

Unit 6

SLAVES AND OTHER TRADES

Introduction

Trade is defined as the buying and selling of goods and services.

Slave trade is the process of procuring, transporting and selling of human beings as slaves. South Sudan was from ancient times, involved in trading activities.

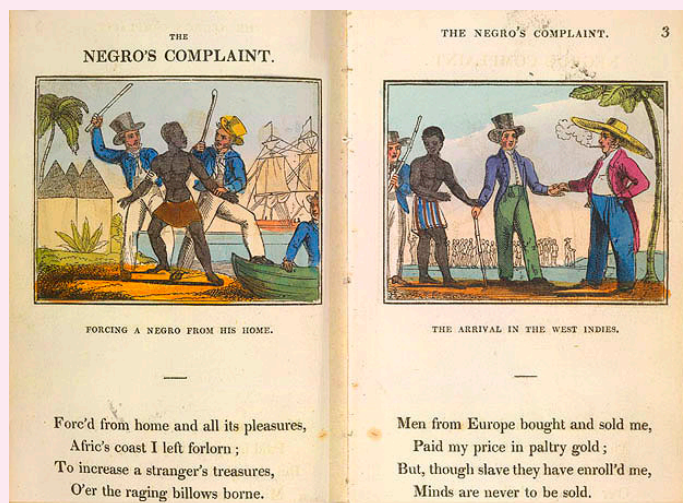
Apart from the local trade that existed among the South Sudanese communities to acquire commodities that they needed, this area was also involved extensively in regional and international trade particularly in slaves and other commodities. Slavery in the region of South Sudan has a long history beginning in the ancient Nubian and ancient Egyptian times and continuing up to the present. Prisoners of war were a regular occurrence in Africa. During conquests and after winning battles, Nubians took Egyptian slaves. Egyptians also took slaves after winning battles with the Libyans, Canaanites and Nubians.

Activity 1

Slave trade in South Sudan

Recite the poem below.

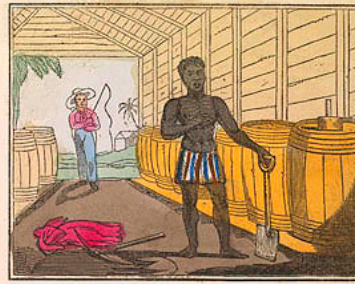
The Negro's Complaint





THE TORTURE.

Still in thought as free as ever,
What are England's rights, I ask,
Me from my delights to sever,
Me to torture, me to task?



THE APPEAL.

Fleecy locks and black complexion
Cannot forfeit Nature's claim ;
Skins may differ, but affection
Dwells in white and black the same.

Poem by William Cowper



Group work

1. What is the author's attitude towards slavery? Explain it drawing your support from the poem.
2. Assume that you are the slave in the poem, with your friends, role-play a conversation between slaves drawing evidence from the poem.

Origin and development of slave trade in South Sudan

Source 1



*Interview with Simon Deng,
A former domestic slave who
now lives in America and talks
on human rights issues. He is
also involved in peace and
reconciliation talks with the people
in South Sudan. He is a native of
the Shilluk Kingdom in Southern
Sudan. Picture: Antoine de Ras,
10/03/2013*

Johannesburg - His tribal scars are the first thing you notice about Simon Deng.

He sits suited and collared and tied - a small blue pin on his lapel reading, "Freedom is not free."

But it's the line of scar tissue - 20 or so bumps stretching across his brow, from ear to ear - that catch the eye.

The first thing he did after escaping slavery was to have the markings of South Sudan's Shilluk tribe cut into his flesh.

"For all those years that I was a slave, the dog lived better than I did," he says.

"My slave master told me that to be treated like a human being, I must do three things: convert to Islam, take an Arab name and become their son. To give up my identity. Now, nobody can take my identity away."

Deng was nine when he was abducted, put on a boat going up the Nile and given to a northern Sudanese family as a "gift."

For the next three-and-a-half years, he was the family's beast of burden, doing chores, walking to and from the river carrying water.

"I was made to do things a child cannot do physically. It wasn't easy, but did I have a choice? I was punished if I did not fulfil all my tasks."

He was beaten, bullied and threatened. Run away and your legs will be cut off, he was told.

It's difficult to imagine now. Deng sits in the restaurant of an upmarket hotel, pouring warm milk into his coffee - an award-winning abolitionist activist travelling the world to share his message that slavery is not history; that it is happening now.

