



The Horrors Of Slavery

Produced in association with the *Pan-Afrikan Society* of London South Bank University

The Pan Afrikan People's Phone-in
Every Sunday 10pm – 12midnight

PAPP Galaxy Radio PAPP

99.5fm (London airwaves) and www.afwestation.com (internet)

Phone Number (for on air discussion): 07908 117 619

The Pan-Afrikan People's Phone-in is a space for themed interactive discussions conducted over the airwaves and cyberspace. The themes are focused around issues affecting Afrikan people both locally and globally.

The Pan-Afrikan People's Phone-in regularly features guests from revolutionary Pan-Afrikanist organisations. From time to time others including non-Afrikan guests will be invited to contribute. The activities of all guests will be examined on the basis of their relevance to Afrikan people locally and worldwide. Interviews and presentations with guests will set the scene for the more general discussion (in the second half of the programme) where listeners will be invited to phone in, ask questions and contribute.

Spread the word: Please tell all of your family, friends, fellow organisation members, colleagues, associates and other networks about the show. Encourage them to listen.

The Horrors of Slavery

Repairing imperialism's anti-Afrikan damage

Anti-Afrikan Terrorism

This document is intended to give the reader a snapshot of some of the horrific tortures that enslaved Afrikan people were subjected to during one of the most critical phases of the *Maangamizi* - imperialism's chattel enslavement era. Almost all of the examples provided are events that actually occurred; they have been compiled from a range of historical sources. In addition, there is also an element of reconstructing events based on facts extrapolated from both contemporary and historical sources. Together these examples paint a gruesome picture of overt terrorist activity that was waged and continues to be waged against Afrikan people.

Anti-Afrikan terrorism was a constant feature of the chattel enslavement era. It was exacted against Afrikan people at home in Afrika where the kidnapping phase took place. Brutal carnage was also carried out on the high seas during the compulsory deportation phase. However, the greater part of the terrorism took place on the forced labour camps in the Americas, where often unspeakable cruelties were relentlessly inflicted for hundreds of years. Examples of the torture methods employed are drawn from each of these phases in order to highlight the calculated nature of the acts of wickedness perpetrated against innocent Afrikan people. Afrikan people did not simply cower and submit to imperialism's campaign of evil. Even though they were operating against overwhelming odds they resisted imperialism's terrorist activity every step of the way. Part of their resistance included great acts of heroism in the face of the most brutal brand of anti-Afrikan terrorism. Some examples of our ancestor's heroic feats are also included to illustrate the strength of character of Afrikan people in the face of adversity.

Economics drove slavery and slavery drove racism

The imperialist system of chattel slavery was motivated primarily by economic factors rather than by the rancid brand of anti-Afrikan racism which followed in its wake. History confirms that European imperialism first tried to enslave the American Indians. This led to a process of genocide that effectively wiped out the American Indian people (Ferguson, 1999, p. 20). After having wiped out the American Indians it then imported European 'indentured servants' (Honychurch, 1995a, p. 66). However, European indentured servants proved to be too weak and too few in number to satisfy the European imperialists demand for labour. Anti-Afrikan racism was therefore, not the primary factor because it was only after their failure to enslave non-Afrikan people that the imperialists turned to the systematic theft and compulsory deportation of Afrikan people in an attempt to satisfy their lust for personal profit.

The main reason for the violent ill-treatment of enslaved people is generally to enforce their conformity to the unjust system that steals their labour together with the rest of their material and immaterial wealth. Enslaved people are subjected to acts of wickedness in order to destroy and crush any ideas that they may harbour about resisting their plight and taking back the wealth that is rightfully theirs. In the case of the European imperialist agents in the Caribbean their first priority had to be ensuring their own survival and safety. These agents were outnumbered, therefore it was imperative that they oppress and subdue Afrikan people to the point of forcing their conformity to imperialism's every will and desire. To do this they needed to completely destroy the desire in enslaved Afrikan people to rise up and kill them as part of their legitimate quest for freedom. History demonstrates that the extent of the terrorism employed went well beyond the level of brutality required to achieve subjugation and literally sought to dehumanise Afrikan people.

