudice, Racism, and Discrimination. *Oxford Research Encyclopedia of Communication*, <https://oxfordre.com/communication/view/10.1093/acrefore/9780190228613.001.0001/acrefore-9780190228613-e-164>. [Accessed 15 June 2024].

Bales, K. (2004). Slavery and the Human Right to Evil. Available: *Journal of Human Rights*, ISSN 1475-4835 print/ISSN 1475-4843 online © 2004 Taylor & Francis Ltd, <http://www.tandf.co.uk/journals> - DOI: 10.1080/1475483042000185224. [Accessed 31 August 2024].

Bales, Kevin. (2005). Slavery and the Human Right to Evil, *Understanding Global Slavery: A Reader* (Oakland, CA, 2005; online edition, pp. 24 – 39. California Scholarship Online, 22 March. 2012), <https://doi.org/10.1525/california/9780520245068.003.0002>, [Accessed 31 August. 2024].

Ball, D. (2023). *7 Reasons Why The United Nations Is Bad For The World*. Available: Humanitarian Careers, [7 Reasons Why The United Nations Is Bad For The World - Humanitarian Careers](#). [Accessed 8 May 2024].

Barbaro, P., Hundtoft, B. (n.d.). The Use and Value of Oral Traditions in Cultural Anthropology. Available: ©Encyclopedia of Life Support Systems (EOLSS): <file:///C:/Users/11094/AppData/Local/Temp/MicrosoftEdgeDownloads/79be5704-f330-419c-8e8a-7b76eeb67f05/E6-20D-68-23.pdf>. [Accessed 25 June 2024].

Batselé, F. (2020). The Legal and Institutional Framework of Slavery. Available: In Liberty, Slavery and the Law in Early Modern Western Europe. Studies in the History of Law and Justice, vol 17. Springer, Cham. https://doi.org/10.1007/978-3-030-36855-5_2; [The Legal and Institutional Framework of Slavery | SpringerLink](#). [Accessed 7 April. 2024].

BBC (2014). *Slavery in Islam*. Available: Archives, https://www.bbc.co.uk/religion/religions/islam/history/slavery_1.shtml. [Accessed 20 August 2024].

BBC Bitesize (2024). *Implications of the Slave Trade for African Societies*. Available: [The slave trade's effect on African societies - Implications of the slave trade for African societies - Higher History Revision - BBC Bitesize](#). [Accessed 17 June 2024].

BBC Bitesize (2024). *Slave trade and the British economy*. Available: [The slave trade and the British economy - Slave trade and the British economy - Higher History Revision - BBC Bitesize](#). [Accessed 9 May 2024].

BBC Bitesize (2024). *The Slave Traders*. Available: <https://www.bbc.co.uk/bitesize/articles/zns8dp3#zbrx6g8>. [Accessed 1 September 2024].

BBC Bitesize (2024a). *The captives' experience and resistance to enslavement: racism and prejudice*. Available: [Racism and prejudice - The captives' experience and resistance to enslavement - National 5 History Revision - BBC Bitesize](#). [Accessed 5 May 2024].

BBC Bitesize (2024b). *Reasons for the development of the slave trade Racial attitudes*. Available: [Racial attitudes - Reasons for the development of the slave trade - Higher History Revision - BBC Bitesize](#). [Accessed 5 May 2024].

BBC Bitesize (n.d.). *The abolition of the slave trade in Britain*. [Slavery - Legal, Social, Economic | Britannica](#). [Accessed 6 April 2024].

BBC News (2019). *First female medical students get degrees at last*. Available: [First female medical students get degrees at last - BBC News](#). [Accessed 10 April 2024].

Beaglehole B, Mulder RT, Frampton CM, Boden JM, Newton-Howes G, Bell CJ. (2018). Psychological distress and psychiatric disorder after natural disasters: systematic review and meta-analysis. Available: *The British Journal of Psychiatry*. 2018;213(6):716-722. doi:10.1192/bjp.2018.210. [Accessed 3 December 2023].

Bean, F.D., Brown, S.K. (Editors) (2023). *Selected Topics in Migration Studies*. Available: e-Book, Springer Nature, ISBN: 973-3-031-19631-7. Chapters 1, 3, 4. [Accessed 9 July 2024].

Beck, S.R. (2013). Why What Is Counterfactual Really Matters: A Response to Weisberg and Gopnik (2013). Available: *Cognitive Science* 40 (2016) pp. 253–256 Copyright © 2015 Cognitive Science Society, Inc. All rights reserved. ISSN: 0364-0213 print / 1551-6709 online DOI: 10.1111/cogs.12235. <file:///C:/Users/11094/AppData/Local/Temp/MicrosoftEdgeDownloads/9ce900b2-0d85-4153-bb3b-b8481c03c3cd/Cognitive%20Science%20-%202015%20-%20Beck%20-%20Why%20What%20Is%20Counterfactual%20Really%20Matters%20%20A%20Response%20to%20Weisberg%20and%20Gopnik.pdf>. [Accessed 13 April 2024].

Behrendt, S.D. (2010). The Transatlantic Slave Trade', in Mark M. Smith, and Robert L. Paquette (eds), *The Oxford Handbook of Slavery in the Americas* online edition Academic, <https://doi.org/10.1093/oxfordhb/9780199227990.013.0012>, [Accessed 12 September 2024].

Belcher, S. (2018). *Oral Traditions and Sources*. Available: Oxford Research Encyclopaedia, African Studies, <https://doi.org/10.1093/acrefore/9780190277734.013.363> [Accessed 23 June 2024].

Berenbaum, M. (2024). Kristallnacht. *Encyclopedia Britannica*, <https://www.britannica.com/event/Kristallnacht>. [Accessed 1 April. 2024].

Bertram, C. (2023). Jean Jacques Rousseau. Available: *The Stanford Encyclopedia of Philosophy* (Summer 2023 Edition), Edward N. Zalta & Uri Nodelman (eds.), URL = <<https://plato.stanford.edu/archives/sum2023/entries/rousseau/>>. [Accessed 25 March 2024].

BHM (2024). *Africa before Transatlantic Enslavement*. Available: Black History Month, [Africa before Transatlantic Enslavement - Black History Month 2024](#). [Accessed 22 June 2024].

Bhunjun, A. (2024). *When did all men get the vote, and when did the voting age change to 18?* Available: [When did all men get the vote and the voting age change to 18? | Politics News | Metro News](#). [Accessed: 29 June 2024].

Bingham, A. (2019). 'The last milestone' on the journey to full adult suffrage? 50 years of debates about the voting age. Available: History and Policy; Policy Papers, <https://www.historyandpolicy.org/policy-papers/papers/the-last-milestone-on-the-journey-to-full-adult-suffrage>. [Accessed 9 April 2023].

Biology Online (2024). *Genetic Drift*. Available: Biology Online, [Genetic drift - Definition and Examples - Biology Online Dictionary](#). [Accessed 12 June 2024].

Biswas, A.K., Tortada, C. (2022). *From our ancestors to modern leaders, all do it: the story of corruption*. Available: [From our ancestors to modern leaders, all do it: the story of corruption \(theconversation.com\)](#). [Accessed 31 July 2024].

Black History (2024). *The Blockade of Africa: the West African Squadron*. Available: [The blockade of Africa: The West African Squadron | Sky HISTORY TV Channel](#). [Accessed 2 May 2024].

Black, J. (2020). *The Royal Navy in the frontline against slavery*. Available: The Critic, [The Royal Navy in the front line against slavery | Jeremy Black | The Critic Magazine](#). [Accessed 2 May 2023].

Black, J., MacRaid, D.M. (1997). *Approaches to history: sources, methods and historians*. Available: Studying History. How to Study. Palgrave, London. https://doi.org/10.1007/978-1-349-14396-2_4. [Accessed: 25 June 2024].

Blackburn, R. (2024). *The Reckoning: From the Second Slavery to Abolition 1766 - 1888*. Verso (UK). [Accessed 27 May 2024].

Blakemore, E. (2023). *What is Colonialism?* Available: National Geographic, [Colonialism facts and information \(nationalgeographic.com\)](#). [Accessed 18 March. 2024].

Blinder, A.S. (2019). The Free-Trade Paradox. Available: Foreign Affairs. [Vol. 98, No. 1 \(JANUARY/FEBRUARY 2019\)](#), pp. 119 – 128. Published By: Council on Foreign Relations. [Accessed 16 November 2023].

Bloementhal, A. (2023). *Four Asian Tigers: What They Are, Economic Strengths Explained*. Available: [Four Asian Tigers: What They Are, Economic Strengths Explained \(investopedia.com\)](https://www.investopedia.com/articles/economy/04/040423-four-asian-tigers-what-they-are-economic-strengths-explained/). [Accessed 19 May 2024].

Blosser, G. (2016). *Putting it in Context: Purpose, Process, and Importance of Historic Contexts*. Available: <file:///C:/Users/11094/AppData/Local/Temp/MicrosoftEdgeDownloads/237f942e-7196-4caa-89d2-2f3695fccd97/HistoricContext.pdf>. [Accessed 17 July 2024].

Boboyi, A. (2024). Exploring Ubuntu Philosophy as a Foundation for Holistic School Social Work in South Africa. Available: *Research in Social Sciences and Technology*, <https://www.semanticscholar.org/paper/Exploring-Ubuntu-Philosophy-as-a-Foundation-for-in-Boboyi/323097ec36a353a2dd6e75e9cef0151e66a515fd>. [Accessed 5 August 2024].

Boston, N. (2022). *How the Trans-Atlantic Slave Trade Created the African Diaspora*. Available: History, <https://www.history.com/news/african-diaspora-trans-atlantic-slave-trade>. [Accessed 20 August 2024].

Boston, N. (2022). *How the Trans-Atlantic Slave Trade Created the African Diaspora*. Available: History, [How the Trans-Atlantic Slave Trade Created the African Diaspora | HISTORY](https://www.history.com/news/african-diaspora-trans-atlantic-slave-trade). [Accessed 18 May 2024].

Boston, N. (2023). *How the Trans-Atlantic Slave Trade Created the African Diaspora*. Available: Black History, [How the Trans-Atlantic Slave Trade Created the African Diaspora | HISTORY](https://www.history.com/news/african-diaspora-trans-atlantic-slave-trade). [Accessed 13 June 2024].

Brain, J. (2019). *The abolition of slavery in Britain*. Available: Historic UK. [The Abolition of Slavery In Britain - Historic UK \(historic-uk.com\)](https://www.historic-uk.com/HistoryUK/History19th/AbolitionofSlaveryInBritain/). [Accessed 6 April 2024].

Braje, T. (2024). *Humans have been altering nature for thousands of years – to shape a sustainable future, it's important to understand that deep history*. Available: [Humans have been altering nature for thousands of years – to shape a sustainable future, it's important to understand that deep history \(theconversation.com\)](https://theconversation.com/humans-have-been-altering-nature-for-thousands-of-years-to-shape-a-sustainable-future-its-important-to-understand-that-deep-history). [Accessed 17 May 2024].

Briggs, C. (2022). After the Black Death: Economy, Society, and the Law in Fourteenth-Century England, by Mark Bailey, *The English Historical Review*, Volume 137, Issue 586, pp. 908 – 909, <https://doi.org/10.1093/ehr/ceac070>. [Accessed 1 August 2023].

Brinkhof, T. (2024). *Veni, Vidi, Vici: The True Origin of Julius Caesar's Famous Proclamation*. Available: [Veni, Vidi, Vici: The Origin of Julius Caesar's Famous Proclamation \(mentalfloss.com\)](https://mentalfloss.com/article/123456/veni-vidi-vici-the-true-origin-of-julius-caesars-famous-proclamation/). [Accessed 22 March 2024].

Britannica (2024). Neolithic. Available: The Editors of Encyclopaedia *Encyclopedia Britannica*, <https://www.britannica.com/event/Neolithic>. [Accessed 14 July 2024].

Britannica (n.d.). *The International slave trade*. Available: [Slavery - Transatlantic, Abolition, Trafficking | Britannica](#). [Accessed 6 April 2024].

Britannica (n.d.). *The law of slavery: sources of slavery law*. Available: [Britannica, Slavery - Legal, Social, Economic | Britannica](#). [Accessed 8 April 2024].

Britannica Discovery (n.d.). *The Age of Discovery*. Available: [European exploration - Age of Discovery, Colonization, Globalization | Britannica](#). [Accessed 18 April. 2024].

British Council (n.d.). *Multicultural Britain*. Available: [Multicultural Britain | LearnEnglish \(britishcouncil.org\)](#). [Accessed 28 May 2024].

Broadwater, A. (2024). *11 Signs That Someone Is Playing the Victim, and How To Deal With This Sneaky Manipulation Tactic*. Available: [How To Tell if Someone Is Playing the Victim and Respond \(wellandgood.com\)](#). [Accessed 19 May 2024].

Brosnan, S.F., de Waal, F.B.M. (2012). Fairness in Animals: Where to from Here? *Soc Just Res* 25, pp. 336–351 (2012), pp. <https://doi.org/10.1007/s11211-012-0165-8>. [Accessed 4 June 2023].

Brosnan, S.F., De Waal, F.B.M. (2014). *Evolution of responses to (un)fairness*. Available: *Science* 346,1251776 (2014). DOI:[10.1126/science.1251776](https://doi.org/10.1126/science.1251776), [Evolution of responses to \(un\)fairness | Science](#), [Accessed 22 May 2024].

Brown, M. (2015). *The claim: The U.K. government only just finished paying its debts to slave owners in 2015*. Available: [Fact check: U.K. paid off debts to slave-owning families in 2015 \(usatoday.com\)](#). [Accessed 3 April 2023].

Buber, M (2013). *I and Thou* (Bloomsbury Revelations) Kindle Edition. 1st edition (24 Oct. 2013).

Burkle FM. Character Disorders among Autocratic World Leaders and the Impact on Health Security, Human Rights, and Humanitarian Care. Available: *Prehospital and Disaster Medicine*. 2019;34(1):2-7. doi:10.1017/S1049023X18001280. <https://www.cambridge.org/core/journals/prehospital-and-disaster-medicine/article/character-disorders-among-autocratic-world-leaders-and-the-impact-on-health-security-human-rights-and-humanitarian-care/9C1DE6A42288503BDA79791C5DFE8B5E>. [Accessed 8 January 2024].

Burnard T, Riello G. (2020). Slavery and the new history of capitalism. Available: *Journal of Global History*. 2020;15(2): pp. 225-244. doi:10.1017/S1740022820000029, [Slavery and the new history of capitalism | Journal of Global History | Cambridge Core](#). [Accessed 26 May 2024].

Burnard, T. (2023). *Writing the History of Global Slavery*, Available: [Writing the History of Global Slavery \(cambridge.org\)](#). [Accessed 21 March. 2024].

Burns J.R. (2023). “Slaves” and “Slave Owners” or “Enslaved People” and “Enslavers? Available *Transactions of the Royal Historical Society*. Published online 2023: pp. 1 - 18. doi:10.1017/S0080440123000282. [Accessed 2 January 2023].

Caldeira, A. (2024, January 30). The Portuguese Slave Trade. Available: *Oxford Research Encyclopedia of African History*.

Caldera, A. (2024). *The Portuguese Slave Trade*. Available: African History: Portuguese Slave Trade | Oxford Research Encyclopedia of African History. <https://doi.org/10.1093/acrefore/9780190277734.013.903>. [Accessed 27 June 2024].

Cantoni, D., Dittmar, J., Yuchtman, N. (2017). *Reallocation and Secularization: The Economic Consequences of the Protestant Reformation*. Available: Published by Centre for Economic Performance London School of Economics and Political Science Houghton Street London WC2A 2AE. CEP Discussion Paper No 1483, ISSN 2042-2695. [Accessed 4 May 2024].

Carey, B. (n.d.). *The Dangers of Historical Revisionism*. Available: The Dangers of Historical Revisionism — Peace Catalyst International. [Accessed 28 April 2024].

Carey, B., Dumas, P.A. (2017). *Proslavery Britain: Fighting for Slavery in an Era of Abolition*. Available: *The American Historical Review*, Volume 122, Issue 2, April 2017, Pages 576– 577. <https://doi.org/10.1093/ahr/122.2.576>. [Accessed 1 August 2024].

Cartwright, M. (2016). *Trade in the Phoenician World*. Available: World History Encyclopedia, Trade in the Phoenician World - World History Encyclopedia. [Accessed 7 August 2024].

Cassar, C. (2023). *The Legacy of Colonialism – Unequal Power Structures and Lingering Trauma*. Available: Anthropology Review, The Legacy of Colonialism - Unequal Power Structures and Lingering Trauma (anthropologyreview.org). [Accessed 18 March. 2024].

Chapin, R.K. (2017). *Social Policy for Effective Practice*. Available: Taylor and Francis Group, <https://www.taylorfrancis.com/books/mono/10.4324/9781315397986/social-policy-effective-practice-rosemary-kennedy-chapin>. [Accessed 25 August 2024].

Chason, R., Jawo, R. (2024). *In a first, West African country moves toward ending ban on female genital cutting*. Available: The Washington Post, <https://www.washingtonpost.com/world/2024/03/19/gambia-female-genital-mutilation-cutting/>. [Accessed 23 June 2024].

Chernock, A. (2019). *The Right to Rule and the Rights of Women: Queen Victoria and the Women's Movement*. Available@ Academic Perspectives from Cambridge University Press, The Right to Rule and the Rights of Women: Queen Victoria and the Women's Movement | Fifteen Eighty Four | Cambridge University Press (cambridgeblog.org). [Accessed 11 April. 2024].

Chew, S.C. Lauderdale, P. (Editors) 2010. *Theory and Methodology of World Development: The Writings of Andre Gunder Frank (Evolutionary Processes in World Politics)*, Chapters One to Three. ISBN: 978-0-230-62311-8. [Accessed 22 June 2023].