But it was only after 20 years of freedom that Deng began to speak up.

For former slaves, speaking about their ordeal is taboo - shameful, says Deng. Even when he became a Sudanese long-distance swimming champion, he kept his experiences to himself.

But in 1993, having relocated to the US, he read a newspaper article that brought back the pain of his childhood.

"It said in Sudan you could buy a human being for \$10. I could not believe what I saw. For three nights I couldn't sleep. It haunted me. These were my people. This was my country. This was the very situation I had walked away from. But I was living in denial."

Deng organised several walks across the US to raise awareness about slavery in his country and to push for the independence of South Sudan.

"To look back and see where I am now, I consider myself a lucky victim. So

many kids like me who went through what I went through will never have this opportunity, to go all over the world and speak to free people as a free person. I have a moral obligation to speak out on behalf of those who can't speak for themselves."

It is a moral obligation that extends to countries with clout, he says. Countries like South Africa.

South Sudan gained independence in July 2011, yet the fighting between north and south persists.

"The AU is always sitting down to discuss Sudan - but the solutions do not materialise. Africa needs a fatherhead to look up to and South Africa is in a position to play that role. If South African leaders turn a blind eye to a child calling for help, that itself is immoral."

South Africa has forces in Darfur, western Sudan, as part of the UN-AU operations in the region.

For Deng, freedom came in the form of the same tribal marks he now bears. Sent to market one day, he saw three men with the scars he'd seen back home.

"It was like the sun rising out from nowhere," he says.

He approached the men, spilled out his story, his name, the names of his parents, his village, his tribe, speaking in his native tongue to convince them he was one of them. They knew somebody from the same village. Over the next few weeks, Deng's escape was plotted.

Then, suddenly, he was on a steamer heading south and standing outside his mother's hut and his sister was screaming and his mother was crying and the son they thought was long dead - the son who had been missing for three-and-a-half years, whose father had offered a reward of 10 cows for information on - was home.

Deng is still based in the US, but travels to South Sudan as often as he can. As for the north? "Never," he says.

But that's the point, having that choice.

"There was a time when I couldn't say no, when all I knew was yes - and yes to everything. Now, without fear of torture or punishment, I can choose. I can say no. I am a free man."

* For every 1,000 people in Africa, four will be pushed into modern-day slavery.

According to the International Labour Organisation, an estimated 20.9 million people around the world were victims of forced labour between 2002 and 2011.

Of these, 4.5 million were victims of forced sexual exploitation, while 14.2 million were forced into economic activities of the kind Simon Deng experienced, like agriculture, construction, domestic work and manufacturing. Ten percent were at the mercy of state entities, like prisons or the army or rebel forces.

More than half the victims were women and girls, and a quarter were children under the age of 17. Most of these victims were found in Asia, but in an unwelcome second place - with 3.7 million people in forced labour - was Africa.

Source: ILO 2012 Global Estimate of Forced Labour



Group work

1. Assume that you are a committee addressing modern-day slavery, which laws can you come up with that are going to prevent slavery today?
2. Why do former slaves like Deng find it a taboo to talk about their ordeal?

Arabs conquered Egypt and attempted to conquer the kingdoms of Christian Nubian (Sudan) on several occasions without success. Given their unsuccessful efforts, the Arabs signed the 600 year '**treaty of Bagt**' in 652 AD with the Christian Nubian kingdom of Makuria. Nubians who were already involved in the East African slave trade agreed to trade 360 slaves annually to their northern neighbours in exchange for spices and grains. The Nubian kingdom fell in 1504. The Ottoman conquered most of Nubia (Sudan) while the Funj conquered much of modern day Sudan from Khartoum to Darfur. The Funj began to use slaves in the army during the reign of Badi (1692 to 1711). Egyptian slave traders began raiding modern South Sudan. Muhammad Ali of Egypt attempted to build up an army of South Sudanese slaves with the aid of the Nubian slave traders.

During the Trans-Saharan trade, the main item of trade from North Africa (Sudan region) was salt which was the main trade commodity needed in Sudan. This is because people living near the Sea could only obtain salt. Other items of trade from North Africa were clothes, beads and metal goods. On the other hand, the item of trade from West Africa to North Africa was gold. There was a high demand of gold in North Africa and this was available in

West Africa. Other items of trade were slaves and ivory. Slaves were acquired from African communities in the South Sudan region and not the Arabs of North Sudan. Slave raids became a common occurrence in this region. There were slave traders who organised and captured slaves from the interior of Sudan.