European imperialism's enslavement of Afrikan people, together with its associated evils, must go down in history as the greatest ever crime against humanity. This crime was primarily driven by imperialism's desire to steal other people's wealth. However, that does not mean that that brand of slavery was a matter of 'pure' economics devoid of other cultural factors such as 'race' or racism. Whilst it was economically driven in the first instance, racism was intricately inculcated into the system to such a level that it was impossible for the system to survive without it. The systematic nature of imperialism's evil anti-human practices led to the lie that Afrikan people were sub-human, which in turn fostered an environment for anti-Afrikan racism to flourish. Racism became the mechanism used by European imperialism to justify the unprecedented level of evil perpetrated against Afrikan people.

Truth for justice: The horrors must be revealed

The gross barbarism of imperialism's chattel enslavement of Afrikan people does not foster a comfortable environment for communication between Afrikan people and Europeans. Some of the murders, mutilations and other horrific forms of torture were so disgusting that they make it difficult to broach the subject even today. This has created a dilemma in the minds of some people about whether the information that historians know about the gruesome range of treatments that were inflicted on Afrikan people during the chattel enslavement part of the *Maangamizi* should be highlighted to the general public. There are concerns expressed by some that these grotesque horrors happened a long time ago and that it is counter productive to bring them up now. The belief here is that the individuals responsible for the horrors are long since dead and it would be wrong for a new generation who they believe had 'nothing to do with it' to be asked to take responsibility.

Advocates of these kinds of views need to understand that we are dealing with systems which are distinct from and beyond the level of individuals. For instance, the British army and navy both played and continues to play a direct role in the atrocities of the *Maangamizi*; Britain's

parliament planned and continues to plan the whole thing – including the atrocities; Britain's monarchy officially sanctioned and profited from the whole sordid affair and this still continues today; many of British capitalism's trans-national businesses such as Tate & Lyle, Lloyds of London and Barclay's Bank benefited and continue to profit from the proceeds gained directly from the blood of Afrikan people right up to the present day. They are all culpable and they are all guilty of unquestioningly accepting the profits from the ongoing *Maangamizi* which is still costing the lives of millions of Afrikan people. These entities were all there participating in chattel slavery and its associated horrors and they are all here right now. They are all responsible for the acts of wickedness exacted against Afrikan people; they must therefore make proper recompense for profiting from the greatest ever crime against humanity.

There are also Afrikan people who either on the grounds of decency or because of a sense of shame do not want the gross details of the acts of wickedness perpetrated against Afrikan people during this period to be exposed. They are concerned that we may demean ourselves and in this way add further to our torture and consequent trauma. There are also legitimate concerns that some groups (such as overt racists and other sworn enemies of Afrikan people) will gain some kind of sadistic pleasure from the broad and popular exposure of the gruesome details of the genocidal *Maangamizi* attack perpetrated against Afrikan people.

Whilst these sentiments can be understood, closer inspection demonstrates them to be misguided. Firstly, if our ancestors were forced to go through a catalogue of gruesome tortures as part of the *Maangamizi*, then the least we can now do to honour them is remember and talk about what happened. Furthermore, it is imperative that Afrikan people and others are woken up to the scale of the crimes against humanity inflicted specifically against us. It is only possible to do this by remembering and talking about what happened, even the gruesome details. This response will also help us to clarify all of the steps that are necessary in order to correct the wrongs of the *Maangamizi*. We must also be conscious of the fact that slavery has not ended; instead it has transformed, firstly into colonialism and then neo-colonialism so that the full range of its associated problems still remain. For instance, the wealth stolen from Afrikan people is still in the hands of the thieves' descendents – who received the ill-gotten gains through their institutions. Therefore, if we want justice for our ancestors, ourselves and our descendents then it is obvious that we must expose the horrors as part of a process of uncovering the truth in order to begin the healing.

