SLAVERY PAST, PRESENT & FUTURE: 8th Global Meeting

Department of African Studies

University of Vienna, Austria

June 13-15, 2024
Slavery Past, Present and Future 8th Global Meeting

Department of African Studies
University of Vienna

Thursday, June 13, 2024

15:00  Guided City Tour: “African Vienna.” Meet at Minoritenplatz 1
18:30  Wine Reception, African Studies Department, University of Vienna (Spitalgasse 2, Universitätscampus Hof 5.1., 1090 Vienna)

Friday, June 14, 2024

From 9:00  Conference Registration
9:30  Welcome and Opening Remarks
      Steering Committee (Karen E. Bravo & Ulrich Pallua)
9:40  Welcome by host – African Studies Department, University of Vienna
9:50  “Rules of the Road”

10:00  Session 1: Defining “Slavery”
      Chair: Emmanuel John A. Awine
      Karen E. Bravo, Slavery’s Contested Meanings
      Asude Oruklu, Exploring Crossover and Convergences of Slavery and Forced Labour Practices in Global Supply Chains
      Gabriela Salcedo Figueira, The Capitalist Character of Racial Slavery: Analyzing Marxists Historiographical Approaches Through a Unitary Perspective

11:00  Coffee
11.30 **Session 2: Past Slaveries**  
*Chair: Caroline M. Bailey*

Mohammed Gaoui, *The Arabic Islamic Slave Trade: the Slavery in pre-Islamic Period and Early Islamic Period*

Rachael Scally, *The Early Years of the Edinburgh Medical School and Royal Infirmary: Slavery, Medicine and Philanthropy in Scotland, c. 1726-1879*

Daniel Moser, *Evidence for an autochthonous anti-slavery discourse in the Sublime State of Iran in the middle of the 19th century? Did the slow but decisive decline of the social institution of slavery in the Sublime State of Iran after 1828 only result from political, intellectual, economic, and imperial pressures and influences exerted by European powers, such as Great Britain, Russia, France, or can traces of autochthonous inner-oriental anti-slavery discourses be established, which might have influenced this process without any European contribution?*

12:30 **Lunch**

13:30 **Session 3: Depictions of Racial Slavery in Literature and the Press**  
*Chair: Amisah Zenabu Bakuri*

Christoph Ehland & Christoph Singer, “It was not her.” *Elizabeth Belle, the Slave-Trade and the Ethics of Representation in Lawrence Scott’s Dangerous Freedom*

Ulrich Pallua, ‘Be grateful’: *Humanitarian, Religious and Economic Justifications: George Colman The Younger’s Inkle and Yarico (1787), Thomas Bellamy’s The Benevolent Planters (1789), and John Fawcett’s Obi; or, Three-Fingered Jack (1800)*

David W. Bulla, *Newspaper Coverage of the Camilla Massacre of 1868*

14:30 **Coffee**
15:00  **Session 4: Racial Slavery: Structures and Underpinnings**  
*Chair:* Raymond T. Diamond

Nuno Coelho, The other side of the coin: Confronting an overlooked facet of slavery’s legacy in Portugal

Cecily Banks, One Lens: The Historical Interplay of International Trade Agreements, Sovereign Charters, and Joint-Stock Companies that Fueled the Transatlantic Slave Trade – and the Modern Interplay That Still Commodifies Enslavement through Deficient International Agreements, Entangled Global Laws and Regulations, Digital Opacity, and Stateless Multinationals

Kevin Brown & Richard S. Melvin, The Connection Between the Forms of Enslavement of African-Americans in The United States And the Forms of Enslavement of Dalits In South Asia

16:00  **End Day 2 Sessions**

19:00  **Dinner (10er Marie, Ottakringer Str. 222/224, 1160 Vienna)**
**Saturday, June 15, 2024**

8:30 **Session 5: Legacies and Impacts**  
*Chair: Ulrich Pallua*

Emmanuel John A. Awine, Legacies and Labels: Domestic Slavery and British Colonial Policies in the Gold Coast

Caroline M. Bailey, (Un)safe Spaces: The Relationship Between Slavery and Sexual Victimization of Black Women

Eurnice Wangui Stuhlhofer, Nurturing Inequity: Wet Nursing, Black Motherhood, and Maternal injustice

9:30 **Coffee**

10:00 **Session 6: Reckonings**  
*Chair: Cecily Banks*

Eric Brewer & Samuel Rhymes, Healing Hidden Wounds: Reframing Contemporary Grief Models for the Descendants of Slaves

Carliss N. Chatman, The American Reparations Trust

Clifton Coates, Give Us Free: A Student-Centered Experience Investigating Reparations

11:00 **Coffee**

11:30 **Session 7: Reckonings II**  
*Chair: David W. Bulla*

Amisah Zenabu Bakuri, From the Past to Now: Museum Artefacts, Our Stories and Slavery's Legacy

Sarah S. Spratt & Lisa Bratton, Descendants of Enslaved and Enslavers: Reckoning, Reconciliation & Repair - Enslavement at Historic Brattonsville: What the Documents Reveal
12:15  Lunch

13:00  Session 8: “New” Slaveries?
Chair: Kevin Brown

Raymond T. Diamond, Abortion as a 13th Amendment Right

Eva Veldhuizen-Ochodničanová & Alicia Heys, Investigating conflict as a root cause of human trafficking and contemporary forms of exploitation

14:00  Coffee

14:30  Session 9: Combating the “New” Slaveries
Chair: Karen E. Bravo

Lisa Avalos, Flying Under the Radar: Organized Child Sexual Exploitation As Slavery

Catherine Lee Wilson, Modern Slavery and Compliance

Tiffany Williams Brewer & Migueyli Aisha Duran, Legal Strategies to Foster Global Accountability in Prosecuting Human Trafficking

15:30  Closing remarks and Conference Development

16:00  Conference Ends
## SLAVERY PAST, PRESENT & FUTURE: 8th Global Meeting
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Session 1

Slavery’s Contested Meanings

Karen E. Bravo

What do we mean when we use the term “slavery?” And, how about “modern slavery” or “modern forms of slavery?”