Read the following excerpt, then answer the following questions.

Samuel Baker, a British explorer visited Khartoum in 1862 said, “Slave trade was the industry that kept Khartoum going as a bustling town” An armed group would sail up the Nile, find a convenient African village, surround it during the night and attack just before dawn, burning huts and shooting. Women and young adults would be captured and bound with “forked poles on their shoulders,” hands tied to the pole in front, children bound to their mothers. The motive according to him was



Fig. 6.1 Samuel Baker

“to render the village so poor that surviving inhabitants would be forced to collaborate with slavers on their next excursion against neighboring villages.” The villages would be looted of cattle, grain ivory and totally destroyed.”

According to the historian Douglas H Johnson, two thirds of Khartoum’s population was slaves. The Arab African slave trade continued and still continues, because according to Muslims, slavery is clearly sanctioned in the Koran (Holy book of Muslims). The Koran condones slavery especially of non believers.



Fig 6.2 The Arab-African slave trade

Trade routes in the slavery trade



Pair work

Analyse the trade routes that were used by slave traders giving reasons why they preferred those routes.

North Africa was central to the entire trade of the Mediterranean region. Nubia in Sudan likewise traded with interior African countries such as, Chad, Libya and the Arabian Peninsula. On the east coast of the continent, the Swahili traders linked the region to the Indian Ocean trading network bringing imports from China, India and far East countries. These imports included utensils, clothes, porcelain plates in exchange for gold, ivory and slaves. In the interior of African continent, trade was limited due to low population densities. Between 1000 and 1500, the forests of West Africa became part of the trading network. The trade routes involved towns such as, Ife to Djenne, a major trading centre in Sudan near other large trade cities such as Timbuktu and Gao.

By 1000 AD, the Bantu language speaking people of Zimbabwe and southern Africa developed extensive overseas trade with lands as far away as China and India. They traded beef, iron, ivory and gold in exchange for porcelain beads, Persian and Arab pots. Trade in the forest kingdoms was mostly done at local levels in markets. Clothes, vegetables, meat and other items were traded and paid for using seashells called collieries which were imported from East Africa. Copper and iron bars were also used as currency. Trade with the Middle East had began quite early with the ancient Egypt. The spread of Islam brought traders into the interior of Africa. This laid down the

framework for Long Distance Trade across political and cultural boundaries.

Activity 2

The Trans-Atlantic slave trade

Origin and development

The Trans-Atlantic slave trade involved the transportation of enslaved African people from Africa to the Americas and their sale there. The trade existed from the 16th to the 19th Centuries. The slave trade used mainly the triangular route as slaves were taken from Africa to the Americas and worked on large plantations. Their labour yielded raw materials, which were taken to Europe to be processed into finished products. Europe, especially Britain, had undergone the industrial revolution and had industries. The finished products were brought back to Africa to be sold as cheap imports. The trade therefore involved three continents of Africa, America and Europe forming a triangle hence the term a “triangular trade.” The Portuguese were the first European country to engage in this trade followed by other European countries including the British, the French, the Spanish and the Dutch empires.



Fig. 6.3 Triangle formed between Africa, America and Europe in the Trans-Atlantic trade

The Trans-Atlantic slave trade was as a result of labour shortage created by the desire of European colonialists to exploit New World Land (America) and its resources for capital profits. The native inhabitants of America mainly the Red Indians were utilised at first as slave labour but a large number died from overwork and diseases. Europeans looked for alternative source of

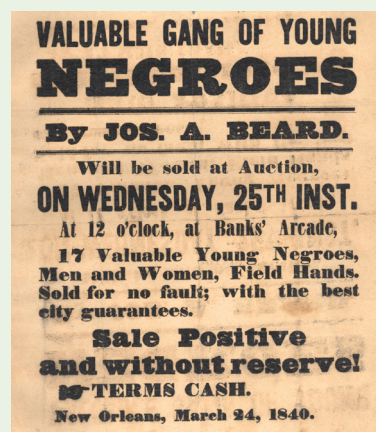
labour. Africans were preferred because they were perceived to be physically strong, immune to diseases and available in large numbers. Ship owners regarded slaves as cargo to be transported to America as cheaply and quickly as possible. Slaves were sold to work on coffee, tobacco, cocoa, sugar and cotton plantations. Slaves also worked in gold and silver mines, rice fields, construction industry and cutting timber for ships and as domestic servants. During the 17th Century, slavery hardened with slaves and their offsprings being legally the property of their owners and children born to slave mothers were also slaves. As property, people were considered as merchandise and sold at markets with other goods and services.