We also need to understand that it is imperialism that must bow its head in shame for treating a part of humanity in such a despicable and disgusting manner. Far from being a source of shame or disgrace for Afrikan people, the horrors represent the ultimate confirmation that Afrikan people vigorously resisted enslavement. The gruesome range of tortures were specifically calculated inhumane tactics of war designed and implemented to systematically crush Afrikan people's brave and gallant resistance to imperialism's unjust system; a level of

resistance that has been so profound, that it succeeded in overturning both chattel enslavement and colonial enslavement. Afrikan people's resistance will also defeat neo-colonialism, which Kwame Nkrumah reminded us is the last stage of imperialism (Nkrumah, 1974, p. xvi); and when that happens, our just reparations will follow as a matter of course.

Racism in the upper echelons of British imperialism

The main reason for peddling the notion that it is not necessary to reveal the full grotesque horrors of chattel enslavement is that it would entail serious costs for imperialism and its allies. Britain's racist Prime Minister Anthony Liar Blair refuses to apologise on behalf of British imperialism for its part in the *Maangamizi* - the most evil and wicked crime ever committed against humanity. Instead he has been propagating the ludicrous idea that 'slavery' was legal at the time and cannot therefore be regarded as a crime against humanity. More recently he made the 'concession' that if 'slavery' happened now it would be a crime against humanity.

Anybody who argues that slavery was legal at the time, or that Afrikan people were legitimately 'property', or that it was legitimate for Afrikan people to be disqualified from testifying in court to plead their case during the chattel enslavement era is automatically racist. They are racist because these ideas rest on the false notion that Afrikan people were, at that point in history, less than human. The sub-human idea is a racist lie which attempts to denigrate and devalue Afrikan people, whilst having no basis in reality. It follows that the very act of advocating this bogus idea is proof conclusive of racism in operation.

European imperialism created and propagated the lie that Afrikan people were sub-human. This totally false premise provided a basis for continuing to treat Afrikan people in the most brutal and demeaning ways. If they were sub-human, Afrikan people could be regarded as 'property' and the owners of 'property' had the right to do whatever they wanted with it. This attitude was even advocated by imperialism's legal systems which supported the bogus lie that Afrikan people were 'property' rather than human beings. When an Afrikan person was murdered by a European, as frequently happened, this was not considered to be a crime because the Afrikan person was not regarded by imperialism as 'human'. Furthermore, Afrikan people were not even permitted to testify in court, again because they were not regarded by imperialism as 'human'.

Part of the reason for treating Afrikan people in this obscene way was to convince both them and others that they were sub-human. This false premise laid the foundation in the minds of the imperialists and their allies for their racist beliefs and practices. These racist practices continue to this day. For instance, Afrikan people are heavily over-represented in the areas of educational under achievement, mental health institutions, unemployment rates and prison occupancy. Worse still, Afrikan people are regularly murdered in police, prison and mental

hospital custody. Nobody is ever imprisoned for these murders. At the base of these failures to expedite justice is the bogus racist belief that Afrikan people are sub-human. After all, if a pigeon is killed, there is no reason why there should be any requirement that the killer be jailed.

Homo Sapien Sapien, which scientists generally agree constitutes the full human being, emerged in Afrika 150,000 years ago (Diop, 1991, p. 11). This fact makes Afrika the birth place of humanity and Afrikan people the mothers and fathers of humanity. Since the emergence of Homo Sapien Sapien, there has never been a time when Afrikan people, or any other people on the planet, were not human. If imperialism's law makes claims to the contrary, then it is imperialism's law that is wrong. The dilemma facing imperialism is that its law must either adjust to conform to reality or it must be swept away. The idea that reality must adjust itself to conform to imperialism's laws is completely untenable. The laws of Afrikan people, the American Indians and Aboriginal people have never made the fundamental error of classifying human beings as sub-human. They are obviously morally superior to imperialism's laws in this respect and therefore provide the basis for a more appropriate framework for the replacement of the corrupt national and international legal systems which imperialism has imposed on the world.