Without a shared understanding of “slavery,” both academicians in the field of slavery studies and participants in the public sphere continue to joust about fundamental aspects of enslavements past, present and future. The inability to fully understand the topic will continue to affect our ability to understand and deal with contemporary forms of exploitation and the ways in which we understand past slaveries and combat their legacies.

This paper will explore different definitions offered for “slavery” and their implications.
Exploring Crossover and Convergences of Slavery and Forced Labour Practices in Global Supply Chains

Asude Oruklu

Forced labour and slavery are distinctly defined and prohibited by international instruments. Despite historical recognition as separate phenomena, shifts in labour markets, political landscapes, and the complex nature of labour exploitation have led to their convergence under the contemporary umbrella term of modern slavery. The primary divergence between forced labour and slavery lies in the extent of control over individuals and the exercise of power. However, this discrepancy often becomes obscured, particularly in environments marked by severe exploitation, where various power dynamics frequently involve coercive elements. This presentation aims to explore the boundary between slavery and forced labour within the context of “debt bondage” in global supply chains through case studies. It seeks to demonstrate how regulatory gaps, workers’ vulnerability, and limited access to services may heighten the risk and obscure the distinction. Employing a “systemic approach”, the presentation will analyse how supporting functions (e.g., access to finance, victim services, protection measures) and regulations (e.g., labour regulations, business standards) contribute to underlying root causes. Three illustrative cases within agricultural supply chains—hazelnuts in Türkiye, palm oil in Malaysia, and fruit/vegetable production in the UK—will be utilised. The initial part of the presentation will focus on defining forced labour and slavery and their limitations in terms of covering evolving workers’ experiences. Subsequently, it will elucidate the systemic approach, delineating the regulations and functions that underpin forced labour and slavery-like practices. The final section will delve into case studies, illustrating how the systems approach is applied across different structural contexts.

Keywords: slavery, forced labour, global supply chains, labour exploitation, systemic approach, regulatory gaps
Should racial slavery be defined as a capitalist phenomenon? This question refers to an extensive academic debate about the character of racial slavery, intensely discussed by different theoretical and historiographical streams in the 1970s, from Marxists to neoclassical, and has been reactivated in recent years. We intend to address the issue from a unitary point of view, i.e., to understand “racial slavery” relating the object with its social totality. In other words, we propose to discuss racial slavery from the social unit of the mode of production that produced it. In order to do so, we propose to analyze two Marxist theoretical streams that developed a distinct definition of the character of such object and, hence, also differ in the way in which they understand its unity. We start by analyzing the theory about a slave mode of production: led by Eugene Genovese and Jacob Gorender and currently revived by Charles Post, their definition does not attribute a capitalist character to racial slavery, judging it as an autonomous social form. Then, we look carefully to the theorization about slavery in a contradictory unity: led by Maria Sylva de Carvalho Franco and now developed by authors such as Walter Johnson, in this steam racial slavery is conceptualized as a capitalist phenomenon, more specifically a particular form of the capitalism development. In the face of the theorical analysis, we ultimately aim to raise questions and point out the challenges encountered in the theorization of racial slavery when the methodological path requires the apprehension of the object through the unity of its productive mode.

Keywords: Racial slavery; unity; mode of production; capitalism; historiographical approaches; Marxism.
Session 2

The Arabic Islamic Slave Trade: The Slavery in pre-Islamic Period and Early Islamic Period

Mohammed Gaoui

Slavery in Arab world goes back to the pre-Islamic period. Arabs had several sources of slave supply, and the largest among them were conflicts.

Arabs would raid bordering byzantine and Persian provinces for the purposes of getting war booty and slaves, But the majority of slaves were imported from Africa. Mecca was a major trading center of the region at the time and trade caravans including those which transported African slaves were going through mecca. Arab slave owners would purchase them in mecca. Also, raiding parties would attack caravans and capture slaves for themselves or sell them later. There were two types of slaves: purchased ones and slaves born in the house of their master. And they would work as servants of rich Arabs, as shepherds, as caravan guides. Female slaves would also be used for sexual purposes.

In theory, Islam saw a natural state of human being as being free stated, Islam brought some limitations and regulations to slavery in Arab, but slavery was such an ordinary phenomenon for that age, along with being a fundamental element of the Arab society that it was not possible to outright prohibit slavery. all of the Arab elite including the prophet owned slaves. But at the same time, there are numerous Qur’anic verses and hadiths describing the emancipation of slaves by the prophet Muhammed such as Bilal, who became the first muezzin- caller for prayer in the history of Islam, and Zayed, Muhammed’s step-son. So, this paper highlights on how Islam changed the concept of slavery and guidelines for how slave owners should treat their slave, And Comparing slavery phenomena in the pre-Islamic period and the early Islamic period?