Source 2

a) "He took me by the hand and led me out to the middle of the street, and turning me slowly around, exposed me to the view of those who attended the venue. I was soon surrounded by strange men who examined and handled me in the same way that a butcher would a calf or a lamb he was about to purchase, and who talked about my shape and size in like words...I was then put up to sale... the people who stood by said that I had fetched a great sum for one so young a slave. I then saw my sisters led forth and sold to different owners...When the sale was over, my mother hugged and kissed us and mourned over us, begging us to keep a good heart...It was a sad parting, one went one way, one another, and our poor mammy went home with nothing."

Taken from The History of Mary Prince, a West Indian Slave.

b)





Pair work

Study the sources on page 107.

1. How far do sources A and B agree?
2. What do these sources tell you about the treatment of slaves during the Trans-Atlantic slave trade? Why do you think these people were treated this way?

The Organisation of the Trans-Atlantic Slave Trade

Although Europeans were the market for slaves, they rarely entered the interior of Africa due to fear of diseases and fierce African resistance. Africans played a role in the slave trade. African leaders and slave traders organised raids to acquire slaves. Prisoners of war were sold as slaves to European buyers. Some African slave traders kidnapped lonely travelers, women and children and sold them as slaves. Some African leaders sold their subjects to slavery. Criminals and other wrong doers in society were sold as slaves.

The slave traders enticed children with sweets and gifts and sold them as slaves.

Source 3

“...I must own, to the shame of my countrymen, that I was first kidnapped and betrayed by some of my own complexion... but if there were no buyers there would be no sellers. So far as I can remember, some of the Africans in my country keep slaves, which they take in war, or for debt; but those which they keep are well fed, good care taken of them, and treated well... But I may safely say, that all the poverty and misery that any of the inhabitants of Africa meet with among themselves, is far inferior to those inhospitable regions of misery which they meet with in the West Indies, where their hard hearted overseers have neither regard to the laws of God, nor the life of their fellow men... Some pretend that the Africans, in general, are a set of poor, ignorant, dispersed, unsociable people; and that they think it no crime to sell one another, and even their own wives and children; therefore they bring them away to a situation where many of them may arrive to a better state than ever they could obtain in their own native country. This specious pretence is without any shadow of justice or truth and if the argument was even true, it

could afford no just and warrantable matter for any society of men to hold slaves. But the argument is false; there can be no ignorance, dispersion, or unsociableness found among them, which can be made better by bringing them away to a state of a degree equal to that of a cow or a horse...

Taken from Thoughts and Sentiments on the Evil and Wicked Traffic of the Slavery and Commerce of the Human Species, by Ottobah Cugoano, A native of Africa.



Pair work

Slave traders did not see slaves as fully human. Justify this statement drawing your support from source 3.

After being acquired, the slaves were yoked with wooden yokes and marched to the coastal towns to await shipment. On arrival to the coast, slaves were sold using barter trade method to the European merchants. The Africans in return got pieces of clothes, wine, copper bars, brass pans and firearms among other items. Strong African men and women were sold too. There existed large warehouses at the coastal ports of Goree, Elmina among others where slaves were kept sometimes for months awaiting shipment to the Americas. Once the ships arrived, slaves were tightly packed in the ships, usually lying on their sides to create space for the ships to carry as many slaves as possible. They were tied to the ships with chains to deter them from escaping. The journey of the slaves from Africa to America across the Atlantic was referred to as the **middle passage**. It was one of the most traumatising experiences. The slaves travelled in extremely miserable conditions with inadequate food and water and poor lighting in the ships. There were poor sanitation facilities and many slaves who left Africa died of diseases. Besides, many African slaves jumped in the ocean preferring to be eaten by sharks. There was a high death rate during the “middle passage.”