Chippendale, C. (2022). *The Invention of Words for the Idea of "Prehistory"*. Available: *Proceedings of the Prehistoric Society*. 1988;54(1): pp. 303-314. doi:10.1017/S0079497X00005867. [Accessed 23 June 2024].

Chou, V. (2027). *How Science and Genetics are Reshaping the Race Debate of the 21st Century*. Available: Harvard Kenneth C Griffin Graduate School Arts and Sciences, How Science and Genetics are Reshaping the Race Debate of the 21st Century - Science in the News (harvard.edu). [Accessed 10 June 2024].

Christiansen, F.B., Loeschcke, V. (1990). Evolution and Competition. In: Wöhrmann, K., Jain, S.K. (editors), *Population Biology*, pp. 367 - 394. Springer, Berlin, Heidelberg. https://doi.org/10.1007/978-3-642-74474-7_13, [Accessed 20 May 2024].

Clancy, L. (2024). *The Economic Cycle*. Available: The Economic Cycle | AQAA Level Economics Revision Notes 2017 | Save My Exams. [Accessed 9 May 2024].

Clark, C., Kiderra, I. (2024). Educate to Indoctrinate: Education Systems Were First Designed to Suppress Dissent. Available: University of California, Educate to Indoctrinate: Education Systems Were First Designed to Suppress Dissent (ucsd.edu). [Accessed 4 August 2024].

Clobanu, E. (2022). *The History of Drones*. Available: The History of Drones - Droneblog. [Accessed 4 May 2024].

Cofnas, N. A. (2016). Teleofunctional account of evolutionary mismatch. Available: *Biol Philos* 31, 507–525 (2016). <https://doi.org/10.1007/s10539-016-9527-1>. [Accessed 4 June 2024].

Cohen, I., R., Marron, A. (2022). Evolution is driven by natural autoencoding: reframing species, interaction codes, cooperation and sexual reproduction. Available: *Proceedings of the Royal Society B: Biological Sciences*, [PDF] Evolution is driven by natural autoencoding: reframing species, interaction codes, cooperation and sexual reproduction | Semantic Scholar. [Accessed May

Colewell, C. (2024). *How did Humans Evolve to use Everyday Tools?* Available: Smithsonian, How Did Humans Evolve to Use Everyday Tools? | Smithsonian (smithsonianmag.com). [Accessed 17 May 2024].

Colla M. (2021). The Spectre of the Present: Time, Presentism and the Writing of Contemporary History. Available: *Contemporary European History*. 2021;30(1): pp. 124-135. doi:10.1017/S096077732000048X. [Accessed 12 August 2024].

Colman, J. (2006). *The Expansion and Contraction of the British Empire, c.1870-1980*. Available: History Today, <https://www.historytoday.com/archive/expansion-and-contraction-british-empire-c1870-1980>. [Accessed 27 July 2023].

Colom R., Karama S., Jung R.E., Haier R.J. (2010). Human intelligence and brain networks. *Dialogues Clin Neurosci*. 2010;12(4): pp. 489-501. doi: 10.31887/DCNS.2010.12.4/rcolom. PMID: 21319494; PMCID: PMC3181994. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3181994/>. [Accessed 7 August 2024].

Communication Generation (2024). *What is the Spirit of Ubuntu? A Journey Into African Philosophy*. Available: <https://www.communication-generation.com/what-is-the-spirit-of-ubuntu-a-journey-into-african-philosophy/#:~:text=Key%20Principles%201%201.%20Empathy%20and%20Compassion%20The,and%20Peace%20...%204%204.%20Shared%20Resources%20>. [Accessed 1 August 2024].

Competition Act (1998). *Legislation*. Available: UK Public General Acts. 1998, c 41., <https://www.legislation.gov.uk/ukpga/1998/41/contents>. [Accessed 29 July 2024].

Corbett, J. (2024). *Frivolous Lawsuit Disputes*. Available: <https://www.legalmatch.com/law-library/article/what-is-a-frivolous-lawsuit.html>. [Accessed 21 August 2024].

Corfe, O. (2023). *The countries the UK sends £13billion a year of aid to – MAPPED*. Available: [The countries the UK sends £13billion a year of aid to – MAPPED | Politics | News | Express.co.uk](https://www.express.co.uk/news/politics/1684441/the-countries-the-uk-sends-13-billion-a-year-of-aid-to-mapped). [Accessed 12 April 2023].

Corradetti, C. (2021). What Makes Us Human? Evolution, Intentionality and Moral Progress. *Jus Cogens* 3, pp. 1–10 (2021). <https://doi.org/10.1007/s42439-021-00034-5> [Accessed 17 June 2024].

CPS (2023). *Restorative Justice*. Available: <https://www.cps.gov.uk/legal-guidance/restorative-justice>. [Accessed: 28 July 2024].

Crow, J.F. (2024). *Unequal by Nature: a Geneticist's Perspective on Human Differences*. Available: Daedalus, <https://www.amacad.org/publication/daedalus/unequal-nature-geneticists-perspective-human-differences>. [Accessed 7 August 2024].

Da Silva, D.B.D., and Misevich, P. (2018). *Atlantic Slavery and the Slave Trade: History and Historiography*. Available: African History, <https://oxfordre.com/africanhistory/display/10.1093/acrefore/9780190277734.001.0001/acrefore-9780190277734-e-371>. [Accessed 31 March 2024].

Dal Lago, E., Katsari, C. *Slave Systems: Ancient and Modern Edited by Enrico Dal Lago, Constantina Katsari*. Cambridge University Press, ISBN: 978-1-009-11384-7. [Accessed 2 January 2024].

Darvill, T. (2022). *Keeping time at Stonehenge*. Available: *Antiquity* 96, 319-335, [Keeping time at Stonehenge | Antiquity | Cambridge Core](https://www.cambridge.org/core). [Accessed 11 July 2024].

- Davis, R. (2003). *Christian Slaves, Muslim Masters: White Slavery in the Mediterranean, The Barbary Coast, and Italy, 1500-1800* (Early Modern History: Society and Culture) Paperback. (Parts 1 and 2). ISBN-10. 1403945519
- DeAngelis, T. Class Differences. Available@ American Psychological Association, APA Journal Vol 46, No. 2, Print version: page 62.
<https://www.apa.org/monitor/2015/02/class-differences>. [Accessed 12 August 2024].
- Demony (2024). *Slavery Tribunal? Africa, Caribbean Unite on Reparations*. Available: Reuters, [Slavery tribunal? Africa and Caribbean unite on reparations | Reuters](#). [Accessed 11 April. 2024].
- deSilva, D. A. (2013). In the School of Ben Sira of Jerusalem, *The Jewish Teachers of Jesus, James, and Jude: What Earliest Christianity Learned from the Apocrypha and Pseudepigrapha* (2012; online edition, Oxford Academic, 24 January 2013), pp. 58 – 85. <https://doi.org/10.1093/acprof:oso/9780195329001.003.0003>. [Accessed 16 June 2024].
- Diffen (n.d.). *Common Law vs. Statutory Law*. Available: [Common Law vs Statutory Law - Difference and Comparison | Diffen](#). [Accessed 7 April. 2024].
- Discover Middle Ages (n.d.). *What is Feudalism in the Middle Ages*. Available: Discover Middle Ages, <https://www.discovermiddleages.co.uk/medieval-life/feudalism-in-the-middle-ages>. [Accessed 10 January 2024].
- Dobie, M. (2015). *Literature, Slavery, and Colonization*. Available: Oxford Bibliographies, [Literature, Slavery, and Colonization - Atlantic History - Oxford Bibliographies](#). DOI: 10.1093/OBO/9780199730414-0257. [Accessed 5 May 2024].
- Dobusch L., Schüßler, E. (2013). Theorizing path dependence: a review of positive feedback mechanisms in technology markets, regional clusters, and organizations. Available: *Industrial and Corporate Change*, Volume 22, Issue 3, June 2013, pp. 617–647, <https://doi.org/10.1093/icc/dts029>. [Accessed 14 March 2023].
- Dogara, J. & Hamid, H. (2021). A Critical Discourse of the Impact of the Trans-Saharan Trade and the 19th-Century Jihad on The History of Akwanga Division, Nigeria. *Sejarah*. 30. Pp. 43-61. 10.22452/sejarah.vol30no1.3. [Accessed 21 July 2024].
- Domingues da Silva, D.B., Misevech, P. (2018). *Atlantic Slavery and the Slave Trade: History and Historiography*. Available: African History, [Atlantic Slavery and the Slave Trade: History and Historiography | Oxford Research Encyclopedia of African History](#). [Accessed 7 May 2024].
- Donington, K. (2014). *The Legacies of British Slave Ownership*. Available: History Workshop, <https://www.historyworkshop.org.uk/slavery/the-legacies-of-british-slave-ownership/>. [Accessed 8 August 2023].

Donington, K. (2020). *The Bonds of Family: Slavery, Commerce and Culture in the British Atlantic World*, pp. xiv and 320. Manchester University Press. ISBN: 978-1-5261-2948-2.

Dornan, S. (2023). Robert Burns and Modern Ulster-Scots Poetry. Available: *Burns Chronicle*, [Robert Burns and Modern Ulster-Scots Poetry | Semantic Scholar](#). [Accessed 13 July 2024].

Dresser, S. (2024). *The African Enlightenment*. Available: [Yacob and Amo: Africa's precursors to Locke, Hume and Kant | Aeon Essays](#). [Accessed 27 March 2024].

Drew, C. (2023). 21 Historical Context Examples. Available: [21 Historical Context Examples \(2024\) \(helpfulprofessor.com\)](#). [Accessed 28 June 2024].

Duello, T.M., Rivedal, S., Wickland, C., Weller, W. (2021). Race and genetics versus 'race' in genetics: A systematic review of the use of African ancestry in genetic studies, *Evolution, Medicine, and Public Health*, Volume 9, Issue 1, 2021, Pages 289–291, <https://doi.org/10.1093/emph/eoab025>. [Accessed 12 June 2024].

E and P (2021). *Ethics and Psychology*. Available: [Ethics and Psychology: Social Identity Theory: The Science of "Us vs. Them" \(ethicalpsychology.com\)](#). [Accessed 15 June 2024].

Earth How (2024). *LUCA: Last Universal Common Ancestor*. Available: [LUCA: Last Universal Common Ancestor - Earth How](#). [Accessed 11 April. 2024].

Ébalé, S., & Mulemi, B.A. (2023). The Ubuntu and African Identity in the 21st Century. *The International Journal of Humanities & Social Studies*. Available: <https://www.semanticscholar.org/paper/The-Ubuntu-and-African-Identity-in-the-21st-Century-%C3%89bal%C3%A9-Mulemi/92a4d01ecc180278274f88babe3e6aa22506f8f0>. [Accessed 6 August 2024].

Ebeling, R.M. (n.d.). *Mercantilism Was Monarchy's Planned Economy*. Available: Foundation for Economic Education, [Mercantilism Was Monarchy's Planned Economy \(fee.org\)](#). [Accessed 2 April 2024].

Eberhardt, J.L. (2019). Biased: Uncovering the Hidden Prejudice that Shapes What We See, Think, And Do. Available: Harvard Kennedy School, <https://www.hks.harvard.edu/faculty-research/library-research-services/collections/diversity-inclusion-belonging/biased>. [Accessed 25 August 2024].

Edelsparre, A.H., Fitzpatrick, M.J., Saastamoinen, M., Teplitsky, C. (2024). Evolutionary adaptation to climate change. Available: *Evolution Letters*, Volume 8, Issue 1, February 2024, Pages 1–7, <https://doi.org/10.1093/evlett/grad070>. [Accessed 22 June 2024].

Editors (2023). *Christopher Columbus*. Available: [Christopher Columbus - Facts, Voyage & Discovery | HISTORY](#). [Accessed 17 April. 2024].

Editors (2024). *In Remembrance of Me; Memory and the Life of Faith*. Available: Concordia Theology, [In Remembrance of Me: Memory and the Life of Faith - Concordia Theology](#). [Accessed 4 August 2024].

Editors, Britannica (2024). Reconquista. Available: *Encyclopedia Britannica*, <https://www.britannica.com/event/Reconquista>. [Accessed 17 April. 2024].

Edmiston D. (2017). Welfare, Austerity and Social Citizenship in the UK. Available: *Social Policy and Society*. 2017;16(2): pp. 261-270. doi:10.1017/S1474746416000531, <https://www.cambridge.org/core/journals/social-policy-and-society/article/welfare-austerity-and-social-citizenship-in-the-uk/76B606A834975928EB3DC13796761757>. [Accessed 31 July 2023].

Egid, J. (2022). *In Search of Zera Yacob: Philosophy in Early Modern Ethiopia*. Available: Centre for Intellectual History, Oxford University, <https://intellectualhistory.web.ox.ac.uk/article/in-search-of-zera-yacob-philosophy-in-early-modern-ethiopia>. [Accessed 9 July 2024].

EHRC (2021). *Article 4: Freedom from slavery and forced labour*. Available: Equality and Human Rights Commission, [Article 4: Freedom from slavery and forced labour | EHRC \(equalityhumanrights.com\)](#). [Accessed 26 May 2024].

El Zain, R. (2021). Cultural Constructions of Race and Racism in the Middle East and North Africa / Southwest Asia and North Africa (MENA/SWANA). Available: Journal of the Cultural Studies Association, <https://csalateral.org/archive/forum/cultural-constructions-race-racism-middle-east-north-africa-southwest-asia-mena-swana/>. [Accessed 23 August 2024].

Elizabeth A. R. Brown, E.A.R. (1974). The Tyranny of a Construct: Feudalism and Historians of Medieval Europe. Available: *The American Historical Review*, Volume 79, Issue 4, October 1974, pp. 1063–1088, <https://doi.org/10.1086/ahr/79.4.1063>. [Accessed 10 January 2024].

Eltis, D. and Richardson, D. (Editors). A New Assessment of the Transatlantic Slave Trade, in David Eltis, and David Richardson (editors), *Extending the Frontiers: Essays on the New Transatlantic Slave Trade Database* (New Haven, CT, 2008; online edition, Yale Scholarship Online, 31 October. 2013),

Emamzadeh, A. (2019). *The Psychology of "Us-vs-Them"*. Available: [The Psychology of "Us-vs-Them" | Psychology Today](#). [Accessed 15 June 2024].

Emmer, P. (2024). The Atlantic Slave Trade. Available: Encyclopédie d'histoire numérique de l'Europe [online], ISSN 2677-6588, published on 05/02/21. Permalink: <https://ehne.fr/en/node/21292>. [Accessed 6 May 2024].

Engerman, S.L., Sokoloff, K.L., Urquiola, M., Acemoglu, D. (2002). Available: *Economía Vol. 3, No. 1 (Fall, 2002)*, pp. 41-109 (69 pages). Published By: Latin American and Caribbean Economic Association (LACEA). [Accessed 3 May 2024].

e-Notes (2024). The Confessions of Nat Turner - Summary. Available: *Masterpieces of American Literature*, edited by Steven G. Kellman, eNotes.com, Inc., 2006, 4 May 2024 <<https://www.enotes.com/topics/confessions-nat#summary-summary-summary-the-work>. [Accessed 5 May 2024].

Evans, G., Tilley, J. (2015). *The new class war: Excluding the working class in 21st-century Britain*. Available: IPPR, [The new class war: Excluding the working class in 21st-century Britain | IPPR](#). [Accessed 4 May 2024].

Ewald, Janet J. Slavery in Africa and the Slave Trades from Africa. Available: *The American Historical Review*, vol. 97, no. 2, 1992, pp. 465–85. JSTOR, <https://doi.org/10.2307/2165729>. [Accessed 1 June 2024].

Farajollah, A. (2014). The Age of Enlightenment, Quakers, and Abolition of Slave Trade In Britain. Available: Semantic Scholar [THE AGE OF ENLIGHTENMENT, QUAKERS, AND ABOLITION OF SLAVE TRADE IN BRITAIN | Semantic Scholar](#) 43, pp. 189-206. [Accessed 6 August,2024].

Farber, H. (2023). Slave Trade Insurance in the Age of Abolition: Archives, Politics, and Legalities. Available: Semantic Scholar, *Slavery & Abolition* 44, pp. 350-376, [Slave Trade Insurance in the Age of Abolition: Archives, Politics, and Legalities | Semantic Scholar](#). [Accessed 6 August 2024].

Farley, T. (n.d.). *Frivolous vs Legitimate Lawsuits*. Available: Inn of Court- CLE, https://inns.innsofcourt.org/media/43485/jan_2013_cle_-_frivolous_v_legitimate_lawsuits.pdf. [Accessed 21 August 2024].

Fay R, Schaub M, Border JA, Henderson IG, Fahl G, Feulner J, Horch P, Müller M, Rebstock H, Shitikov D, Tome D, Vögeli M, Gruebler MU. Available: Evidence for senescence in survival but not in reproduction in a short-lived passerine. *Ecol Evol*. 2020 May 8;10(12): pp. 5383-5390. doi: 10.1002/ece3.6281. PMID: 32607160; PMCID: PMC7319115. [Accessed 24 May 2024].

FCDO (2023). UK–Caribbean region development partnership summary, July 2023. Available: <https://www.gov.uk/government/publications/uk-caribbean-region-development-partnership-summary/uk-caribbean-region-development-partnership-summary-july-2023>. [Accessed 1 May 2023].

Fernández-López, M., Riu, O., P. (2017). Developing Ecological Awareness and Responsible Business. Available: Semantic Scholar, <https://www.semanticscholar.org/paper/Developing-Ecological-Awareness-and-Responsible-Fern%C3%A1ndez-L%C3%B3pez-Riu/972cd1d80eb920dcba32eb760345f5d8a16f7345#citing-papers>. [Accessed 11 July 2024].

