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Modern Slavery that Perpetuates as an Historical Inheritance in Africa: The Case of Sudan

A Dissertation Submitted to the Department of Letters and English Language in Partial Fulfillment of the Requirements for the Master's Degree in Anglophone Language, Literatures, and Civilizations.

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Dedications

I would like to dedicate my dissertation work to my family. A special feeling of gratitude to my loving parents, Mohamed and Wanissa for earning an honest living for me and supporting and encouraging me to believe in myself to reach achievements.

I should not forget to mention my brothers Wahid and Samir, my sisters Amina, Ikram, Wissem, and Selma have never left my side.

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(Azaizia Halima).

This dissertation is dedicated to the most wonderful and incredible person in my life, my mother Zineb, who has never stopped providing me with love, standing by my side and teaching me life-hacks. Thank you for being my inspiration.

To the wonderful teacher, Prof. Toulgui Ladi, who is an exemplar of success.

To my sisters Fatima and Heyem.

To all my close friends.

(Zarif Khadra)

List of Tables

List of Abbreviations and Acronyms

AIDS	Acquired Immune-Deficiency Virus
CEDAW	Convention on the Elimination of all Forms of Discrimination Against women
DRC	Democratic Republic of Congo
ESPA	Eastern Sudan Peace Agreement
HIV	Human Immuno-Deficiency Virus
IOM	International Organization for Migration
ILO	International Labor Organization
KIWOHEDE	Kiota for Women's Health and Development
LRA	Lord's Resistance Army
NCCW	National Council for Children and Women
NGOs	Non-Governmental Organizations
OHCHR	Office of the High Commissioner of Human Rights
UN	United Nations
UNESCO	United Nation Educational, Scientific and Cultural Organization
UNHCR	United Nations High Commissioner for Refugees
UNICEF	United Nations International Children's Educational Fund
UNODC	United Nations Office on Drugs and Crime
UNPO	Unrepresented Nations and People Organization
USAID	United States Agency for International Development

Table of Contents

Introduction

It is commonly agreed that the term slavery dates back to centuries ago and millions of people are celebrating every year the day of ending slavery. However, it appears that slavery is still a topic of a heated debate among scholars in the existing century. Today there is a much talk about the revival of an old monster in a new cloth that is slavery. In fact, it is assumed that approximately no country in the world is immune from its danger and destructive implications. In this context, the African continent is highly concerned due to the presence of some historical and modern factors.

The current dissertation investigates modern slavery that perpetuates as an historical inheritance with specific reference to the African continent. The continent looks to have all related criteria to discuss such debatable subject. This research then will be divided into three chapters to cover the most important corners of the issue of modern slavery.

The first chapter gives an historical overview of the slave institution in Africa from ancient times to present. It tackles the key axes that contribute to providing a clear picture about the roots of the system in the continent. In 1807 Britain signed the most humanistic law ever that was abolishment of the slave trade. From that time on it is generally accepted that slavery is over. Chapter one deals with different dimensions and novelties that identify the phenomenon in the modern era.

The second chapter is about the main causes and effects of up-to date slavery to show the calamitous extent on African societies. Also, it highlights the relationship between underdevelopment of most African countries and slave market as well as it offers an overview about designed legislative responses to bondage.

The last chapter is a sample that proves the persistence of the slave trade as an inherited tradition reflected in the Republic of Sudan that is selected as a case study. This section shows how contemporary vassalage is conducted in Sudanese community and its role

in strengthening the existing ethnic lacuna.

The significance of this research is to investigate the problem of the existence of slavery in a modern era mainly in the African continent in order to direct people's attention to the rapid spread of this phenomenon as well as to highlight the major factors behind persistence captivity. African countries seem completely targeted and affected by this problem, thus the other significance is to question the national and international responses that are designed to prevent slavery and to assess their validity and credibility.

The main objective of this study is to confirm the reality that perseverance of the slave system in most African communities is an inherited action that is transmitted from one generation to another until it reaches the recent century, when millions of people become a raw material for reviving this trade again, and all this throughout stretching the debate among scholars and researchers who are seriously interested in the subject under exploration. On the one side, there are those who assume that slavery was cancelled centuries ago. On the other side, there are those who believe that slavery is abolished theoretically only, but practically is still alive and well. The second objective that needs to be achieved is to highlight the major effects of abduction on both individuals and communities and underlie the challenges that stand in the face of governments to end such bacterium from their countries.

The next designed objective of this dissertation is to support the view of the UN Universal Declaration of Human Rights of 1948 "No one should be held in slavery or servitude, slavery and slave trade shall be prohibited in all their forms", in other words to enforce the belief that no one has the right to brutalize others under any condition. Above all this study aims to support initiatives and actions that have been undertaken so far to effectively stand against modern slavery.

The following questions will drive the development of the work: Did slavery stop after the abolishment of the "Transatlantic Slave Trade"? If yes, what is meant by slavery in

the modern world? What do experts think about "old" and "modern" slavery? To what extent does modern slavery threaten national security? Does modern slavery have any impact on African countries taking into account the Sudanese case? How should individuals and governments act to put an end to modern slavery in Africa? The outcomes of this research would be noteworthy as they pave the way for further investigation about this topic.

Taking into consideration the different studies that have been conducted by different scholars and experts on the issue under study, there has been an emergence of two different views. The first view concludes with the end of slavery since the abolishment of the "Transatlantic Slave Trade" in March 1807. But the second view insists on the eternizing existence of slavery in Africa despite its abolishment more than two hundred years ago.

Concerning this research topic, rich and fruitful literature has been produced until now. Taking into account the first view, Hillary McDonald Beckles from the University of West Indies, reports in her book *Slave Voyages: The Transatlantic Slave Trade that* "The transatlantic slave trade is now generally accepted to have been a crime against humanity, ...and the UNESCO has also endorsed this point of view" (7). This statement clearly sums up the first view.

In the light of the second view, many opponents try to show the opposite. For example Auriana Ojeda in her book, *Slavery Today*, assumes that slavery still exists all over the world, but most people are not aware about the phenomenon; she also provides statistics about the practice and names of countries which are subjected to modern time slavery including African ones.

In a paper entitled "Trafficking Gender and Slavery: Past and Present" Orlando Patterson goes hand in hand with the second view. In his paper Patterson tackles the issue of "old" and "modern" slavery; it is also mentioned in his paper that "slavery is more widespread than in the past". The paper again highlights an important point concerning the

second view, which is the passivity of laws against servitude in different countries such as Niger, Mauritania and Sudan. To support the above view, the second edition of "The Global Slavery Index" (2014), provides by numbers countries that are living under   modern slavery. Then it insists on the idea that modern bondage is a hidden crime in different regions. It also gives a rich overview about the issue under study such as the government responses to the problem, the prevalence of the practice and case studies from various regions.

The research methodology is based on a descriptive analytical process, focusing on the description and investigation of the issue of "slavery in Africa" in modern times, as well as the exploration of the apparent impact of the phenomenon. Using such method is not an arbitrary action but it is due to the nature of the topic. The argumentative approach is also an adequate way in the construction and the accomplishment of the current research. The historical method is given an important place in this context as well. As this dissertation sheds light on one of the most controversial issues in Africa at present regarding the long term of human rights violation, to better address the backbone of this social dilemma, the historical approach is forcibly inclusive.

Slavery expansion and its new dubbing "modern slavery" is one of the most unexpected and revealing phenomena that have been ignored by Algerian academia even though Algeria is closely concerned with this plight in regard to its sensitive geographical location – an open gate to Europe. The contribution of this dissertation is therefore embedded in its three-fold dimension: Exploration, development and result.

Chapter One

Historical Tracing of Slavery in Africa

To understand the core issue of modern slavery in Africa, it is important to historically follow its traces from early times of its practice to today. The first chapter begins with defining classical slavery and highlighting its different dimensions, namely the internal, external, and transatlantic trade. It stresses an important period in the history of servitude that was launched in the 19th century, which is the abolishment of slave trade in the world, including Africa. Despite the dozens of attempts that aimed to eradicating the phenomenon, it seems to be an ongoing epidemic.

This section provides a definition of slavery in modern times and lists the prominent and dominant forms of a new enslavement, in addition to the basic principles that distinguish old slavery from modern slavery. In this part an exclusive attention is given to modern slavery in African countries because of its expansion in these regions. This chapter ends with the measurement of the spread of captivity in the borders of the black continent in which statistics are set up to illustrate and explain the serious pervasiveness of modern servitude.

1.1. Definition of Old /Classical Slavery

Slavery took place in most civilizations, cultures and religions. It can be traced back to ancient times when this act was considered a "common practice" in many ancient societies in the Middle East. Those serfs resulted from warring groups taking captives, kidnapping or using them as a way to pay for debts. Those ancient societies set up some laws in order to regulate servitude, such as the code of Hammurabi Babylonian law,[1] the Babylonian law code of Mesopotamia that dates back to 1750 BC included references to slavery which was an officially authorized act among people (Meager 1). Those slaves were often sold and

transported to the most distant places under the control of their owners who saw them as one of the easiest and quickest methods for producing wealth.

Slavery reached its zenith during classical Athens in 400 BC with more than 70.000 serfs (Bales et.al 15). During the first two centuries of the Roman Empire, three of every four individuals who lived on the Italian peninsula were slaves. They were around 21 million people (Beckles 21). Those slaves were from different races, colors, and cultures. They were sold in Europe, the Mediterranean, some regions in North Africa, and Asia "constituting the source of supply". The act of enslavement was multi-racial which means that it did not benefit a particular race, as William Philips pointed out that slaves in early times were brought up from different regions and communities, this state made them foreigners that in turn enabled the local inhabitants to enslave them easily (qtd. in Pouki 19). Nobody knows the exact number of people who were enslaved during the Roman Empire, but it is evident to say that slavery and slave trade systems were practiced in almost every continent in the world. Africa in particular became strongly connected with slavery and emerged as a major source of slaves for ancient civilizations.

Under the Roman Empire, those Africans were divided between slaves and free individuals who participated actively in the development of their society via their positive contribution; this means that those two categories were treated differently whereby serfs of the first category were deprived of their legal rights as human beings, whereas free individuals of the second category challenged the thorny circumstances to appear as well-known figures. After the collapse of the Roman Empire, human servitude remained active in Europe. It was considered a precious and expensive property in the Mediterranean countries of Southern Europe by the end of the13th century (Beckles 22). The real reasons behind the speedy growth of slavery practices in the world were the huge economic revenues for the countries that practiced these dehumanizing acts; in reality

Slaveholders reaped a lot from exploiting those African victims.

Through time, the legal notion of slave developed by some prominent European philosophers who define it as "alienable property". The Greek philosopher Aristotle, for example, shed light on this issue by stating that a slave was a property and did not have a soul as if he was not a human being. According to this view, a slave was just an object "a thing" or a "property" for the owner with no rights. He pointed that slaves were treated violently. They were considered "outsiders" and were deprived of their lawful rights as humans. However, they had particular rights unless they were prisoners of war, among them the right to survive. As a result, philosophers and religious leaders criticized severely these traditional societies by stating that their aim was to get rid of human bondage and promote the position of freeman (Beckles 21). Actually, the act of enslavement is based on the relationship between the owner and his property; for this all efforts made by opponents were fruitless and did nothing for the enslaved.

Korey William in his book *NGOs and the Universal Declaration of Human Rights* provides four brief points that highlight the elements of what is meant to be a slave. According to him a slave is "forced to work for no pay or a pittance through mental or physical threat… owned or controlled by the slaveholder, usually through actual or threatened abuse… dehumanized, treated as a commodity or bought and sold… [and] physically constrained or with little freedom of movement" (10-12).

In addition to that, Orlando Patterson in his book *Slavery and Social Death* calls the production of servitude as the production of "social death". According to him, slavery is a forceful and hazardous process since it may lead those marginalized people and victims to die in a ruthless way, and the process of producing slavery for centuries for sure it would leave a black mark on society. In other words, the outcomes of this act could affect negatively all the aspects of slave's social life and development. Historian Josef Miller also in his interpretation of "The Middle Passage of Slaves" describes this process as a "way

of death" by shedding light on the fact that a huge number of Africans died because of punishment, starvation, sickness, shock, and suffering (qtd. in Beckles 17). It is significant to note that slavery became a global daily reality and Africa in particular became the most prominent area in the world where slavery was very common. As a result, scholars agreed on the cruel faces of human servitude and how this serious problem can demean the value of human life.

1.1.1. Forms of Old Slavery

Africa's history is strongly associated with involuntary human servitude. The latter was practiced across the continent from prehistoric times to the modern era. The negative effects of the world slave trade systems on African people and societies were extremely apparent (Nunn). Unlike the form of enslavement which existed in the United States before the American Civil War when one racially specific group enslaved the other by exploiting them harshly in order to make them under their mercy, slavery in Africa took many different forms; numerous societies considered serfs as property, whereas others saw them as dependent who may be incorporated into the families of slave owners. In addition, some societies allowed slaves to hold military and administrative positions ("Slavery in Africa"). It is remarked that slavery in Africa does not merely exist within people having different races, but what is surprising is that it exists within people from the same race, such as the case of black slaves who were enslaved in a vicious way by their black slave owners.

Traditionally, African slaves were bought to carry out ordinary labor, or improve the condition of the slave owner. Slaves were needed internally to provide labor in agriculture (Farming, animal rearing, hunting, and fishing…), trade (as porters, merchants or trading agents) and industry (gold mining, iron working, salt making, cloth weaving and other art and craft industries). Some slaves were employed in the administrative and military sectors of the state. Female slaves played a vital role in African society. In addition to farming work, they served as wives or concubines, and were obliged to curry out

other economic functions such as trading, cotton spinning and dyeing. They were also responsible for the domestic tasks as cooking, washing clothes, and cleaning (Perbi). It is evident to say that African slaves suffered a lot throughout their lives under the severe control of their holders who mistreated them as if they were an object used for achieving financial income and profits at the expense of their mental and physical well-being.

The period from prehistoric times to modern era witnessed the existence of numerous forms of servitude in which "Unfi-eedom" was a state that categorized the marginalized people as servants, serfs, or slaves. For instance, in the primeval civilizations of Europe, Asia and Africa, the serfs were habitually controlled by their owners who obliged them to work in tricky labors mainly in farming, building, industry, and mining, in addition to house holding and armed forces but just the lucky ones who worked as managers, skilled artisans and administrators in political offices (Perbi 6). The terrible exploitation that was imposed on diverse victims really cannot be described adequately in words simply because they were forced to work in dire conditions and were deprived of their legal rights out of fear and threat.

Since Africa was strongly associated with slavery, Africans experienced many of its forms in their daily lives. The most common form of slavery was chattel slavery where slaves were viewed as a personal property for the owner with a little or no rights and could be traded outside Africa as labor and "sexual favors" of course for the benefits of their masters. This form was widespread in the Americas because of the transatlantic slave trade. Some reports claimed the existence of chattel slavery in some Islamic North African countries, such as Mauritania and Sudan despite the fact that both countries participated in the 1956 UN slavery convention. African history expert Alistair B. Evans confirmed this by giving a concrete example of Francis Bok. This person was enslaved at the age of seven in 1986 during an invasion on his village in Southern Sudan, after that he spent ten years in Northern

Sudan as a chattel slave before escaping. Despite being part of the debate held at the UN slavery convention, chattel slavery still exists in Sudan (Evans).