One of the reasons why it is possible for the racist Anthony Liar Blair to advance the ridiculous claim that slavery was 'legal' and in a sense appear to get away with it is that the British public are ignorant about the true horrors of slavery. Imperialism has a vested interest in concealing the truth about its role and purpose in inflicting chattel slavery onto Afrikan people. For this reason, the true horrors of chattel enslavement are deliberately hidden away or, when it cannot be avoided, they are dealt with in abstract or metaphorical ways that sanitise and trivialise their grotesque nature. To help overcome these types of problems, it is vital that the full horrors of slavery are thoroughly exposed to all. When this is done, the lies of Blair and the other imperialists can be brought to the surface where they will be swept aside by a conscious public. Exposing the full extent of the inhumane horrors will confirm the evil practices of imperialism. This will, in turn, reveal the truth about the most grievous crime in the history of humanity so that the processes of real justice and repair can begin.

Unveiling the truth for just reparations and justice

Blair does not stand alone as a liar, he is part of an infrastructure of liars and simply represents the tip of an iceberg. Imperialism has its army of liars sometimes referred to as 'historians' and 'journalists' whose job it is to create confusion and distort history by peddling falsehoods and omitting important facts from the discourse surrounding chattel slavery. They leave out and distort the kinds of facts that would strike at the consciences of the public, because these facts would cause the public to challenge imperialism and its track record of unmitigated evil. Their job is to use underhand methods to guide the general public's

attention away from the true nature of the horrors perpetrated against Afrikan people by imperialism. European 'historians' deliberately sanitise the qualitative and quantitative extent of the grotesque horrors committed against Afrikan people. By refusing to report accurately the full horrors that actually occurred they collude to create a kind of collective amnesia which then disguises the evil extent of the *Maangamizi* i.e. chattel slavery genocide and its descendent systems. Part of the motivation for this response is the need to mislead the general public into believing that they can trust imperialism to operate as a force for good in the world.

The racist Anthony Liar Blair also refuses to apologise on behalf of British imperialism for its part in the Afrikan *Maangamizi*. His reason for behaving in this absurd way is to avoid the legitimate claims of Afrikan people for reparations. The exposure of the full horrors will make it clear to the public just how ridiculous it is to hold the position that an apology is unnecessary. Any human being who understands the extent of the genocide committed against Afrikan people would almost automatically support the campaign for a full, thorough and unreserved apology. For an apology to be sincere it must be accompanied by a serious package of programmes, specifically designed by Afrikan people to right the historic and contemporary wrongs committed against them. Since British imperialism has the blood of Afrikan people on its hands and has undoubtedly profited and greatly prospered as the result of chattel enslavement and its subsequent exploitative systems that means that British imperialism must make full, fair and just reparations to Afrikan people.

Truth and justice are uncompromising and the problems of the *Maangamizi* cannot be solved by ignoring them. The exposure of all the grotesque horrors will contribute to the process of confirming that the enslavement of Afrikan people by European imperialism was and is a crime against humanity. Indeed, it will go further by confirming the truth that the *Maangamizi* was and is the worse ever crime in the history of humanity. This revelation will allow humanity the long overdue opportunity to correct the wrongs of the greatest ever crime in history. This will, in turn, help Afrikan people and the rest of humanity to put mechanisms in place that will ensure that such a catastrophe never ever happens again. Afrikan people must have reparations for the historic and contemporary injustices of the *Maangamizi* and the exposure of the horrors will leave no hiding place for imperialism when the time for exacting justice arrives.

Terrorism: kidnapping Afrikan people in Afrika

Avoiding cannibals

The concept of chattel slavery was so alien to Afrikan people that it did not necessarily occur to them that they were being hunted and captured for enslavement. In Afrika hunting was not a practice ordinarily carried out for fun or financial profit, it was primarily a method for feeding the community. Since the purpose of hunting was to procure food, there were those, such as

Olaudah Equiano who assumed that the Europeans hunters of Afrikan people were cannibals with a particular taste for Afrikan flesh (Shepard, 2000, p. 825). Afrikan people were therefore living in a constant state of terror. They feared that being captured was the first step in a trail that would end with them being cooked in the pots and digested in the stomachs of cannibalistic Europeans. The objective of many terrified Afrikan people was to avoid being eaten.