Figueroa, F., Fouka, V. (2023). Structural Transformation and Value Change: The British Abolitionist Movement. Available: National Bureau of Economic Research, <https://www.nber.org/papers/w31708>. [Accessed 30 April 2023].

Fisher, L. (2024). *Who invented the Boomerang?* Available: BBC Science Focus, Who invented the boomerang? - BBC Science Focus Magazine. [Accessed 3 May 2024].

Foley, J.M. (2019). Oral Tradition. *Encyclopedia Britannica*, <https://www.britannica.com/topic/oral-tradition>. [Accessed 25 June 2024].

Folger, R., and Cropanzano, R. (2001). Fairness theory: Justice as accountability. In J. Greenberg & R. Cropanzano (Eds.), Available: *Advances in organization justice* (pp. 1–55). Stanford University Press, Fairness theory: Justice as accountability. (apa.org). [Accessed 4 April 2024].

Fong, B. (2022). To Love and Be Loved. Available: *European Journal of Psychoanalysis*, Vol. 9, No. 2. <https://www.journal-psychoanalysis.eu/articles/to-love-and-be-loved/>. [Accessed 17 August 2024].

Foster, F. (n.d.). *History of World Civilization II*. Available: Chapter III – African Slave Trade. History of World Civilization II. Tidewater Community College, History of World Civilization II – Simple Book Publishing (achievingthedream.org) Copyright © by Lumen Learning is licensed under a Creative Commons Attribution 4.0 International License, except where otherwise noted. [Accessed 13 June 2024].

Fragoso J, Rios A. Slavery and Politics in Colonial Portuguese America: The Sixteenth to the Eighteenth Centuries. Available: Eltis D, Engerman SL, eds. *The Cambridge World History of Slavery*. The Cambridge World History of Slavery. Cambridge University Press; 2011:350-377, <https://www.cambridge.org/core/books/abs/cambridge-world-history-of-slavery/slavery-and-politics-in-colonial-portuguese-america-the-sixteenth-to-the-eighteenth-centuries/ACADE263CFB323A3A583893FF7F7C550> [Accessed 18 May 2024].

Frail, T.A. (2011). *The Invisible Line between Black and White*. Available: Smithsonian: History, The Invisible Line Between Black and White | Smithsonian (smithsonianmag.com). [Accessed 17 August 2024].

Free Dictionary (n.d). *The whole truth and nothing but the truth*. Available: <https://idioms.thefreedictionary.com/the+truth%2c+the+whole+truth%2c+and+nothing+but+the+truth>. [Accessed 31 July 2024].

Fritscher, L. (2023). *How Evolutionary Psychology Explains Human Behavior*. Available: <https://www.verywellmind.com/evolutionary-psychology-2671587>. [Accessed 24 June 2014].

Fröhlich, S (2019). *East Africa's Forgotten Slave Trade*. Available: Global Media Forum, History, <https://www.dw.com/en/east-africas-forgotten-slave-trade/a-50126759>. [Accessed 17 August 2024].

- Fruer, S. (2019). *Uncovering Unconscious Racial Bias: Lecture Examines Stereotypes and Their Impacts*. Available: National Academies, [Uncovering Unconscious Racial Bias - Lecture Examines Stereotypes and Their Impacts | National Academies](#). [Accessed 15 June 2024].
- FSCJ (n.d.). *The Transatlantic Slave Trade*. Available: American History and Culture, <https://fscj.pressbooks.pub/africanamericanhistory/chapter/the-transatlantic-slave-trade/>. [Accessed 20 August 2024].
- Gakunzi, D. (2018). Gakunzi, D. (2018). The Arab-Muslim Slave Trade: Lifting the Taboo. Available: *Jewish Political Studies Review*, 29(3/4), pp. 40–42. <http://www.jstor.org/stable/26500685>. [Accessed 1 June 2024].
- Gakunzi, D. (2018). The Arab-Muslim Slave Trade: Lifting the Taboo. Available: *Jewish Political Studies Review*, [The Arab-Muslim Slave Trade: Lifting the Taboo \(jcpa.org\)](#). [Accessed 25 May 2024].
- Gaudio, R. (2022). *Plato's Dialogues: Alcibiades and the Challenge of Self-Examination*. Available: [63. Plato's Dialogues: Alcibiades and the Challenge of Self-Examination - The Socratic Journey of Faith and Reason \(socratesjourney.org\)](#). [Accessed 29 December 2023].
- Gentleman, A. (2023). African and Caribbean nations agree move to seek reparations for slavery. Available: The Guardian, [African and Caribbean nations agree move to seek reparations for slavery | Slavery | The Guardian](#). [Accessed 8 April 2024].
- Gentleman, A. (2013). *Descendants of UK slave owners call on government to apologise*. Available: [Descendants of UK slave owners call on government to apologise | Slavery | The Guardian](#). [Accessed 19 June 2024].
- Gilley, B. (2018). *The Case for Colonisation*. Available: National Association of Scholars, https://www.nas.org/academic-questions/31/2/the_case_for_colonialism. [Accessed 1 August 2024].
- Giroux, H. (2018). *Switching sides: Whitewashing history in the age of Trump*. Available: [Switching sides: Whitewashing history in the age of Trump \(theconversation.com\)](#). [Accessed 28 April 2024].
- Givens, T.E. (2022). *Ties that Bind: Slavery and Colonialism*. Available: *The Roots of Racism: The Politics of White Supremacy in the US and Europe*. Bristol University Press; 2022:47-61. [Accessed 16 June 2014].
- Glasser, W. (n.d.). *Choice Theory*. Available: The Glasser Institute, <https://wglasser.com/about/dr-william-glasser/>. [Accessed 8 August 2024].
- Go, J. (2023). Reverberations of Empire: How the Colonial Past Shapes the Present. Available: *Social Science History* (2024), 48, pp. 1–18. doi:10.1017/ssh.2023.37. [Accessed 28 July 2024].

- Goetz, C.D., Pillsworth, P.G., Buss, D.M., Conroy-Beam, D. (2019). Evolutionary Mismatch in Mating. Available: *Evolutionary Psychology, Volume 10 – 2019*. <https://doi.org/10.3389/fpsyg.2019.02709> [Accessed 4 June 2024].
- Goldman, A. (2006). Personality disorders in leaders: Implications of the *DSM IV-TR* in assessing dysfunctional organizations. Available: *Journal of Managerial Psychology, 21*(5), 392–414. <https://doi.org/10.1108/02683940610673942>, <https://psycnet.apa.org/record/2006-11612-001> [Accessed 2 June 2024].
- Gonzales, A.A., Judy Kertész (2022). Colonialism and the Racialization of Indigenous Identity, in Maggie Walter, and others (editors), *The Oxford Handbook of Indigenous Sociology* (2023; online edition, Oxford Academic, 8 December. 2021), pp. 335–349 <https://doi.org/10.1093/oxfordhb/9780197528778.013.36>. [Accessed 16 June 2024].
- Grabmeier, J, (2024). *When Europeans Were Slaves: Research Suggests White Slavery Was Much More Common Than Previously Believed*. Available: Ohio State University, [Research Suggests White Slavery Was Much More Common \(osu.edu\)](https://osu.edu/research-suggests-white-slavery-was-much-more-common). [Accessed 21 March. 2024].
- Gray, J. (2002). *Straw Dogs: Thoughts on Humans and Other Animals*. Granta Books. ISBN: 9781862075962. Available in a Kindle Edition and from Amazon.
- Green, K. (2024). *45 Quotes From the Underground Railroad Operator and Future Face of the \$20 Bill, Harriet Tubman*. Available: [45 Harriet Tubman Quotes on Slavery, Freedom - Parade](https://www.parade.com/45-harriet-tubman-quotes-on-slavery-freedom). [Accessed 6 May 2025].
- Griffiths, P.E., Bourrat, P. (2023). Integrating evolutionary, developmental and physiological mismatch, *Evolution, Medicine, and Public Health*, Volume 11, Issue 1, 2023, Pages 277–286, <https://doi.org/10.1093/emph/eoad023>. [Accessed 4 June 2024].
- Grimsley, M. (2024). *Forays into "What If" History: An After Action Report*. Available: American Historical Association, [Forays into "What If" History: An After Action Report | Perspectives on History | AHA \(historians.org\)](https://www.historians.org/perspectives-on-history/aha-forays-into-what-if-history). [Accessed 17 May 2024].
- Gross, R.J. (2023). *Complete Evolution & History of Drones: From 1800s to 2024*. Available: Propel, [Complete Evolution & History of Drones: From 1800s to 2024 \(propelrc.com\)](https://propelrc.com/complete-evolution-history-drones). [Accessed 4 May 2024].
- Gumbiner, J. (2017). *Bias "Us" and "Them": Some observations from Social Psychology*. Available: ["Us" and "Them" | Psychology Today](https://www.psychologytoday.com/us/bias-us-and-them). [Accessed 15 June 2024].
- Guy-Evans, O (2023). *Fight, Flight, Freeze, or Fawn: How We Respond to Threats*. Available: Simply Psychology, <https://www.simplypsychology.org/fight-flight-freeze-fawn.html>, [Accessed 21 March 2023].

Haddow, S. (2012). *Dental Morphological Analysis of Roman Era Burials from the Dakhleh Oasis, Egypt*. Available: Semantic Scholar, [\[PDF\] Dental Morphological Analysis of Roman Era Burials from the Dakhleh Oasis, Egypt | Semantic Scholar](#). [Accessed 15 July 2024].

Haigh, E. (2024). *Whitehall officials have taken steps to ban use of the word 'Christmas' over fears it is not inclusive enough*. Available: LBC, [Whitehall tries to ban word 'Christmas' claiming it is not inclusive enough - LBC](#). [Accessed 25 July 2024].

Hale, P. (2020). *The Last Country in the World to Abolish Slavery*. Available: [The last country in the world to abolish slavery - The Facts Institute](#). [Accessed 21 March 2024].

Hall C, Draper N, McClelland K, et al. (2014). Introduction. In: *Legacies of British Slave-Ownership: Colonial Slavery and the Formation of Victorian Britain*. Cambridge University Press; 2014:1-33. [Accessed 25 April 2024].

Hamby, S. (2024). *What is Dehumanization, Anyway?* Available: [What Is Dehumanization, Anyway? | Psychology Today](#). [Accessed 23 June 2024].

Hamid, U. (2024). *The Story of Britain's Industrial Revolution: How Slavery Wealth Propelled Economic Growth*. Available: CAGE Research Centre, Warwick University, [The Story of Britain's Industrial Revolution: How Slavery Wealth Propelled Economic Growth \(warwick.ac.uk\)](#), [Accessed 9 May 2024].

Hanley R. (2016). Slavery and the Birth of Working-Class Racism in England, 1814–1833. Available: The Alexander Prize Essay. *Transactions of the Royal Historical Society*. 26:103-123. doi:10.1017/S0080440116000074. [Accessed 3 March 2024].

Hartwell, C.A., Horvath, R., Horvathova, E. (2019). Democratic Institutions, Natural Resources, and Income Inequality. Available: *Comp Econ Stud* 61, 531–550 (2019). <https://doi.org/10.1057/s41294-019-00102-2>. [Accessed 3 May 2024].

Harvard Radcliff Institute (2024). *Harvard & the Legacy of Slavery*. Available: [Harvard & the Legacy of Slavery | Radcliffe Institute for Advanced Study at Harvard University](#), [Accessed 30 March 2024].

Harwood, J. (2020). *Social Identity Theory*. Available: The University of Arizona, Research Gate, https://www.researchgate.net/publication/342158060_Social_Identity_Theory. [Accessed 8 October 2023].

Harwood, J. (n.d). *Social Identity Theory*. Available: University of Arizona, <https://onlinelibrary.wiley.com/doi/pdf/10.1002/9781119011071.iemp0153>. [Accessed 6 August 2024].

Hasan, Y.F. (1977). Some Aspects of The Arab Slave Trade for the Sudan 7th — 19th Century. Available: *Sudan Notes and Records*, Vol. 58 (1977), pp. 85-106, University of Khartoum. [Accessed 8 August 2023].

- Hasanien, R. (2023). Modern Stone Age of Armenia. *International Journal of Advanced Studies in World Archaeology*. Available: *Semantic Scholar*, [PDF] [Modern Stone Age of Armenia | Semantic Scholar](#). [Accessed 15 July 2023].
- Hassan, Y.F. (1977). *Some Aspects of the Arab Slave Trade from the Sudan 7th – 19th Century*. Available: *Sudan Notes and Records*, 58, 85–106. <http://www.jstor.org/stable/44947358>. [Accessed 13 June 024].
- Haywood, C.R. (1957). Mercantilism and Colonial Slave Labor, 1700-1763. Available: *The Journal of Southern History*, pp. 454 – 464, Vol. 23, No. 4 (November 1957), [Accessed 8 October 2023].
- Heblich, S., Redding, S.J., Voth, H-J. (2023). *Slavery and the British Industrial Revolution*. Available: Warwick University: Cage Research Centre, https://warwick.ac.uk/fac/soc/economics/research/centres/cage/publications/working_papers/2023/slavery_and_the_british_industrial_revolution/. [Accessed 5 October 2023].
- Hekster, O. (2016). The Size of History: Coincidence, Counterfactuality and Questions of Scale in History. Available: Landsman, K., van Wolde, E. (editors), pp 215–232. *The Challenge of Chance. The Frontiers Collection*. Springer, Cham. https://doi.org/10.1007/978-3-319-26300-7_12. [Accessed 17 April 2024].
- Hellie, R. (2024) *The Sociology of Slavery*. Available: *Encyclopedia Britannica*. <https://www.britannica.com/topic/slavery-sociology>. [Accessed 11 August 2024].
- Hennig, B. (2018). Socrates and Self-Knowledge (2018). Available: *The Philosophical Quarterly*, Volume 68, Issue 271, April 2018, pp. 421–424, <https://doi.org/10.1093/pq/pqx019>. [Accessed 20 July 2924].
- Henry-Dixon, N. (2006 – updated by McIntosh, A. 2023). *Underground Railroad*. Available: The Canadian Encyclopedia), [Underground Railroad | The Canadian Encyclopedia](#). [Accessed 4 May 2024].
- Heracleous L. Critical approaches: Michel Foucault's conceptions of discourse. Available: *Discourse, Interpretation, Organization*. Cambridge University Press; 2006: pp. 79-107. <https://www.cambridge.org/core/books/abs/discourse-interpretation-organization/critical-approaches-michel-foucaults-conceptions-of-discourse/AA1D614E2F3D07C7198DA01A8254075F#>. [Accessed 3 January 2024].
- Herbjørnsrud, D. (n.d.) The African Enlightenment. Available: Aeon <https://aeon.co/essays/yacob-and-ammo-africas-precursors-to-locke-hume-and-kant>. [Accessed 6 August 2024].
- Hewitt, D.G. (2018). *10 Black Slaveowners That Will Tear Apart Historical Perception*. Available: [10 Black Slaveowners That Will Tear Apart Historical Perception \(historycollection.com\)](#). [Accessed 1 July 2024].

Historic England (2024). *Notable Legal Cases*. Available: Historic England, [Notable Legal Cases - Ending Slavery | Historic England](#). [Accessed 25 March 2024].

Historic England (2024). *Women and Healthcare*. Available: Women and Healthcare | Historic England. [Accessed 10 April 2024].

History (2024). *Black History*. Available: [Black History: Facts, People & Month | HISTORY](#). [Accessed 30 June 2024].

History Editors (2009). *Gunpowder Plot*. Available: History.com, <https://www.history.com/topics/european-history/gunpowder-plot>. [Accessed 21 July 202].

History Editors (2023). *Hannibal*. Available: History.com editors, [Hannibal - Carthage, General & Alps | HISTORY](#). [Accessed 22 May 2024].

History Skills (2024). *Economics of inhumanity: How the trans-Atlantic slave trade shaped three continents*. Available: [Economics of inhumanity: How the trans-Atlantic slave trade shaped three continents - History Skills](#). [Accessed 7 May 2024].

History Skills (2024). *What is historical context and why does it matter?* Available: from <https://www.historyskills.com/source-criticism/analysis/context/>. [Accessed 18 July 2024].

History Skills (2024). *What is historical context and why does it matter?* Available: <https://www.historyskills.com/source-criticism/analysis/context/>. [Accessed 6 October 2023].

Hofweber, T. (2023). Logic and Ontology. Available: *The Stanford Encyclopedia of Philosophy* (Summer 2023 Edition), Edward N. Zalta & Uri Nodelman (eds.), URL = <<https://plato.stanford.edu/archives/sum2023/entries/logic-ontology/>>. [Accessed 11 December 2023].

Hogg, M. A. (2018). Social identity theory. In P. J. Burke (Ed.), *Contemporary social psychological theories* (2nd ed., pp. 112–138). Stanford University Press. [Accessed 28 December 2022].

Homecore Inspections (2024). *The Legal Term for Withholding Information*. Available: [The Legal Term for Withholding Information \(homecoreinspections.com\)](#). [Accessed 1 August 2024].

House of Commons Library (2024). *Ethnic diversity in politics and public life*. Available: [Ethnic diversity in politics and public life - House of Commons Library \(parliament.uk\)](#). [accessed 28 May 2024].

[How to Write an Opening Statement \(18 Best Examples\)](#). [Accessed 6 August 2024].

HRC (2017). *Human Rights Council holds debate on racial profiling and incitement to hatred, including in the context of migration*. Available: United Nations - Racial profiling and incitement to hatred. [Human Rights Council holds debate on racial profiling and incitement to hatred, including in the context of migration | OHCHR](#). [Accessed 15 June 2024].