The second form of old slavery is debt bondage. It has different names such as bonded labor, pawning, and peonage. It was mainly the act of offering a person as security for money borrowed, or in other words, they were used as a way to get rid of debts. For instance, if a person suffered from accumulation of debts, in this case he could pay his debts by providing the creditor with a bonded labor. The latter worked for the creditor who fed and clothed him until the debt was paid (Perbi 5). In that period of bondage, it was an odd and forbidden act for a person to escape his debts. In the Americas, it included criminal peonage whereby prisoners were punished cruelly by exposing them to hard works in prisons for the benefits of private and governmental groups (Evans). Africa was characterized by its own unique version of debt bondage, such as human pawnshop which is defined as "the giving of people as security for debts, with the creditor able to enjoy the fruits of the pawn's labor" (Falola et al 323). In fact, the numerous forms of old slavery that occurred in Africa included all cruel and violent processes were used by slaveholders to achieve personnel benefits.

The third type of slavery was forced labor; it was known as "unfree labor". It was about using power, violence and threat against labor or even their families. The International Labor Organization (ILO) claimed that the victims of forced labor were approximately 21 million people, almost 11.4 million women and girls and 9.5 million men and boys. In addition, ILO estimated as well that private enterprises exploited cruelly 19 million individuals, over 2 million were exploited by the state, and almost 5.4 million persons were victims of forced sexual abuse. Forced labor covered many sectors; the most concerned ones are domestic work, farming, building, manufacturing, and amusement. It is significant to note that slavery with its cruel faces and different types was really a hidden crime against

humanity and a huge number of slaves were victims of this wrong act as described by Abraham Lincoln when he said "if slavery is not wrong, nothing is wrong".

1.2. Origins of Slavery in Africa

The African slave trade was not mainly a product of Europeans; the routine existed many years ago. According to historians, the tradition of slave trade was not practiced in a large scale because it was chiefly based on the idea of relocating those people who had been separated from their clans either as a result of conflicts or disasters (Gueye 150). Taking into account the structure of African communities, which were based on collectivity rather than individuality, it was seen a necessity to reintegrate those so called slaves within the new groups, aiming at protecting one of the basic traditions in Africa that was "community existence", without ignoring the services given by enslaved individuals to their masters. The major benefit from those enslaved people was participation in neighboring attacks or as an exchange of goods coming from Asian and Mediterranean nations. Women slaves were a main product especially in Western Maghreb as they were used to supply Arab "Maghrebian emirs harems" (151).

The servitude system then was not an innovation brought up by colonizers to Africa but a social and economic action that existed centuries ago before the coming of foreigners to the land. The societal circumstances, common perspectives of slavery seemed that it contributed a lot to the growth and evolution of slavery within Africa.

Beckles stated that internal slavery in Africa dates back to the 14th century by which many African kingdoms as "Songhai and Mali" used slaves for launching agricultural sector and building gigantic armed forces. Although the trade was well established in that period, the 15th century marked the development of slave market, as it moved from local dimensions towards a transnational dimension. The Europeans and Muslims were foremost clients of

slaves (23-24). Slavery in Africa was an old system that was initiated by local inhabitants to carry out several daily life activities, and the

slave-owners used various tools to defend their rights to obtain slaves.

Nunn pointed out that slavery was a significant chapter in the chronicle of Africa. The latter has witnessed four major slave trades, "the trans-Saharan, Red Sea, and Indian Ocean slave trades", all of them dating back to 800 AD. During that period slaves were taken from South and East Africa and transported to the Middle East or North Africa. The true beginning of the African slave market was associated with the 15th century, in which the fourth and largest slave trade namely the Transatlantic Slave Trade emerged and showed a turning point in the history of servitude. Enslaved people were taken from Western and Central Africa to supply the New World and European markets. In fact the fourth wave was known as Africa's vastest and gloomiest link with America and Europe. Approximately 12 million slaves were shipped from the continent across the Atlantic where they were engaged in very hazardous labor (3-4). This wave was regarded as the biggest and harshest in comparison to the previous movements because of the number of displaced Africans.

The decline of the latest and strongest African kingdom, namely the Songhai, led to the division of the territory into tiny weak realms, which turned to be unfriendly towards each other. The conflicts, revenge, and capturing slaves became the dominant policy in the continent. In turn this atmosphere served as a strong platform for the occurrence and growth of the Atlantic slave trade. From the mid-15th century to the 19th century the demand for low-priced labor increased, especially from the side of America and Europe in order to manage the enormous farms of cotton, sugar and tobacco; hence the solution was the slave market of blacks who originated from West and Central West of Africa (UNESCO 149). The absence of a clear opposition to the trade allowed merchants and slaveholders to buy and sell humans,

who were in fact reduced to chattel slaves freely; in other words servitude moved towards a more disciplined dimension. The craft now was regulated to supply the different clients with serfs.

Historians justified the increase of slavery in the black continent by external interference in the concerns of Africa. Actually the continent experienced its supreme calamity with the arrival of the Portuguese vessels searching for cheap labor. At that time Portugal succeeded to reach many African regions including Guinea, Angola and Mozambique. Historically speaking, it was Portugal which opened the gate and paved the way for Atlantic servitude in Africa and invited other European guests. The main supplier was Angola because of its topographical position. According to statistics, the slaves who were shipped from Angola to Brazil between 1580 and 1680 were about 1,000,000 (Nugud 27). The number was really alarming to the point that there was a very famous saying "Without sugar, no Brazil; without slaves, no sugar; without Angola, no slaves" (28). The arrival of colonists to the continent served as a crucial factor that accelerated the slave trade, and expanded its size.

The phenomenon of slavery was highly raised after foreign intervention; England, for example, became a leading wheel in the slave market through which it transported a huge number of serfs from Africa to its colonies. What made the situation worse was that the increasing demand of slave workers, turned into a full military occupation where Europeans would benefit more from trade by imposing their laws and regulations over the marketplace. During the period of the transatlantic slave trade many Africans were captured and sold in American, British and Brazilian markets as objects (29). Throughout this long period Europeans gained high revenues and in turn Africa's manpower was ruined. The most shocking thing in the situation is that little attention was shown to this pervasive status quo.

The African captives helped greatly in the development of the New World and became a very lucrative business. Those enslaved were mainly used in agriculture, working on sugar, and cotton plantations. Blacks became an essential part of the American social, economic and cultural life and the entry of America in the slave market contributed with a great amount to the enlargement of this typical trade that would deepen African misery (Bales et al. 6). It appeared that both continents were responsible and even would be blamed for constructing such strong commerce that lasted several centuries and affected the world as a whole.

According to historians, women and children were the most affected groups; women, for example, would be exploited sexually by their masters. Children could be separated from their parents and forced to work on plantations in bad conditions. Whipping the slaves was a common feature among the slaveholders and the overseers to force the slave to increasing his production (Tims 85 -86). In fact, black Africans moved throughout a long journey of suffering starting from their capture to their arrival to the New World where they were sold to new masters who continued the circle of exploitation to the maximum and used all means to maintain this craft. Actually, American slavery became a cornerstone in the history of America, as well as a key factor in African serfdom.

1.2.1. Internal Slave Trade in Africa

Internal slave trade referred to the trade that was practiced in Africa; it included transition of slaves from West, East as well as Central to North Africa and the Middle East. Many countries were active in the market including Ghana, Nigeria, Senegal and Benin. The trade was chiefly based on reciprocity. Ghana, for instance, gave Benin gold and in turn took slaves and other products. In the light of this business several bazaars were erected along the West of Africa, such as Salaga, Yendi, Bole and Wa in Ghana; Bonduku and Buna in Ivory Coast (Perbi 2). Northern East Sudan and Egypt also had slave markets. Those serfs were

acquired throughout different ways. Some were captives of wars and others came from raiding and abduction as the case of the caliphate of modern Nigeria and Sudan (3). This meant that thralldom was a common and well systematized practice in the African continent, even before foreign interventions.

1.2.2. The External Slave Trade in Africa

The external slave trade referred to the utilization of Africans out of their continent. This involved trade with different regions, such as the Red Sea, the Sahara, the Arab and Indian Ocean worlds and the Mediterranean. The external slave trade was enhanced by the transatlantic trade. However, it was an old practice and the earliest civilizations benefited from African slaves. This practice endured in the modern era where the occidental and oriental worlds were active in obtaining blacks. For the latter, slavery represented both social and economic statuses especially for the rulers of Islamic kingdoms. From the 15th to the 19th century it was assumed that millions of slaves were sold under the name of the external slave market (UNESCO 58).

1.2.2.1. Transatlantic Slave Trade

One historian assumed that the Transatlantic Slave Trade was an important portion in the history of Africa's slave trade. Although it was the shortest in terms of duration, it was the biggest in terms of the number of Africans displaced from Africa towards the Atlantic. According to statistics, there were 12 million blacks from West, East and Central Africa who were sold in Europe and in the New World between mid-15th and 19th centuries. During this journey that is historically known as "the Middle Passage" in the case of the New World, many slaves lost their lives while those who survived engaged in a very difficult and hazardous work mainly on plantations. The Portuguese and the Spanish were the first who initiated this trade to supply Europeans with cheap labor. Later on it was developed with the interference of the British and the Americans who added a new chapter to the enslavement

and exploitation of Africans (Beckles 47). Thus the Transatlantic Slave Trade was of great importance in the chronicle of servitude that served as a platform and allowed slavery to take an external dimension.

1.3. Abolishment of Slavery and Slave Trade in Africa

The rejection of servitude started as early as the beginning of the system itself. It was initiated with enslaved people who tried to escape from their masters either inside Africa or while exported to European countries. Though the practice was seen unacceptable to many, it continued on a large scale internally and externally until the beginning of the 19th century when great changes were encountered. In 1807 Britain voted for a law that prohibited the Atlantic slave trade, this action inspirited many European nations and African states that started to put an end to this system that lasted for centuries. America, for instance, led a revolution to stop legalized slavery within its states. In Africa abolishment of slavery was demonstrated in different periods, like Ghana and Mauritania that ended slavery in1874 and 1981 respectively (Pouki 32). It was not until the 19th century when countries started to think officially about servitude as an immoral behavior that should be rejected and eradicated totally from communities.

Slavery was not completely ended by those laws passed at the local level. Efforts were increased to prevent it internationally throughout laws and decrees. According to the "Vienna Congress Treaty" that was passed in 1815, slavery was declared an illegal practice that opposed human rights and the great colonial powers adopted the convention including the UK, Spain, Portugal and France. After the "Vienna Act" several organizations, treaties and summits were held to eradicate slavery all over the world. The General Act of Berlin in 1885 banned enslavement in the Congo and the same aim was ensured in the General Act of Brussels in 1890. The history of anti-slavery was really long but what was sure for many, that chapter of enslavement of people was officially closed on March 25, 1807 when the Atlantic

trade was abolished by Britain (Scarpa 42-43). From that time on, slavery has been considered an illegitimate activity and all means were used to prevent the phenomenon from appearing again.

For many people the laws that were set up in 1807 and 1808 by Britain and America were seen valuable actions toward the lawful practice of servitude. Nevertheless, the legal prevention of slavery failed to make it vanish and today the routine is still present in different regions. It would be a great shock for the majority if the term slavery is mentioned in the current century, yet it is reality that the tradition is perpetuated in many parts of the world, particularly in Africa under new names and forms (Bales et al. 18-19). As Frederick Douglass states, "They would not call it slavery, but some other name…and you and I and all of us had better wait and see what new form this old monster will assume, in what new skin this old snake will come forth" (26). This means that the continuous existence of slavery is not only a fact but also anticipated years ago, and the exploitation, humiliation and violence that are imposed on people in the current century could be a great proof.

1.4. Modern Slavery

After two hundred years from ending the legal practice of slavery, many Africans continue to suffer within the borders of their countries under the so-called modern slavery. Women and children are the most concerned individuals who are impacted by modern servitude. Slavery is no longer a word that is associated with the past. In fact, it is a highly practiced business in the twenty-first century. To illustrate, Bales claims that modern exploitation of people is currently widespread than anytime before (qtd. in Patterson 6). Today, slavery has become a global issue; it is estimated that 27million people in the world are under modern bondage bringing around $32 billion as profit annually ("Modern Slavery Backgrounder" 1). Although trafficking in human is banned all over the world and the

transatlantic trade is viewed as criminality against mankind and a violation of one's human rights, it is a common practice in different states.

1.4.1. What is Modern slavery, then?

Modern slavery is defined as an action in which one person owns or "controls" someone else, in a way that the controlled person is ceased from his freedom aiming at exploiting that person and making profit out of his potential ("The Global Slavery Index" 10).Contemporary serfdom has taken many forms including debt bondage, enforced labor, inherited slavery, child, compulsory marriage, sexual exploitation and human trafficking. Slavery today is no longer related to a given ethnic or minority group; it impacts all blacks, whites, women and men ("Modern Slavery Backgrounder" 1). Modern slavery refers to any kind of abuse that is imposed upon people and in return caused the loss of their free will for a given period of time. During this period a slave could be anything except being a human being (Patterson 6). So, slavery in modern times is known by several names and is revealed through many forms, but the common feature is that the principle of controlling one's self determination is the core in each type.

1.4.2. Modern Forms of Slavery

Human trafficking is said to be now a pervasive and lucrative business in most of the world countries. According to the UN Trafficking Protocol, human trafficking is defined as any activity that involves the "recruitment, transportation, transfer, harboring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction… for the purpose of exploitation" (Scarpa 5). This means that human trafficking is a slavery like action by which traffickers use power and violence to maintain such trade, and to benefit from it as much as possible. In 2000 the UN Office of Drug Control and Crime Prevention, accounted around 200 million individual under trafficking in persons (Ojeda 7). In India human trafficking represents a dangerous problem, as it is estimated that there are 528 cases

of trafficking in the region of Tamil; most of them were young women used for sexual exploitation (UN Office of Drug Control…).

Child slavery is another form of contemporary serfdom that exists in many societies at the moment of speaking including America, Northern and Eastern Africa, the ILO estimated that 80 million children are under modern bondage, highest percentage of those children are Africans. Most of them experienced both physical and sexual exploitation while trafficked (UNESCO 30). The majority of abused children are aged between 13 and 14 who most of the time were treated very badly by their masters; they might be raped, beaten heavily, and even forced to sell and use drug ("Human Trafficking Facts…"). Living under these coercive conditions will not only cause the loss of liberties and rights, but also prevent those children from carrying their future duties towards their countries.