Keywords: Slavery, Arab, per-Islamic period, Islamic period, mecca, Africa,
The Early Years of the Edinburgh Medical School and Royal Infirmary: Slavery, Medicine and Philanthropy in Scotland, c. 1726-1879

Rachael Scally

In 2011, the historian T. M. Devine posed the question ‘did slavery make Scotia great?’ This paper argues that it certainly helped to. It examines how the Edinburgh Medical School and Royal Infirmary benefitted financially from chattel slavery. It investigates how charitable donations and legacies from individuals who derived their wealth either wholly, mainly, or partly from slavery and the trade in the goods produced by and related to enslaved people, helped to finance the building and improvement of both institutions. The medical school and infirmary produced generations of medical practitioners who supported and propagated slavery and imperialism in the British empire, while growing wealthy from the fees of students who hailed from the colonies. The paper reveals how the Edinburgh Royal Infirmary benefitted economically from the ownership and stolen labour of enslaved people on its Redhill Pen in Jamaica and examines the financial gifts and support that came from the infirmary’s network of wealthy contacts and donors in Scotland, England, the West Indies, and to a lesser extent the American colonies. It demonstrates that the infirmary’s financial connection to chattel slavery endured from its foundation well into the latter half of the nineteenth century. While it was not possible to reconstruct the lives of the people who were enslaved by the Infirmary, surviving archival material, although scant, does allow us to gain at least a little insight into the workings of the Redhill Pen and what life may have entailed for captives such as Betsy Coghlan and Juliet.

Keywords: Slavery, Medicine, Philanthropy, Scotland, Edinburgh
Evidence for an autochthonous anti-slavery discourse in the Sublime State of Iran in the middle of the 19th century? Did the slow but decisive decline of the social institution of slavery in the Sublime State of Iran after 1828 only result from political, intellectual, economic, and imperial pressures and influences exerted by European powers, such as Great Britain, Russia, France, or can traces of autochthonous inner-oriental anti-slavery discourses be established, which might have influenced this process without any European contribution?

Daniel Moser

Persian lexemes which might coincide approximately with the modern European notion of slavery and bondage can be traced back to, at least, the Old Persian language of the Achaemid period between the sixth and the fourth century BCE (see Dandamayev 1988, n.p.). Slavery, however, never seems to have reached the status of a quintessential element of Persian culture, and therefore contemporary reports from the 19th century estimate that slaves in the Sublime State of Iran were not many in number (see Floor 2000, n.p.), and they seemed to have enjoyed a comparatively humane treatment according to 19th century standards (see ibid., n.p.). Moreover, the period after 1828 witnessed a significant decline of certain forms of slavery (cp. Ibid., n.p.) Despite this, the formal abolition of slavery in Iran was enacted as late as 1929.

The proposed paper aims to conceptualise the slow decline of slavery in the Sublime State of Iran in the middle of the 19th century theoretically by comparing domestic and international, Middle Eastern / North African and European influences on Iranian institutions. Given the fact that, as of yet, the body of research and the amount of reliable empirical data on slavery in the Sublime State of Iran has not attained the quantity of data on slavery in other regions of the world, such as slavery in the Americas, the proposed paper aims to take recourse to a mainly inductive research design, epitomised by a methodological grounded theory approach. From a temporal perspective, the proposed paper will focus on the period after the signing of the Treaty of Turkmenchay in February 1828 and the formal abolition of slavery in Iran in February 1929.

Keywords: slavery in Iran in the 19th and early 20th century, Bahá’i Faith, international treaties
Session 3

“It was not her.” Elizabeth Belle, the Slave-Trade and the Ethics of Representation in Lawrence Scott’s Dangerous Freedom

Christoph Ehland & Christoph Singer

In the novel Dangerous Freedom (2021) Lawrence Scott represents the life of Elizabeth d’Aviniere, daughter of Maria Belle, a formerly enslaved women, and of John Lindsey, a British captain of the Royal Navy. Through her father’s line, Elizabeth was also the great-niece of William Murray, 1st Earl of Mansfield and Lord Chief Justice who presided as judge over the famous Somerset and Zong cases. These family ties place her story at the heart of the contemporary debates concerning the British slavetrade. Scott’s novel explores the ethics of literary re-presentation by bringing into dialogue and deconstructing a variety of texts and sources. Not only does the novel deliberate on the crimes and injustices of the slave-trade, more importantly, Lawrence Scott explores the ethics and complicities of transposing these historical and traumatic accounts into historical fiction.

In this presentation we intend to discuss how the intersection of different media, settings and locales is used by Scott to write a historiographical narrative that deconstructs previous medializations. By way of this framing, particularly four texts are simultaneously intertwined and contrasted: firstly, the contemporary painting of Dido Belle by David Martin (1761), secondly, the novel’s implementation of the Zong massacre, thirdly, the romantic film Belle (2016), and, fourthly, the transformation of Kenwood House in Hampstead Heath into a Lieau d’memoire. Consequently, this paper will discuss how Scott’s novel responds to and integrates these documents to rewrite voyeuristic tropes sentimentalist motifs.
‘Be grateful’: Humanitarian, Religious and Economic Justifications: George Colman The Younger’s *Inkle and Yarico* (1787), Thomas Bellamy’s *The Benevolent Planters* (1789), and John Fawcett’s *Obi; or, Three-Fingered Jack* (1800)

Ulrich Pallua

During the period of abolition in Great Britain both supporters and opponents of the slave trade perpetuated images of African slaves in their argumentation for or against the institution of the slave trade and slavery. Ranging from religious, racial to economic justifications, the humanitarian argument featured prominently in the pro- and anti-abolitionist discourses, especially in the first phase of the abolition of the slave trade from 1772 to 1807. Both abolitionists and supporters of the slave trade created images of slaves as grateful to be saved from their own degeneration back home in Africa, justifying Africans to be taken slaves and transported to the colonies. George Colman The Younger’s *Inkle and Yarico* (1787), Thomas Bellamy’s *The Benevolent Planters* (1789), and John Fawcett’s *Obi; or, Three-Fingered Jack* (1800) feature grateful and/or rebellious slaves whose humanity is acknowledged through the use of the humanitarian argument, at the same time confirming their need for moral guidance.