Source 4

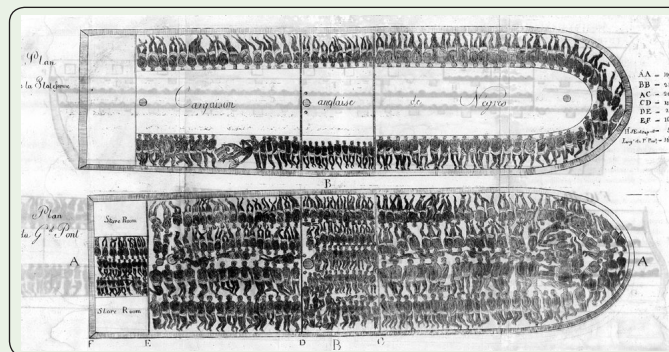
“... At last, when the ship we were in, had got in all her cargo, they made ready with many fearful noises, and we were all put under deck, so that we could not see how they managed the vessel. But this disappointment was the least of my sorrow. The stench of the hold while we were on the coast

was so intolerably loathsome, that it was dangerous to remain there for any time . . . but now that the whole ship's cargo were confined together, it became absolutely pestilential. The closeness of the place, and the heat of the climate, added to the number in the ship, which was so crowded that each had scarcely room to turn himself, almost suffocated us.

This produced copious perspirations, so that the air soon became unfit for respiration, from a variety of loathsome smells, and brought on a sickness among the slaves, of which many died—thus falling victims to the improvident avarice, as I may call it, of their purchasers. This wretched situation was again aggravated by the galling of the chains . . . and the filth of the necessary tubs, into which the children often fell, and were almost suffocated. The shrieks of the women, and the groans of the dying, rendered the whole a scene of horror almost inconceivable. Happily perhaps, for myself, I was soon reduced so low here that it was thought necessary to keep me almost always on deck; and from my extreme youth I was not put in fetters.”

From Olaudah Equiano, The Life of Olaudah Equiano (New York: Negro Universities Press, 1969), 46–49.

b)



A print of slave ship, the Brookes 1789



Pair work

1. Compare the two sources (4a and 4b).
2. List the 'horrors' that slaves faced on their way to Europe during the Trans-Atlantic slave trade.
3. How does what you see in 4b explain the conditions described in 4a?



Note!!!

It is important to note from the descriptions of slave trade in Sudan and the rest of Africa that the practice of slave trade greatly exploited the African continent. The African continent was bled of its human resources via all possible routes across the Sahara through the Red Sea, from the Indian Ocean ports and across the Atlantic. There were at least ten centuries of slavery for the benefit of the Muslim countries (from the 9th to the 19th Centuries), four million people enslaved and exported via the Red Sea, another four million through the Swahili ports of the Indian Ocean, approximately nine million along the trans Saharan caravan route and more than twelve million across the Atlantic Ocean.

Effects of Trans-Atlantic trade on Africa

Source 5

- a) Trading was profitable at the level of the individual, group, or class doing the trading. But what about the social costs of the trade? The slave raids against farmers and the abandonment of good crop lands, the stress on defence or military activity, the draining of young adults from the labour force, all had their long-term economic costs. Klein 1999: 161.
- b) Throughout West Africa, evidence of wholesale flight and destruction caused by the slave trade can still be seen. People fleeing slave raiders left massive stretches of empty land in fertile areas behind them. There is still a great 'empty belt' of land running through the sub-Saharan zones of Ghana, Togo, Dahomey and Nigeria, in other words through the main slave-raiding areas. Beckles 2002: 153.



Group work

What do the two sources agree about slavery?

The effects of Trans-Atlantic trade on Africa were:

- Trans-Atlantic slave trade greatly impaired Africa's potential to develop economically and maintain the social and political stability.
- Africans were immensely exploited in terms of human resources,

labour and commodities. Socially, the Trans-Atlantic slave trade led to decrease in population in the West African region. It is estimated that this trade was responsible for forceful migration of between 12 to 15 million people from Africa. The majority of people who were enslaved were men.