According statistics there were 3,598 sex trafficking of children in the US in 2014 and the victims were from both genders ("Human Trafficking Facts…"). In addition to children, women are the most likely group to be impacted by the new slavery-like practices. As the International Organization on Migration accounted (IOM), there are around 500,000 women who are exported per year from poorer districts towards Western Europe to be used as sex workers or concubines (Ojeda 39). Thus modern enslavement involves many forms but the shared feature is the abuse of human being.

1.5. What Do Experts Think about "Old" and "Modern" Slavery?

The table below briefly shows the difference between old and modern slavery and major changes that occur in the system and the scholars' perceptions of the two concepts.

Old Slavery	Modern Slavery
Slavery not globalized	Slavery globalized
Legal ownership asserted	Illegal and legal ownership avoided
Long-term relationship	Short-term relationship
Racial differences important	Racial differences less important
High purchase cost	Very low purchase cost
Low profits	Very high profits

Source. Bales, Kevin, et al. *Modern Slavery: The Secret World of 27 Million People* 27-28.

According to Bales, Trodd and Williamson, the main distinction between old and modern slavery lies in the key elements presented in the above table. Although it covers a long period of time, old slavery is practiced on a small scale. On the other hand, new slavery is more globalized in terms of its forms that are similar in various states in the world. While slavery in modern times is declared an illegal action and a crime against human rights, traditional slavery is a lawful practice among most countries engaged in the trade. Time is also a crucial point in the distinction; in ancient times servitude was a lifetime condition and even inherited from ancestors, whereas nowadays thralldom is a temporary status that may last months or a year (28-29). The above given facts indicate that enslavement is not yet annulled and the only adjustment is in strategies and circumstances that are implied by the slaveholders to preserve the tradition that produces billions of dollars.

In his paper "Testing a Theory of Modern Slavery", Bales highlights other areas of dissimilarity. For instance, ethnicity and race are important in the past slavery. Most enslaved people were colored and descended from minority groups. In current time all people are targeted by modern slavery. Moreover, Bales concentrates on the issue of the slaves' price; previously it was high and valued around $1000 to $1200 which is $40,000 in contemporary currency. Today it is approximately $100 but the income is higher than in old slavery. The distinction that is made by scholars to explore slavery historically and in contemporary times, gives the impression that the system could be more dangerous than that in the past especially when it is practiced in globalized context, which means that contemporary serfdom took a transnational facet that makes it difficult for countries to control the phenomenon.

1.6. Modern Slavery in Africa

The African continent is not an exception concerning modern slavery. In fact, the phenomenon has been endemic in African countries (see appendix 1). Out of 35.8 million individuals living under modern captivity all over the world, 15.7% exist in Sub-Saharan

Africa. Leading countries in this business are Democratic Republic of the Congo with762, 900 slaves, Sudan with an estimated number of 429,000 and Mauritania with 155,600, in addition to many other countries like Nigeria, Niger, and Mali (Manzo 526). These statistics prove that despite the prohibition of this practice many years ago by laws and conventions, contemporary slavery is still performed in the African regions. The number of slaves is actually significant and may lead someone to think that modern slavery in Africa is a reality that no one can deny.

The dominant form of modern exploitation in Africa is trafficking in human being as Bales confirmed in 2005 that most people who were saved from abuse in Italy were Sub-Saharan African children and women. Youngsters mainly used in farms as it is the case of the Gambia, Ghana and Ivory Coast where youngsters engaged in menacing work for long hours on the cocoa plantations or palm oil production (Manzo 526). What makes the situation worse is the era of globalization that facilitates the transportation of people who are searching for better living conditions, but unfortunately they may fall in danger of human trafficking. Women and children are promised paradise outside Africa and for this they become victims of up-to-date slavery (Rahman 60).

Debt bondage is a well- pervasive type of subjugation among African communities, for instance in Mali, the Songhai ethnic groups are subject to this form of corruption as they work in the salt mines in North Mali. Other groups are exposed to domestic servitude, gold mines, begging in streets and other slavery-like inherited actions ("Trafficking in Persons Report" 237). Furthermore, the "Global Slavery Index" of 2013 shows that in the last decades Mali became a source of external servitude whereby thousands of civilians were transferred annually to the neighboring countries as Burkina Faso, Senegal and Guinea; there the enslaved people were forced to accept any kind of work offered to them even if it undermined their dignity or threatens their lives (63). Actually, the causes and forms of enslavement may

differ from one captive to another, but what is too apparent is that once an individual falls in this turmoil, he is meant to sign a ticket of a long time imprisonment that needs many years to become free again.

During conflicts children might leave their schools and leave home; hence they are easily captured by conflicting groups and used them as soldiers as the case of Sudan, Uganda and Somalia. Although many non-governmental organizations (NGOs), such as the United Nations Convention against Transnational Organized Crime, tried several times to put pressure on those countries to reduce the practice, but the situation seems more difficult to be solved mainly because of social and economic circumstances such as poverty and civil wars (UNODC 33-34). The failure of the national organizations to deal with the issue of enslavement, gives the impression that the system is well rooted and accepted at many levels among Africans and any effort against the issue would not surely achieve the intended outcomes.

1.6.1. How Big is the Problem in Africa?

Modern slavery turns out to be a nightmare for most African societies, and this is mainly due to the rapidity of prevalence of the phenomenon that makes human rights organization ring the bell of emergency. The Global Slavery Index confirms that 4% of the Mauritanian population is under modern slavery. Bondage in Mauritania is an inherited action based on the enslavement of black Moors by Berber Arabs who have settled in the region since the 11th century. Although it is a long time since emancipation of black Moors has taken place, business comes to revive again in the context of contemporary human trafficking. Enslaved individuals are field workers or shepherds in the Sahara where the climate is very harsh. Traffickers most of the time use Islamic principles to justify enslavement of people and even use religious places to motivate chiefs to maintain slaves

(68). Being a religious, social and economic institution, trafficking becomes a complicated menace for the African community and a great challenge for those who oppose the action.

Slavery in Africa breaks all red lines and comes to be placed among the primary challenges that threaten the development of the continent because it beats more than one domain at once. Children for instance, instead of going to schools, are forced to work in agricultural sectors, young girls are engaged in child marriage to support their families financially and adults accept any job to feed their kids. In fact, the number of these terrible realities is in a continuous increase. In 2014, the Global Slavery Index estimated around 834,200 enslaved Nigerians (94). Another case that should be highlighted concerning modern slavery in Africa is Northern Sudan. This country is corrupted by the practice of serfdom and most of its forms are accomplished there. Sudanese are still exploited internally and externally; the latter represents the trafficking of women and children to Europe and the Gulf countries to be exploited (82).

The given data indicate that recent captivity is a borderless phenomenon and a stigma that distorts the image of African communities. Enslaving individuals in the current century means that there is no respect for human rights and human integrity. Moreover, it means the destruction of international laws.

To conclude, this chapter has provided an overview about the development of slavery in the African continent, starting from early years of servitude in ancient civilization to the present time. It has explored the different steps that Africa moved through in building its history of black enslavement. Different corners have been highlighted such as internal and external slave trade and its abolishment. This chapter has tackled the issue of subjugation in the current century. In other words, the section has attempted to prove that servitude is maintained well in history and remains a global phenomenon that targets most countries especially the African ones.

Digits are given to make people aware about the problem and turn their attention to the practices that may fall in the circle of modern slavery, aiming at pushing them to react to the violation of individuals' rights in the 21st century. Thus modern slavery is a reality that could not be ignored anymore as Wilberforce enforces it, ''you may choose to look the other way but you can never say again that you did not know" ("The Global Slavery Index" 1). This means that people can stay without reaction towards enslavement of humans, but they cannot say that they are not aware about it, especially if the negative impact of servitude in the different domains of people's current and future life is taken into account.

Endnote

[1]Code of Hammurabi was a set of laws; they were handed down four thousand years ago by King Hammurabi of Babylon to regulate government. These laws based on "eye for an eye" theory of punishment. It was a severe law aimed at achieving the justice between people by stating a specific punishment for each crime (Horne).

Chapter Two

Causes and Effects of Modern Slavery in African Societies

Modern slavery is a serious problem and a deadly reality that influence the daily lives of African people. It is a very complicated issue in its nature and forms, for this it is difficult for scholars and experts to understand the notion of enslavement in the modern era and its implications on both individuals and communities.

This chapter investigates the possible causes and consequences of modern servitude that helped in the persistence of the phenomenon on the one hand, and its negative effects on the other hand. It also identifies the relationship between current vassalage and underdevelopment that covers nearly all African regions. Under this abusive system women and children seem to be more affected; thus a special attention is given to them.

Modern slavery unlikely affects economy, politics, and national security. This research then seeks to provide an in-depth explanation of these levels to help understand better the issue under study. Moreover, subjugation of individuals in the 21st century is perceived as a crime that shames all societies and a violation of human rights. So it is necessary to deal with government actions toward this problem and highlight efforts that are implemented by law makers to eradicate such dehumanizing behavior from African communities.

2.1. The Root Causes of Africa's Human Trafficking

Human slavery is today an illegal practice all over the world, and yet it is practiced everywhere under the discourse of modern slavery or trafficking in humans ("Contemporary Slavery: Understanding the New Face..." 5). The persistence of such phenomenon within African communities is a result of accumulation of factors including poverty, low living conditions in most African states, political unrest and hereditary factors that enlarge the system of servitude in the present time. The context of Globalization and the increasing

demand for cheap labor also feed enslavement of Africans, whereby people from Nigeria, Benin and Ghana move easily from one place to another searching for better life (M'Cormack 6-8). Africa in this milieu turns into a modern-day slavery market where different countries are engaged in business. Therefore, slavery in Africa is seen as an endemic problem due to the environment that welcomes the practice.

2.1.1. Disabled Economy is a Key Factor behind Modern Servitude

The limited economic conditions that characterize most African states are behind the basic cause of human trafficking. African countries mainly rely on the agricultural sector as a source of income. However, ill management and population increase in the last decades led to greater problems, such as poverty, hunger and unfair distribution of wealth among citizens. In turn these deficiencies in economy forced individuals and nations as a whole to be part of human trafficking (Sawadogo 96-97). Nigeria, for example, is one of the richest countries in terms of petroleum, yet it is classified among the poorest countries in the world based on the individual income that is below US $1,000 (UNESCO 33). This lack of opportunities and inability to meet acceptable living standards force Africans to migrate to find better chances, but unfortunately they often fall in bigger danger that is modern servitude.

Modern servitude has a great relation with poverty in Africa. According to ILO there are 660,000 Sub-Saharan individuals under modern servitude and around 120,000 child soldiers in West Africa. These high ranks of abduction are chiefly caused by great poverty that has dominated the continent for a long period (Koettl 14). According to "Trafficking in Persons Report" Botswana is declared zone of both internal and external trafficking; scarcity of income forces many families to send their children to work on plantations or oblige their girls to engage in prostitution or compulsory marriage. The most terrible thing is that clients of slaves are intellectual people. What is worse is that youngsters are mainly subjected to

sexual abuse (96). In general, poverty comes to be placed as the basic factor behind most forms of modern day slavery in Africa.

2.1.2. High Profits and Low Risks Encouraged Trafficking

The massive spread of modern slavery within the African continent is highly justified by its revenues. According to the UN, human trafficking is declared the 3rd largest lucrative business in the globe following trade in drugs and arms. It results approximately in $150 billion income annually ("Human Development Report" 41). In Nigeria trafficking is a very profitable work, as many families suffer from poverty they send their children to work outside the country. Saudi Arabia is one destination to make money; usually those children go with a trafficker who, after arrival to the country, pushes the victim over a car of a rich person in order to be killed. As a result this guilty person will pay the deceased child's relatives an amount of money. As in Saudi Arabia, a Muslim country, this kind of financial compensation is known as "diyah/diyya". The trafficker simply informs the parents about the natural death of the child and offers them Naira 100,000 (about US $775), but in fact he took from the car driver around Naira 3,500,000 (US $27,000). As money comes easily through children, the tradition is widespread among traffickers in several African countries (UNESCO 30).

Human trafficking is perceived as a crime with low risks on the shoulders of the slave-owner or trafficker. Trafficking is all the time a business that is conducted secretly; for this reason most traffickers escape legal punishment. Victims play a significant role in making trafficking a less-risky craft. Raped women, for example, out of fear from traffickers or the social stigma that might destruct their reputation, keep silent and refuse to speak about their suffering. Furthermore, illiteracy and poverty of the offended contribute with great amount to their enslavement (UNDOC1). Corruption of the judicial branch in most African

countries, including the violation of anti-slavery laws by both traffickers and law makers will raise servitude in Africans' daily lives.

The infectivity of laws that prohibits exploitation of people, dishonesty of the judicial body, inability and panic of the victims to defend themselves against abusers would widen the problem of abduction. Laws, for example, may fail to identify actions that could be modern slavery and enable traffickers to use these gaps to escape punishment.

2.1.3. Discriminatory Climate and Inheritance Boosted Persistence of Thralldom in Africa

Perhaps one of the major causes that allowed persistence of slavery in Africa is the discriminatory traditions and beliefs on basis of gender and age. Women commonly receive little rights if no rights at all in most countries; they are considered a burden for their families and the only way to get rid of them is early marriage or prostitution. The majority of the African societies asked for "lobola" pride's price that is given to her parents. So girls are sold and purchased as objects. In case those young girls intend to escape the marriage, they could easily fall in the hands of traffickers who re-exploited them. The same for boys who would join gangs or become drug sellers (UNESCO37). In other words, gender and age create a fertile land where trafficking becomes ethically accepted. Inequality between males and females that originates from a given perspective of genders or particular groups, leads to discrimination between individuals (38). These factors will then lead a considerable group of local inhabitants to be a project of future slaves at both family and community levels.

Inherited enslavement in the current century is a common feature in several African countries as Mali, Niger, Mauritania and Chad. In Niger there are about 43,000 slaves by inheritance, in this way many individuals remain slaves for their lifetimes (Bales, Trodd and Williamson 92). Tamada, a Nigerian slave explaining her way of enslavement, said that: "I was born into slavery, like my mother and grandmother" (93-94). According to Global

Slavery Index, Mauritania is still launching this tradition by the Arab Berbers who enslaved

black Mauritanians for centuries (32). Although slavery is abolished numerous times in the

country, people refuse to abandon this ritual. In 2013 it is estimated that there were between

140.000 to160.000 slaves (The Global Slavery Index 32). Heredity then is perceived as a

basic factor behind persistence of captivity in the African societies. As transmissible custom

among Africans, slavery is seen something sacred that could not be contested or even

touched.

2.1.4. Lack of Awareness and Absence of Operative Laws

Most victims of modern slavery are uneducated or left school in early ages; hence

they become a fresh hunting for traffickers. Abducted individuals are promised better living

conditions elsewhere, and due to their ignorance of the job offered to them they accept it

without any comment. This lack of knowledge about slavery or slave-like practices makes

many Africans a substance for the phenomenon. A study conducted by Kiota for Women's

Health and Development (KIWOHEDE), an NGO in Tanzania, in 2001 concluded that

illiterate children and those who had troubles at schools were more vulnerable to sexual

abuse, as well as other forms of abduction. The situation would be worse with the presence of

poverty (IOM 8). Although subjugated groups realize that they are exploited, they keep silent

since they have no alternatives; being illiterate and poor in an African society means that they

will be subjects to modern day slavery.