Keywords: Drama, 18th century, Slavery, Racism, Identity, Stereotypes, Images
Newspaper Coverage of the Camilla Massacre of 1868

David W. Bulla

In the aftermath of the U.S. Civil War, Southern Blacks, freed from slavery, began to take part in citizenship. This included voting, serving on juries, and taking public office. However, as Reconstruction developed, a counterinsurgency also arose in the South and resulted in violence against the Freedmen. One of these violent incidents occurred on September 19, 1868, in Camilla, Georgia, which is the southwest portion of the state. Earlier in the month, the Georgia Legislature expelled twenty-eight members of the Georgia House of Representatives—all of them Black. In protest of this expulsion, Philip Joiner, one of the twenty-eight, led a march of more than hundred people, mostly African Americans and a few white Republicans, from Albany to Camilla, where a Republican Party rally was to take place. The march covered approximately twenty-five miles. In downtown Camilla, the seat of Mitchell County, Georgia, there awaited a mob of angry whites. The county sheriff, as well as a white man on horseback, warned the marchers, some of whom were armed, to turn back and not bring out their weapons. However, the marchers did not turn back to Albany. As the marchers entered the town’s courthouse square, the whites opened fire, killing a dozen of the marchers and wounding more than three dozen others. As the survivors returned to Albany, they were assaulted several more times by whites. The massacre served its purpose, to tamp down Black participation in the general election that fall. The following paper looks at how the American news media responded to the massacre. Thousands of articles in U.S. newspapers and magazines excoriated the perpetrators of the massacre. For example, the Evansville Journal in Indiana called the massacre one of the “most cold-blooded and infamous” moments on record in American history. The Springfield Republican in Massachusetts shamed the Georgia government for whitewashing its official investigation of the massacre. Newspapers in the North, mostly Republican, were shocked at the degree of violence. The number of killed was reported to be between thirty and forty people. Newspapers in Georgia and the other Southern states, where Democratic editors far outnumbered Republican journalists, referred to the incident as a “riot” and reported that the Blacks were armed, although the Marietta Journal (near Atlanta) stated that the Camilla riot was “an event greatly to be deplored by everyone who consults the welfare of the South.” The Memphis Appeal in Tennessee referred to the incident as a “bloody riot” and covered it with great intensity. Southern and Democratic newspapers maintained that the Blacks taking part in the march—spurred on by Republican operatives with Freedmen Bureau ties—intended to incite a disturbance in Camilla, and that the actions of the white townspeople amounted to self-defense. This study will look at the full scope of coverage in U.S. newspapers.
Session 4

The other side of the coin: Confronting an overlooked facet of slavery’s legacy in Portugal

Nuno Coelho

Joaquim Ferreira dos Santos (Porto, 1782) rose from humble origins to amass extraordinary wealth through the transatlantic trade of enslaved people in Brazil. Returning to Portugal in 1832, he invested in businesses and funded liberalism, which granted him the title of Count of Ferreira. After his death in 1866, his will allocated funds for social projects, including the construction of the first hospital for mental health in Portugal and the first primary school network in the country. Today, he is widely regarded as a “benefactor”, however, the origin of his fortune is generally unknown to the society from which it still benefits. By referring to this historical figure by the first name, symbolically dethroning him from his pedestal and stripping him of his title, the interdisciplinary research-based artistic project “Joaquim – The Count of Ferreira and his legacy” aims to question and problematise this man, his legacy, and what they both represent today, by calling on professionals from the visual and performing arts, architecture, design, history, and sociology. Its outcomes are a curated exhibition with original artworks by contributors from Portugal, Brazil and Angola, complemented with a parallel program of activities; a book with visual and written essays; and other scientific activities, such a colloquium, a dissertation, and conference papers. Focussing on a single case study, the project attempts to create space for an urgent and necessary collective reflection about the past and present of Portuguese society, bringing concepts such as whiteness, accountability, reparation, equality, and social justice into the Portuguese contemporary artistic and academic debate.

Keywords: Transatlantic slave trade; wealth accumulation; slavery’s legacy examination; Portugal; Count of Ferreira; interdisciplinary research; research-based artistic practices; contemporary debate.
One Lens: The Historical Interplay of International Trade Agreements, Sovereign Charters, and Joint-Stock Companies that Fueled the Transatlantic Slave Trade – and the Modern Interplay That Still Commodifies Enslavement through Deficient International Agreements, Entangled Global Laws and Regulations, Digital Opacity, and Stateless Multinationals

Cecily Banks

This paper offers a lens to examine how sovereigns and corporations today aid profiteering from enslavement in forms like forced labor, debt bondage, and human trafficking. The lens starts with the historical interplay of the international trade agreements, sovereign interests, and corporate structures that forged the Transatlantic Slave Trade and examines how – despite today’s anti-slavery priorities – this parallel interplay can thwart efforts to combat enslavement in a world of deficient trade and human rights agreements; entangled regulations; nonstate actors; digital opacity; and stateless multinationals.