Hunwick, J. (n.d.). *Arab Views of Black Africans and Slavery*. Available: <https://glc.yale.edu/sites/default/files/files/events/race/Hunwick.pdf>. [Accessed 25 May 2024].

Ibhawoh, B. (2023). Zera Yacob's Hatata. African Precursor to Enlightenment Liberalism. Available: [Zera Yacob's Hatata. African Precursor to Enlightenment Liberalism | Giazilo](#). [Accessed 27 March 2024].

ICAI (2022). *The Fundamental Values of Academic Integrity*, pp. 3 – 11), ISBN: ISBN: 978-0-9914906-7-7 (pbk). Available: International Center for Academic Integrity [ICAI]. (2021). *The Fundamental Values of Academic Integrity* (3rd edition). www.academicintegrity.org/the-fundamental-valuesof-academic-integrity. [Accessed 11 July 2024].

Igboin, B. O. (2016). Traditional Leadership and Corruption in Pre-Colonial Africa: How the Past Affects the Present. Available: Department of Religion & African Culture, Adekunle Ajasin University, Akungba-Akoko, Ondo State. *Studia Historiae Ecclesiasticae*, 42(3), 142–160. <https://doi.org/10.25159/2412-4265/228>. [Accessed 4 June 2024].

ILO (n.d.): *On any given day in 2016*. Available: Global Estimates of Modern Slavery.: Forced labour and forced marriage International Labour Office (ILO), Geneva, 2017 ISBN: 978-92-2-130131-8 (print). ISBN: 978-92-2-130132-5 (web pdf).

Imperialism MUP (Manchester, 2015; online edition, Manchester Scholarship Online, 21 January 2016), <https://doi.org/10.7228/manchester/9780719096174.003.0009>. [Accessed 4 April 2024].

IN (2024). *20+ Last Names That Mean Death: Carrying With Them Stories and Legends of Death*. Available: [20+ Last Names That Mean Death: Carrying With Them Stories and Legends of Death \(impeccablenestdesign.com\)](https://impeccablenestdesign.com). [Accessed 16 June 2024].

Inikori, J.E. (2011). Transatlantic Slavery and Economic Development in the Atlantic World: West Africa, 1450–1850. In: Eltis D, Engerman SL, eds. *The Cambridge World History of Slavery*. The Cambridge World History of Slavery. Cambridge University Press; 2011:650-674.

Inkwell Chronicles (2023). *Common vs Statutory Law: Which Prevails in Court Cases?* Available: [Common vs. Statutory Law: Which Prevails in Court Cases? \(visfu.com\)](https://visfu.com). [Accessed 7 April. 2024].

Islam, G. (2014). Social Identity Theory. Available: Teo, T. (editors), *Encyclopedia of Critical Psychology*. Springer, New York, NY. https://doi.org/10.1007/978-1-4614-5583-7_289. [Accessed 15 June 2024].

ISQ (2020). *Ignasius Sancho Quotes*. Available: [Ignatius Sancho Quotes | Very Nice Quotes](#). [Accessed 24 June 2024].

Israeli, A. (2024). *Slavery, Capitalism, and the Politics of Abolition*. Available: Jacobin: [Slavery, Capitalism, and the Politics of Abolition \(jacobin.com\)](#). [Accessed 29 May 2024].

IWM (2024). *A Brief History of Drones*. Available: [Imperial War Museum, A Brief History of Drones | Imperial War Museums \(iwm.org.uk\)](#). [Accessed 4 May 2024].

Jansky, P., Li, N (2021). *Improving the Corruption Perceptions Index: Additional Data Sources and Their Effects*, IES Working Paper, No. 16/2021, Charles University in Prague, Institute of Economic Studies (IES), Prague, [EconStor: Improving the Corruption Perceptions Index: Additional Data Sources and Their Effects](#). [Accessed 1 August 2024].

Jaques, D. (2015). *Early Britons: Have we underestimated our ancestors?* Available: BBC News, [Early Britons: Have we underestimated our ancestors? - BBC News](#). [Accessed 18 April. 2024].

Jeacle, I. (2022). Calculating a life: classification, valuation and compensation in the British abolition of slavery *Accounting, Auditing & Accountability Journal*, ISSN: 0951-3574. [Accessed 1 August 2024].

Jean-Baptiste, A., Baumard, N (2011). The Evolution of Fairness in a Biological Market. Available: *Evolution*, Volume 65, Issue 5, 1 May 2011, Pages 1447–1456, <https://doi.org/10.1111/j.1558-5646.2011.01232.x>. [Accessed 22 May 2024].

Jenkins, P. (2024). *Why History Matters: Understanding Our Past to Shape Our Future*. Available: Brilliantio Ltd, <https://brilliantio.com/why-history-matters/>. [Accessed 3 September 2024].

Johnson, B. (n.d.). *Barbary Pirates and English Slaves*. Available: Historic Uk, [Barbary Pirates and English Slaves \(historic-uk.com\)](#). [Accessed 2 May 2024].

Johnson, B. (n.d.). *Highwaymen*. Available: *Historic UK*, [Famous highwaymen in England \(historic-uk.com\)](#). [Accessed 20 April. 2024].

Johnson, M. (2013). Frederick Douglass and the Dehumanization of Slavery. Available: [Great Works MW 5:40 Spring 2013](#). [Accessed 29 August 2024].

Johnson, N.D., Ruger, W., Sorens, J. (2024). Corruption, regulation, and growth: an empirical study of the United States. Available: *Econ Gov* 15, pp. 51–69 (2014). <https://doi.org/10.1007/s10101-013-0132-3>. [Accessed 12 May 2024].

Jung, C.G. *Memories, Dreams and Reflections*. Kindle Edition. [Accessed 30 December 2023].

Kahane, G., Everett, J.A.C., Earp, B.D., Caviola, L., Nadira S. Faber, N.S., Molly., Julian Savulescu, J. (2018). Available: *Psychological Review* © 2017, *The Author(s)* 2018, Vol. 125, No. 2, 131–164. [Accessed 8 July 2024].

Kalantar, N. (2019). *The Limitations and Capabilities of the United Nations in Modern Conflict*. Available: E-Internal Relations, [The Limitations and Capabilities of the United Nations in Modern Conflict \(e-ir.info\)](#). [Accessed 8 May 2024].

Kay, A. (2005). A Critique of the Use of Path Dependency in Policy Studies. Available *Public Administration*, 83(3), pp. 553 - 571. <https://onlinelibrary.wiley.com/doi/abs/10.1111/j.0033-3298.2005.00462.x>. [Accessed 12 January 2023].

Kelsen, H. (1946). Limitations on the functions of the United Nations. Available: *The Yale Law Journal*. Volume 55: 997 – 1015. [Accessed 8 May 2024].

Kemp, J. A. (2024). St. Anselm of Canterbury. Available: *Encyclopedia Britannica*. <https://www.britannica.com/biography/Saint-Anselm-of-Canterbury>. [Accessed 7 May 2024].

Kennon, R. (2017). *Neo-Slave Narratives*. Available: Oxford Bibliographies, [Neo-Slave Narratives - Literary and Critical Theory - Oxford Bibliographies](#). DOI: 10.1093/OBO/9780190221911-0017. [Accessed 5 May 2024].

Kenton, W. (2024). *What is Mercantilism?* Available: [What Is Mercantilism? \(investopedia.com\)](#). [Accessed 25 April 2024].

Key Differences (2024). *Difference Between Common Law and Statutory Law*. Available: [Difference Between Common Law and Statutory Law \(with Comparison Chart\) - Key Differences](#). [Accessed 7 April. 2024].

Kiralfy, A.R., Glendon, M.A., Lewis, A.D.E. (n.d.). *The modernization of common law in Great Britain*. Available: Britannica, [Common law - Criminal Law, Procedure, Jurisdiction | Britannica](#). [Accessed 22 March 2024]

Koger, L. (2016). *Black Slaveowners*. Available: [Black Slaveowners – Abbeville Institute](#). [Accessed 1 July 2024].

Koigi, B. (n.d.). *Forgotten Slavery: the Arab-Muslim Slave Trade*. Available: <https://www.fairplanet.org/dossier/beyond-slavery/forgotten-slavery-the-arab-muslim-slave-trade/>. [Accessed 25 May 2024].

Kokutse, F. (2023). *Ghana reparations summit calls for global fund to compensate Africans for slave trade*. Available: NAARC, [Ghana reparations summit calls for global fund to compensate Africans for slave trade \(reparationscomm.org\)](#). [Accessed 8 April 2024].

Konadu K., Eltis D., and Richardson D. *Atlas of the Transatlantic Slave Trade*. Available: New Haven: Yale University Press, 2010; 2015. xxvi + 336 pp. Maps. Illustrations. Glossary. Index. \$35.00. Paper. ISBN: 978-0300212549. *African Studies Review*. 2015;58(3):260-264. doi:10.1017/asr.2015.99. [Accessed 29 December 2022].

Kopp, C.M., Boyle, M.J., Costagliola, D. (2023). *Creative Destruction: Out With the Old, in With the New*. Available: Economy and Economics, Creative Destruction: Out With the Old, in With the New (investopedia.com). [Accessed 9 June 2024].

Koskosan (2022). *Boomerang, the Traditional Aboriginal Weapon with Rich History*. Available: Kosmate, Boomerang, the Traditional Aboriginal Weapon with Rich History (kosmate.com.au). [Accessed 2 May 2024].

Kotze, C.J. (2024). "I am because we are": novice teacher mentoring support needs from an Ubuntu perspective. Available: *International Journal of Mentoring and Coaching in Education*, <https://www.semanticscholar.org/paper/%E2%80%9CI-am-because-we-are%E2%80%9D%3A-novice-teacher-mentoring-an-Kotze/69b68c513953a26d5dc2588e434ddd86ee964f3d>. [Accessed 5 August 2024].

Koyama, M., Kuran. T (2013). The long divergence: how Islamic law held back the Middle East. *Public Choice* 154, pp. 341–343. <https://doi.org/10.1007/s11127-012-9940-1>. [Accessed 8 January 2023].

Krisch, N. (2022). Jurisdiction Unbound: (Extra)territorial Regulation as Global Governance. Available: *European Journal of International Law*, Volume 33, Issue 2, May 2022, Pages 481–514, <https://doi.org/10.1093/ejil/chac028>. [Accessed 21 August 2024].

Kubota, S. (2020). *How minstrel shows led us to racist stereotypes in culture today*. Available: Today, Aunt Jemima: How minstrel shows led us to racist stereotypes in culture today. [Accessed 12 August 2024].

Kuru D (2023). *Perspective Chapter: From Ancient Times to Modern World – Corruptus. Corruption - New Insights*. IntechOpen. Available at: <http://dx.doi.org/10.5772/intechopen.107990>. [Accessed 31 July 2024].

Kwiet, D. (2021). *Kapos: collaborators, perpetrators or victims?* Available: Sydney Jewish Museum, Kapos: collaborators, perpetrators or victims? - Sydney Jewish Museum. [Accessed 24 June 2024].

La Rue, G. (2021). *Slave Trades and Diaspora in the Middle East, 700 to 1900 CE*. Available: African History. <https://oxfordre.com/africanhistory/display/10.1093/acrefore/9780190277734.001.0001/acrefore-9780190277734-e-904?rskey=29AR9O&result=3>. [Accessed 20 August 2024].

La Rue, G.M. (2012). *Indian Ocean and Middle Eastern Slave Trades*. Available: Oxford Bibliographies, DOI: 10.1093/OBO/9780199846733-0051, <https://www.oxfordbibliographies.com/display/document/obo-9780199846733/obo-9780199846733-0051.xml>. Accessed [18 August 2024].

Labiak, M., Islam, F. (2024). *Around 10 million pensioners in England and Wales will lose their winter fuel payments under new plans announced by the chancellor*. Available: BBC, <https://www.bbc.co.uk/news/articles/cx02zdd92zdo#:~:text=Around%2010%20million%20pensioners%20in%20England%20and%20Wales,payments%20under%20new%20plans%20announced%20by%20the%20chancellor>. [Accessed 13 August 2024].

LaHaye, L. (2024). *Mercantilism*. Available: EconLib, <https://www.econlib.org/library/Enc/Mercantilism.html>. [Accessed 3 August 2023].

Lambert, T. (2021). *A History of Highwaymen*. Available: Local Histories, [A History of Highwaymen - Local Histories](#). [Accessed 20 April 2024].

Lamoreux, K. (2022). *The Psychology Behind Grudges (and Those Who Hold Them)*. Available: PsychCentral, [Why We Hold Grudges + What to Do When Someone Has a Grudge Against You \(psychcentral.com\)](#). [Accessed 24 August 2024].

Latta, R. G. (2010). Natural Selection, Variation, Adaptation, and Evolution: A Primer of Interrelated Concepts. *International Journal of Plant Sciences*, 171(9), 930–944. <https://doi.org/10.1086/656220>. [Accessed 22 June 2024].

Law Notes (2024). *What Is Natural Justice, Its Principles, Prerequisites, and Exception*. Available: [What Is Natural Justice, Its Principles, Prerequisites, and Exception \(writinglaw.com\)](#). [Accessed 12 May 2024].

LDHI (n.d.). *Slavery before the Transatlantic Slave Trade*. Available: African Passages: Lowcountry Adaptations, <https://ldhi.library.cofc.edu/exhibits/show/africanpassageslowcountryadapt/introductionatlanticworld/slaverybeforetrade>. [Accessed: 29 July 2024].

Lechner, S. (2023). Conceptual Foundations of Sovereignty and the Rise of the Modern State. Available: Williams, H., Boucher, D., Sutch, P., Reidy, D., Koutsoukis, A. (eds), *The Palgrave Handbook of International Political Theory*. International Political Theory. Palgrave Macmillan, Cham. https://doi.org/10.1007/978-3-031-36111-1_20, and https://link.springer.com/chapter/10.1007/978-3-031-36111-1_20#citeas. [Accessed 12 December 2023].

Ledett, J. (2022). *Ghana To Formally Apologize For Its Role In Transatlantic Slave Trade*. Available: BIN, <https://www.binnews.com/content/2022-09-26-ghana-to-formally-apologize-for-its-role-in-transatlantic-slave-trade/>. [Accessed 24 July 2024].

Lemonier, L. (2024). *Who Invented Drones and When?* Available: [Who Invented Drones and When? \(Quick History\) \(thesweetcamera.com\)](https://thesweetcamera.com/who-invented-drones-and-when-quick-history). [Accessed 12 May 2024].

Lenski R.E. (2017) What is adaptation by natural selection? Perspectives of an experimental microbiologist. *PLoS Genet* 13(4): e1006668. <https://doi.org/10.1371/journal.pgen.1006668>. [Accessed 22 June 2024].

Lenski, N. (2023). *Slavery in the Roman Empire*. In: Pargas, D.A., Schiel, J. (eds). *The Palgrave Handbook of Global Slavery throughout History*, pp. 87 – 107. Palgrave Macmillan, Cham. https://doi.org/10.1007/978-3-031-13260-5_5. [Accessed 6 August 2024].

Lewis, J.A., Hamilton, J.C., Elmore. JD (2024). *Describing the ideal victim: A linguistic analysis of victim descriptions*. Available: *Current Psychology* 40, 4324–4332 (2021), <https://doi.org/10.1007/s12144-019-00347-1>. [Accessed 19 May 2024].

Lewis, T. (2024). *Transatlantic Slave Trade*. Available: Encyclopedia Britannica, <https://www.britannica.com/topic/transatlantic-slave-trade>. [Accessed 20 August 2024].

Lewis-Jones, H. (2011). *The Royal Navy and the Battle to End Slavery*. Available: BBC - History - British History in depth: [The Royal Navy and the Battle to End Slavery](https://www.bbc.com/history/british/royal-navy-slavery). [Accessed 2 May 2024].

Libby, L.K., and Eibach, R.P. (2013). The Role of Visual Imagery in Social Cognition. Available: Donal Carlston (ed.), *The Oxford Handbook of Social Cognition*, Oxford Library of Psychology (2013; online edition, Oxford Academic, 1 October 2013), <https://doi.org/10.1093/oxfordhb/9780199730018.013.0008>. [Accessed 1 July 2024].

Libre Texts (n.d.). 4.2: *TransSaharan Slave Trade*. Available: Libretexts: Humanities, [https://human.libretexts.org/Courses/Lumen_Learning/Book%3A_History_of_World_Civilization_II-2_\(Lumen\)/04%3A_2%3A_African_Slave_Trade/04.2%3A_TransSaharan_Slave_Trade](https://human.libretexts.org/Courses/Lumen_Learning/Book%3A_History_of_World_Civilization_II-2_(Lumen)/04%3A_2%3A_African_Slave_Trade/04.2%3A_TransSaharan_Slave_Trade). [Accessed 25 May 2024].

Libre Texts (n.d.). 8.1B: *Slavery*. Available: Libre Texts Social Sciences, [8.1B: Slavery - Social Sci LibreTexts](https://socialsci.libretexts.org/Courses/Lumen_Learning/Book%3A_Western_Civilization_%28Lumen%29/Ch._08_The_Middle_Ages_in_Europe/09.27%3A_Feudalism). [Accessed 21 May 2024].

Libre Texts (n.d.). *Types of Argument Approaches*. Available: [6.4: Types of Argument Approaches - Humanities LibreTexts](https://human.libretexts.org/Courses/Lumen_Learning/Book%3A_History_of_World_Civilization_II-2_(Lumen)/04%3A_2%3A_African_Slave_Trade/04.2%3A_TransSaharan_Slave_Trade). [Accessed 30 March 2024].

LibreTexts (n.d.). *Feudalism*. Available: LibreTexts Social Sciences, https://socialsci.libretexts.org/Courses/Lumen_Learning/Book%3A_Western_Civilization_%28Lumen%29/Ch._08_The_Middle_Ages_in_Europe/09.27%3A_Feudalism. [Accessed 10 January 2024].