- This trade led to increased warfare among African communities due to slave raids. There was a lot of civil unrest and insecurity as villages raided each other for slaves so that they could capture them and sell them to keep up with the European demand.
- Slave trade led to the growth of some powerful and wealthy states such as Asante and Dahomey. This is because their leaders were greatly involved in the control of the slave trade. Some African communities for example, South Sudan were on the other hand weakened because of war and destruction experienced with the slave raids.
- The Trans-Atlantic slave trade greatly undermined the economy of African communities. This is because Africa was losing its most valuable resources which are the working class or labour force. Besides, the constant wars and conflicts did not create a conducive environment for people to engage in any other economic activity.
- The Trans-Atlantic trade created a lot of mistrust and suspicion among African communities. The practice of raiding other African communities led to hostility among African states. Established code of conduct (concerning warfare) that was meant to create peace was destroyed leading to high levels of insecurity.
- These activities created hatred between African states. African states were therefore considerably weakened, not only because of the wars and conflicts, but also because of the deportation of their much strong labour force. It is worth noting that these factors contributed to colonisation of the African continent by European imperialists as they found African states weak and disunited.
- The Trans-Atlantic slave trade led to loss of lives and displacement of many African communities. Many people fled their homes in fear of being captured as slaves. This affected and greatly hampered the growth of economic activities such as agriculture and industry.
- The Trans- Atlantic slave trade led to destruction of property following numerous raiding, conflicts and displacements.

- The Trans -Atlantic slave trade interfered with the social fabric of the African communities. Most who were taken away were men leaving women to head families and undertake economic activities to maintain homesteads. African chiefs and leaders who initially were custodians of their people changed and became the ones to capture them into slavery.
- Most African states were politically destabilised, economically weakened and socially fragmented. The trade left the African continent disorganised, underdeveloped and susceptible to colonialism.
- The Trans- Atlantic slave trade led to the importation and subsequent enslavement of Africans in America. This led to the settlement of Africans in America.
- Long term exploitation of the black slaves produced deep social divides between the rich white and poor black communities, consequences which still haunt America today.
- The trade also laid the foundation for modern capitalism as using African slave labour; immense wealth was generated for business enterprises in America and Europe.
- Slave trade also expanded agricultural production in America.
- The Trans- Atlantic slave trade led to the introduction of elements of African culture in America such as African juju, samba dance style and jazz music among others.



Group work

With your friends, assume that you have been called for a radio interview to discuss the effects of slavery in Sudan today and strategies for making sure it does not happen. Choose one learner to play a role of an interviewer and the other one the role of a politician.

Effects of the Trans-Atlantic slave trade on Europe

- The trade was of more benefits to the European nations as it greatly boosted their economic growth. This is because their industries thrived on cheap raw materials from America generated by free African slave labour.
- They also had cheap markets in Africa to sell their finished products.
- The Trans-Atlantic slave trade led to the rise of rich and wealthy European merchants.



Note!!!

It is worth noting that the Trans-Atlantic slave trade had extremely negative effects on the African continent. The wealth these continents gained from slavery is evident in this continent today.

Abolition of the Trans-Atlantic slave trade

Factors leading to the abolition of slave trade

End of Trans-Atlantic trade began in the 19th Century with the ban on importation of slaves in Britain and America in 1807. There was international pressure during the abolition of this illegal trade even though it continued for a further 60 years. From 1815 to 1865, the British royal navy undertook anti-slavery patrols of the West African coast seizing hundreds of vessels. Britain was forced to pay compensation for seized ships and to encourage countries such as Spain and Portugal to abolish slavery. The

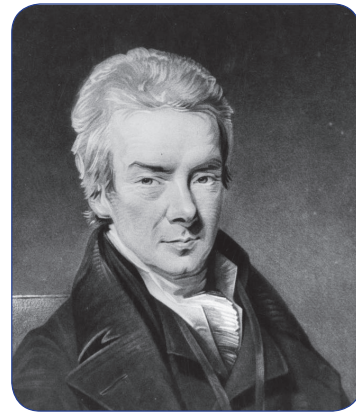


Fig. 6.4 William Wilberforce

Trans-Atlantic slave trade was finally abolished in the 1860's when most European countries put a ban on the trade.

Efforts towards the abolition of the Trans- Atlantic slave trade came about due to several factors.

Abolitionists for example, William Wilberforce (1759 to 1833) led the British parliamentary campaign to abolish the slave trade and slavery.

1. He termed the trade inhuman and undermining human dignity.
2. Christians termed the trade unchristian and unethical. Other abolitionists included economists such as Adam Smith who argued that free labour was more productive than slave labour.
3. The gaining of independence by the United States of America in 1776 also led to the abolition of slave trade as it closed slave markets.
4. Abolition of slave trade was hastened by ideas of the French Revolution of 1789. The French Revolution brought ideas of liberty, equality and fraternity (brotherhood) that this trade negated.