The ineffective laws within the nation will possibly serve as a core element in the

existence and persistence of humans' humiliation. Laws that prohibit trafficking seem totally

dead in African regions. In reality several laws have been established by governments against

modern slavery, but when they come to practice, they are very weak and achieve so little

concerning emancipation of people from present time forms of bondage. Uganda, for

instance, failed to stop abduction caused by the Lord's Resistance Army (LRA), yet the

number of trafficked persons is increasing day after another (IOM 30). From 2008 onwards

several countries have witnessed many ethnic conflicts, such as Mali, Sudan, and Nigeria;

these struggles make it difficult for both government and NGOs to make an effective action

against traffickers (Sawadogo 96).The burden of trafficking in African states is extremely

associated with the political climate, social unrest, and the absence of affirmative and obvious

institutions by the lawmakers. All these elements accelerate the growth of this phenomenon.

2.2. Impact of Trafficking on Individuals and Communities

Human trafficking has a great negative influence on both persons and societies as a

whole. Trafficked individuals might experience all forms of abduction, they could work for

months without wages, besides that there is a great possibility to re-exploit in other forms of

abduction like debt bondage, involuntary servitude, and sexual abuse. The impact of slavery

would expand to affect the nation's economy, stability and daily life relations ("Trafficking in

Persons Report" 18-19). Trafficking in humans then is a very dangerous issue that would be

able to destroy the whole community. It seems that it affects chiefly individuals, but in reality

persons are part of society and any mistreatment applied on them would exceed the lower

units to include higher unit which is the public affection.

2.2.1. Health Impact on Trafficked Individuals

Trafficking in persons may cause very sensitive health problems on victims. The

International Labor Office (ILO) assumes that trafficked people in several African countries

experience very dangerous illnesses that threaten their lives like heart rhythm, poisoning, and

the Ebola virus. Moreover, victims may expose sexual transmitted sicknesses like AIDS.

Africa alone contains 70% of those who are globally affected by this virus ("Towards

Inclusive and Sustainable Development…" 9). Victims can experience all forms of physical

abuse, mistreatment, violence, hunger, and ruthless working conditions. As a result, these

circumstances would certainly destroy individuals' bodies and make them less resistant to

viruses and other diseases (8). The ill-treatment of serfs seems an inherited action, and having the title of forced labor, debt bondage, migrant, and sex sellers means that they will undoubtedly suffer physically and even mentally under the framework of modern slavery.

Psychological problems are another significant impact that slaves may suffer from while being exploited; violence that is imposed on them could leave black gaps which affect the development of their personalities. In 2009, UNODC stated that most trafficked persons suffer from emotional crisis as lack of control over their lives, an inability to concentrate, nightmares, and fear that may dominate their lives for long periods. In addition to that, victims of modern servitude in South Africa are intentionally exposed to drug to become easily controlled. Additionally, there is a great possibility for those people to become addicted and to experience so harsh psychosomatic illnesses, for instance over-thinking, violence and aggression (Malinowski). Thus psychological health is as important as the physical one and any damage in one's body would generate hard implications on his soul. In general, the whole life could be on the edge.

Taking into account the above negative effects of modern slavery, it becomes obvious that the issue of enslavement in Africa is not something trivial, but a great challenge that threatens a basic principle of the nation which is citizens. In other words, affecting peoples' health by those traffickers does not mean hurting one person; it means exposing the countries' future manpower to risks.

2.2.2. Women and Children under Modern Bondage

Every year millions are obtained then forced to work against their will very long hours for little or no pay in dire and terrible conditions (Koettl 4). Different frightened systems are applied on victims to make them under the mercy of the trafficker. Some estimates found that at least 2.5 million children and women are trafficked annually, exploited within their home country "internal human trafficking" and across international

borders "transnational human trafficking" (Koettl 4). Truly, all these offences are a fault against humanity, and they describe the rigorous nature of the recent captivity which surely leads to the growing number of victims.

The American federal law defined the severe forms of trafficking in women as sex trafficking in which those who are responsible for this commercial sex act against women (under 18 years old) made use of force, fraud, or coercion to gain what they want. The federal law sheds light also on those trafficked victims who are obliged to accept the job and to work in sex trade itself ("Human trafficking: Modern Enslavement of Immigrant Women…" 1). Children as well are forced to perform specific types of labor such as factory, mines works, agriculture, and industry. Victims work in difficult circumstances; they experience both physical and psychological abuse, beating, threats, rape and abuse, deception, insults, oppression are the common ones. They are also deprived of food, shelter, and sleep. Accordingly, statistics claimed that 80 % of trafficking victims worldwide were women and children and there are many reasons behind this ("Human trafficking: Modern Enslavement of Immigrant Women …" 1).

Globalization leads to greater movements and flow of people and goods; it makes it much easier for traffickers to transport children across borders. In many nations it increases the percentage of unemployment and reduces salary and social spending. This will push many families into poverty. Furthermore, the world witnesses the appearance of communication technologies. The latter can play a vital role in protecting children by shedding light on human rights violations and spreading awareness about child pornography and sex tourism, but it can be used as an instrument to exploit them viciously (Redlinger 23). It is evident to say that via internet text, images, video can be sent around the world in a few seconds where everything concerning women and children sexual exploitations are offered

openly without restrictions and this factor for sure can help trafficking in humans to be on the rise.

Trafficking in women and children is an ongoing phenomenon, and it becomes worse under the pressure of globalization that leads to the appearance of new shocking documents. It provides the world with gigantic markets for low-priced labor and commercial sex. The serious problem then is the absence of insufficient policies, affirmative action, and even activists who are responsible for preventing all these violations against human rights. There are many driving forces behind the supply of trafficking industry among them the higher levels of poverty and low living standards. The latter is strongly associated with poor education ("Human Trafficking In South…" 8). These societal implications will push victims to the hands of traffickers. As a result of these growing demands for sex industry, trafficking business becomes active to satisfy these demands.

Trafficking business expands throughout the African continent, particularly South Africa. It provides large markets for different services of trafficked individuals from regional and extra-regional locations. There are many factors that participate actively in making South Africa an attractive place for migration from across Africa such as armed conflicts, , food insecurity, political and economic upheaval, all these would cause mass population movement. This state may make women and children more vulnerable to severe misuse in sex tourism, farming, manufacturing, building industries, and organ harvesting by organized crimes, local traffickers, and immigrants ("Human Trafficking in South Africa: Root Causes…"8). This region represents a concrete sample of those women and children who are drained internally, and even transported abroad where they become a source of supply for the inter-continental slave markets.

Sexual discrimination and gender violence against women's rights are other push factors as they increase women's vulnerability to prostitution. Most women are left in a

feeble position either economically or psychologically due to many social barriers such as widowhood and divorce. Consequently they move across borders looking for a job to survive (USAID 11).The spread of sexism that denies women's rights, as well as attitudes that consider women and girls inferior and weak push them to become targeted by trafficking operations and making violence a tolerant act.

Migrants across borders face a serious problem which is the lack of birth registration in many African countries; this will lead to unregistered children who become a target for traffickers since they have not any official recognition and they cannot return to their homelands to live there. These children might be used for begging, low paid labors and other dehumanizing jobs. Civil wars, armed conflicts bring insecurity and instability that destroy people's lives, damage the public economies and in turn lead to mass population movements, where women and children turn to be a main product for the criminal organizations (12).

In Africa trafficking for sexual exploitation is widespread because of its high demands from foreigners who come on holidays as tourists to enjoy and spend pleasant time in different resorts in African countries, such as Malawi, Kenya, Tanzania, and Uganda. They come also as peacekeepers in the Democratic Republic of the Congo (DRC). Young girls who trafficked for sex tourism are obliged by traffickers to work in brothels to gratify the impulses of clients, or enforced into marriages with them. Traffickers send victims to countries far from their homelands to work as cheap labors in dire conditions (13). All these violations are demonstrated every day to the point that they become a habit. The terrible thing in this situation is the absence of law enforcement to put an end to this unethical act.

UNICEF Innocent Research Centre in 2003 stated that there was an increase in the rate of trafficked brides by claiming that "growing demand by older men for young virgin brides in times of the high risk of HIV/AIDS infection". UNICEF reports that young girls who are forced for sexual relationships suffer from sexually transmitted diseases, unwanted

pregnancies, and forced and unsafe abortions. Additionally, this new type of present day slavery may affect negatively the victim's psychological wellbeing by exposing them to psychological trauma that may have a lifelong impact on their lives; such trauma could put them at high risk of being re-trafficked by those organized crimes (12).

According to the latest report of ILO, 246 million children between 5-17 years old old engage in child labor worldwide. The majority of those working children are between the ages of 5-14 years old and originated from Asia (127.3 million or 60%), then Africa (48 million or 23%), then Latin America and the Caribbean (17.4 million or 8%), and finally the Middle East and North Africa (13.4 million or 6%). Asia has the highest number of working children, but Sub-Saharan Africa has the highest proportion of working children relative to population (Redlinger 5). The above statistics give a clear picture about the suffering of individuals under child servitude. Africa seems highly targeted as the ranks are very high and indicate how millions of children are suffering in silence.

In Africa girls are trafficked for international sex trade to developed countries. Nigerian girls are transported to Italy and Netherlands where they are sold to pimps for $2,500 to $4,000 (Redlinger 28). According to 2001 report "Save the Children", the Italian Ministry of the Interior claimed that 168 foreign prostitutes were murdered most of them are Nigerian women who were killed by their pimps. Children will face the same situation; Redlinger states that children in prostitution in South Africa range between 28,000 and 30,000 and approximately the majority of them are between 10 and 18 years old. These girls come from Angola, Zimbabwe, Lesotho, Mozambique, Zambia, Cameroon, and Malawi (28). From time to time, women and children are transported abroad for prostitution, thinking they will escape the bad conditions and get rich quickly without taking into account the brutality they will face.

The horrible truth of human trafficking cannot be understood and appreciated until it is told by its survivors. A West African victim (girl) of sexual exploitation is one of them. She recounts her suffering and sorrowful experiences with slavery to human rights organizations saying:

> Mercy escaped her slavers last year. Like many West African women smuggled or lured into Italy with the promise of jobs, Mercy was forced into prostitution to earn her freedom. She was able to escape with the assistance of a religious order. Escape did not end her nightmare. Three weeks after speaking publicly to human rights groups about her experience, her sister was reported dead in Florence, true to the threats made by her former captors. (US Department of State)

In West Africa, child trafficking is widespread between neighboring African countries. Children from Benin, Togo, and Nigeria are sent to Gabon to work as servants. Children from Mali and Burkina Faso are transferred to Ivory Coast to work as farmers on plantations. The routes of human trafficking operations are complex, and African countries are considered as source and destination countries such as Nigeria. There are various trafficking routes principally in west and central Africa ("End Child Exploitation…" 22) (see appendix 2). Some other human trafficking operations are conducted to fulfill the slave markets in the Middle East and the Gulf Countries.

The previously mentioned data prove that the slave system is still active and alive in numerous districts in the black continent. African children and women still represent the most selling product in the black market. Like the past, Africa remains the primary supplier globally.

2.2.3. Socio-economic Impact

Whenever the issue of servitude is raised, it is important to highlight its socio-economic costs to discover its graveness. Being a global matter makes the negative effects of trafficking go beyond personal level to include society as whole. In 2004 the United States Department of State assumed that the global impact of modern subjugation on communities would be summarized in the following points:

a. Losing manpower, because most people are exploited physically and their bodies become less resistant.

b. Inability to pass tradition, customs and the heritage of a given community to the future generations. Trafficking break downs families as a result, either parents being enslaved or their kids.

c. The implementation of new norms by trafficked persons after returning back to their homes.

d. The spread of violence, aggression, organized crimes mainly by the victims who have experienced mistreatment while being trafficked.

The societal risk of contemporary slavery seems more complex because it results in multiple obstacles that stand in the face of the improvement of the countries involved in business. In other words, the different bad actions that are conducted within nations as ferocity, crimes, destruction of families, and the new introduced values and customs will function as a barrier that prevents development at all levels particularly the economic one.

Slavery like practices may harm the human capital which is a focal factor in measuring the economic growth of countries. Trafficked persons are exploited to the maximum by their holders. The implemented violence will generate dangerous diseases that destroy people's health; consequently they become unable to take part in the labor market within their societies (UNODC 94). Victims of trafficking generally are individuals who are

emotionally and physically ruined, and instead of being active citizens who work for the development of their countries, they become a heavy burden on both community and government. In fact most of those victims are in need of social and psychological assistance to be reintegrated again in their societies, and in these circumstances they could not afford anything to their people.

The loss of human resources in the circle of modern serfdom will represent an obstacle for any country that is aiming to build a strong economy. In 2014 UNICEF declared that there are around 6,000 children used in armed conflicts in Central African Republic; in addition to other forms of exploitation such as forced labor, debt bondage and sex trafficking; the country's future will certainly be drained (UNODC 42). Modern slavery is a very profitable business for traffickers but when it comes to trafficked person or his country it would be the opposite. Victims may gain a lot of money that goes to their masters or used to support criminal organizations. It never benefited the trafficked or his country (10). Actually those subjugated people would be the future of a given country and once they fall in the gayer of servitude all the projects of progress would be cancelled.

2.2.4. The Long-Term Inherited Effect of Bondage

The current underdevelopment and social problems that exist in Africa are explained by historical causes; slavery is placed as a leading factor behind the situation. The African continent is rubbed intensively by the slave trade and even its internal structure has been affected, but the core issue is that these negative impacts are inherited and transmitted, and come to influence the modern African countries. According to Nunn and Wantchekon, the slave trade has indeed influenced African lives, including, culture, language, customs, and in general all domains of life. Besides that, its impact is still felt in modern times; African societies remain imprisoned, having weak institutions that are unable to provide any kind of improvement at any level (322). Slavery then is a hereditary condition of violence and

abduction that prevented Africans from enjoying a peaceful and prosperous life in the past and present.

Today most African countries are classified with the least developed ones and are characterized by their inability to provide citizens with better living conditions. In fact, poverty, social unrest, cruelty and illiteracy are the main features that dominate almost the continent. These difficulties are just a result of the slave system that persists as a chronicle disease. To illustrate, Nunn makes it clear in his work "The Long-Term Effects of Africa's Slave Trade" that the poorest African countries in the current century are the ones which transmitted the majority of slaves previously (140). In 2002 the United Nations Conference on Trade and Development's Least Developed Countries reported that there were 33 least developed countries in sub-Saharan Africa, and its people were living on $1or under per day. Additionally, around 186 million people were starving and all efforts introduced by African leaders seemed ineffective (Uwa, Ojeme and Lanrewajuu 274).The economic failure in these countries is very apparent and may lead to more other crises that widen the gap between African countries and development on one side, and destroying their dreams of reaching a stable life on the other side.