The disorientation of Afrikan people

The objective of imperialism, on the other hand, was to kidnap as many Afrikan people as possible. Imperialism specifically employed divide and rule tactics designed to compel Afrikan nations to supply fellow Afrikan people for compulsory deportation into enslavement. It created proxy states which were used to decrease the region's stability by starting wars and terrorising all of the Afrikan nations around. It further stimulated wars by using rumours, trickery and fear to pit Afrikan nations against each other. An important part of imperialism's divide and rule strategy was to flood Afrikan nations with guns and alcohol. To stimulate the kidnapping process, the imperialists ensured that guns could only be bought if Afrikan people were used as currency (Fryer, 1989, p. 10).

This strategy proved to be a great catastrophe for Afrika. British imperialism alone dumped 394,000 guns in West Afrika annually as a stimulus to inter and intra-tribal war and the general political destabilisation of the region (Justice, 2005, p. 142). Another 50,000 guns were dumped in the Loango-Congo area every year (Justice, 2005, p. 143). Other European imperialist nations assisted Britain in this process. For instance, in the case of the Gold Coast, guns were supplied to the Ashante by the Dutch, while the British armed their southern cousins the Fante (Justice, 2005, p. 127). Imperialism's destabilising processes were so devastating that they effectively ended up disempowering and destroying all of the Afrikan nations in the affected regions.

In that kind of dog eat dog environment, someone who was your friend whilst sober, could be your enemy when seeking their next 'fix' to quench their alcoholic addiction. Many other prospective kidnapers were armed, dangerous and motivated by greed, wars and misguided notions of self-preservation. They would go to almost any length to kidnap Afrikan people. A trip to the river to drink water or to bathe could end with abduction. Afrikan people were left with no sense of safety, no sense of security; family and friends who were there one minute could be absent the next, presumed stolen, dead or even eaten. Afrikan nations, communities and relationships were destroyed; mothers were separated from their children and visa versa.

The treatment of kidnapped Afrikan people

Those Afrikan people who were unfortunate enough to be caught were at the beginning of an ordeal that was worse than anything they could imagine. The kidnappers totally lacked mercy:

“Many of the [kidnapped Afrikan people] would waste away, only to be thrown out to the edge of town by the [kidnappers] and left to die. The vultures [and] other animals would begin eating them while they were still alive. In some cases, the [kidnapper], finding no potential money in them, would shoot them or club them to death in full site of other captives. This was a warning to the healthier captives: If you get sick or fake it, your fate is death.” (Anderson, 1995, p. 64).

Kidnapped Afrikan people were taken to any of a number of dungeons, forts, castles and baracoons on the coast that were used as concentration camps prior to deportation. Between the 16th and 19th centuries, there were 48 major concentration camps on the west coast of Afrika (Anderson, 1995, p. 67). Inside these structures, Afrikan people were packed like sardines in highly cramped conditions. There was no sanitation, which meant that the kidnapped Afrikan people were left chained in a rank mixture of human waste. In addition to the squalor, the physical discomfort in the concentration camps was horrendous. In the worse cases the ceilings were only three to four feet (ninety to one hundred and twenty centimetres) high, making it impossible for either adults or children to stand up properly (Anderson, 1995, p. 61).

The human carnage caused by these conditions is beyond calculation:

“Over the centuries ... hundreds of thousands of [kidnapped Afrikan people] died while they were languishing in dungeons and baracoons waiting for their death ship to arrive.” (Anderson, 1995, p. 65).

The conditions were so awful that some of the kidnapped Afrikan people committed suicide in a drastic attempt to escape their ordeal. The kidnappers were so cruel and sadistic that they responded by publicly decapitating the dead bodies as a deterrent to others that might harbour similar ideas (Breaking the silence).

The seaboard journey: a reconstruction

Conditions for kidnapped Afrikan people

Despite the way that things are sometimes made to appear, Afrikan people were reluctant to sell their sisters and brothers into enslavement. This was one of the factors that contributed to the extremely long journey times suffered by those people who were unfortunate enough to be captured. For instance, the human trafficking ship *The Afrikan Queen* was left waiting on the coast of what is currently called Nigeria for 7 to 8 months (Portcities Bristol). This was

how long it took before the captain was able to fill its hull with a sufficient number of kidnapped Afrikan people to make the journey 'viable'. Another important factor affecting the duration of the journey was that ships often spent several weeks stopping at different ports along the Afrikan coast. This was done in order to pack their hulls with kidnapped Afrikan people before embarking on the main journey across the Atlantic (Honychurch, 1995, p. 87). In addition, the journey from Afrika to the Americas took from 6 weeks to 3 months (Portcities Bristol) and sometimes even longer.