Pair work

This slave trade had been a very lucrative business for the Europeans. Discuss with your friend how easy you think it was to abolish slavery. You may need to do some further research.

Abolition of slave trade in Sudan

The Abolition of the slave trade began with British effort in the 19th Century. During the mid-19th Century, the British Royal Navy was active in the Indian Ocean including the Red Sea where there existed Sudanese ports. Egyptian government cooperated with the British and introduced new commercial and criminal laws administered in secular courts. This reduced the prestige of Islamic judges who presided over Sharia Courts that approved slavery.

The British imposed upon the Egyptian government that was extending its rule to Sudan to close down the slave trade. Ismail Pasha (1863 to 1879) signed the Anglo- Egyptian slave trade convention in 1877. In this treaty, the Egyptian government committed to stop the sale and purchase of slaves in the Sudan by 1880. General Charles Gordon, the British governor in Sudan began to enforce the terms of this treaty. He carried out campaigns to break up markets and arrest slave traders. His subordinates pursued the same action in the provinces. Muslim opposed this move proclaiming that English Christians were violating clear teachings of Islam as outlined in the Koran. Gordon's anti-slavery campaigns led to the Mahdist uprising. After defeating the Mahdists in the 19th Century, the British proceeded to sharply reduce the slave trade though with a lot of Arab Sudanese resistance. Slavery was officially abolished in 1924. The practice however continued long after independence in 1956 and it was a major factor in the Sudanese civil wars. The Arab enslavement of the Dinka people in the Southern Sudan is one of the most brutal and well-documented examples of the late 20th Century slavery.

Activity 3

Modern day slavery

Slavery in the 21st Century

The current wave of slavery in Sudan began in 1983 with the second Sudanese civil war between Northern and Southern regions. It involved large numbers of “African” Sudanese mainly the Dinka, Nuer and Nuba being captured, sold and exploited in other ways by Northern Sudanese ‘*Arabs*.’ In 1989, the National Islamic backed military government took power and the Khartoum government declared a ‘jihad’ against non-Muslim opposition in South Sudan. The Baggara of North Sudan who neighbour the Dinka in South Sudan were also given freedom to kill these groups, loot their wealth, capture slaves, expel the rest from the territories and forcefully settle in their lands. The Sudan criminal code of 1991 did not list slavery as a crime. According to the Imam of Ansar and former prime minister, Sadiq Al Mahdi, ‘jihad requires initiating hostilities for religious purposes. It is true that the regime has not enacted a law to realise slavery in Sudan. But the traditional concept of jihad does allow slavery as a by- product.’

Human rights watch and others described the contemporary form of slavery mainly as the work of the armed government backed militia of the Baggara tribes who raid civilian primary of the Dinka ethnic group from the South region. These slaves were “forced to work for free in homes and in the fields, punished when they refuse and abused physically and sometimes sexually. The government of Sudan used slavery as a low cost way of weakening its enemy in the second Sudanese civil war, the rebel Sudanese People’s Liberation Movement or Army (SPLMA) which was thought to have a base of support among the Dinka of Southern Sudan. Abductions during this war are estimated to range from 14,000 to 200,000. However; modern slave trading did not reach the scale of the 19th Century. It was done ‘discreetly’ and kept to a minimal level to conceal evidence. Slave owners in the North would deny that Southern children were working for them as slaves unlike in the 19th Century when slave trade was organised and carried out openly and legally. Many freed slaves bore signs of beatings, burnings and other forms of torture. Three quarters of the women and the girls reported rape cases.

Read the story below:

Source 6

CSI in South Sudan: The Faces of Slavery

Who Are These People?

Between 1983 and 2005, the central government of Sudan enslaved tens of thousands of black South Sudanese Christian and traditionalist people. It was part of a genocidal war against South Sudan, with a simple aim: to force South Sudan to become Arab and Muslim.

Christian Solidarity International (CSI) is working with an underground network to get these people back home. Read their stories, and consider how you can help free the enslaved.

CSI-USA [LEARN MORE](#) [DONATE](#) [ASK](#)

AUGUST 1, 2015

Ayak Piol Mabior (Liberated February 2014)



Muslim or Arab name: Fatima

Enslaved: Unknown

Repatriated: February 2014

People tell me I am from Nyamllel in South Sudan, but I don't remember it. I lived in Joushier, in Darfur. My baby is named Achuil.