During the Transatlantic Slave Trade, the joint-stock company – the precursor to the modern corporation with transferrable shares and limited liability – opened new pools of capital to finance the European push into new economies and goods. Granted by royal charter, the dominant 17th century companies enjoyed renewable monopolies over trade, with autonomy to raise capital, wage war, and settle territories. With the companies’ economic interests closely aligned to their sovereign’s interests, and devoid of any human rights underpinnings, these companies – propped up by insurers and bankers – became the machinery of the Transatlantic Slave Trade. And, all of this operated within an even more lucrative framework of international trade agreements, stream-lining expansion. As early as the 1479 Treaty of Alcacovas, Spain granted Portugal monopoly rights over the nascent slave trade from West Africa to the Americas. In the 1494 Treaty of Todesillas, Spain and Portugal divided the “discovered” territories. Then, for over 200 years, the lucrative Asiento de Negros contracts, granted by the Spanish crown, outsourced the slave trade to European powers. This interplay of forces sustained the long-term, systemic framework for the horrific Middle Passage and the demand for enslaved human labor over centuries.

This international-sovereign-corporate interplay operates today, with new dynamics, and offers one lens to understanding how enslavement still occurs in an anti-slavery global economy.

Key Words: transatlantic slave trade, sovereign charters, joint stock companies, international trade agreements, monopolistic privileges, commodified slave trade, stateless multinationals, forced labor, debt bondage, trafficking.
The Connection Between the Forms of Enslavement of African-Americans In The United States And the Forms of Enslavement of Dalits In South Asia

Kevin Brown & Richard S. Melvin

The majority of the current 44,000,000 members of the Black Community in the United States can be traced to the original 500,000 Africans who were delivered to the shores of what became the United States during the years of the Trans-Atlantic Slave Trade. In the 1830s, abolitionists in the United States made their first international comparison of the treatment of Black people when they began to compare their treatment to the treatment of the lowest caste in the caste system of South Asia. Over the century it became common place to refer to racial discrimination in the United States as part of a caste system. This analogy is still used today. The caste system on the South Asian subcontinent has existed for at least 3000 years. The first major modern critic of the caste system was Jotirao Phule. Phule laid out his criticisms in his 1873 book entitled Gulamgiri (Slavery). This was one of the first published books by a South Asian activist to point out the oppressive aspects of the caste system. Phule dedicated his book to the “Good People of the United States as a token of admiration for their sublime disinterested and self sacrificing devotion in the cause of Negro Slavery; and with an earnest desire, that my countrymen may take their noble example as their guide in the emancipation of their Sudra Brethren from the trammels of Brahman thraldom.” It was with his book that the struggle against caste discrimination, especially for Dalits (formerly known as “outcastes” or “untouchables” was linked. Indeed, this linkage was furthered in the 1970s by a group of activist scholars who created a group known as the Dalit Panthers. The Dalit Panthers sought the liberation of Dalits, “By Any means necessary.” These protesters chose the name Panthers after the Black Panther Party in the United States in order to ally the Dalit struggle with that of African-Americans because they viewed themselves as one with their struggle. This presentation will explore the connections between two different forms of slavery, the chattel slavery that African-Americans suffered and the communal slavery that has been inflicted on Dalits in South Asia.
Session 5

Legacies and Labels: Domestic Slavery and British Colonial Policies in the Gold Coast

Emmanuel John A. Awine

This paper examines the legacies of domestic slavery and British colonial policies in the tripartite territories of the Gold Coast Colony between 1874 and 1957. This era represents a critical turning point in the history of the Gold Coast as it witnessed the transition from a slave-based economy to a plantation and railway economy. The paper demonstrates that the memory of domestic slavery in Ghana is filtered through British labor policies which shaped stereotypical narratives that extend beyond slave ancestry. The paper argues that the legacies of domestic slavery in Ghana are mediated through colonial encounters between 1874 and 1957. In the early twentieth century, descendants of enslaved people and migrants from the north were labeled and categorized based on their origin and perceived role in the colonial economy. This labeling and categorization of migrants from the north in the southern part of the Gold Coast was influenced by the British policy of isolation and neglect that regarded the northern territories as the “Cinderella” of the South. First, this policy exacerbated the developmental gap between the Northern Territories and the South, leading to a migratory trend towards the South for menial jobs historically reserved for domestic slaves. Second, the use of northern migrants as cheap labor created a lasting connection between people of northern extraction and enslavement, fostering stereotypical labels that linked inferiority and servitude status to them. The memory of British labor policies on the Gold Coast thus facilitated the reproduction and political use of colonial-era stereotypes in contemporary Ghana as weapons against political opponents who hail from formerly enslaved communities.

Keywords: Domestic Slavery | Labels | Legacies | Labor, Stereotypes | Memory | History | Gold Coast.
(Un)safe Spaces: The Relationship Between Slavery and Sexual Victimization of Black Women

Caroline M. Bailey

Research exploring the correlates of sexual victimization has found sexual victimization to be associated with both individual- and contextual-level factors, including age, gender, poverty, and size of the female population. However, to date, research has been limited in exploring the ways in which historical factors, such as slavery, may be associated with the contemporary prevalence of sexual victimization of women. Historical accounts have often suggested that enslaved women often experienced sexual victimization during their enslavement. Despite these accounts, research has been limited in empirically exploring the relationship between slavery and the sexual victimization of Black women. Using the 1860 U.S. Census and the 2016 National Incidence Based Reporting System (NIBRS), multilevel logistic regression analyses are employed to explore whether slavery is consequential for the contemporary instances of Black female sexual victimization. In line with the “legacy effect” framework, the findings from the current study suggest that Black women are significantly more like to be sexually victimized in counties characterized by larger enslaved populations in 1860. These findings illuminate the ways in which historical institutions, despite being outlawed, have contemporary consequences, particularly for Black women. These findings, discussions, avenues for future research, and policy implications are discussed below.