This meant that the first Afrikan people to be Kidnapped and imprisoned in the concentration camps and human trafficking ships could be held captive in chains for up to a year. They would have been locked up in total darkness for most of that period. By the time the ship was full, they would have been packed by their hundreds in tightly confined spaces. They:

"... were chained in compartments only three feet three inches high and sometimes no more than eighteen inches to prevent their sitting erect. Forced to lie spoon fashion to increase carrying capacity and prevent any defiance, the [kidnapped Afrikan people] were often rubbed raw by rolling ships ..." (Karenga, 1993, p. 137).

The result was that:

"Each [enslaved Afrikan person] had less room than a man in a coffin." (Williams, 1997, p. 35). To make matters even worse: "It was normal for the captain to pack more [kidnapped Afrikan people] than the ship was registered for." (Anderson, 1995, p. 94).

Clearly, there was no possibility of a comfortable journey for the human beings subjected to the perilous conditions below deck.

Profits were imperialism's motivating force and in order to maximise them, all moral standards were pushed aside leaving unrestrained cruelty and general evil to reign supreme. The ships' captains were fully aware from the outset that a proportion of the imprisoned Afrikan people were bound to die. Instead of improving the inhumane conditions to stave off these expected deaths, they responded by cramming extra people on board to ensure that they had a relatively full load at the end of the journey. Armet Francis highlighted the rate of deaths on what were in effect floating dungeons come graveyards. The disregard for human life was such that:

"Probably every [enslaved Afrikan person] imported represented on the average, five corpses in Afrika or on the high seas." (Anderson, 1995, p. 2).

Ironically, if the kidnappers had demonstrated just a little compassion, the majority of these cruel deaths could have been prevented.

Shipping conditions that were not fit for animals contributed to the alarmingly high death rate. On top of that a culture of violence, brutality and wickedness the kidnapping process meant that captured Afrikan people suffered cuts, bruises, wounds and injuries of the most hideous kinds. Inevitably, the putrid mixtures of blood, puss and exposed flesh created a deadly environment - where disease and infections flourished. Added to this was a toxic cocktail of other bodily fluids: the obvious sweat in the constant heat; excretion mounting at a rate of hundreds of loads a day; vomit brought about by the vile atmosphere; the exposed monthly cycles of Afrikan women totally stripped of their dignity; snot from the noses and wax from the ears of human beings denied all opportunities to clean and relieve themselves in privacy; even dandruff from the hair must have mixed with the human sludge; their urine may have provided a sense of relief by washing some of the sewerage mixture away, but any relief was soon dampened by the stench that it added to the already rancid atmosphere. The urine compounded the environment of misery by showering and drenching their sisters and brothers as it sprinkled down to the lower decks.

With hands and feet in chains, there was nothing to prevent flies and maggots, insects and other larvae setting up home in the noses and ears of the kidnapped Afrikan people. With their noses blocked, their last ditch attempts at breathing in order to survive meant that they had to open their mouths – an invitation to those same creatures to set up home in there also. Instinctively, they would clear their airways by spitting the intrusive vermin from their mouths as a last line of defence. Their spit had nowhere else to go other than on to their chained sisters and brothers.

The unbearable smell coupled with the total lack of ventilation added to the body count. Innocent Afrikan people died as a direct result of the cruelty of this feature of the human trafficking process. The captain of one human trafficking ship admitted that poor ventilation led to a:

“... loss of one-fourth of those valuable [kidnapped Afrikan people] in the long passage from Afrika to the French plantations ...” (Anderson, 1995, p. 99).

Some of those that survived the foul air died by drowning or dysentery as the vile, poisonous mixtures of bodily fluid formed a shallow lake around them. Their decomposing bodies, still chained to their live compatriots, added to the deadly mixture of human waste chemicals whilst further perpetuating a vicious cycle of deadly contagious diseases.