When I was abducted, my father was killed in front of me. They slit his throat with a knife. Then the attackers took me, my mother and my siblings to the North. I had three older sisters and two brothers. Both my brothers died.

One of them was beaten to death on the way to the North. I don't know why the other one died, but he was very small – still nursing. Once we arrived, we were separated from each other.

I was taken to Mammud's house. He mistreated me. Even though I was small, he beat me on my chest and back. I still can't lift heavy things because of it. He raped me, even though I was a small girl. I tried to resist, but he sliced my left breast with a knife, and then did it anyway.

I had to collect water and firewood for Mammud's household. He had a wife named Asha and two children, Mamus and Yaya. They were not my friends. They wouldn't let me eat with them, and gave me bad food to eat. I slept in an outdoor hut with the goats. I was all alone. I thought of my brothers and sisters often. When I was sick and no one was there to care for me, I thought about them, because they would have taken care of me. But I had no way to reach them.

Mammud changed my name to Fatima, but it's not my real name. The Arabs told me they were planning to circumcise me. One of Mammud's children said, "It will make you our sister." I felt bad, because this is not for the Dinka. Dinka girls cannot be circumcised. So every time they told me they were going to circumcise me the next day, I would run away in the morning and hide in the bush all day. It became a problem for them. They were angry, but they were worried I would get lost. So they gave up.

They tried to make me pray like a Muslim. I even fasted for three days during Ramadan, but I felt terrible and was suffering. They didn't want me to die, so they let me drink during the day and gave me some leftovers.

Mammud tried to make me his wife, but I refused. The father of my baby is a Dinka man named Rau. He was a free worker who I met in the marketplace. I decided to be his wife. We kept it secret.

After I became pregnant, I ran away. I told my master I was going to the market for him, and when I got there, I disappeared. I went to Matari, to Rau's house, where the baby was born. When I heard that there was an Arab man taking Dinka people back to South Sudan, I took my baby and went to meet the Arab man. I wanted to see my family again.

The slave retriever is a good person, because he brought us back to our land. I will try to find my family, and if they are still in the North, I will keep waiting for them to come back. If God is there, they will come.

Thousands of enslaved South Sudanese are still waiting for their freedom. Please help us bring them home: www.csi-usa.org/donate/



Pair work

From the source on pages 116 and 117, what were the key points that the author intended to deliver about the slave trade in South Sudan?



Note!!!

The government of South Sudan signed the United Nations Convention on Child's Rights (CRC) on 4th May 2015 taking a critical step towards protecting and promoting child's rights.

Activity 4

Comparison between the slave trade in the 17th Century and 21st Century in South Sudan

Similarities

1. All races are taken as slaves.
2. Strong men and women are taken as slaves.
3. There is a price that is paid either in form of materials or money.

Differences

1. The motive of slavery in the 17th Century was the need of labourers in European plantations while in the 21st Century the motive is for domestic workforce.
2. In the 17th Century, energetic mature men and women were the ones taken as slaves while in the 21st Century, anyone can be taken as a slave including children and women.
3. Slaves in the 17th Century were exchanged for goods for example, exchange of slaves for clothes. Slave trade in the 21st Century involves exchange of slaves for money.

4. In the 17th Century, slaves were captured forcefully compared to the 21st Century where people go willingly in search of jobs.
5. Portuguese were given trading licenses for slave trade in the 17th Century in the 21st Century slave trade is illegal.



Pair work

We know that there is still slavery in the 21st Century.

Discuss why you think this is still happening , and what can be done to prevent it.

Keywords	
Bleed:	Lose blood from the body as a result of an injury.
Civil unrest:	Mass violence or riots by people demanding a political change
Collieries:	Coal mines and all the buildings, machines connected to it.
Execution:	Carrying out or putting into effect.
Fragment:	A small piece or a part especially when broken from something whole.
Forked poles:	Poles which have ends divided into two.
Merchants:	A person whose job is to buy or sell goods in large amounts.
Sail:	Travel on water
Slave raid:	A short certain attack on a place to obtain slaves.
Subordinates:	Subjects of people under certain rank.
Susceptible:	A risk to something.
Plantation:	An estate on which crops like coffee are grown.
Porcelain:	A hard but delicate shiny object made by heating clay to high temperatures.

End of Unit Exercise

1. Almost everyone recognises slavery is wrong in South Sudan? Why do you think slavery became such a big trade?
2. Write a poem to discourage modern slave trade.