Lippi, F. (2024). *The Economics of Income and Wealth Distribution*. Available: The Economic Journal: Oxford Academic, [The Economics of Income and Wealth Distribution | The Economic Journal | Oxford Academic \(oup.com\)](https://www.oup.com/economic-journal/article/doi/10.1093/oxfordhb/9780199227990.013.0016). [Accessed 3 May 2024].

Lit. Summaries (n.d.). *Uncovering the Hidden Meanings: A Literary Analysis of William Blake's London*. Available: [Exploring the Depths of William Blake's London: A Literary Analysis \(litsummaries.online\)](https://www.litsummaries.com/essays/william-blake-london). [Accessed 21 April 2024].

Lockley, T. (2012). Race and Slavery, Available in Mark M. Smith, and Robert L. Paquette (eds), *The Oxford Handbook of Slavery in the Americas* (2010; online edition, Oxford Academic, 18 September 2012), <https://doi.org/10.1093/oxfordhb/9780199227990.013.0016>, [Accessed 26 May 2024].

Lodhi, A. Y. (2013). The Baluchi of East Africa: Dynamics of Assimilation and Integration. Available: *The Journal of the Middle East and Africa*, 4(2), pp. 127–134. doi: 10.1080/21520844.2013.831726. <https://www.tandfonline.com/doi/full/10.1080/21520844.2013.831726> [Accessed 21 August 2024].

Lodigiani, I. (2020). *From Colonialism to Globalisation: how History has shaped Unequal Power Relations Between Post-Colonial Countries*. Available: Kings College, London, [file:///C:/Users/11094/AppData/Local/Temp/MicrosoftEdgeDownloads/706c5889-aaf6-4644-905d-7cb4bd79721d/Lodigiani_gjcpi_2020_2%20\(2\).pdf](file:///C:/Users/11094/AppData/Local/Temp/MicrosoftEdgeDownloads/706c5889-aaf6-4644-905d-7cb4bd79721d/Lodigiani_gjcpi_2020_2%20(2).pdf). [Accessed 18 March 2024].

Lowenstein, M. (2019). *Adam Smith and Slavery*. Available: Adam Smith Works, <https://www.adamsmithworks.org/speakings/adam-smith-and-slavery>. [Accessed 5 October 2023].

Lucas-Sánchez, M., Fadhlaoui-Zid, K., & Comas, D. (2022). The genomic analysis of current-day North African populations reveals the existence of trans-Saharan migrations with different origins and dates. *Human Genetics*, 142, 305 - 320. [Accessed 21 July 2024].

Lucey, C. (2020). *How Much of the Bible Was Transmitted by Oral Tradition?* [Accessed 25 June 2024].

Lumiansky, R. (2024). *Geoffrey Chaucer*. *Encyclopedia Britannica*. Available: Britannica, <https://www.britannica.com/biography/Geoffrey-Chaucer>. [Accessed 3 September 2024].

Maar, A. (2014). *Possible Uses of Counterfactual Thought Experiments in History*. Available: (PDF) [Possible Uses of counterfactual thought experiments in History \(researchgate.net\)](https://www.researchgate.net/publication/260141444). [Accessed 17 June 2024].

Mackenzie, J. M. (2015). *David Livingstone, the Scottish cultural and political revival and the end of empire in Africa*, in John MacKenzie, and Bryan S. Glass (eds), *Scotland, Empire and Decolonisation in the Twentieth Century*, Studies in Imperialism. MUP (Manchester, 2015; online edition, Manchester Scholarship Online - pp. 180–199 [Accessed, 13 February 2024].

Macquire, K. (2022). *What was Feudalism in Medieval Europe?* Available: World History Encyclopedia, <https://www.worldhistory.org/video/2765/what-was-feudalism-in-medieval-europe/>. [Accessed, 10 January 2024].

Magdoff, H., Nowell, Charles E. and Webster, Richard A. (2024). *Western colonialism*. *Encyclopedia Britannica*. Available: <https://www.britannica.com/topic/Western-colonialism>. [Accessed 28 July 2024].

Magnusson, L. (2015). *The Political Economy of Mercantilism*. Routledge. ISBN: 1317439813, 9781317439813.

Mahmoud, H., & Abd EL Rahman, G. (2021). An econometric study of the marketing surplus of wheat and summer maize crops in Assuit governorate, Egypt. Available: *Archives of Agriculture Sciences Journal*. [Accessed 15 July 2023].

Majaski, C. (2021). *What Is Rent Seeking in Economics, and What Are Some Examples?* Available: [What Is Rent Seeking in Economics, and What Are Some Examples?](https://www.investopedia.com/what-is-rent-seeking-in-economics-and-what-are-some-examples/) (investopedia.com). [Accessed 1 April 2024].

Marie, J. (2024). *How to Let Go of Grudges (And Why You Should)*. Available: [How to Let Go of a Grudge & Practice Forgiveness | Mellowed](https://www.find-a-therapist.com/mellowed/how-to-let-go-of-a-grudge-practice-forgiveness/) (find-a-therapist.com). [Accessed 16 August 2024].

Mariner (2024). *The Ages of Exploration*. Available: [Home - Ages of Exploration](https://www.marinersmuseum.org/home-ages-of-exploration) (marinersmuseum.org). [Accessed 18 April 2024].

Maris, C.W. (2020). *Philosophical racism and ubuntu: In dialogue with Mogobe Ramose*. Available: SOUTH AFRICAN JOURNAL OF PHILOSOPHY ISSN 0258-0136 EISSN 2073-4867 <https://doi.org/10.1080/02580136.2020.1809124>. [Accessed 28 July 2024].

Mark, H.W. (2023). *Boston Tea Party*. Available: World History Encyclopedia, [Boston Tea Party](https://www.worldhistory.org/Boston_Tea_Party/) - World History Encyclopedia. [Accessed 26 April 2024].

Martin, J.D. & Yazdani, M. Baha'i Faith. Available: *The Canadian Encyclopedia*, 27 July 2021, *Historica Canada*. www.thecanadianencyclopedia.ca/en/article/bahai-faith. [Accessed 29 September 2024].

Martinez, J.S. (2015). Britain and the Slave Trade: The Rise of Abolitionism. Available: *The Slave Trade and the Origins of International Human Rights Law* (New York, 2012); online edition, Oxford Academic, <https://doi.org/10.1093/acprof:osobl/9780195391626.003.0002>. [Accessed 5 August 2024].

- Maseland R. (2018). Is colonialism history? The declining impact of colonial legacies on African institutional and economic development. *Journal of Institutional Economics*. 2018;14(2):259-287. doi:10.1017/S1744137417000315. [Accessed 22 June 2026].
- Mawson, S. (2020). The Deep Past of pre-colonial Australia. Available: *The Historical Journal*. 2021;64(5): pp. 1477-1499. doi:10.1017/S0018246X20000369. [Accessed 18 April 2024].
- McAuliffe, J.D. (2006). *Encyclopaedia of the Qur'ān*. Available: *Encyclopaedia of the Qur'ān* at Brill publishers, <https://referenceworks.brill.com/display/db/eqo>. [Accessed 20 August 2024].
- McCleod, S. (2023). *Person-Centred Therapy And Core Conditions*. Available: *Person-Centered Therapy (Rogerian Therapy) (simplypsychology.org)*. [Accessed 13 May 2024].
- McCleod, S. (2023). *Social Identify Theory in Psychology*. Available: Psychology and Social Science, <https://www.simplypsychology.org/social-identity-theory.html>. [Accessed 7 August 2024].
- McCleod, S. (2024). *Albert Bandura's Social Learning Theory*. Available: Simply Psychology, *Albert Bandura's Social Learning Theory In Psychology (simplypsychology.org)*, [Accessed 23 June 2023].
- McCleod, S. (2024). Pavlov's Dogs Experiment and Pavlovian Conditioning Response. Available: Simply Psychology, *Pavlov's Dogs Experiment & Pavlovian Conditioning Response (simplypsychology.org)*. [Accessed 11 July 2024].
- McCloud, S. (2023). *Person-Centred Therapy and Core Conditions*. Available: Simply Psychology, *Person-Centered Therapy (Rogerian Therapy) (simplypsychology.org)*. [Accessed 28 September 2023].
- McComb, S. (2015). Fostering Enlightenment Coffeehouse Culture in the Present. Available: Semantic Scholar (Texas University), *[PDF] Fostering Enlightenment Coffeehouse Culture in the Present | Semantic Scholar*. [Accessed 13 July 2024].
- McDonnell L.T. (2019). *Branding Slaves*. Available: Gale Library of Daily Life: Slavery in America, *Branding Slaves | Encyclopedia.com*. [Accessed 7 July 2024].
- McFadden, C. (2019). *Richard Arkwright and His Wonderful Machine: The Water Frame*. Available: Interesting Engineering, <https://interestingengineering.com/innovation/richard-arkwright-and-his-wonderful-machine-the-water-frame>. [Accessed 8 November 2023].
- McIntosh, M.A. (2021). *Causes and Impacts of the European Age of Exploration*. Available: *Causes and Impacts of the European Age of Exploration - Brewminate: A Bold Blend of News and Ideas*. [Accessed 22 July 2024].

McIntyre, P. (n.d). Conceptually. Available: [About — Conceptually](#). [Accessed 13 February 2023].

McNabb (2014). *Recorded history calibrates the story developed through material culture*. Available: History Today, [What Use is Prehistory to the Historian? | History Today](#). [Accessed 31 May 2024].

Meany, P. (2020). *The Ethiopian philosopher Zera Yacob debunks many narratives about Africa and philosophy*. Available: Portraits of Liberty, [The African Enlightenment | Portraits of Liberty Podcast \(libertarianism.org\)](#). [Accessed 17 March 2024].

Medori, J. (n.d.). *Decoding Historical Context for a Deeper Understanding of History*. Available: [Decoding Historical Context for a Deeper Understanding of History – teachnthrive.com](#). [Accessed 28 June 2023].

Memetics. Merriam-Webster.com Dictionary, Merriam-Webster, <https://www.merriam-webster.com/dictionary/memetics>. [Accessed 21 April 2024].

Mersha, T.B., Beck, A.F. (2020). The social, economic, political, and genetic value of race and ethnicity in 2020. *Hum Genomics* 14, 37 (2020), <https://doi.org/10.1186/s40246-020-00284-2> [Accessed 12 June 2024].

Methodologists (2023). *The Science of Human Survival: A Look into Our Innate Abilities*. Available: <https://methodologists.net/The-Human-Survival-Instinct:-A-Scientific-Exploration>. [Accessed 3 January 2024].

Miles, T. (2020). *Crowd-sourcing the story of a people*. Available: The Harvard Gazette, [How public history can reshape our views of the past — Harvard Gazette](#). [Accessed 7 April 2020]

Miller, M.C. (2023). *Colonized Countries Rarely Ask for Redress Over Past Wrongs—The Reasons Can Be Complex*. Available: Council on Foreign Relations, cited in The Conversation, [Colonized Countries Rarely Ask for Redress Over Past Wrongs—The Reasons Can Be Complex | Council on Foreign Relations \(cfr.org\)](#). [Accessed 23 May 2024].

Mintz, S. (2024). *Historical Context: Facts about the Slave Trade and Slavery*. Available: The Gilder Lehrman Institute of American History, [Historical Context: Facts about the Slave Trade and Slavery | Gilder Lehrman Institute of American History](#). [Accessed 4 August 2024].

Mirzai, S. (2023). *The Cambridge Five: Unraveling Britain's Infamous Cold War Spy Ring*. Available: [“The Cambridge Five: Unraveling Britain's Infamous Cold War Spy Ring” | by Sabiq Mirzai | TimeSaga | Medium](#). [Accessed 31 March 2024].

Misevich, P., Domingues, D., Eltis, D., Khan, N.M., Radburn, N. (2017). *A Digital Archive of Slave Voyages Details the Largest Forced Migration in History*. Available: History, Smithsonian, [A Digital Archive of Slave Voyages Details the Largest Forced Migration in History | Smithsonian \(smithsonianmag.com\)](#). [Accessed 22 June 2024].

Mitchell, J.B. European exploration. Available: *Encyclopedia Britannica*, 18 June. 2024, <https://www.britannica.com/topic/European-exploration>. Accessed 22 July 2024.

Mohammad, K. (2023). *Trouble in paradise: corruption in the Caribbean has become normalised*. Available: The Guardian, [Trouble in paradise: corruption in the Caribbean has become normalised | Kenneth Mohammed | The Guardian](#). [Accessed 20 June 2024].

Moore, C. (2015). *Socrates and Self-Knowledge*. (Chapter 1). Cambridge University Press. ISBN: 9781107123304. [Accessed 1 April 2024].

Moore, N.M., Bruder, K. (2009). *Philosophy: The Power of Ideas*. Available: Butte College, McGraw Hill Education. [Accessed 7 November 2023].

Moorhouse, D. (2024). *British Slave Ports*. Available: [British Slave Ports | Schoolshistory.org.uk](#). [Accessed 1 April 2024].

Mount, G.E. (2015). *Capitalism and Slavery: Reflections on the Williams Thesis*. Available: Black Perspectives: [Capitalism and Slavery: Reflections on the Williams Thesis - AAIHS](#). [Accessed 11 July 2024].

Murphy, M. (2024). *The Portuguese Slave Trade – 1441 CE*. Available: [The Portuguese Slave Trade - 1441 CE \(historytree.net\)](#). [Accessed 20 June 2024].

Myler, S.F. (2017). Playing the Victim: a Psychological Perspective. Available: *Psychology and Behavioral Science International Journal 2017*, (PDF) [Playing the Victim - A Psychological Perspective | Dr. Stephen F Myler PhD - Academia.edu](#). [Accessed 18 May 2024].

National Archives (2021). *Britain and the Transatlantic slave trade*. Available: The National Archives, [\(ARCHIVED CONTENT\) Abolition of slavery | About abolition \(nationalarchives.gov.uk\)](#). [Accessed 25 March 2024].

National Archives (n.d.). *Records of the Colonial Office, Commonwealth and Foreign and Commonwealth Offices, Empire Marketing Board, and related bodies*. Available: [Records of the Colonial Office, Commonwealth and Foreign and Commonwealth Offices, Empire Marketing Board, and related bodies | The National Archives](#). [Accessed 25 March 2025].

National Archives UK (n.d.). *Slave Power: The Relationship between Slave and Slave Owner*. Available: National Archives, [2_cdn.nationalarchives.gov.uk](#). [Accessed 25 April 2024].

National History Museum (2021). *Modern Humans cannot be traced back to a single point in time*. Available: National History Museum, [Modern human origins cannot be traced back to a single point in time | Natural History Museum \(nhm.ac.uk\)](#). [Accessed 17 April 2024].

Ndife, A.K. (2021). Consequences of Heightened Tribalism in Nigeria: a Breach of Fundamental Human Right. Available: *International Journal of Humanities & Social Sciences, Published by Cambridge Research and Publications: IJHSS* ISSN-1630-7276 (Print) 183 Vol. 22 No. 4 September 2021.
https://www.cambridgenigeriapub.com/wp-content/uploads/2021/12/CJHSS_Vol22_No4_September2021-12.pdf. [Accessed 12 August 2024].

NDLA (n.d.). *Immigration and Multiculturalism in the United Kingdom*. Available: *Immigration and Multiculturalism in the United Kingdom - Engelsk 1 - NDLA*. [Accessed 28 May 2024].

NEHS (2024). *The great migration of picky Puritans, 1620-40*. Available: New England Historical Society, *The Great Migration of Picky Puritans, 1620-40* (newenglandhistoricalsociety.com). [Accessed 31 March 2024].

Neolithic Age (2023). *Neolithic Age*. Available: Anthropology Crash Course, *Neolithic Age: An Era of Transformation | Anthroholic*. [Accessed 14 July 2024].

Neundorf A, Nazrullaeva E, Northmore-Ball K, Tertychnaya K, Kim W. (2024). Varieties of Indoctrination: The Politicization of Education and the Media around the World. Available: *Perspectives on Politics*. Published online 2024:1-28.
doi:10.1017/S1537592723002967, *Varieties of Indoctrination: The Politicization of Education and the Media around the World | Perspectives on Politics | Cambridge Core*. [Accessed 4 August 2024].

Nevett, J. (2023). *UK's £18tn slavery debt is an underestimation, UN judge says*. Available: *UK's £18tn slavery debt is an underestimation, UN judge says - BBC News*. [Accessed 21 July 2024].

New African (2018). *Recalling Africa's harrowing tale of its first slavers – The Arabs – as UK Slave Trade Abolition is commemorated*. Available: NewAfrican, *Recalling Africa's harrowing tale of its first slavers – The Arabs* (newafricanmagazine.com). [Accessed 4 August 2024].

NGS (2024). *Motivations for Colonization*. Available: *Motivations for Colonization* (nationalgeographic.org). [Accessed 18 March 2024].

NHM (n.d.), *Human Evolution*. Available: National History Museum, *Human evolution | Natural History Museum* (nhm.ac.uk). [Accessed 17 April 2024].

Nicholson, N (1998). *How Hardwired Is Human Behaviour?* Available: Harvard Business Review, <https://hbr.org/1998/07/how-hardwired-is-human-behavior>. Accessed 1 January 2024].

Nickerson, C. (2023). *Hofstede's Cultural Dimensions Theory & Examples*. Available: Simply Psychology, <https://www.simplypsychology.org/hofstedes-cultural-dimensions-theory.html>. [Accessed 18 April 2024].

Nickerson, C. (2024). *What is Sociological Imagination: Definition & Examples*. Available: [What Is Sociological Imagination: Definition & Examples \(simplypsychology.org\)](https://simplypsychology.org/). [Accessed 8 July 2024].