Keywords: slavery, sexual victimization, violence
Nurturing Inequity: Wet Nursing, Black Motherhood, and Maternal injustice

Eurnice Wangui Stuhlhofer

Enforced wet nursing during African slavery had a profound impact on Black motherhood and holistic health. Contemporary paradoxical stereotypes of Black women as inadequate mothers yet strong, overlook the infamous wet-nursing legacy in which the enslaved Black woman was a breeder for future slaves and nourisher for future enslavers simultaneously. Enslaved African women were forced to breastfeed the enslavers’ infants disrupting their own maternal bonds and subjecting them to psychological trauma, loss, exploitation, and exhaustion. The practice reinforced the dehumanization and commodification of Black female bodies. The promotion of formula feeding further marginalized Black mothers and their children. Today, the legacy of slavery persists in disparities in breastfeeding rates, maternal healthcare access, infant mortality rates and intergenerational trauma among Black mothers. An intersectional approach is important in understanding the multifaceted impacts of slavery on Black women and their families to achieve structural justice and improvement of their well-being.

Keywords: Wet-nursing, Black women, slavery, historical trauma, resilience
Session 6

Healing Hidden Wounds: Reframing Contemporary Grief Models for the Descendants of Slaves

Eric Brewer & Samuel Rhymes

This paper seeks to highlight the legacy of slavery as seen through current mental health disparities among African American communities and furthermore describes how slavery has shaped the grief process of the modern-day descendants of slaves. While the Transatlantic Slave Trade resulted in at least 10 million Africans being sold throughout North and South America, at least 2 million enslaved Africans were killed on that voyage and many more suffered violent torture and death at the hands of their enslavers. Accordingly, this familiarity with death left the remnant of those living slaves conditioned to regular loss.

In the present day, Black Americans are disparately more likely to die than any other race or ethnicity in the United States. Like their ancestors, Black Americans experience more death and their grief often goes untreated due to social and economic disparities that exist through, inter alia, a disproportionate lack of mental health care that promulgates the common notion that mental health is not a priority. At a time when nonviolent, unarmed Black Americans, specifically Black men, have been killed in cold blood by police officers, it is of utmost importance to remediate mental health inequities by reexamining the theories and approaches to grief for Black people and using transitional justice to invest in grief by funding Grief Centers in Black communities.

This paper will first examine the Transatlantic Slave Trade and explain the statistics surrounding the health deficits, diseases, and death rates of slaves. Next, we will discuss the current grief schema and its misapplication to Black men. Thirdly, we will analyze how transgenerational trauma via epigenetics leads to a unique grief process for Black men. This paper will conclude by proposing a new scheme for African American-specific grief that will alleviate the current mental health inequalities that serve as legacies of slavery.

Keywords: epigenetics, transgenerational trauma, transatlantic slave trade, legacies of slavery, transitional justice, mental health, social & economic inequalities, grief centers, grief, slave descendants
The recent war on DEI (diversity, equity, and inclusion), efforts to stifle an accurate retelling of history, and the reversal of many initiatives aimed at advancing equality bring to light a gap in prior justice movements that can only be resolved by one thing—reparations. America is capitalist, and there is no equality in capitalism without equal access to capital. Black people in America who are the descendants of the enslaved have faced not only a loss of liberty but also a loss of capital that did not end with emancipation. Instead, in each generation attempts to level the playing field and recover financially have been met with a new form of extraction—from sharecropping, to redlining, to income inequality, to a lack of investment. Prior efforts to obtain reparations have failed, in part, because of a lack of economic interest convergence combined with stereotypes that view Black people as incapable of managing themselves, and concerns over a source for the funding. My proposal seeks to resolve these issues. First, The American Reparations Trust will be funded voluntarily from private corporations. Through a tax credit, qualifying corporations will be eligible to contribute up to 5% of annual gross revenue for a period of 10 years to the Trust. Additionally, charitable organizations, like universities with large endowments, will be eligible to make a one-time 5% contribution. Next, once adequately funded, the Trust will give qualifying Black people the option of taking a lump sum tax-exempt payment of $250,000 or to receive the funds distributed over a decade, with interest. Finally, the Trust will not be exhausted by distributions. Instead, the remaining funds will be managed to invest in Black businesses, Black communities, and to fund education. Although the reparations payment itself is intended to only provide a contract-based remedy for the harms of slavery and Jim Crow, the investment aspect of the Trust is intended as a partial tort-based remedy to address the lingering pain and suffering experienced by the Black community. The American Reparations Trust seeks to acknowledge that both governments and private actors played a role in the exploitation of Black people and the current state of racial inequality and provides a means for both actors to remedy those harms.
Give Us Free: A Student-Centered Experience Investigating Reparations