The impact of the slave trade might be noticed through the political system; before the slave trade and European intervention, African states were based on an autocratic political organism. When the colonizers arrived to the continent they supported the custom that suited their services especially slave market. The tyrannical system would continue in the post-colonial era where it became a threat to people who were deprived of their rights, and in turn little attention was shown to them (Bertocchi 6). The absence of democracy increased the exploitation, the violation of human rights and corruption. All these encouraged the revival of enslavement. It is obvious now that the successive failure of African governments to establish

a democratic system within their borders is just an outcome of slave trade and colonial remaining beliefs and norms (6).

2.2.5. Modern Slavery Threatening National Security

The recent forms of abduction dig deeply in the African societies; it results in huge security threats such as lack of rule of law, chaos, political and social unrest, and the increase in the amount of criminality and enslavement of humans. These factors and others will put the individuals' well-being and the safety of local communities in danger. To elucidate, Uwa, Ojeme and Lanrewajuu in their paper "Globalization and Africa Crisis of Development in the 21st Century" insist that nearly all parts of Africa have experienced or are still engaged in internal conflicts. Burundi, Rwanda, Sudan, Sierra Leone, and Somalia are the best examples. These crises will cause very hard implications on the continent like high demand for soldiers, increasing of military budget, dangerous diseases and high mortality rates (275). African states become leading buyers of arms and military equipment that could be used in a wrong way, and therefore their national security would be affected.

In cases of conflicts government leaders will be unable to protect their people from falling in the hands of traffickers. Women and children become more vulnerable to exploitation and abuse by those extremist groups. This means that trafficking in individuals undermine the government efforts to combat corruption, and weaken all policies that are used to control the borders. In addition to trafficking operations, modern slaveholders would be great barons of arm and drug trade. These tools actually can be used by traffickers to facilitate their commerce.

Human Trafficking creates an environment that is most of the time characterized by vehemence, panic, distrust and all forms of dehumanization. As it is reported in the "Human Security at the United Nations" that the main reason behind families' destruction, social anarchy, and enlargement of criminal networks is the modern bondage actions that are

conducted in a large scale in the globe and precisely African areas. This state of instability will justify the failure that occurred at many levels including economic underdevelopment, degradation in health programs and above all public safety. Hence, contemporary subjection is a complex issue because it serves as a reason and outcome behind government's inability to set order and peace that are necessary ways for any mission of improvement.

2.3. Government Actions toward Modern Slavery

Modern day slavery is not related to a particular country or continent, virtually it is a global threat that exists nearly in all parts of the world and it effects all levels, for this, efforts should be universal ones to put an end to this phenomenon that lasts too much in the history of humanity. Because the danger is international, solutions also need to be the result of a collective decision. In this context President Obama on September 25, 2012 delivered a speech that insisted on the universality of servitude:

> It ought to concern every person, because it's a debasement of our common humanity. It ought to concern every community, because it tears at the social fabric. It ought to concern every business, because it distorts markets. It ought to concern every nation, because it endangers public health and fuels violence and organized crime. I'm talking about the injustice, the outrage, of human trafficking, which must be called by its true name – modern slavery. (qtd. in "Trafficking in Persons Report" 7)

Thus all concerned governments, sectors, individuals are asked to participate in this war against trafficking in persons throughout comprehensive approaches to achieve the needed goals (see also appendix 3).

The African continent contains most of those countries that are highly damaged by the current threat namely trafficking, and then urgent measures of protection are needed to combat such monster that disturbs both individuals and groups. In fact, African countries still

suffer from the absence of effective laws that prohibited modern serfdom. According to statistics conducted in 2003 it is declared that 85% of Sub-Saharan countries lacked laws on trafficking in persons. After five years, more than half of these countries still have no legislations that consider slavery a crime. The effective responses to the problem were initiated in the period between 2008 and 2012. Countries started to show some interest in the offended mainly children (UNODC 84-85). This proved that among the reasons that lead to the perseverance of the exploitative system in Africa is the failure of governments to set up and impose practical laws that would eradicate the bacterium of subjection from its roots.

Many countries try to be part of the anti-slavery movement. For instance, Unrepresented Nations and Peoples Organization (UNPO) shows that Mauritania has approved the Convention on the Elimination of all forms of Discrimination Against Women (CEDAW), but the law achieves little success because this country refuses to apply any law that contradicts Sharia. In other words, those raped women are victims according to (CEDAW) and criminals according to Sharia law as they were accused of (Zina) adultery (7). It appears that sometimes there is an amount of willingness from the government side to make a change. Nonetheless, the social and religious beliefs can be great obstacles.

As the rate of the recent abduction is very high in Mauritania, efforts continue and several international pacts are signed, such as Slavery Convention, Supplementary Slavery Convention, and UN Trafficking Protocol (The Global Slavery Index 33). The international organizations play an essential role in fighting slavery in Mauritania. In 2010 OHCHR has opened a conference in Nouakchott aiming at helping the government to draw up guidelines to stop slavery. Local efforts are also valuable. In March 2013 the President of Mauritania erected a new organization, the National Agency to Fight against the Vestiges of Slavery, Integration, and Fight against Poverty; its aim is to contain the social problems that could expand slavery (UNPO 5).Working against slavery is not an easy task for any government

simply because the issue has many dimensions. Thus any effort should be well structured and organized and any step should be calculated in order to take all possible limitations into consideration.

Congolese society is indeed weakened by the civil war that in turn resulted in many forms of modern-day slavery as child soldiers, sexual slavery, and forced labor. Although poverty and political unrest may serve as great constraints for combating slavery-like practices, several acts are introduced by the regime. For instance, Article 16 of the Constitution prevents enslavement of people or working in slavery-like conditions ("The Congo Report Slavery…25). In 2006, the government started to ensure severe penalties against traffickers and abusers of human rights. In the same year the country ratified the Congo's law against sexual violence. The law identifies the main practices that may fall under sexual slavery and shows the possible punishment for those who force or use people for sexual activities. The table below explains more the legislation.

Table1. Congolese Sexual Violence Law

Infractions	Penalty	Penalty when the victim is under the age of 18
Forced prostitution" including by force, threat of force, coercion or exploitation of incapacity to consent freely.	3 months–5 years	The same penalty
sexual slavery	5-20 years	/
use of a child in prostitution	n/a	5-20 years
forced marriage	1-12years	2-24 years
trafficking or exploitation for sexual purposes	10-20 years	The same penalty

Source: "Slavery in Conflict Minerals". Freetheslaves.Net, June 2011. Web. 3 Apr. 2016.

Many African countries increased their local efforts to reduce the wave of present-day captivity. Botswana enacted the 2015 Anti-Human Trafficking Act that aims at ending all forms of servitude. It also identifies the possible penalties for some forms of trafficking. According to this act, punishment may reach 30 years of rigorous imprisonment ("Draft Report on Forced Labor and Human Trafficking …" 32). African countries like Benin, Nigeria and Togo strengthened their potentials by adopting international laws related to modern offences that are conducted against individuals (UNODC 75) (see appendix 4). Although there is little chance for making those acts working efficiently in several countries, African governments appear that they have the intended willing and enough awareness about the issue which enable them to contribute to the general atmosphere of combating all forms of abduction at the local and international levels.

The institutional responses in African countries in the last decades seemed valuable, but as it has been mentioned, this war needs efforts of more than one body. NGOs are very active apparatuses in combating present serfdom. Their work is not separated from that of the government. Indeed, it complemented the gaps that are found in laws. The UNODC showed in 2006 that Togo NGOs were prominent bodies as they offered many services and development programs to assist children and prevent them from being subject to exploitation (88) (see appendix 5). The coordination and alliances between the African states would be a strategic mechanism for fighting human trafficking. With focus on this idea, many countries have joined border alliances, such as Benin, Burkina Faso, and Mali. Transnational works are also of great importance, but they would achieve nothing in the absence of clear local legislations.

To sum up, this section of the research was devoted to investigate the core causes that lead to inheritance of a servitude system. Moreover, it focused on the factors that encouraged the persistence of the phenomenon in several regions of the continent. Examining the causes

would be certainly followed by analyzing the possible outcomes of the practice. Thus this chapter was intended to provide an accumulation of the negative effects that resulted from the so welcomed craft. A great interest was given to the impact of business on individuals, mainly women and youngsters. Besides that this section tackled the problem from an economic side and its relation to underdevelopment of most African states.

Contemporary enslavement is viewed as law-breaking and forbidden by international laws. The current section has highlighted governments' responses, as well as their role in combating such international crime that threatens the well-being of individuals, communities and the whole world. African countries in this context have seen interest in the issue and are doing their best to remove trafficking from their lives despite the huge amount of socio-economic hindrances. Yet more involvement and cooperation are needed now more than ever to slow down at least the creeping of this threatening phenomenon, especially if it is taken into consideration the number of countries which really refuse to abandon slavery from their social lives although they are completely aware of its drawbacks. In this regard, the republic of Sudan is greatly concerned and is one the best examples that indicate how slavery remains a deeply rooted and blessed practice within Africa.

Endnotes

[1] They are a tribe of traditionally nomadic camel pastoralists who are found in Eritrea and eastern Sudan among other locations. In Sudan, many are based close to the border with Eritrea in an area called Mastora (Amnesty International Publications 20).

[2] A referendum for South's independence was conducted in January, in which people of the South voted for secession with a 99% majority. On July 9, 2011, Sudan the largest country in Africa was divided into two nations, The Republic of South Sudan and the Republic of Northern Sudan or simply (Sudan) ("Year One of a Nation: South Sudan's Independence, a Compendium of Pieces from e-International Relations" 5).

Chapter Three

Slavery has always Been Alive and Well in Northern Sudan before
and after its Division

Under the framework of contemporary vassalage the country of Northern Sudan looks highly integrated in this international shop and due to some interesting criteria it becomes a suitable example to show how the system of slavery is well established in African communities. Why does this phenomenon persist in the Republic of Sudan?

Sudan is a country of paradoxes. It contains different ethnic groups, religions, languages and social classes. These factors encouraged the practice of enslavement in a large scale among Sudanese. This chapter then tackles the issue of slavery in Sudan from ancient times till now. However, more interest is given to its Northern part and its role in continuation of the system that splits1 the biggest country in Africa into two nations.

Islamic religion is regarded as a cornerstone in the topic under investigation. So this part will explore slavery from an Islamic perspective. The globalized context makes captivity a harsh action with multiple facets in the Republic of Sudan. It seems very important to highlight the national and the international responses and the challenges that hinder the eradication of such an old bad habit from the minds of Sudanese. Finally, this chapter gives a glance at the legacy and the future of this inhuman system that spreads like plague and causes several negative effects on more than one level.

3.1. Sudan from Classical Slavery to Human Trafficking

Slavery was one of the basic features of the largest country in Africa. In reality, the practice was highly associated with the emergence of the two major sultanates of Funj and Fur in the 14thcentury (Berry 16). These states were chiefly based on slave trade. During that time, Funj realm dominated the northern part of Sudan and supplied mainly Egypt and the Arabian Peninsula. The Fur Sultanate controlled trade in the south and exported slaves to

northern states (Ahmed 1). Slavery was an old habit in the Sudanese society created by earlier leaders who tried to expand their hegemony, but unconsciously and throughout slave trade they divided the country into two different and conflicting parts.

Slaves were brought from different regions of the country, exclusively the south. The exploitation of those serfs was conducted either domestically or externally. Slaves could internally be used as concubines in the Turks harems, especially for those bright-skinned northern girls who were preferred by Turkish and Egyptian soldiers. Black southerners were used for domestic services in the mansions of wealthy elites and leaders of the various racial groups. Black males might be sheepherders or laborers in the large fields under very extreme conditions. Sudanese slaves were also exported to neighboring countries. It is estimated that 30,000 slaves reached Egypt between 1822 and 1823 (Ahmed 7). Slavery in Sudan was a valued commodity within and outside the country. Furthermore, diversity that characterized the land at different levels boosted the enslavement of the Sudanese.

Slavery in Sudan achieved its peak when the country was invaded by Turko-Egyptians under the rule of Mohamed Ali Pasha who intended to monopolize slave trade and find financial support that would help in economic improvement of Egypt. Once he reached the country, he focused on the abduction of the dark-skinned male able bodies who served as soldiers. The captured children and women were sold in Arabian markets; there they were engaged in a very menacing and cheap labor that weakened their health. During this era there was a remarkable increase in the number of slaves; approximately 30,000 slaves were exported annually and basically southern non-Muslim groups were targeted (Jok 75). In fact, Turko-Egyptians influenced highly the Sudanese society; they increased slavery and enlarged hostility between Arabs and Africans.

The slave system was sustained in Sudan under the Mahdist state that ruled between 1885and1898. The captivity of black southerners was extremely appreciated. Northerners

who became part in the trade and not subjects since the Egyptian invasion, contributed too much to the enslavement of their African brothers in the southern part. During the Mahdiyya, the slaves were captured to be used as soldiers. They had salary and could marry but were listed slaves in the government records (Nugud 22). Enslavement remained active until the coming of Anglo-Egyptian invaders who banned the action, yet local leaders had just adapted with the modern forms of slavery and could not end it (Jok 76). It was true that abduction of humans has been over since 1807, but it seems that Sudanese could resist the loss of a major source of revenues.

After Sudan got its independence from Britain in 1956, the country would continue to experience different social and economic traumas such as bad economic conditions, famine, long years of civil wars, and religious and cultural conflicts. But above all the most shocking incident is the revival of slavery to the national scene. The sequential North-South struggles led to the capture of many Sudanese basically non-Muslims. Slavery now is a modernized action; it takes many forms, such as captured of wars, kidnaped, born into slavery and agricultural laborers, and targets various categories including migrants, refugees, prisoners and so forth, but all these fall in the same mainstream which is trafficking in humans (Laband 7-8). The craft in the late 20th century shifted toward a more developed, ambiguous and severe dimensions. This stance increases the belief that Sudan was and still is a dynamic slave area.

3.1.1. Modern Slavery in Sudan before Division

Modern slavery in Sudan before division is mainly characterized by the abduction of southern individuals by their northern fellows. This action is basically justified by the bloody decades of the civil wars of 1955- 1972 and 1983-2005 between Arab-Muslims and black Christians (Laband 240). These wars resulted in the kidnapping of many southerners; girls were subject to domestic labor, child marriage, and sexual slavery while boys were used as

soldiers (244). Though slaves' price was too low, $10 in northern markets, tradesmen continue to supply their clients in a natural way. To exemplify, in 1993 Sudanese local authorities estimated around 14.000 slaves from Dinka were transported to the North (Jok 2). This chaotic atmosphere that was based on religion would expose minorities mainly from South Sudan to more than one form of exploitation.