Niemetz, K. (2024). *Empire and slavery did not make Britain rich, finds new IEA book*. Available: Institute of Economic Affairs, [Empire and slavery did not make Britain rich, finds new IEA book — Institute of Economic Affairs](#). [Accessed 11 May 2024].

Njoku, C., Onyeonu L., Anyaele M. (2020). Available: Alvan Ikoku Federal College of Education Owerri, Imo State, Nigeria, [NJOKU-CONSTANCE-NSSER-vol-4-No-1-pp-36-47.pdf \(unn.edu.ng\)](#). [Accessed 23 June 2024].

NLS (2024). *Scots involvement in the Atlantic Slave Trade*. Available: National Library of Scotland, [Scots Involvement in the Atlantic slave trade | National Library of Scotland \(nls.uk\)](#), [Accessed 10 May 2024].

Norgaard, J., Roebuck, B. (2023). *Introduction to Criminality*. Victimology, Chapter 14. Available: [Introduction to Criminology](#) Copyright © 2023 by Dr. Shereen Hassan and Dan Lett, MA, is licensed under a [Creative Commons Attribution 4.0 International License](#), except where otherwise noted. [14. Victimology – Introduction to Criminology \(pressbooks.pub\)](#). [Accessed 19 May 2024].

North, D. (1990). *Institutions, Institutional Change and Economic Performance*. Online ISBN: 9780511808678. DOI: <https://doi.org/10.1017/CBO9780511808678>. [Institutions, Institutional Change and Economic Performance \(cambridge.org\)](#) [Accessed 8 February 2023].

North, D.C. (1981). *Structure and Change in Economic History*.
Barry, B. (2009). *Popular rebellions and political and social crises in Futa Jallon*. Available: Université Cheikh Anta Diop de Dakar, Senegal, and published by Cambridge University Press, <https://www.cambridge.org/core/books/abs/senegambia-and-the-atlantic-slave-trade/popular-rebellions-and-political-and-social-crises-in-futa-jallon/C622F7415CFB880CE6EC6D1934C2575A>. [Accessed 4 April 2024].

BBC (2019). *'Racist' Gandhi statue removed from University of Ghana*. Available: <https://www.bbc.co.uk/news/world-africa-46552614>. [Accessed 2 February 2023].

BBC News (2003). *Goree: The slave island*. Available: <http://news.bbc.co.uk/1/hi/world/africa/3054442.stm>. [Accessed 7 March 2024].

BHO (2024). *Industries*. Available: British History Online, <https://www.british-history.ac.uk/vch/middx/vol2/p179>. [Accessed 23 August 2023].

Britannica (2024). *Asante Empire*. Available: Encyclopedia Britannica. <https://www.britannica.com/place/Asante-empire>. [Accessed 8 September 2023].

Britannica, (2024). *Mercantilism*. Available: *Encyclopedia Britannica*. <https://www.britannica.com/money/mercantilism>. [Accessed 1 August 2024].

Burnard T, Riello G. (2020). Slavery and the new history of capitalism. Available: *Journal of Global History*. 2020;15(2):225-244. doi:10.1017/S1740022820000029. [Accessed 7 January 2024].

Dzurec, D. (2021). *Barbary States*. Available: Oxford Bibliographies. <https://www.oxfordbibliographies.com/display/document/obo-9780199730414/obo-9780199730414-0348.xml>. [Accessed 5 March 2023].

Encyclopaedia Britannica (2024). *Revolutions of 1848*. *Encyclopedia Britannica*. <https://www.britannica.com/event/Revolutions-of-1848>. [Accessed 1 September 2024].

Engler, Y. (2017). *The Stairs Expedition: Canadian Atrocities in the Congo*. Available: Counter Punch, <https://www.counterpunch.org/2017/06/30/the-stairs-expedition-canadian-atrocities-in-the-congo/>. [Accessed 14 May 2024]. [Accessed 1 January 2023].

Enlightenment Journey (2024). *Mesopotamian Slavery: Practices and Implications*. Available: <https://theenlightenmentjourney.com/mesopotamian-slavery-practices-and-implications/>. [Accessed 7 March 2024].

Gareth, A. (2021). Mohammed Bashir Salau. *Plantation Slavery in the Sokoto Caliphate: A Historical and Comparative Study*, *The American Historical Review*, Volume 126, Issue 1, March 2021, pp. 429 – 430,

Hayek, F.A. (2021). *Adam Smith and Mercantilism*. Available: Medium, [Adam Smith and Mercantilism. Adam Smith's seminal work An Inquiry... | by F. A. Hayek Program | The Vienna Circle | Medium](#). [Accessed 3 June 2023].

<https://doi.org/10.1093/ahr/rhab135>. [Accessed 3 April 2024].

Igbafe P.A. (1975). Slavery and Emancipation in Benin, 1897–1945. *The Journal of African History*. 1975;16(3): pp. 409 - 429. doi:10.1017/S002185370001433X. <https://www.cambridge.org/core/journals/journal-of-african-history/article/abs/slavery-and-emancipation-in-benin-18971945/E994A54CEF50F94BF01706C1D8A3F7B0>. [Accessed 4 March 2024].

Joe, J. (2022). Slavery in Mesopotamia: An Awful Ancient Play of Power. Available: Timeless Myth, <https://www.timelessmyths.com/history/slavery-in-mesopotamia/>. [Accessed 8 January 2024].

Laing, S. (2022, December 21). Tippu Tip in the Late 19th-Century East and Central Africa. Available: *Oxford Research Encyclopedia of African History*, <https://oxfordre.com/africanhistory/view/10.1093/acrefore/9780190277734.001.0001/acrefore-9780190277734-e-967>. [Accessed 16 September. 2024].

LDHI (n.d.). *African Passages, Lowcountry Adaptations*. Available: <https://ldhi.library.cofc.edu/exhibits/show/africanpassageslowcountryadapt/introductionatlanticworld/slaverybeforetrade>. [Accessed 22 June 2024].

Lofkrantz, J. (2023). *Slavery in Islamic West Africa*. Available: Pargas, D.A., Schiel, J. (editors) *The Palgrave Handbook of Global Slavery throughout History*. Palgrave Macmillan, Cham. https://doi.org/10.1007/978-3-031-13260-5_27. [Accessed 7 March 2023].

Manning, P. (1990). *Slavery and African Life: Occidental, Oriental, and African Slave Trades*. ISBN 10:0521348676. Amazon. [Accessed 1 January 2023]

McKeown, K. (1987). *Marx's Theory of Productive and Unproductive Labour*. Available: *Marxist Political Economy and Marxist Urban Sociology*. Palgrave Macmillan, London. https://doi.org/10.1007/978-1-349-18567-2_4. [Accessed 27 October 2023].

Nowell, C. E. , Webster, R.A. and Magdoff, H. (2024). Western colonialism. Available: *Encyclopedia Britannica*. <https://www.britannica.com/topic/Western-colonialism>. [Accessed 11 September 2024].

NPF (2024). *Brian Smedley*. Available: <https://nationalpress.org/speaker/brian-smedley/>. [Accessed 29 March 2024].

Nugroho, R., H., A., Efendi, B. (2023). Police Medication in the Framework of Achieving Restorative Justice (Solutions for Justice and Legal Certainty. Available: [POLICE MEDIATION IN THE FRAMEWORK OF ACHIEVING RESTORATIVE JUSTICE \(SOLUTIONS FOR JUSTICE AND LEGAL CERTAINTY\) | Semantic Scholar](#). [Accessed 11 July 2024].

Nunes, P. (2015). Fairness Theory (usually attributed to J. Stacy Adams). Available: A Knoow é uma enciclopédia colaborativa e em permanente adaptação e melhoria, *Fairness Theory - Knoow*. [Accessed 4 April 2024].

Nunn, N. (2008). The Long-Term Effects of Africa's Slave Trades. Available: the President and Fellows of Harvard College and the Massachusetts Institute of Technology. *The Quarterly Journal of Economics*, February 2008, https://efaidnbmnnnibpcajpcgicfindmkaj/https://scholar.harvard.edu/files/nunn/files/empirical_slavery.pdf. [Accessed 7 August 2024].

Nwaezeigwe, D.N. (2015). The Aro and the Concept of Aro-Okigbo: Facts and Falacies of a Histrionic. Available, Semantic Scholar, <https://www.semanticscholar.org/paper/THE-ARO-AND-THE-CONCEPT-OF-ARO-OKIGBO%3A-FACTS-AND-OF-Nwaezeigwe/1b765ad7c024757edf1d4aad5fe2b80758b6756c>. [Accessed 6 March 2024].

NWE (n.d.). *Mercantilism*. Available: [Mercantilism - New World Encyclopedia](#). [Accessed 3 July 2024].

O'Reilly, G. (2019). *Territoriality: Identity, State and Nation Revisited*. Available: *Aligning Geopolitics, Humanitarian Action and Geography in Times of Conflict. Key Challenges in Geography*. Springer, Cham. https://doi.org/10.1007/978-3-030-11398-8_3. [Accessed 14 June 2024].

O'Sullivan, M. (2023). *The slave trade: How slavery shaped some of the UK's biggest cities*. Available: CBBC, <https://www.bbc.co.uk/newsround/54356053>. [Accessed 18 May 2023].

OHCR (2024). *Anti-corruption and the 2030 Agenda for Sustainable Development*. Available: [Corruption and human rights | OHCHR](#). [Accessed 10 June 2024].

Oliver, S. (2012). Robert Burns in Global Culture. Edited by Murray Pittock. James Hogg and the Literary Marketplace: Scottish Romanticism and the Working-Class Author. Edited by Sharon Alker and Holly Faith Nelson. Available: [Robert Burns in Global Culture. Edited by Murray Pittock. James Hogg and the Literary Marketplace: Scottish Romanticism and the Working-Class Author. Edited by Sharon Alker and Holly Faith Nelson. | Semantic Scholar](#). [Accessed 13 July 2024].

Open Text (n.d.). *The Evolution of Psychology: History, Approaches, and Questions*. Available: BCcampus Open Publishing, [BCcampus Open Publishing – Open Textbooks Adapted and Created by BC Faculty \(opentextbc.ca\)](#). [Accessed 7 April 2024].

Oral Traditions (2024). *The Use Of Oral Traditions And Its Critics*. Available: [Oral Traditions - The Use Of Oral Traditions And Its Critics - History, African, Historians, and Sources - JRank Articles](#). [Accessed 31 May 2024].

Osuigwe, C.E. (2023). *The African Pre-colonial Social, Political, and Economic Development*. Available: Leadership and Economic Development Challenges in Post-Colonial Africa. Sustainable Development Goals Series. Palgrave Macmillan, Cham. https://doi.org/10.1007/978-3-031-45663-3_2. [Accessed 30 July 2024].

Otgaar, H., Howe, M. L., Patihis, L., Merckelbach, H., Lynn, S. J., Lilienfeld, S. O., & Loftus, E. F. (2019). The return of the repressed: The persistent and problematic claims of long-forgotten trauma. Available: *Perspectives on Psychological Science*, 14(6), pp. 1072–1095. <https://doi.org/10.1177/1745691619862306> [Accessed 13 June 2024].

Our History (2024). *The Arab Slave Trade*. Available: <https://www.ourhistory.org.uk/the-arab-slave-trade/>. [Accessed 5 March 2024].

Our History (2024). *Tippu Tip: The controversial life of a 19th-century slave trader*. Available: Our History, <https://www.ourhistory.org.uk/tippu-tip-the-controversial-life-of-a-19th-century-slave-trader/>. [Accessed 2 September 2024].

Owoseje, T. (2021). *Why the toppled statue of slave trader Edward Colston is going on public display in England*. Available: [Why the toppled statue of slave trader Edward Colston is going on public display in England | CNN](#). [Accessed 1 May 2024].

Oxford Reference (2024). Overview: *Natural Justice*. Available: [Natural justice - Oxford Reference](#). [Accessed 12 May 2024].

Oyedokun, O.D. (2023). *The Anglo-Aro War: How the British Used an Anti-Slavery Campaign to Conquer Part of Igboland*. Available: <https://www.africarebirth.com/the-anglo-aro-war-how-the-british-used-an-anti-slavery-campaign-to-conquer-part-of-igboland/>. [Accessed 9 March 2024].

Painter, N.I. (2006). *Slavery: A Dehumanizing Institution*. Available: OUPblog, https://blog.oup.com/2006/02/slavery_a_dehum/. [Accessed 20 August 2024].

Painter, N.I. (2021). *White identity in America is ideology, not biology. The history of 'whiteness' proves it*. Available: Think, [White identity in America is ideology, not biology. The history of 'whiteness' proves it. \(nbcnews.com\)](#). [Accessed 12 August 2024].

Pappas, S. (2024). *Black Death Survivors and Their Descendants Went On to Live Longer*. Available: Live Science, [Black Death Survivors and Their Descendants Went On to Live Longer | Scientific American](#). [Accessed 18 June 2024].

Parron, T. (2023). Transcending the Capitalism and Slavery Debate: Slavery and World Geographies of Accumulation. *Theory and Society*, 52, 677–709. <https://doi.org/10.1007/s1186-022-09501-4>. [Accessed 29 April]

Paulson S. (2020). *'I Am Because We Are': The African Philosophy of Ubuntu*. Available: ['I Am Because We Are': The African Philosophy of Ubuntu | To The Best Of Our Knowledge \(ttbook.org\)](#). [Accessed 25 August 2024].

Pavlova, A. (2022). *Race and Gene Studies: What Differences Make a Difference?* Available: [Race and Gene Studies: What Differences Make a Difference? – Pulver Science Scholars \(colby.edu\)](#). [Accessed 12 June 2024].

Pella, J.A. Jr. (2023). The Pre-Colonial African State System. Available: Mlada Bukovansky, and others (editors), *The Oxford Handbook of History and International Relations*, Oxford Handbooks (2023); online edition, Oxford Academic, <https://doi.org/10.1093/oxfordhb/9780198873457.013.31>. [Accessed, 22 August 2024].

Pellizzari, M., Fichen, A (2017). A new measure of skill mismatch: theory and evidence from PIAAC. Available: *IZA J Labor Econ* 6, 1 (2017). <https://doi.org/10.1186/s40172-016-0051-y>. [Accessed 2 May 2024].

People (n.d.). *Enslaved: Peoples of the Historical Slave Trade*. Available: <https://enslaved.org/>. [Accessed 31 March 2023].

Perera, A. (2024). *Dependency Theory Of Development*. Available: Simply Psychology, [Dependency Theory of Development \(simplypsychology.org\)](#). [Accessed 2 April 2024].

Perrot-Sheffer, C. (2024). Parrott-Sheffer, Chelsey. Black History Month. *Encyclopedia Britannica*, <https://www.britannica.com/topic/Black-History-Month>. Accessed 30 June 2024. [Accessed 30 June 2024].

Pettinger, T. (2019). *Mercantilism, theories and examples*. Available: [Mercantilism theory and examples - Economics Help](#). [Accessed 1 July 2024].

Pfeffer J. (2013). You're still the same: why theories of power hold over time and across contexts. Available: Stanford University. The Academy of Management Perspectives 2013, Vol. 27, No. 4, pp. 269–280. <http://dx.doi.org/10.5465/amp.2013.0040>. [Accessed 24 June 2024].

Philp, M., Pelczynski, Z. A. (2012 eds). Rousseau's Conception of Freedom', in Mark Philp, and Zbigniew Pelczynski (eds), *Machiavelli, Hobbes, and Rousseau* (Oxford, 2012; online edition, Oxford Academic, <https://doi.org/10.1093/acprof:oso/9780199645060.003.0013>. [Accessed 25 March 2024].

Pleck, E. (2018). Slavery in Puritan New England. Available: *The Journal of Interdisciplinary History* (2018) 49 (2): 305–313. https://doi.org/10.1162/jinh_a_01270. [Accessed 31 March 2024].

Plugge, E., Adam, S., El Hindi, L., Gitau, J., Shodunke, N., Mohamed-Ahmed, O. (2019). The prevention of female genital mutilation in England: what can be done?, *Journal of Public Health*, Volume 41, Issue 3, September 2019, Pages e261–e266, <https://doi.org/10.1093/pubmed/fdy128>. [Accessed 30 June 2023].

Posner, M. (2024). 10 Facts about the 10 Commandments. Available: Chabad.org, https://www.chabad.org/library/article_cdo/aid/5805257/jewish/10-Facts-About-the-10-Commandments.htm. [Accessed 5 January 2024].

Pouokam, N. (2021). Sharing Resource Wealth Inclusively Within and Across Generations. Available: *IMF eLibrary*, eISBN: 9781513582429, [Sharing Resource Wealth Inclusively Within and Across Generations in: IMF Working Papers Volume 2021 Issue 097 \(2021\)](#). [Accessed 13 August 2024].

Pouokam, N. (2021). *Sharing Resource Wealth Inclusively Within and Across Generations*. Available: IMF Working Papers, <https://www.imf.org/en/Publications/WP/Issues/2021/04/23/Sharing-Resource-Wealth-Inclusively-Within-and-Across-Generations-50290>. [Accessed 2 February 2024].

Primavera, N. (2021). The Red Queen Hypothesis. Available: Shackelford, T.K., Weekes-Shackelford, V.A. (editors), *Encyclopedia of Evolutionary Psychological Science*. Springer, Cham. https://doi.org/10.1007/978-3-319-19650-3_2663. [Accessed 27 August 2024].

Psychology Today (2024). *What Kind of Person Can Resist Corruption?* Available: Essec Business School, [What Kind of Person Can Resist Corruption? | Psychology Today](#). [Accessed 11 June 2024].