In modern British hospitals all materials contaminated with bodily fluids are incinerated as part of a standard health and safety code designed for the preservation of good hygiene. Also in prisons the practice of 'slopping out' where prisoners were required to empty their pails full of human waste each morning, was banned because it was too foul. These modern examples provide a yardstick against which to measure the quality of hygiene endured by the kidnapped Afrikan people who were trying to exist in an environment awash with ever mounting levels of contaminated human waste. This totally disgusting environment was their bedroom, which obviously meant that it was impossible for them to get any meaningful amounts of sleep; they were therefore weakened by insomnia. If sleeping was a problem then it was only surpassed by the fact that this most grotesque of environments was also their dining room.

Under these unbelievably horrifying and nasty conditions, it is understandable that many of the kidnapped Afrikan people decided to abstain from eating. They obviously reasoned that a slow gruesome death through starvation was preferable to eating food 'seasoned' with a mixture of vile human bodily fluids. Reality was worse for them than any nightmare; kidnapped Afrikan people found that they were deprived even of the option of this wickedly slow death. Instead:

"... in 1674, a captain of the ironically named *Black Joke* flogged to death a one-year-old child for refusing food. Its mother was forced to throw the corpse overboard." (Dennis, 1988, p. 16).

Those that escaped with their lives did not necessarily fare much better, it was standard practice to break the teeth of those who refused to eat in order to force feed them (Anderson, 1995, p. 3).

Even those kidnapped Afrikan people who survived all of these hideous ordeals could find their slender hold in life extinguished at the whim of the ship's captain. For instance, on 29 November 1791, 44 kidnapped Afrikan people were thrown into the sea from the human trafficking ship *The Zong*; the next day 42 more were murdered in the same way; this was followed the next day by 26 more murders carried out in the same manner. The Afrikan witnesses on deck were so petrified by the thought of their own impending murders that 10 of them took their lives into their own hands and jumped overboard. One person actually survived but the 9 others committed suicide to prevent themselves from being murdered. These were just some of the 131 innocent Afrikan people relentlessly slaughtered like animals (Walwin, 1993, p. 17). Ironically, this act of merciless genocide was carried out because, Captain Luke Collingwood's shipping:

"... insurance covered death by drowning, but not from starvation" (Anderson, 1995, p. 100).

The violation of Afrikan women

Some of the women were spared the indignity and sheer misery of being bound and chained in the stinking cocktail of human swill below deck. They were 'fortunate' enough to be held on deck in the fresh air, kept clean, sometimes not even chained and allowed to 'exercise'. Theirs would have been an altogether more pleasant experience but for the fact that their 'exercise' included being rape fodder for their sexually depraved kidnappers. From the point of view of the kidnappers, the rape experience was 'enhanced' when the defenceless Afrikan women and girls were clean, fresh and agile.

It was these women's misfortune to be thrown down onto their backs often on the open on deck, pinned down with several men to a limb, if need be, and then mercilessly gang raped at the whim of their misogynistic, racist abusers. The raping of pregnant women was a particular speciality because it ensured that the rapist would not be burdened with an 'unwanted' child (Walwin, 1993, p. 218). Many Afrikan women died as a result of their injuries. Those that did not die physically, died emotionally with some even committing suicide (Anderson, 1995, p. 52, 68 & 122).

Afrikan women who dared to defend their honour were subjected to the most heinous forms of punishment. A fifteen year old Afrikan virgin girl who refused to be violated was hoisted upside-down by her ankle, stripped naked, lashed to submission with a whip and then raped on top (Howarth, 1773, p. 456). This represented only the lighter end of the punishment regime. As unbelievable as it may seem, even more horrifyingly torturous ordeals awaited those Afrikan women that fearlessly fought against the sexually perverted molestations of their European kidnappers and captors. Afrikan warrior women who defended themselves to the point of injuring or maiming their would-be rapists were subjected to one of the most sadistic practices ever employed against human beings.