The revival of slavery in Sudan seems more energetic especially that is strengthened by the cultural and religious divergence between the people of the same nation. According to "Rift Valley Institute project, entitled "Sudan Abductee Database" there are at least 12,000 people who were violently abducted between 1983 and 2002 by northerners, only 700 slaves succeeded to return back to the south. It is very clear that slavery in Sudan is a transmitted ritual; in other words, tension and the division that are created in the past and caused enslavement of millions come to revive in new forms in the 21st century and stands as major reason behind current servitude in Sudan.

3.1.2. Contemporary Enslavement in Northern Sudan after Division

The suffering of many Sudanese in the northern part has continued after July 2011 and the rank of abduction is rising in the nation. During the period of 2011 and 2012 the United Nations High Commissioner for Refugees (UNHCR) recounted around 396 kidnaping cases in Khartoum and the region of Kassala alone and monthly reported between 30 and 50 individuals being captured by traffickers (Amnesty International Publications 7). Captivity in Sudan becomes no longer limited to indigenous inhabitants; rather it includes asylum-seekers and immigrants from nearby countries. Those people are at risk of being enslaved by Rashaida2 tribesmen who in turn sold them to other trafficking networks mainly Bedouins in Egypt (10). Trafficking in Sudan grows to become well-structured and organized between criminal gangs that are active within and outside the country.

Trafficking in persons crosses all boundaries in Sudan and each time human rights observers report the novelties in the practice that destroys the backbone of the country. For instance, minister of foreign affairs of Sudan claimed in 2013 that human organ harvesting turns to be a wide spread business among traffickers of Sudan, Egypt and Israel. In fact Sudan is the primary supplier of those victims who are caught from Eastern Sudanese camps ("Development Deferred: Eastern Sudan after the ESPA" 57). One other pervasive form of abduction is kidnaping for ransom, this action targeted school children who belong to wealthy foreign families who most of the time pay to recover their relative. This phenomenon witnesses a remarkable success due to its revenues; statistics find that trafficking one person from Eritrea to Rashaida may reach $3,000 (58).

Some territories in Sudan grow as leading parts in modern slave trade like Eastern Sudan, Darfur, Blue Nile and South Kordofan due to the political and economic marginalization policy that is imposed on them by the local government. As they would not be able to meet living conditions they permit themselves to engage in the forbidden carft that is flourishing among native leaders. Many observers of the Sudanese society claim that this state may increase all forms of violence and prosecution that certainly will lead to armed clashes and other civil wars ("Development Deferred…" 10). Actually, the northern part of Sudan still lucks unity that would help people to live together within the same nation and as a result this nation would spend other centuries in internal struggles and abuse of human rights.

3.1.2.1. Human Trafficking in Northern Sudan is a Foreign Action

Many administrators in Sudan confess that there is a continuous rising in the amount of abduction. However, they accuse foreigners of creating such status quo. The trafficking networks that are active in Sudan in fact are dominated by foreign traffickers and criminals from Somalia, Ethiopia and Eritrea. These groups have very developed instruments that enable them to moderate the business easily from or outdoor Sudan ("Sudan Blames

Foreigners for Proliferation…"). To elucidate more, the minister of state for agriculture Mabrouk Mubarak Salim in his visit to Kassala in Eastern Sudan stated that:

> Human kidnappings for the purpose of trafficking is religiously forbidden, ethically rejected and refused by the UN charters. He added that human trafficking that has emerged in eastern Sudan is "foreign" and does not reflect Sudanese ethics….He noted that "weak-willed" members of his tribe allowed Egyptian and Yemeni criminals to enter, and pointed out that because their physical appearance is similar, these foreigners look like members of the Rashaida tribe. ("Sudan Blames Foreigners for Proliferation…")

Foreign hands would participate in the expansion of the problem inside Sudan, yet internal factors could not be ignored because those outsiders if they do not find fertile land they could not work.

3.1.2.2. Enslaving the Black Race Becomes a Myth in Northern Sudan

Many people hold the perception that slavery is all the time linked to the black race, in which they used to consider whites as slaveholders and black Africans as slaves. In fact the history evidence that slavery does not targeted only blacks rather whites have experienced such problem in a given period from history (Oppenheim 2). For instance in early times of the Roman Empire it is estimated around 30% of population were slaves, in Rome alone 900,000 slaves (2). Moreover, centries before cancelling the institution of slavery the action was widespread in England, Russia, France and Germany. Coming to 20th century white race saw worst forms of slavery when many Europeans were exploited to the maximum. In 1944 there were 7.5 million slave laborers in Germany (3). These facts show that the bright color was also exposed to the slave system, but it is worth mentioning that they are enslaved by white masters.

History proves that the white race is responsible for dehumanizing citizens for centuries, but what might be surprising is to hear that blacks become masters and whites slaves. Actually, this state is a result of modern slavery that spread all over the world and make all races without exception a subject for captivity. To illustrate, Sudan becomes a vibrant zone for enslavement of bright skin especially after secession of South Sudan ("Human Trafficking and Smuggling…" 9). Many Syrians, Egyptians and other people from different races who used Sudanese routes to migrate illegally to Europe fall in hands of traffickers. In recent years Sudan has become an attractive place for multiple immigrants. For example, in 2013 it was estimated that 9,200 newcomers who are most of time a subject for trafficking. Though there is no specific number about white skinned who are enslaved in Sudan, reports show that whites and specifically Christians are highly targeted by smugglers (United Nations High Commissioner for Refugees 2).

Sudanese succeed in changing the myth that only whites have the right to abduct blacks, it might be a chance but it is realty that whites are exposed to hold the title of serfs. The fall of Libya in the hands of extremist Muslim groups that identify themselves with the Islamic State of Iraq and Sham (ISIS) increases kidnapping mainly of Christian Europeans. Traffickers in Sudan captured children and women and sold them to ISIS members who asked for ransom to releasing them ("Human Trafficking and Smuggling…" 17-18). Arab-Sudanese are used to enslave Southern black Africans, but the change in conditions makes other colors subject to modern thralldom.

The context of modern slavery allows blacks for the first time to enslave whites, and Sudan succeeds in doing so. Although the situation is not 100% a matter of race and ethnicity, it is about generating profits one might think that it is a kind of God's equality that blacks turn to be slaveholders.

3.2. Islam and Slavery

Slavery from an Islamic perspective has created a hot debate mainly by opponents of this religion. Islam is actually accused of accepting and supporting this institution. These claims are based on the idea that there is no clear opposition to this behavior in the Islamic legislations. Besides that, it encourages captivity of war prisoners (Bidabad; Tabatabaei 4). The practice of slavery in the Arab-world was a common practice before the coming of Islam in which tradesmen were free to buy and to sell humans as a commodity; it was permissible and took many shapes. For instance, poor families who could not feed their children chose to sell one or two to make others survive. This way of live was communal among Arab and African folks at that time (5). Trading in humans then was a practice that existed before the Islamic period. Thus it would be a fault to blame this religion of creating such a phenomenon that dates back centuries ago.

The coming Islam marked a great reaction against slavery and slaveholders. It is true that Islam has not ended slavery totally; rather opposition and efforts come gradually because slavery among Arabs is an economic and social custom that dominates people's daily lives. So, it would not vanish in a short period of time. There are many verses in the Quran that call for freeing slaves. For instance, Surah Al-Balad says: "And what will explain to thee, the path that is steep?" "It is the freeing of a slave" (Sahih International). This is a clear call for slave owners to liberate their serfs. Furthermore, Prophet Mohammed (peace upon him) and Muslim leaders played an important role in reducing enslavement of human beings and encouraged believers to do so. Prophet of Islam asked in more than one occasion to abandon this business as he said: "Whoever frees a Muslim slave, Allah will save all the parts of his body from the (Hell) Fire as he has freed the body-parts of the slave" (UNDOC 22).

The above data show how Islam is the religion that banned enslavement and boosts Muslims to free their captives. These examples are just a sample about Islamic laws

concerning slaves. There are several examples in the Quran and Sunna that focus on treatment of slaves, their rights and obligations. Islam also provides slaves with solutions to regain their liberty. For example, war prisoners may pay an amount of money to be realesd and women would marry freemen. In this way they could be emancipated and protected from any kind of violence (23).

3.2.1. Modern Slavery in Islamic Northern Sudan has been a Fascinating Subject

Today many Islamic Arab countries continue the action of abduction on the basis of Islamic justification, though Islam is totally free from those claims. The Republic of Sudan is unfortunately one of those countries that give a faulty vision about Islam and Muslims. Kuel Maluil Jok in his work "Conflict of National Identity in Sudan" claims that Sudan is a country "where old habit persists"; he adds racial discrimination, violence and servitude that started in early times and continue at a high rate even nowadays (25). Historically speaking, Islam reached Sudan through Arab traders who had settled mainly in the northern part in search for ivory and slaves. During that time Muslim Sudanese launched the trade of black serfs who originated from the south. From that time on, Northern Sudan has been identified as an Arab Muslim part whose inhabitants see themselves superior to those of the south who are identified as black Christians. This ethnic and religious diversity is sustained till 20th and21st centuries in which many leaders try to use it for personal favors (188).

Many Northern Sudanese are still paranoid by the idea of enslavement despite its rejection by international laws. They still emphasize that this action is established on Islamic basis and by this way they gave themselves rights to abuse those from different religions and cultures. Although the source of captives was cut down by independence of the South, abduction, ethnic and religious conflicts are still fresh among Northerners (Sikainga 11). After division the Sudanese government reports that 3% of its population is Christian; these people are treated very badly, exposed to abduction and all forms of violence because of their

religion ("Sudanese Cultural Orientation" 18). Islam is highly politicized and used to justify the wrong doings that are conducted every day against civilians, and for this reason the dream to build homogenous Sudanese society would be impossible (Sikainga 12).

3.3. Sudanese Efforts against Trafficking in Persons

Northern Sudan has risen to be a source, transit and a destination of human trafficking, this will force the government to put measures of safety to rescue those individuals from being abused or exploited by modern day slaveholders. According to "Trafficking in Persons Report" of 2015 the Sudanese government does not respond appropriately to the problem of trafficking that is growing day after another within the nation. However, it tries to increase its anti-trafficking laws to reduce at least the action. In 2014 the government ratified a law that sets between 3 and 10 years imprisonment for acts of trafficking and appointed social staffs to provide psycho-social assistance for victims (317-318). Although Sudanese policies against trafficking appear not sufficient, they show that Sudanese are aware of the servitude implications and the passed decrees are clear example.

As the issue is enlarging to include victims from the nation and neighboring countries, the government doubled its energies to face the danger of contemporary abduction. The National Council for Children and Women (NCCW) established a National Committee in 2014 to fight trafficking in children and cooperates with NGOs and international associations to arrest traffickers with the help of victims themselves. In addition, the government continues to claim that current slavery is a cross-border and transnational efforts are required. The government held a workshop in February 2015 with international organizations and NGOs to improve kids' conditions especially those who are members of armed conflicts (319). The nation has designed a variety of institutions to face trafficking actions. These legislations sometimes are national and other times are international works between different agencies working for the benefit of violated persons.

Directly after the secession of Southern Sudan in July 2011, the government of Northern Sudan tried to reunify the displaced families, to provide children with care and help them to be integrated in society after a long period of exploitation during the civil war. All these were done in a collaboration work between the National Council for Childhood in Sudan and other international organizations ("The Comparative Arab Protection…" 67). In other words, helping displaced children and their parents would reduce the risk of enslavement because war generally results in poverty, fragmentation of society and lack of protection. These factors will push individuals to any form of thralldom to survive.

In its war against the new forms of captivity, Sudan established a National Committee for Combating Human Trafficking. This functioning is under the Combating of Trafficking Act of 2014. The committee is composed of other several bodies such as Ministry of Justice, Ministry of Foreign Affairs and so on. The group is asked to provide monthly reports about trafficking operations and networks especially in areas of interest like Eastern Sudan where the behavior is well spread ("Human Trafficking and Smuggling…" 34). The Sudanese authorities declared that in November 2014 they succeeded to weaken many trafficking actions in Kassala, resulting in the freedom of 6 Eritrean captives, the capture of a great number of traffickers, and freeing hundreds of victims (34). Creating groups that are composed of more than one body surely will help in the application of the anti-trafficking laws and restricting the work of trafficking groups.

Sudan continues its efforts against trafficking within its borders; it offers reliefs to all trafficked people either Sudanese or foreigners who escaped the ruthless circumstances in their homelands. Thirteen refugees from Chad, Liberia and Nigeria were given aids in August 2015 to return to their homes. Most of them experienced at least one form of current vassalage such as sex slavery, involuntary laborers and debt bondage. By the end of the same

year, the government of Sudan and the IOM succeeded in releasing 300 smuggled individuals

and provided them with food and medical assistance ("IOM Sudan Monthly Newsletter").

The Sudanese lawmakers also try to address women who are a substance for

contemporary torture. They regulated the criminal code in January 2015 to protect women

from being accused of prostitution when they declare rape ("Human Rights Watch" 539).

This action will increase the trust between the government and victims and will provide

officials with data that help them to arrest smugglers and draw up effective strategies to deal

correctly with any form of human abuse.

3.3.1. US Role in Combating Modern Slavery in Northern Sudan

The long term harassment and captivity of innocent civilians in the North could

not be easily solved; for this many countries try to be a part in ending post-war human rights

violations and mainly serfdom and its new forms. The Obama administration is among the

runner groups that offer their support to reduce individuals' abuse in the region. President

Obama advised both nations in April 2012 saying that "Your future is shared. You will never

be at peace if your neighbor feels threatened. You will never see development and progress if

your neighbor refuses to be your partner in trade and commerce" (qtd. in Blanchard 28).

Obama's intension from his words is to show Sudanese the right way of building strong

economy and creating stability that certainly decreases modern violence against civilians.

In the eyes of Obama's administration, Sudan is still considered an aperture of

modern enslavement since much attention is given to it than Southern Sudan. In this regard

the US gave in 2012 more than $296 million to individuals who are under mercy of up-to-

date risks, chiefly in Darfur (30). To better address trafficking in Sudan, the USA has unified

its efforts with its allies from Europe and Gulf countries to cut all sources that support

smuggling groups by using all local supports and anti-slavery laws. US officials forced

Sudanese government to activate its Sanctions Committee to investigate remaining armed

groups in Darfur and their relation to gold trade that uprooted thousands of Darfurians. The USA goes deeper and makes it clear that any person who purchases gold from Sudan would be punished by US laws because this trade threatens zone stability and leads to great damages in humans' power ("President Obama in Africa…" 6).

In general, the United States of America provides Sudan with political solutions and financial assistance. These activities at a certain level will help the government to contain the possible security dangers that threaten Sudan.