Puffert, D.J. (2019). *Path Dependence*. Available: Diebolt, C., Hauptert, M. (eds) Handbook of Cliometrics. Springer, Cham. https://doi.org/10.1007/978-3-030-00181-0_78. [Accessed 16 April 2024].

Puffert, D.J. (2024). *Path Dependence*. Available: Diebolt, C., Hauptert, M. (eds) Handbook of Cliometrics. Springer, Berlin, Heidelberg. https://doi.org/10.1007/978-3-642-40458-0_78-2. [Accessed 19 June 2024].

Purdue University (2024). *Toulmin Argument*. Available: Online Writing Lab, [Toulmin Argument - Purdue OWL® - Purdue University](#). [Accessed 17 April 2024].

Purdue University (n.d.). *Argumentative Essays*. Available: Purdue Online Writing Lab, [Argumentative Essays - Purdue OWL® - Purdue University](#). [Accessed: 17 March 2024].

Quiggan, J. (2024). *Leave John Locke in the Dustbin of History*. Available Jacobin, [Leave John Locke in the Dustbin of History \(jacobin.com\)](#). [Accessed 27 March 2024].

Quinn, B. (2022). *What is common law and why is it being misinterpreted?* Available: [What is common law and why is it being misinterpreted? | Law | The Guardian](#). [Accessed 22 March 2024].

Rabin DY. Slavery, Law, and Race in England and its New World Empire. *Law and History Review*. 2022;40(3):581-590. doi:10.1017/S0738248022000347. Available: <https://www.cambridge.org/core/journals/law-and-history-review/article/slavery-law-and-race-in-england-and-its-new-world-empire/B533428A5FACAC9CAE63A23C411281AB>. [Accessed 7 September 2023].

Razinsky, L. (2023). Better than they know themselves? Algorithms and subjectivity. *Subjectivity* 30, 394–416 (2023). <https://doi.org/10.1057/s41286-023-00174-7>. [Accessed 11 July 2024].

Richardson, S. (2023). Mesopotamian Slavery. Available: Pargas, D.A., Schiel, J. (editors) The Palgrave Handbook of Global Slavery throughout History. Palgrave Macmillan, Cham. https://doi.org/10.1007/978-3-031-13260-5_2. [Accessed 8 January 2024].

Richardson, S. (2023). *Mesopotamian Slavery*. Available: Pargas, D.A., Schiel, J. (editors) The Palgrave Handbook of Global Slavery throughout History. Palgrave Macmillan, Cham. https://doi.org/10.1007/978-3-031-13260-5_2 [Accessed 5 March 2024].

Ridley-Castle (2023). *The Question of Who gets to Vote is more complicated than you might think*. Available: Electoral Reform Society, <https://www.electoral-reform.org.uk/exploring-the-franchise-who-can-vote-in-uk-elections/> [Accessed 29 June 2024].

- Rizova, P., & Stone, J. (2021, April 26). Race, Ethnicity, and Nation. Available: *Oxford Research Encyclopedia of International Studies*, <https://oxfordre.com/internationalstudies/view/10.1093/acrefore/9780190846626.001.0001/acrefore-9780190846626-e-470>. [Accessed 12 June 2024].
- RMG (n.d.). *London and the slave trade, International Slavery Remembrance Day*. Available: Royal Museums Greenwich, <https://www.rmg.co.uk/stories/blog/curatorial/london-slave-trade-international-slavery-remembrance-day>. [Accessed 1 June 2023].
- Roberts, J. (2016). *Race and the Origins of Plantation Slavery*. Available: American History, *Race and the Origins of Plantation Slavery* | Oxford Research Encyclopedia of American History. [Accessed 16 June 2024].
- Robson, D. (2016). *How important is social class in Britain today?*. Available: Future, <https://www.bbc.com/future/article/20160406-how-much-does-social-class-matter-in-britain-today>. [Accessed 3 January 2023],
- Rodwell, G. (2013). Counterfactual Histories and the Nature of History. Available: *Whose History? Engaging History Students through Historical Fiction*, University of Adelaide Press, 2013, pp. 81–98. JSTOR, <http://www.jstor.org/stable/10.20851/j.ctt1t304sf.12>. [Accessed 17 June 2024].
- Roller, S. (2021). *What Was the Effect of the Black Death in England?* Available: HistoryHit, <https://www.historyhit.com/what-was-the-impact-of-the-black-death-on-britain/>. [Accessed 9 November 2023].
- Roos, D. (2023). *Who was the First Convicted Murderer in America?* Available: History, *Who Was the First Convicted Murderer in America?* | HISTORY. [Accessed 8 June 2024].
- Rössner, P.R. (2020). *Cameralism, Mercantilism and the Making of the Modern Economic Mind*. In: *Freedom and Capitalism in Early Modern Europe*. Palgrave Studies in Economic History. Palgrave Pivot, Cham. https://doi.org/10.1007/978-3-030-53309-0_1. [Accessed 12 January 2023].
- Ruhren, S., & Handel, S. N. (2003). Herbivory Constrains Survival, Reproduction and Mutualisms When Restoring Nine Temperate Forest Herbs. Available: *The Journal of the Torrey Botanical Society*, 130(1), pp. 34–42. <https://doi.org/10.2307/3557524> [Accessed 24 May 2024].
- SAHO (n.d.). *History of slavery and early colonisation in South Africa*. Available: South African History Online, *History of slavery and early colonisation in South Africa* | South African History Online (sahistory.org.za). [Accessed 1 June 2024].
- Salzano, F.M. (2011). The Prehistoric Colonization of the Americas: Evidence and Models. *Evo Edu Outreach* 4, 199–204 (2011). <https://doi.org/10.1007/s12052-011-0330-9>. [Accessed 18 April. 2024].

Sancho, I. *Letters of the Late Ignatius Sancho, an African* (Broadview Editions) Paperback – 30 April 2015. Broadview Press, 2015. ISBN-101554811961.[Accessed 29 December 2022].

SANDY L. Divided Loyalties in a “Predatory War”: Plantation Overseers and Slavery during the American Revolution. Available: *Journal of American Studies*. 2014;48(2):357-392. doi:10.1017/S0021875813001424, <https://www.cambridge.org/core/journals/journal-of-american-studies/article/abs/divided-loyalties-in-a-predatory-war-plantation-overseers-and-slavery-during-the-american-revolution/092943DFCD3D3130A1ADA3F7E028DECF>. [Accessed 18 October 2023].

Santos, E.A. (2022). *Principles of Jurisdiction in International Law*. Available: D&L, <https://www.diplomacyandlaw.com/post/principles-of-jurisdiction-in-international-law>. [Accessed 21 August 2024].

Savage, E. (1992). Berbers and Blacks: Ibādī Slave Traffic in Eighth-Century North Africa. Available: *The Journal of African History*, 33(3), pp. 351–368, <http://www.jstor.org/stable/183137>. [Accessed 1 June 2024].

Schatz, I. (2024). *False Equivalence: The Problem with Unreasonable Comparisons*. Available: Effectiviology, <https://effectiviology.com/false-equivalence/>. [Accessed 21 July 2024].

Schincariol, A., Otgaar, H., Greene CM., Murphy, G., Paul Riesthuis, P., Battista R. (2024). Fake memories: A meta-analysis on the effect of fake news on the creation of false memories and false beliefs. Available: *Memory, Mind & Media*. 2024;3:e17. doi:10.1017/mem.2024.14. [Accessed 13 September 2024].

Schwartz, S.J. (2014). *Us Versus Them: An Intractable Problem in Human Nature?* Available: *Us Versus Them: An Intractable Problem in Human Nature? | Psychology Today*. [Accessed 15 June 2024].

SCMP (n.d.). *Web users in China told to report posts guilty of ‘historical nihilism’ against Communist Party line*. Available: *Web users in China told to report posts guilty of ‘historical nihilism’ against Communist Party line | South China Morning Post (scmp.com)*. [Accessed 3 July 2024].

Scoville, H. (2024). Evolution of the Fight or Flight Response. Available: ThoughtCo, [thoughtco.com/fight-or-flight-and-evolution-1224605](https://www.thoughtco.com/fight-or-flight-and-evolution-1224605). [Accessed 19 March 2024].

Searing J.F. (1993). Merchants and slaves: slavery on Saint Louis and Gorée. In: *West African Slavery and Atlantic Commerce: The Senegal River Valley, 1700–1860*. African Studies. Cambridge University Press; 1993: pp. 93 - 128. <https://www.cambridge.org/core/books/abs/west-african-slavery-and-atlantic-commerce/merchants-and-slaves-slavery-on-saint-louis-and-goree/3B7EB71D3DABC86CA37B2772C5C99783>. [Accessed 4 March 2024].

Secord, J. (2024). *The distinction between history and prehistory has been dissolving for some time*. Available: History Today, What Use is Prehistory to the Historian? | History Today. [Accessed 31 May 2024].

Seltzer, L.F. (2014). *Don't Confuse Revenge with Justice: Five Key Differences*. Available: Don't Confuse Revenge With Justice: Five Key Differences | Psychology Today. [Accessed 20 May 2023].

Shah, M. (2024). *The Quran*. Available: Khan Academy, The Qur'an (article) | Islam | Khan Academy. [Accessed 25 June 2024].

Shah, M.I., Shuaibu, M.S., AbdulKareem, H.K.K. (2023). Inequality consequences of natural resources, environmental vulnerability, and monetary-fiscal stability: a global evidence. *Environ Sci Pollut Res* 30, 10329–10345 (2023). <https://doi.org/10.1007/s11356-022-22788-1>. [Accessed 3 May 2024].

Sharping, N. (2023). *Neanderthal vs Homo Sapiens: How Are Neanderthals Different From Humans?* Available: Neanderthal vs Homo Sapiens: How Are Neanderthals Different From Humans? | Discover Magazine. [Accessed 2 May 2024].

Sheremeta, R., Smith, V. (2017). *The Impact of the Reformation on the Economic Development of Western Europe*. Available: <https://mpira.ub.uni-muenchen.de/87220/>. [Accessed 4 May 2024].

Sherwood, M. (2007). *Britain, slavery and the trade in enslaved Africans*. Available: History in Focus: <https://archives.history.ac.uk/history-in-focus/Slavery/articles/sherwood.html>. [Accessed 28 June 2024].

Simon-Vermot, David & Ebner, Nikunja. (2016). Interactive Matter: The Free Flow of Information, and the Shift of Moral and Ethical Responsibility Available: Future Digital World Society & Proceedings. 1. 249. 10.3390/IS4SI-2017-04091. [Accessed 11 July 2023].

Simpson, C. (2023). *More than 100 British families pledge to make slavery reparations*. Available: More than 100 British families pledge to make slavery reparations (telegraph.co.uk). [Accessed 19 June 2024].

Smedley, A. (2019). *Race In North America: Origin And Evolution of a Worldview*, Second Edition, Thrift Books, Chicago. ISBN-100813334489. Available: Amazon.

Smedley, A. (2024). *Racism*. Available: *Encyclopedia Britannica*, <https://www.britannica.com/topic/racism>. [Accessed 16 June 2024].

Smedley, A. (n.d.). *The Scientific debate over "race"*. Available: Britannica, Race - Genetics, Classification, Debate | Britannica. [Accessed 10 May 2024].

Smith, E. (2024). *Modern slavery? Transatlantic slavery? What's the difference?* Available: National Museums Liverpool, Modern slavery? Transatlantic slavery? What's the difference? | National Museums Liverpool (liverpoolmuseums.org.uk). [Accessed 7 May 2024].

Smith, L.V, (2023). The Rise and Fall of the Mercantilist Empire. In: *French Colonialism: From the Ancien Régime to the Present*. New Approaches to European History. Cambridge University Press; 2023: pp. 6-37. [Accessed 5 May 2024].

Smith, S. (2018). Imperial Policy. Available in David Brown, Gordon Pentland, and Robert Crowcroft (eds), *The Oxford Handbook of Modern British Political History, 1800-2000*, Oxford Handbooks (2018; online edn, Oxford Academic, 8 May 2018), <https://doi.org/10.1093/oxfordhb/9780198714897.013.26>. [Accessed 21 April 2024].

Smithsonian (n.d.). *Human Evolution*. Available: Natural Museum of Natural History, <https://naturalhistory.si.edu/education/teaching-resources/social-studies/human-evolution> [Accessed 14 July 2024].

Snell, M. (2019). *The Problem with Feudalism*. Available: Thoughtco, <https://www.thoughtco.com/the-f-word-feudalism-1788836>. [Accessed 10 January 2024].

Spoken Worldwide (2024). *God's Voice Echoes Through Time: The Vital Role of Orality in Biblical History*. Available: Orality in Biblical History and its Vital Role - Spoken. [Accessed 25 June 2024].

Steinmetz-Jenkins, D. (2024). *Introduction: Whose Present? Which History?* Available: Cambridge Core: Modern Intellectual History, Introduction: Whose Present? Which History? | Modern Intellectual History | Cambridge Core. [Accessed 11 July 2024].

Stevens, H.S. (2021). *What Are Reparations And What Forms Can They Take?* Available: What Are Reparations And What Forms Can They Take? | EachOther. [Accessed 5 July 2024].

Stirling, C. (2022). The Transatlantic Slave Trade and Slavery: primary sources. Available: Academic Support Librarians, The Transatlantic Slave Trade and Slavery: primary sources. [Accessed 13 June 2024].

Storey, D. (2017). *Territory and Territoriality*. Available: Oxford Bibliographies, Territory and Territoriality - Geography - Oxford Bibliographies. [Accessed 19 June 2024].

Susan (2003). *The Telegram*. Available: BBC, BBC - WW2 People's War - The Telegram. [Accessed 11 December 2023].

Svob, C., Brown., N.R., Takšić, V. (2016). Intergenerational transmission of historical memories and social-distance attitudes in post-war second-generation Croats. Available: Springer link: *Mem Cogn* 44, 846–855 (2016). <https://doi.org/10.3758/s13421-016-0607-x>. [Accessed 18 June 2024].

Swartzentruber, S. (2024). *Memory in Action: the Faith Practice of Remembering*. Available: Christian Reformed Church Network, Memory in Action: The Faith Practice of Remembering | CRC Network (crcna.org). [Accessed 3 August 2024].

Swingen, A.I. (2015). Competing Visions of Empire: Labor, Slavery, and the Origins of the British Atlantic Empire. Available: *The American Historical Review*, Volume 121, Issue 1, February 2016, Pages 317–318, <https://doi.org/10.1093/ahr/121.1.317>. [Accessed 21 April 2024].

Talk Africana (2023). *African Kingdoms that Actively Participated in the Transatlantic Slave Trade*. Available: African Kingdoms that Actively Participated in the Transatlantic Slave Trade. - Talk Africana. [Accessed 5 April 2024].

Talk Africana (2023). *African Kingdoms that Actively Participated in the Transatlantic Slave Trade*. Available: Talk Africana, <https://talkafricana.com/west-african-tribes-that-thrived-on-the-slavery/>. [Accessed 7 April 2024].

Tapalaga, A. (2024). *Adolf Hitler Designed the Volkswagen Beetle*.: Available: History of Yesterday, Adolf Hitler Designed the Volkswagen Beetle - History of Yesterday. [Accessed 29 August 2022].

Taylor, L. (2023). *Britain's foreign aid: Where does the money go?* Available: Context, Britain's foreign aid: where does the money go? | Context. [Accessed 12 April 2023].

Taylor, M.E. (2022). *How did the African diaspora come about?* Available: How did the African diaspora come about? - Face2Face Africa. [Accessed 25 May 2024].

Taylor, S. (2021). *How to stop psychopaths and narcissists from winning positions of power*. Available: The Conversation, <https://theconversation.com/how-to-stop-psychopaths-and-narcissists-from-winning-positions-of-power-158183>. [Accessed 8 August 2023].

Teysko, H. (2020). *Humphrey Gilbert Claims Newfoundland*. Available: Tudor Minute, Tudor Minute 5 August 1583: Humphrey Gilbert claims Newfoundland - Renaissance English History Podcast (englandcast.com). [Accessed 5 August 2024].

Thayer, W.P. (n.d.). *Herodotus*. Book Three. Available: https://penelope.uchicago.edu/Thayer/E/Roman/Texts/Herodotus/3A*.html. [Accessed: 27 July 2024].

The Colonial Williamsburg Foundation. *Transatlantic Slave Trade*. Available: Transatlantic Slave Trade | Slavery and Remembrance. [Accessed: 7 May 2024].

The Cornell Law School (2022). *Slavery*. Available: Legal Information Institute, <https://www.law.cornell.edu/wex/slavery>. [Accessed 12 February 2024].

The Editorial Team (2019). *The History of the Kingdom of Dahomey*. Available: <https://www.blackhistorymonth.org.uk/article/section/pre-colonial-history/the-history-of-the-kingdom-of-dahomey/>. [Accessed 5 March 2024].

The Editors (2009). *Oliver Cromwell*. Available: History. <https://www.history.com/topics/european-history/oliver-cromwell>. [Accessed 2 October 2023].

The Editors (2019). Mercantilism: Which countries practised mercantilism? Available: *Encyclopedia Britannica*, <https://www.britannica.com/question/Which-countries-practiced-mercantilism>. [Accessed 27 June 2024].

The Editors (2020). Transatlantic Slave Trade Causes and Effects. *Encyclopedia Britannica*, <https://www.britannica.com/summary/Transatlantic-Slave-Trade-Causes-and-Effects>. [Accessed 17 June 2024].

The Editors (2024). Classical economics. *Encyclopedia Britannica*, <https://www.britannica.com/money/classical-economics>. [Accessed 29 June 2024].

The Law Society (2022). New legislation will bring marriage laws into the 21st century. Available: New legislation will bring marriage laws into the 21st century | The Law Society. [Accessed 22 March 2024].