Clifton Coates

This paper will provide an oral history of The Georgetown Day School’s Policy Institute Track Give Us Free: Reparations Policy Past, Present, Future: highlighting student engagement during the summer of 2023 as they investigated the current Reparations Movement. As the track lead for this student experience, students were introduced to the history of American Slavery and The Civil Rights movement and the long history of scholars and activists seeking redress for the historic atrocities endured by African-American Communities in the United States. Students met with local, state and national leaders and attempted a social media action project to bring awareness to their generation about reparations for African-Americans. Curriculum design, pedagogical techniques and teaching material will be highlighted to illustrate how this experiential learning module was assembled. This paper will argue that success for the current Reparations Movement will be determined by the awareness and will of American high school students who will be taking on the mantle of political and economic leadership in the coming decades.
Session 7

From the Past to Now: Museum Artefacts, Our Stories and Slavery's Legacy

Amisah Zenabu Bakuri

The transatlantic slave trade, spanning centuries, have left legacies on human history, and artefacts associated with this period serve as tangible witnesses to the inhumanity and brutality of slavery. From shackles to personal belongings, from gifts to looted items, these artefacts convey not only the suffering but also the resilience and resistance of those who were enslaved. In this paper, I explore connections between museum artefacts associated with slavery and their implications and meanings for the descendants of those who were enslaved. As museums struggle with acknowledging their roles in perpetuating narratives of oppression, exploitation and decolonizing museums, this paper focuses on descendants of the enslaved and their thoughts, perspectives of these artefacts in the museums. I specifically focus on the Wereldmuseum in Amsterdam and how some participants I visited the museum with shared their thoughts and perspectives of some selected artefacts as well as the descriptions used in the museum. Focusing on a few selected artefacts and their interpretation within the museum environment, this paper aims to explore the discourses surrounding memory, identity, and justice for the descendants of enslaved peoples. This paper shows the various ways in which these artefacts shape collective memory and understanding for participants. For some descendants of enslaved people, museum artefacts serve as tangible connections to their ancestral past, providing a means to reclaim and affirm their identities. For others, their main concern had to do with reparations and justice. In this paper, I emphasize participants perspectives of these artefacts as carrying stories of survival, resistance, and cultural heritage. Despite the empowering potential of these artefacts, challenges such as questions of ownership, repatriation, and ethical concerns about the commodification of trauma persist.

Keywords: artefacts, museum, slavery, descendants, memory, identity, justice
Descendants of Enslaved and Enslavers: Reckoning, Reconciliation & Repair

Sarah S. Spratt

Descendants of Brattonsville is a group of African American and white individuals connected by their intertwined family history, family connections, and shared history of having ancestors who lived and worked at Brattonsville in McConnells, SC in the US. Historic Brattonsville now operates as a living history museum run by the Culture and Heritage Museums of York County. It was the homestead of the Bratton family during the 18th-19th century, and a working plantation on which many people were enslaved, working the land from its inception through the 20th century.

Our group seeks to break past silences and acknowledge our connections, to share history and storytelling from all perspectives; to empower descendant voices marginalized in the past to construct a richer, more diverse narrative; to acknowledge past harms committed and continued inequities existing in our society; and to seek avenues for racial reconciliation, connection, healing, and reparations at Brattonsville and in the wider community.

I am a white member of Descendants of Brattonsville whose ancestors enslaved African Americans and I am currently engaged in the work of attempting to fulfill the above mission with African American members, some of whom are my cousins. We meet regularly to make connections, share stories, confront our shared history and examine current racial inequities. We are working to open the previously neglected burying grounds of the enslaved as an exhibit, and committed to developing a monument to the memory of the enslaved on site. I will discuss the process and progress towards reconciliation achieved so far within this group, explore the current research on the attitude towards reparations for descendants of enslaved persons in the US, and discuss potential avenues for further repair and reparation within our group and in the US as a whole.

Enslavement at Historic Brattonsville: What the Documents Reveal

Lisa Bratton

Much has been written about the lives of enslaved people in the Americas, but most research has taken a macro approach. This type of scholarship has yielded an overview of how the enslaved negotiated the poverty, sexual abuse, separation from family members, and other issues with which they were forced to comply. In addition, much of the literature is written as if the experience of enslavement was monolithic; however, the lives of enslaved individuals varied widely—from state to state, from farm to farm and even from person to person.
Records from Historic Brattonsville, the York County, South Carolina plantation on which the author’s great-great-grandparents were enslaved, yield tremendous insight into the lives of enslaved people. The Bratton Family Papers is among the largest collections of private papers at the University of South Carolina. The collection contains evidence of purchases of enslaved individuals (primarily from estate and bankruptcy sales) as well as wills, letters, journals, church and other documents.

This paper will discuss some of the lesser-known experiences about enslavement that the documents reveal. These experiences include a free Negro selling himself into enslavement to repay the remainder of a debt (1824), a pre-nuptial agreement in which the author’s great-great-grandmother, Malinda, appears as marital property to Mary Caroline Bratton, and the court case involving the disputed ownership of two adolescent girls...and a horse. The audience will gain new perspectives on the lives of enslaved people and view the actual documents that inform their experiences.

Keywords: Brattonsville, South Carolina, Slavery, Enslavement, Slaves, York County
Abortion as a 13th Amendment Right

Raymond T. Diamond

With due process no longer that which protects a woman who has been raped from being forced to bear the child of her rapist, this paper explores whether the 13th Amendment, ratified at the end of the Civil War and providing that "[n]either slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction," grants a right to women to be free of bearing children as a result of rape, one of the incidents of slavery that enslaved women were required to experience.

The paper concludes that the framers of the 13th Amendment were well aware of forced birth as an incident of slavery. The records of what they read, what they said about slavery in their personal writings, and what they argued in Congress all suggest this. In establishing a right to freedom, the 13th Amendment also established a right of women to control their fertility, at least insofar being able to end pregnancies that find their origin in rape.