3.4. Northern Sudan Faces Challenges to End Slavery

The new Republic of Sudan still faces an accumulation of problems within its boundaries that stand in front of its development and increase vehemence against innocent people (Sikainga 11). In regions like Darfur and Kordofan, people are still disregarded and at high risk of being enslaved mainly due to religious, ethnic and cultural diversity that exists in the Northern part itself. To elucidate, in 2014 the presence of military forces in Darfur resulted in a series of human rights violations including killings, rape, and kidnapping while responding to rebelling groups. Also, United Nations peacekeepers reported that nearly 200 Darfurian women were raped by Sudanese armed forces in a period of 36 hours in November 2014 (Human Rights Watch 535). These facts show how big the problem of slavery is and give the impression that the government of Sudan seems too far from eradicating or at least minimizing this modern evil that swept in its community despite the secession of the Southern part that is the source of slaves.

The split does not make Sudanese secure from exploitation; it rather increases threat of losing their liberty and rights, since independence of the South costs the Republic of Sudan the loss of 3/4 of its oil and 1/3 of its land (Ottaway; El-Sadany 3). This means that the economic status will not be the same for Northerners as the national capital suffers from implications. Thus the only solution is an easy and profitable business that is trafficking in

humans. To explain more, the specialist in African affairs Lauren Ploch Blanchard insisted that Khartoum would suffer from many economic problems especially when its foreign debts of more than $40 billion after the split of Juba in 2011are taken into account (9). The economic deficiencies in any country may generate other serious implications on different parts in social life. However, anything could be regained except humans if they are lost; it is difficult for any power to recover them.

One of the major challenges that prevented Sudanese government from reducing trafficking in persons is the lack of sufficient information about victims and trafficking groups as well as the absence of concrete anti-trafficking laws and conspiracy of Sudanese officials with traffickers ("Human Rights Watch"62). These obstacles will expose many Sudanese and people from neighboring countries to modern vassalage. For instance, many Eritrean refugees who arrive to Eastern Sudan either with intention to remain there or to travel to Israel via Egypt are kidnapped and become a commodity in the hands of traffickers simply because authorities fail to make their duties in the right way (22).

Human Rights Watch claimed that in late of 2012 many victims from Kassala (a region in Sudan) and some other Eritreans told them about personal experiences of how they had been enslaved, seized from their money, beaten as animals in Eastern Sudan and all these in front of security forces' eyes. Above all, they had recounted how police allow traffickers to transport them to Egypt. The most horrible thing was that when someone escaped, policemen have taken him again to traffickers against a sum of money (28). The involvement of law protectors in the enslavement' gangs may weaken the regime's efforts against the action.

3.5. Northern Sudan from Trafficking in Persons to Terrorism

In the recent times modern slavery shifts toward more severe dimensions due to its link to another awful transnational crime, namely terrorism. To maintain the trade of slavery well and to increase their income, traffickers develop their methods and strategies regardless

of the level of criminality they will reach in their way of making profits. Traffickers may force their victims to adopt illegal behaviors against their will such as selling drug, prostitution and joining terrorist groups ("Trafficking in Persons Report" 14). In this regard, the "Country Reports on Terrorism 2014" insists that Sudan has been listed as a terrorist sponsoring country since 1993, and even after 2011 the country is still a destination and a source of terrorism despite its efforts to end the practice. As the rate of captivity remains booming in Sudan, there will be a great possibility for those victims to shift from being slaves to being terrorists who threaten the security of their nation (287).

In recent times Sudan is not only seen as a major source of trafficking in persons but also a strategic place for the production of terrorism. This state will make Sudan a big threat for its people and neighboring countries including South Sudan, Egypt, Libya, and Chad. Sudan has become a main residence for refugees from Syria, Libya who are escaping war in their nations; they unfortunately fall in the hands of traffickers who capture them to be sold for terrorist groups ("The Global Initiative Against Transnational…" 4). Political instability around Sudan also facilitates trade in humans and arms. For instance, the fall of the neighboring Libya in the hands of extremists makes it difficult for local authorities to control the wrong doings in the region as well it enables criminal groups to act easily to enlarge their trafficking activities toward Sudan, Algeria and Mali (6) (See appendix 6).

Refugees in Sudan play an important role in transferring trafficking into terrorism and in turn expanding the fear and mistreatment among local and foreign individuals. To exemplify, in October 2015 UNHCR reported that most Eritrean, Somali and Ethiopian refugees in Eastern Sudan were abducted and sold to criminal organizations. Migrants who used trafficking routes to reach Europe would face the same situation. To illustrate, if Sudanese traffickers do not receive first payment from clients or Libyan traffickers fail to arrive on time, victims will be thrown in the desert where they could be captured by Libyan

militia. The falling in those bloody hands may expose them to torture, beating and rape for women. However, the terrible action in this state is when victims are forced to be terrorists ("Human Trafficking and Smuggling on the Horn of Africa…" 10).

The general atmosphere in the district that is mainly characterized by insecurity will expose Sudan and other nations in the region to serious problems like terrorism and organized crime, but all these are a result of traffickers who are very active in bringing a lot of civilians under the control of criminals.

3.6. The Legacy of Slavery in Sudanese Society

Slavery in Sudan is still a topic of interest among scholars and researches because it is has not been yet buried; besides that, it seems too difficult for Sudanese to abandon the titles of master and slave even in the current century. The problem is not the issue itself; it is rather the legacy and outcome that is most of the time destructive and working against development of the country. Francis M. Deng in his paper "The Legacy of Slavery and the Crisis of National Identity in Modern Sudan" insisted that slavery left tragic grievance on both individuals and communities. It creates discrimination at several stages, civil wars, disability to create peaceful atmosphere and the revival of the slave trade in modern shape (2). He also added that slavery had succeeded to split people on basis of color and race. According to him this action will not only make people of same nation distant from each other, but it constrains all efforts that aimed to making a national Sudanese identity (29).

Enslavement is a focal element in shaping the history of Sudan from ancestors to the moment of speaking; this experience left a strong heritage of terror, distrust and hesitation for building strong ties between government and its people. To be more precise it is the remaining ruins of the slave institution that forced southerners to ask for their independence in July 2011. The failure to keep Southern Sudan as part from the whole nation represents a great beat for Sudanese power because it does not only mean land; it means the loss of an

enormous cultural heritage that is most of the time of great importance for the historical memories of people (Berry 2).

Some scholars assume that whatever actual state of the Sudanese government is totally shaped by the conventions and norms of the 19th century. All what happened in that era has been just transmitted over the time to shape the modern history of Sudan. This means that the cultural, political and economic conventions that govern Sudanese Society in the past still stress its influence in one way or another in present time (Ryle et al. 27). To clarify, Sudan's economy mostly depends on agriculture that was established years ago on the shoulders of black southerners, and any fall or rise in the capital is explained by the income of the harvests (134). Although oil participates in the national wealth with 17%, it is too small in comparison to agriculture that contributes with 35% from the whole economy (135). It is not something wrong to build economy on agriculture; the fault is when people keep traditional ways that prevent them from creating chances for progress and success.

Generally societies look to the legacy of their descendants to formulate their future, but in the case of Sudan their heritage is nearly not something honorable to be followed. In fact, slavery is a black mark in their history and the worst is that people still preserve and apply this inheritance.

3.7. The Fate of Slave Trade in Northern Sudan

In the last decades human rights activists tend to focus their interest on the issue of modern slavery simply as there is significant growing of the phenomenon in several countries. The crime seizes the freedom of millions of people around the world. The situation in Sudan is the same and many scholars assume that slave market is in continuous expansion. There also a boundless opportunity for keeping this exercise alive for other centuries within community ("Rapid Fragility and Migration Assessment for Sudan" 18). The future of trafficking in Sudan is really terrifying since the country is a home, passage and target for

modern slaves. By this way trading in mankind would not disappear from the markets of Sudan and would be preserved as common and dominant source of easy money for several criminal groups (19). What would be expected is that Sudan would rise as a leading country concerning the disrespect of human rights, and this would sham all Arab Muslim countries that absolutely reject such behavior.

People living in Sudan are in danger of losing their freedom and even their lives at any time. Many observers of Sudanese mainstream events believe that the split and establishment of an Arab Islamic State in the north would reduce the humanitarian issues. In reality it did not. The problem is that persecution, cruelty and the sickness of ethnicity are as they are and might be horrific in the future ("Sudan Country Report" 3). Sudan now is based on Islamic laws that are most of the time opposed by some groups who feel abused and constrained under the severe application of Islam. Women look highly affected in Islamic state and excluded from various rights such as participation in the public issues, decision making and other activities. Furthermore, indigenous assemblies in Blue Nile Darfur, Kordofan and Nubia add fuel to the fire as frequently lead demonstrations to oppose the regime's actions. The unbreakable clash against the government put the public wellbeing in state of emergency (3). This condition will give the impression that such conditions would open the gate for all crimes to be advanced, not only trafficking.

Sudan is listed among fragile countries due to a bundle of obstacles such as limited political liberties, corruption, poverty, internal and external migration, communal violence and disputes. These factors would diminish the government actions toward kidnapping ("Rapid fragility and migration assessment for Sudan" 16). In 2013 the nation received $1,163,120,000 from the World Bank to contain the major social and economic matters as public health, sanitation and working. However, money alone seems to be not enough to tackle such serious sectors. It needs clear and well-designed policies for awakening the wheel

of development (21). Through these facts the picture of the Sudanese society is seen not so supportive and makes one believe that the future is to be slave either by force or by choice due to the limited chances.

To conclude, modern slavery is endemic in African societies, but it is a human catastrophe in the Republic of Sudan mainly because it finds the suitable environment that leads to its persistence and growth. The diversity of Sudanese population and the transmitted historical perspectives of enslavement encourage many groups to make the business alive in different regions of the nation. Despite the secession of Southern Sudan which is the main supplier of modern serfs, Northern Sudan remains an iconic zone for capturing and selling local and neighboring individuals.

Many people in Sudan are still imprisoned under new forms of thralldom due to many factors that dominate the society such as civil wars, racial and religious conflicts and dishonesty within government. The Sudanese regime makes some efforts and even receives help from countries and organizations to eradicate the chapter of slavery from the minds of its population, but it encounters several challenges that breakdown most efforts that are designed to deal with the issue. Perhaps involvement of government officials in trafficking groups and the shift from trafficking to terrorist activities are the leading constraints the nation faces and preventing it from working actively towards up-to-date captivity. Also it appears that Sudan still needs more time and experience to eliminate the blind belief in the legitimacy of slavery.

Slavery seems an endless topic of discussion in a country like Sudan because of its historical and cultural components that nourish the phenomenon. Its active spread in the society urge many officials to follow its progress and even to anticipate its future, thus they will work actively to encounter its impacts.

Conclusion

To conclude the historical tracing of the involuntary human servitude from its ancient times till the 21st century throughout the analysis of the wide range of researches, statistics and reports developed by different experts and international human rights organizations show that slavery remains a prevalent performance in the contemporary world with its new face that reflects its terrible nature. Unnumbered people from different races, colors, and religions are enslaved in the present day under what is called human trafficking more than those who were enslaved during the transatlantic slave trade.

The in-depth exploration and analysis on this matter resulted in the fact that slavery in Africa is still alive and by confirmation is an inherited action that is rooted in the African minds. Today, captivity is a tragic reality and a nightmare for African communities that are targeted for domestic and sexual exploitation due to the presence of several conditions that opened the gate for such prohibited practice. The latter generates harmful impacts on the physical, psychological and economic well-being of victims. In fact, billions of dollars are reaped by traffickers and crime organizations at the expense of millions of victims who are living in depressing circumstances. The question that should be asked here is how such violation against human rights can occur in the 21st century despite the ratification of the protocol which bans and punishes trafficking gangs all over the world? The passiveness to tackle this dilemma accompanies the absence of positive action and disability to find tangible solutions to eradicate the persistence of this expanding menace.

The current atmosphere in Sudan would give a clear picture concerning how the slave system was and still is an integral part of their cultural institution. The cultural, ethnic and religious diversity of the Sudanese population exposes them to all forms of present bondage. Moreover, the country appears as a vibrant area regarding human trafficking in the continent. This research proved this deadly reality by providing statistics despite the absence of

questionnaires, tests and interviews. For instance, going to Sudan and making interviews and listening to people telling their suffering and sorrowing experiences under human trafficking would give more reliability and credibility to the present work.

The fact that slavery remains a challenge for the African nations is absolutely justified by the lack of real-will to abandon it. Actually, it exists because people's ways of thinking allow it to take place, in this case it might be expected that other researches would address the same issue if officials and citizens do not play their role in confronting occurrence of such immoral behavior within their communities. As the phenomenon takes sharp path in Africa, there are some recommendations that should be taken into account to combat trafficking in persons which are respectively enumerated as follows:

1. People have to liberate their minds from the inherited remaining beliefs of slavery and enslavement.

2. Collective response against modern day slavery practices is an effective procedure to wholly eradicate it, and this can be achieved through human rights and religious organizations which play an influential role in spreading awareness about the gravity of this issue.

3. The civil society should join this fight against modern servitude via their positive contributions because they are citizens, thus they must have a role to play in their societies.

4. All the governments throughout the world should cooperate together to pass laws and take collective actions to prohibit and penalize all those who are involved in human trafficking operations and exposing them to harsh sentence.

5. Women and children are targeted by organized crimes because of poverty and deprivation, in this case, special laws should be enforced to assist and protect them to live in a safe environment far-off sexual and domestic exploitation.

6. Globalization is one of the main causes that have led to the prevalence of modern day slavery; it facilitates the flow of human beings and commodities across borders thanks to the Internet and the very advanced communication technologies. So to avoid this, each government should impose the policy of censorship.

7. After analyzing the case of Sudan, facts proved that some members of security forces on the borderland between Eritrea and Sudan were involved in human trafficking crimes and of course this is something shameful, so they have to work ethically and be responsible for the safety of citizens.