The Max Planck Institute (2021). *On the origin of our species*. Available: Max Planck Institute for the Science of Human History, [On the origin of our species | ScienceDaily](#). [Accessed 17 April 2024].

The National Archives (n.d.). *How did the Abolition Acts of 1807 and 1833 affect the slave trade?* Available: [Slavery - The National Archives](#). [Accessed 6 April 2024].

The Neil Law Lecture (2022). Time Present and Time Past: Legal Development and Legal Tradition in the Common Law. Available: TJF (n.d.). Freedom and Slavery. Available: The Jefferson Monticello, Enlightenment, Freedom, and Slavery | Monticello. [Accessed 18 March 2024].

The Saylor Foundation (n.d.). *The European Voyages of Exploration: Introduction*. Available: LibreTexts (Humanities). [3.3: European Voyages of Exploration: Intro - Humanities LibreTexts](#). [Accessed 18 April 2024].

Thomas, Z. (2019). *The hidden links between slavery and Wall Street*. Available: BBC, <https://www.bbc.co.uk/news/business-49476247>. [Accessed 1 January 2024].

Thompson, K. (2023). *Dependency Theory*. Available: Revised Sociology, [Dependency Theory - ReviseSociology](#). [Accessed 2 April 2024].

TI (2023). *Corruptions Perceptions Index*. Available: [2023 Corruption Perceptions Index: Explore the... - Transparency.org](#). [Accessed 1 August 2024].

Tiakkenen, A. (2024). Boomerang. Available: *Encyclopedia Britannica*, <https://www.britannica.com/technology/boomerang-weaponry>. [Accessed 1 May 2024].

Tidswell, E. (2023). *Stand and Deliver: Who were Britain's Highway Men?* Available: [Stand and Deliver: The Reality of British Highwaymen \(ruralhistoria.com\)](#). [Accessed 20 April 2024].

- Mooney, S. (2015). *Know Thyself– where reappraisal must begin*. Available: Semantic Scholar philosophy, <https://www.semanticscholar.org/paper/Know-Thyself%E2%80%93where-reappraisal-must-begin-Tighe-Mooney/53dfb43589490ae3de0dd67707620cf4118121db>. [Accessed 1 September 2024].
- Tomich, D. (2018). The Second Slavery and World Capitalism: Available: A Perspective for Historical Inquiry. *International Review of Social History*, 63(3), pp. 477 – 501. <https://www.jstor.org/stable/26646004>. [Accessed 7 January 2024].
- Transparency International (2019). *Annual Report*. Available: [Annual Report 2019 - Publications - Transparency.org](https://www.transparency.org/en/annual-report-2019). [Accessed 11 June 2024].
- Trotter, W. (1915). *Instincts of the Herd in Peace and War*. ISBN: 978-80-268-79961-6. Published by e-art, 2017.
- UCL (2024). Centre for the Study of the Legacies of British Slavery. Available: <https://www.ucl.ac.uk/lbs/>. [Accessed 28 May 2023].
- Ujomu, P.O. (2020). *Africa's Crisis of Social and Political Order and the Significance of Ubuntu Human Values for Peace and Development*. Available: <https://www.semanticscholar.org/paper/Africa%E2%80%99s-Crisis-of-Social-and-Political-Order-and-Ujomu/774b6c57887090a900b6855ac130d60a0ade4e24>. [Accessed 30 August 2024].
- UK Parliament (2024). *Key Dates*. Available: UK Parliament, [Key dates - UK Parliament](https://www.parliament.uk/about/structure/key-dates/). [Accessed 10 April 2024].
- UKDJ (2024). *A Timeline of Voting Rights in the UK*. Available: [A timeline of voting rights in the UK \(ukdefencejournal.org.uk\)](https://ukdefencejournal.org.uk/a-timeline-of-voting-rights-in-the-uk/). [Accessed 5 July 2024].
- Understanding Slavery (2024). *Recalling Africa's harrowing tale of its first slavers – The Arabs – as UK Slave Trade Abolition is commemorated*. Available: NewAfrican, [Recalling Africa's harrowing tale of its first slavers – The Arabs \(newafricanmagazine.com\)](https://newafricanmagazine.com/recalling-africas-harrowing-tale-of-its-first-slavers-the-arabs/)
- UNDP (2015). *Global Anti-corruption Initiative (GAIN) - Highlights of key achievements in 2014*. Available: [Global Anti-corruption Initiative \(GAIN\) - Highlights of key achievements in 2014 | United Nations Development Programme \(undp.org\)](https://www.undp.org/en/press-releases/2015/06/global-anti-corruption-initiative-gain-highlights-key-achievements-2014). [Accessed 11 June 2024].
- UNESCO (1980). *The African Slave Trade from the Fifteenth to the Nineteenth Century (v. 2) (The general history of Africa)*. ISBN-10: 9231016725. Amazon. [Accessed 1 January 2023]
- United Nations (2004). *United Nations Convention against Corruption, p.iii*. Available: https://www.unodc.org/documents/brussels/UN_Convention_Against_Corruption.pdf. [Accessed 25 July 2024].

- University of Richmond (2024). *The History of "History is Written by the Victors"*. Available: [The History of "History is Written by the Victors" | History News Network](#). [Accessed 19 June 2024].
- Uzgalis, W. (2017). *John Locke, Racism, Slavery, and Indian Lands*. Available. Oxford Academic, pp. 21-30.
<https://doi.org/10.1093/oxfordhb/9780190236953.013.41>
- van der Horst, P. (2024). *The Egyptian Beginning of Anti-Semitism's Long History*. Available: Jerusalem Center for Public Affairs, [The Egyptian Beginning of Anti-Semitism's Long History \(jcpa.org\)](#). [Accessed 16 June 2024].
- Van der Kerkhof, M. (2024). *"I Am Because We Are": Introducing Ubuntu Philosophy*. Available: ["I Am Because We Are": Introducing Ubuntu Philosophy \(thecollector.com\)](#). [Accessed 25 May 2024].
- Van der Kolk, B. (2019). Summary of The Body Keeps the Score: Brain, Mind, and Body in the Healing of Trauma. Readtrepreneur Publishing ISBN-13: 978-1690405320.
- Van Gennep, A. (n.d.). *Aro Confederacy*. Available: New World Encyclopedia, https://www.newworldencyclopedia.org/entry/Aro_Confederacy. [Accessed 4 March 2024].
- van Rossum M. (2021). Slavery and Its Transformations: Prolegomena for a Global and Comparative Research Agenda. Available: *Comparative Studies in Society and History*. 2021;63(3): pp. 566-598. doi:10.1017/S0010417521000153, <https://www.cambridge.org/core/journals/comparative-studies-in-society-and-history/article/slavery-and-its-transformations-prolegomena-for-a-global-and-comparative-research-agenda/DC5B6A47C270C080A35982DFBA8CD630>. [Accessed 7 August 2024].
- Violatti, C. (2018). *Neolithic Period*. Available: World History Encyclopedia, [Neolithic Period - World History Encyclopedia](#). [Accessed 14 July 2024].
- Voorhies, J. (2002). *Europe and the Age of Exploration*. Available: The Met, [Europe and the Age of Exploration | Essay | The Metropolitan Museum of Art | Heilbrunn Timeline of Art History \(metmuseum.org\)](#). [Accessed 22 July 2024].
- Waldron, Jeremy, "The Rule of Law", *The Stanford Encyclopedia of Philosophy* (Fall 2023 Edition), Edward N. Zalta & Uri Nodelman (eds.), URL = <https://plato.stanford.edu/archives/fall2023/entries/rule-of-law/>. [Accessed 8 April 2024].
- Walk-Free (2024). *Global Slavery Index*. Available: [Global Slavery Index | Walk Free](#). [Accessed 17 May 2024].
- Wallace, B. (2024). *Leif Erikson*. Available: Encyclopedia Britannica, <https://www.britannica.com/biography/Leif-Erikson>. [Accessed 17 April. 2024].

- Wallenfeldt, J. (n.d.). *Munich Agreement: Europe, 1938*. Available: [Munich Agreement | Definition, Summary, & Significance | Britannica](#). [Accessed 8 June 2024].
- Wang, W. (2023). Linear programming and its application in analysing game theory. Available: [Theoretical and Natural Science. 12, pp. 46-54. 10.54254/2753-8818/12/20230431](#). [Accessed 12 July 2024].
- Watkins, T. (2022) *The Diffusion of Neolithic Practices from Anatolia to Europe: A Contextual Study of Residential Construction, 8,500–5,500 BC cal*. Mimi Nicolas Brami. 2017. BAR International Series S2838. British Archaeological Reports, Oxford. (paperback), ISBN 978-1-4073-1578-2. *American Antiquity* 87, 848-849. [Accessed 11 July 2024].
- Watts, J. (2024). *Edward Colston statue toppled: how Bristol came to see the slave trader as a hero and philanthropist*. Available: The Conversation, [Edward Colston statue toppled: how Bristol came to see the slave trader as a hero and philanthropist \(theconversation.com\)](#). [Accessed 7 July 2024].
- Wayman, E. (2011). *How Africa Became the Cradle of Humankind*. Available: Smithsonian: Science, <https://www.smithsonianmag.com/science-nature/how-africa-became-the-cradle-of-humankind-108875040/>. [Accessed 8 August 2024].
- Web Team (2024). *Windrush Scandal Explained*. Available: [Windrush scandal explained - Joint Council for the Welfare of Immigrants \(jcwi.org.uk\)](#). [Accessed 19 June 2024].
- Webster, J. (2023). The British Slave Trade: A Brief Overview. Available: *Materializing the Middle Passage: A Historical Archaeology of British Slave Shipping, 1680-1807* (Oxford, 2023; online edition, Oxford Academic, 23 November 2023. <https://doi.org/10.1093/oso/9780199214594.003.0002>, [Accessed 22 June 2024].
- Weimer, L. (2001). John Rawls. Available: *The Stanford Encyclopedia of Philosophy* (Summer 2021 Edition), Edward N. Zalta (Editor.), <https://plato.stanford.edu/archives/sum2021/entries/rawls>. [Accessed 4 April 2023].
- Whitley W. (2022). How the International Slave Trades Underdeveloped Africa. *The Journal of Economic History*. 2022;82(2): pp. 403-441. doi:10.1017/S0022050722000110. <https://www.cambridge.org/core/journals/journal-of-economic-history/article/how-the-international-slave-trades-underdeveloped-africa/FC95130D1559C153AC571F1A2CAE66AC>. [Accessed 7 August 2024].
- WHE (2024). *Tippu Tip: One of the most powerful and wealthiest slave traders in Africa*. Available: World History Edu, [Tippu Tip: One of the most powerful and wealthiest slave traders in Africa - World History Edu](#). [Accessed 11 July 2024].
- WHO (2024). *Female genital mutilation*. Available: World Health Organisation, <https://www.who.int/news-room/fact-sheets/detail/female-genital-mutilation/>. [Accessed 2 September 2024].

Whyte, C. (2024). *Reparatory Justice*. Available: Glasgow University, [University of Glasgow - Postgraduate study - Taught degree programmes A-Z - Reparatory Justice](#). [Accessed 19 June 2024].

Wida, EC (2020). *What does 'reverse racism' mean, and is it actually real? Experts weigh in*. Available: [What is reverse racism? Experts weigh in on the term \(today.com\)](#). [Accessed 27 March 2024].

Williams, F. L'Engle., Tuttle, R. H., Trinkaus, E. (2024). Neanderthal. *Encyclopedia Britannica*, 19 April 2024, <https://www.britannica.com/topic/Neanderthal>. [Accessed 2 May 2024].

Williams, T. (2018). *Conflicting Gender Expectations in the Tudor Dynasty*. Available: Manchester Historian, <https://manchesterhistorian.com/2018/conflicting-gender-expectations-in-the-tudor-dynasty/>. [Accessed 24 May 2024].

Wills, M. (2020). *Royal Navy sailors were appalled by conditions on slave ships, but those they 'rescued' rarely experienced true freedom*. Available: [Royal Navy sailors were appalled by conditions on slave ships, but those they 'rescued' rarely experienced true freedom \(theconversation.com\)](#). [Accessed 27 April 2024].

Wiltz, A. (2024). *Why America Failed to Record the Birthdates of Enslaved People*. Available: Medium Daily Digest, Medium, 548 Market St, PMB 42061, San Francisco, CA 94104. [Accessed 5 August 2024].

Winegard, B., Geary, D. (2004). The Evolution of Competition: A Darwinian Perspective, in Stephen M. Garcia, Avishalom Tor, and Andrew J. Elliot (editors), *The Oxford Handbook of the Psychology of Competition*, Oxford Library of Psychology (2024; online edition, Oxford Academic, 13 October 2021). <https://doi.org/10.1093/oxfordhb/9780190060800.013.6>, [Accessed 20 May 2024].

Winn, J. (2024). *What country is the birth of civilization?* Available: [What country is the birth of civilization? - Geographic FAQ Hub: Answers to Your Global Questions \(ncesc.com\)](#). [Accessed 28 April 2024].

Wirzbicki, P. (2024). Undoing Slavery: Bodies, Race, and Rights in the Age of Abolition. By Kathleen Brown. Available: *Journal of Social History*, 2024, shae037, <https://doi.org/10.1093/jsh/shae037>. [Accessed 26 May 2024].

Wooten, D. (2023). *Cort case shows why historical truth matters*. Available: Engelsberg Ideas, <https://engelsbergideas.com/notebook/cort-case-shows-why-historical-truth-matters/>. [Accessed 14 May 2024].

Worden, B. (2012). Providence and Politics. Available: *God's Instruments: Political Conduct in the England of Oliver Cromwell*; online edition, Oxford Academic, 24 May 2012), <https://doi.org/10.1093/acprof:oso/9780199570492.003.0003>. [Accessed 13 September. 2024].

- Worden, N. (2023). *Slavery in the Cape Colony, South Africa*. Available: Oxford Bibliographies, <https://www.oxfordbibliographies.com/display/document/obo-9780199730414/obo-9780199730414-0379.xml>. [Accessed 2 June 2024].
- World History Edu, (2024). *Trans-Saharan Slave Trade: Origin Story, Duration, Effects, & Facts*. Available: [Trans-Saharan Slave Trade: Origin Story, Duration, Effects, & Facts - World History Edu](#). [Accessed 27 July 2024].
- World History, (2024). *Tippu Tip: One of the most powerful and wealthiest slave traders in Africa*. Available: [Tippu Tip: One of the most powerful and wealthiest slave traders in Africa - World History Edu](#). [Accessed 28 April 2024].
- Worthy, L.D., Lavigne, T., Romero, F. (2020). *Culture and Psychology*. Available: Maricopa Community Colleges, [Culture and Psychology, Chapter 1. Simple Book Publishing \(maricopa.edu\)](#), [Accessed 20 July 2024].
- Wu, J. (2020). *Puritans owned Slaves*. Available: Medium, [Puritans owned slaves. Our response to the history of Puritans... | by Joshua Wu | Medium](#). [Accessed 31 March 2024].
- Yang. G. (2023). *China's National Memory Laws and the War on Storytelling*. Available: American Institute of International Affairs, [China's National Memory Laws and the War on Storytelling - Australian Institute of International Affairs - Australian Institute of International Affairs](#). [Accessed 3 July 2024].
- Yarborough, F.A. (2019). *Black Slave Owners*. Available: Gale Library of Daily Life: Slavery in America, <https://www.encyclopedia.com>. [Accessed 15 June 2024].
- York, C. (2017). *UK Foreign Aid Budget: The Top 10 Countries That Receive The Most Money*. Available: Huffington Post, [UK Foreign Aid Budget: The Top 10 Countries That Receive The Most Money | HuffPost UK News \(huffingtonpost.co.uk\)](#). [Accessed 12 April 2024].
- Young L. (2023). Past and Present in Japanese Historiography: Four Versions of Presentism. Available: *Modern Intellectual History*. 2023;20(2): pp. 612-629. doi:10.1017/S1479244322000221. [Accessed 12 August 2024].
- Yu, A., & Grishunin, M.V. (2018) [The Task of Selecting the Protected Assets Within the Limited Resources Based on the Model of Discrete Game Theory](#). Available: Information Security Department Bauman Moscow State Technical University Moscow, Russia. <file:///C:/Users/11094/AppData/Local/Temp/MicrosoftEdgeDownloads/674e50c7-ef8e-44b8-8377-8be9d38dfdcd/paper07.pdf>. Accessed 12 July 2024.
- Zacher MW. The Territorial Integrity Norm: International Boundaries and the Use of Force (2001). Available: Simmons BA, Steinberg RH, eds. *International Law and International Relations: An International Organization Reader*. International Organization, Cambridge University Press; 2007; pp. 259-290 https://doi.org/10.1007/978-3-030-11398-8_3. [Accessed 14 June 2024].

Zeelenberg, M. (1990). The use of crying over spilled milk: A note on the rationality and functionality of regret. Available: *Philosophical Psychology*, 12(3), 325–340.

Zeelenberg, M. (1999). The use of crying over spilled milk: A note on the rationality and functionality of regret. *Philosophical Psychology*, 12(3), 325–340.
<https://doi.org/10.1080/095150899105800>, <https://doi.org/10.1111/1467-9752.12600>.
[Accessed 22 June 2024].

Zeidan, A. (2024). *The Black Death*. Available: Britannica, The Editors of Encyclopaedia. "Black Death". Encyclopedia Britannica, 26 May. 2024, <https://www.britannica.com/event/Black-Death>. [Accessed 18 June 2024].

Zentner, E. B., Zentner, M., & Zinkann, L. G. (1993). Pseudo-Guilt: Defense, Transaction, and Resistance. *Journal of Analytic Social Work*, 1(4), 29–47.
https://doi.org/10.1300/J408v01n04_03. [Accessed 20 July 2024].