Keywords: women, rape, fertility, abortion, 13th Amendment
Investigating conflict as a root cause of human trafficking and contemporary forms of exploitation

Eva Veldhuizen-Ochodničanová & Alicia Heys

This paper investigates the aspects of conflict that converge to create a conducive environment for human trafficking and contemporary forms of exploitation to thrive, using the full-scale conflict in Ukraine as a case study. The authors combine first-hand qualitative research and secondary source analysis to provide insight into how conflict heightens risk of exploitation.

Despite the link between conflict and human trafficking having been globally recognised, there remains relatively limited academic inquiry investigating how the two interact. Given the relative recency of the full-scale invasion by the Russian Federation in February 2022, this lack of literature is even more pronounced in the Ukrainian context.

This paper examines extant academic literature to explore what is already known about the relationship between conflict and human trafficking. It subsequently builds on this by analysing the governmental and non-governmental organisation reports emerging from Ukraine to contextualise the risk that is specific to those in, or fleeing, this conflict zone. The paper identifies four key drivers of risk facing those in, or fleeing, Ukraine, which can heighten their vulnerability to human trafficking. It then profiles the most vulnerable groups, investigating the dynamic and compounding nature of the risks they face, grounding these understandings in existing theoretical models. The paper gives consideration to the direct and indirect links between conflict and trafficking, the geographical spaces in which trafficking can occur, and the specific forms that exploitation can take.

By using data from Ukraine to provide current examples of how the elements of this typology plays out in reality, the paper illustrates why an accurate understanding of these issues is of immediate, critical importance.

Keywords: Conflict, Human Trafficking, Contemporary Exploitation, Ukraine, Desperation, Discrimination, Disruption, Displacement
Organized child sexual exploitation flies under the radar. Perpetrators who exploit children for sex have a profound interest in covering up their activities because they are so abhorrent to most people. As a result, the information we have about the prevalence of organized child sexual exploitation is uneven and anecdotal. Sometimes it bursts into public consciousness when a major scandal is revealed, such as those involving the Catholic Church, Jeffrey Epstein, or Rotherham (United Kingdom). Or similarly, when the United States Justice Department exposes an online ring of predators. But despite being hidden, organized child sexual exploitation is not a rare aberration; it is persistent and systemic.

It is also a form of slavery for the children involved. They are groomed to please the adults who are exploiting them and who use sophisticated strategies to keep their victims compliant. The children typically have no meaningful choice in the situation and have psychological, financial, and physical barriers to breaking free. A further complicating factor is that police are often complicit in facilitating this form of slavery by shutting down investigations and closing off avenues of escape. In some cases, police are direct participants.

This paper analyzes organized child sexual exploitation as a form of slavery and explores legal and policy solutions to address it. I argue that the failure to effectively expose, investigate and prosecute this type of activity rests on four prongs: lack of awareness of the extent of the problem, lack of effective training and education, failed accountability mechanisms, and the operation of implicit bias against the types of vulnerable individuals who are typically targeted for exploitation. The paper presents strategies, including legislative reform, for improving the police response to this type of modern-day slavery.

Keywords: sexual violence, rape, police, law reform, slavery, sex trafficking, children
Modern Slavery and Compliance

Catherine Lee Wilson

Given the statistics about the prevalence of modern slavery, recent laws in several countries require increased attention by corporate compliance officials in their supply chains. Historically, laws required only a good faith effort by corporations to disclosure their efforts to investigate possible violations. To date, disclosure, such at that required by Canada’s Fighting Against Forced Labour & Child Labour in Supply Chain Act, remains the primary tool combat modern slavery practices. Studies reviewing these disclosure statements report reveal uneven depth in reporting about operations. This paper explores different pathways to increasing compliance mandates in a way that will impact the statistics about modern slavery. How can regulators require increased investigation into supply chain actors by corporate actors? Is there a combination of tougher enforcement tools that could heighten penalties in geographic areas subject to increased scrutiny? This paper will explore ways to use compliance practices to secure freedom for victims of this crime.
Legal Strategies to Foster Global Accountability in Prosecuting Human Trafficking

Tiffany Williams Brewer & Migueyli Aisha Duran,

Human trafficking is widely held as a contemporary iteration of slavery, but unlike the slaveries of the past, its breadth is augmented by technological advances creating an increasing cross-border phenomenon. The gendered nature of human trafficking (65% women and girls), with sexual exploitation serving as the most common form of human trafficking (79%), continues to proliferate and impacts Black women and girls at alarming rates (UN estimates in some African regions, nearly 100% child victims). While global leaders denounce human trafficking, there is an absence of a cohesive cross-national approach to combating the issue. This paper seeks to propose legal solutions to foster global accountability in prosecuting human trafficking and pursuing civil restitution for victims. The paper will highlight that prosecuting human trafficking in the ICC is appropriate given the anti-slavery thrust of anti-trafficking provisions codified in international law. Given the disparate impact of human trafficking on Black women and girls, the failure to use international norms and conventions to combat it can implicitly further racial hegemonies in determining which victims are prioritized over others. The paper will also highlight international instruments and norms that assist in fostering global accountability, while also acknowledging the obstacles of international cooperation, including the lack of membership in the ICC by key global states (U.S.). Finally, this paper seeks to advance a call to action to elevate the voice of survivors that are not sufficiently considered in the approach for aggressively tackling human trafficking as a direct affront to human dignity, body integrity, and personal autonomy, and who often fail to receive victim compensation in the process.