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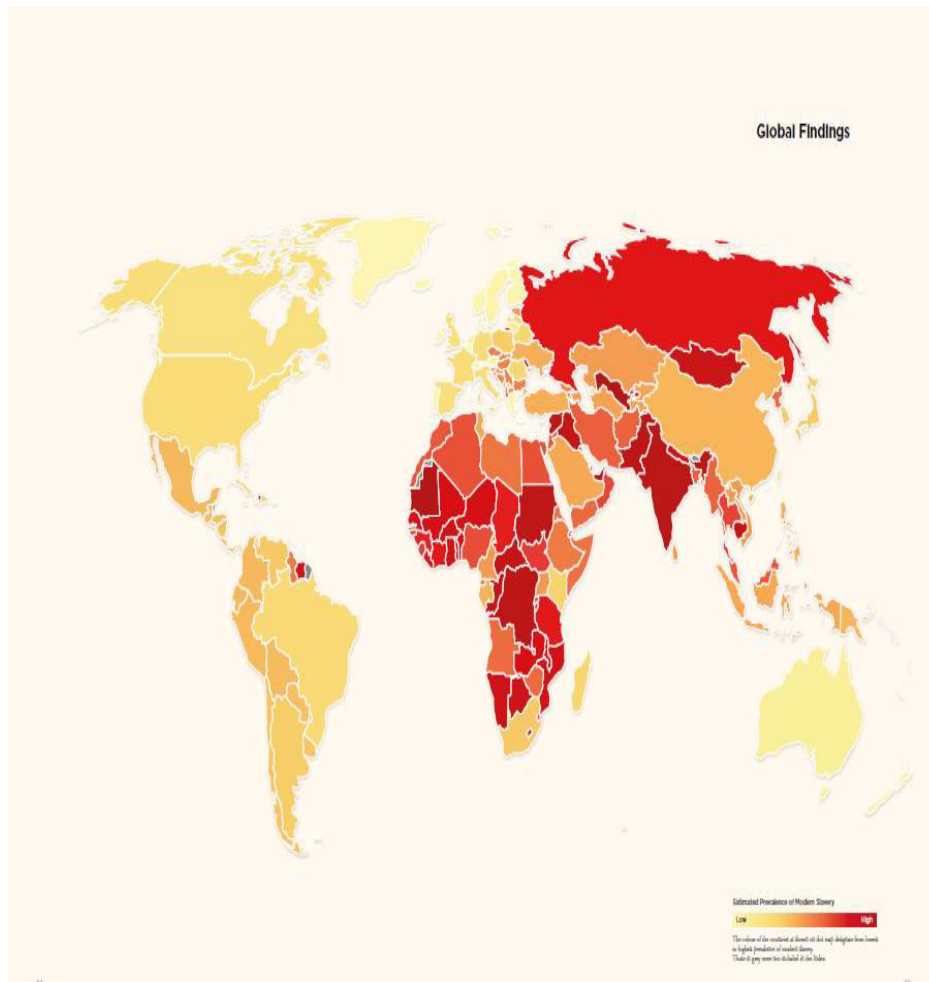
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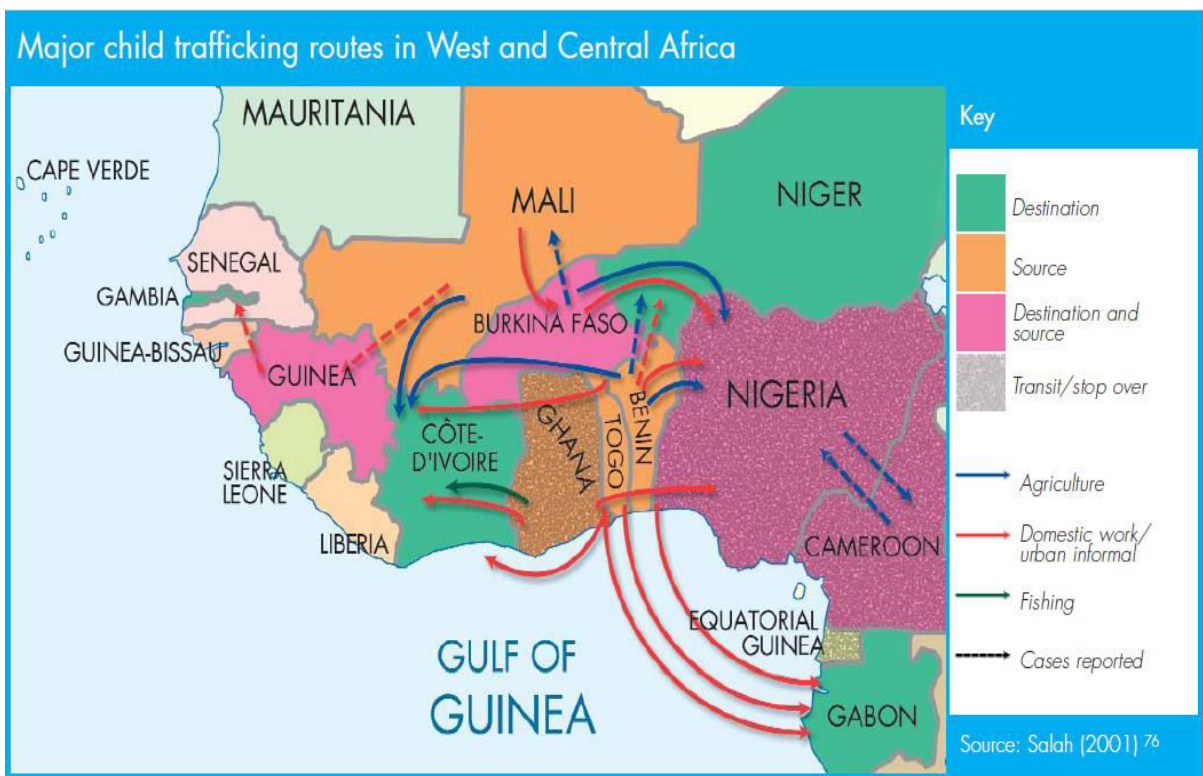
Appendices

Appendix 1.

Map 1: Estimated Prevalence of Modern Slavery.

Source: The Global Slavery Index 2014 (14). Web. 5 Aug. 2016.

Appendix 2.

Map 2: The Major Child Trafficking Routes in West and Central Africa.

Source: "End Child Exploitation, Stop the Traffic": UNICEF UK Trafficking Report 14. (22).

Web. 5 Apr. 2016.

Appendix 3.

Governent Document

Dear Reader:

Two hundred years ago, the British Parliament outlawed the trans-Atlantic slave trade, culminating a decades-long struggle led by William Wilberforce.

Trafficking in persons is a modern-day form of slavery, a new type of global slave trade. Perpetrators prey on the most weak among us, primarily women and children, for profit and gain. They lure victims into involuntary servitude and sexual slavery. Today we are again called by conscience to end the debasement of our fellow men and women. As in the 19th century, committed abolitionists around the world have come together in a global movement to confront this repulsive crime. President George W. Bush has committed the United States Government to lead in combating this serious 21st century challenge, and all nations that are resolved to end human trafficking have a strong partner in the United States.

The seventh annual *Trafficking in Persons Report* documents efforts by foreign governments to prevent human trafficking, prosecute criminals, and protect their victims. The report probes even the darkest places, calling to account any country, friend or foe, that is not doing enough to combat human trafficking. The power of shame has stirred many to action and sparked unprecedented reforms; and the growing awareness has prompted important progress in combating this crime and assisting its victims wherever they are found.

Defeating human trafficking is a great moral calling of our day. Together with our allies and friends, we will continue our efforts to bring this cruel practice to an end. Thank you for joining the new abolitionist movement. Together we can make a difference, and together we can build a safer, freer, and more prosperous world for all.

Sincerely,

Source: "Trafficking in Persons Report 2007". Web. 8 Mar. 2016.

Appendix 4.

Table 1: Ratification Status of International Instruments Relating to Trafficking in

Human Beings.

International Instrument	Benin	Nigeria	Togo
U.N. Convention Against Transnational Organized Crime (2000)	R 08/2004	R 06/2001	R 07/2004
U.N. Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children, Supplementing U.N. Convention against Transnational Organized Crime (2000)	R 08/2004	R 06/2001	S 12/2000
ILO Convention 182 on the Prohibition and Immediate Action for the Elimination of the Worst Forms of Child Labour (2000)	R 11/2001	R 10/2002	R 09/2000
Optional Protocol to the Convention on the Rights of the Child on the Sale of Children, Child Prostitution and Child Pornography (2000)	S 02/2001	S 09/2000	R 07/2004
Optional Protocol to the Convention on the Elimination of all Forms of Discrimination against Women (1999)	S 05/2000	S 09/2000	-
ECOWAS Convention on Mutual Assistance in Criminal Matters (1992)	S	S	R 08/2003
African Charter on the Rights and Welfare of the Child (1990)	R 04/1997	R 07/2001	R 05/1998
U.N. Convention on the Rights of the Child (1989)	R 09/1990	R 04/1991	R 09/1990
African Charter on Human and Peoples' Rights (1981)	R 01/1986	R 06/1983	R 11/1982
Protocol to the African Charter on Human and Peoples' Rights on The Rights of Women in Africa, 2003	S 02/2004	R 12/2004	S 12/2003
Convention on the Elimination of all Forms of Discrimination against Women (1979)	R 04/1992	R 07/1985	R 10/1983

Source: UNODC. "Measures to Combat Trafficking in Human Beings in Benin, Nigeria and

Togo" (75). Web. 23 May. 2016.

Appendix 5.

Table 2: NGO Responses to Trafficking in Togo.

NGO	Prevention Programme	Suggested Actions	Victim Services
BICE	–Support literacy programmes – Support groups –Committee for supporting the rights of the child –Sensitization	–Repatriation –Rehabilitation –Literacy	–Repatriation with the fa... –Assistance with professi... training –Financial assistance –Compensation
WAO-Afrique	–Campaign professional training –Literacy –Lobbying –Awareness raising –Actions against poverty	–Reception of child victims –Removing minors from work –Rehabilitation and reintegration –Financial assistance	–Repatriation with the fa... –Educational and legal assistance – Assistance with profess... training –Financial assistance –Psychological assistance... reintegration –Protection from violenc... bad treatment from traffi...
AHUEFA	–Sensitization –Assistance with literacy –Assistance in professional training –Functional literacy programme –Training	–Sensitization –Assistance with provision of educational facilities –Assistance with training –Literacy	–Repatriation with the fa... –Assistance with professi... training –Psychological and legal assistance –Assistance with rehabili... – Protection from violenc... violent behaviour from traffickers
CARE-International	–Communication supporting change in behaviour –Advice on family planning –Advice on children's rights –Advice on AGR –Guidance towards literacy training and home economics	–Taking in charge issues related to nutrition –Shelter –Hygiene –Psychological help –Educational activities, professional training	–Repatriation with the fa... –Educational assistance a... assistance with professio... training –Financial help –Legal assistance in rehabilitation –Protection from violenc... violent behaviour from traffickers

Terre des Hommes	–Sensitization (individual and at the community level)
	–Local network of protection
	–Educational guidance and professional training
	–Signature by the parents of a commitment under oath not to place their children in out-of-home care
		–Reception
		–Shelter
		–Provision of
		  Food
		  Medical help
		  Psychological help
		–Out-of-school activities
		–Crafts and play activities
			–Repatriation in the fami...
			–Educational help
			–School work assistance
			–Financial help
			–Psychological and rehabilitation assistance
			– Protection from violenc...
			violent behaviour from traffickers

Source: UNODC. "Measures to Combat Trafficking in Human Beings in Benin, Nigeria

and Togo". September 2006 (88). Web. 23 May. 2016.

Appendix 6.

Map 3: Trans-Sahara Smuggling and Trafficking Routes.
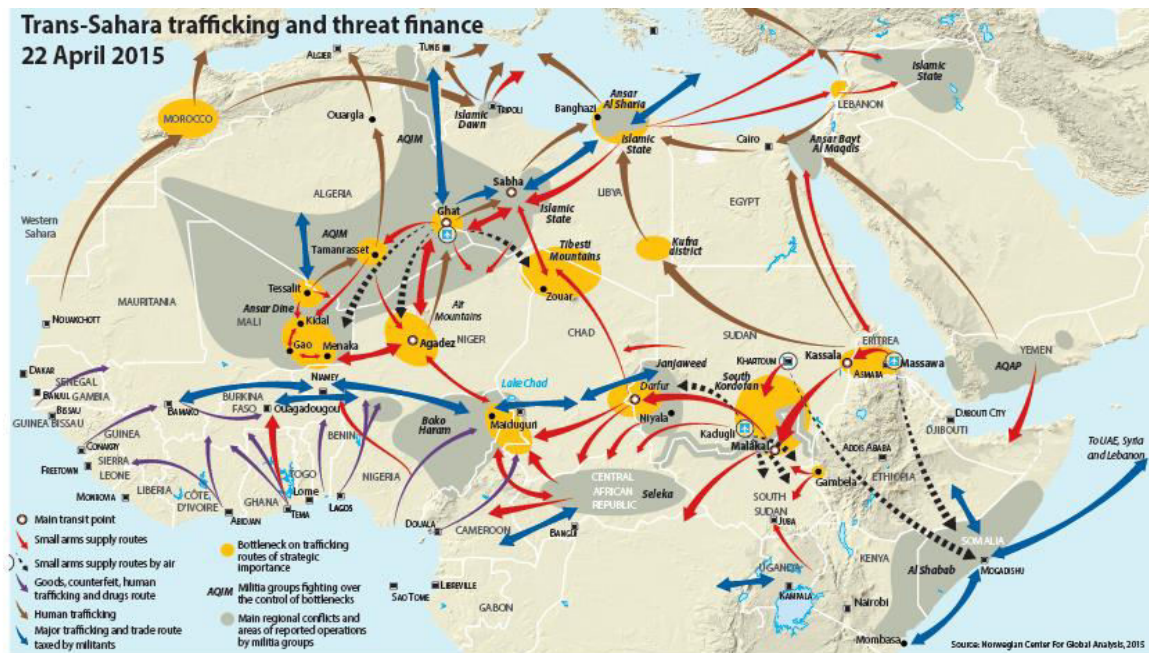
Source: The Global Initiative against Transnational Organized Crimes. 11 May 2015 (2).

Web. 8 May. 2016.

Abstract

What is agreed upon is that slavery now belongs to the past that is part of history after its abolishment in the nineteenth century. However, slavery today has become a contested term especially if opponents' stance is taken into account, assuming that slavery still exists all over the world, particularly in Africa. In this regard, the current dissertation explores the issue of modern slavery in this continent where it perpetuates as a historical inheritance. In addition, the research work investigates the extremely negative impact of the phenomenon on African societies, as well as government reactions to the issue. As a starting point, a brief history of slavery in Africa will be given. Then a deep exploration of the issue under study is tackled including the causes of modern slavery, its forms, types and cadence of expansion. Finally, to prove the existence of this disguised crime and its impact on the different levels particularly in African societies, Sudan is selected as a case study.

ملخص

يعتقد أن العبودية أصبحت جزءا من الماضي و صفحة من التاريخ قد طويت و ذلك منذ إلغاءها في القرن التاسع عشر. في الحقيقة لا تزال هذه الظاهرة تفرض نفسها بقوة بصفة أخرى تحت اسم جديدوهوالعبودية المعاصرةحيث أعطت لنفسها مصطلحا كثر الجدل حوله خاصة إذا ماأخذموقفالمعارضينفيالحسبان،هؤلاء يزعمون أن تطبيقها ازداد حدة في أرجاء العالم وبالتحديد في قارتنا السمراء.وفي هذا الصدد تهدف هذه المذكرة إلى كشف قضية العبودية المعاصرة وديمومتها كموروث تاريخي، مع تسليط الضوء على تأثيرها السلبي على المجتمعات الإفريقية، إضافة إلى رد فعل الحكومات اتجاه هذه المشكلة. ستقدم نبذة تاريخية عن تجارة الرق في إفريقيا،ثم يليها بحث معمق في الظاهرة قيد الدراسة من خلال التطرق إلى أسبابها،أشكالها،ووتيرة انتشارها.أخيرا تم تحديد السودان كنموذج لإثبات استمرارية هذه الجريمة الخفية ومدى فعاليتها في الوقت الراهن.