The public stripping and gang raping of the Afrikan warrior woman who defended their virtue was the crew's foreplay. It was followed by her gruesome public mutilation which included hanging her by a hook through her mouth (Anderson, 1995, p. 113). An essential ingredient in the masochistic mutilation process was the hook itself. It was brought to notoriety amongst the modern public by the fictitious captain Hook of Peter Pan fame. Its real purpose was to securely hold the sails of ships so that they could be propelled securely and speedily during heavy winds. The hook was razor sharp at its point and being made of metal, it was incredibly strong.

The torture required that the razor sharp point of the hook be rammed into the upper pallet of the Afrikan woman's mouth and wedged securely so that its sharp point protruded through the bridge of her nose or out of her eye socket, with eyeball impaled. The most effective way of minimising the Afrikan woman's screams was to ensure that the hook was first jammed

through her tongue, sealing it firmly and tightly to her upper pallet. To do this with any precision, it was necessary to break the lower jaw in order to make enough space for the operation.

Obviously, no human being would sit patiently for this level of mutilation to be exacted upon them. They would, no doubt have kept their mouths firmly shut, but anyone that tried to prize it open and generally fought to defend themselves. They had to be beaten to the point where they were unable to put up any resistance; until their consciousness had been temporarily impaired and their mouths fell open limp and ready for the obtrusive procedure. With the gory incision complete, the other Afrikan people below deck could be brought up to witness the performance. The muted Afrikan woman unable to utter, speak, shout or scream could now be hoisted up by the hook in her mouth and suspended in mid-air. All of this took place in full view of traumatised Afrikan children, women and men; they were being taught the new value of Afrikan life through the debasement of Afrikan womanhood.

Still their collective ordeal was no where near its climax. The terrified Afrikan woman together with the reluctant Afrikan audience would then be put through the ripping apart of her body. Her orifices would be sliced open with sharp implements; this was a warning and a lesson to the other women about the consequences of impeding their predators' sexual abuses and perverted fantasies. It was also entertainment for the crew. The Afrikan woman would be mercilessly disembowelled leaving her belly sliced wide open for all to see. If she was pregnant, her child's foetus would be cut out and left dangling by their umbilical cord. If she was not pregnant, her intestines would be left dangling on display instead. An important part of the disembowelling process was the need to ensure that she did not die immediately. It was vital that she suffered intensely, but she must be kept alive for as long as possible.

Next was shooting practice, an opportunity for the 'sailors' to practice their marksmanship using the suspended Afrikan woman and her foetus as their targets. She would first be shot in the arms and legs only; to ensure that she suffered, but did not die immediately. Her immediate death would bring a premature end to the entertainment and lessen the impact on the mesmerised Afrikan people on deck. Long ago she would have begged for death, but for the fact that her mouth and tongue were locked together to silence her screams. Her ordeal would end with the order to shoot to kill; an order which 'ideally' was given before she bled to death. This marked the end of the sailor's entertainment and the beginning of the kidnapped Afrikan people's full realisation of the kind of existence they could expect in future.

No woman that valued life or feared the most painfully grotesque and humiliating forms of torture would dare resist the future 'advances' of any kidnapper, no matter how detestable he may be. Afrikan women were being programmed through this and similar tortures to submit to the unrestrained sexual fantasies of their depraved kidnappers. The most traumatised of

these women were now trained to rush to give up, to any European man that 'requested' it, the most private and precious parts of their being.

This calibre of punishment was not reserved for Afrikan women only. Though not on the same scale, Afrikan men and boys were similarly raped. They also underwent similar anti-human punishments. However, because of their inability to produce foetuses that could be cut from the bellies, their genitals were mercilessly severed from their bodies during the hook hanging torture (Anderson, 1995, p. 117). Public castrations and similar acts of wickedness were conducted in full view of Afrikan children and were used as a key tactic for quelling future rebellions and keeping 'order'. The underlying message of this orgy of evil torturous persecution was resoundingly clear, kidnapped Afrikan people must not resist their enslavement.

Punishing resistance on board

It was the most oppressed group i.e. Afrikan women, that led the resistance against imperialism's seaboard atrocities. In between the episodes of rape that they were forced to endure, they organised to liberate their children, their brothers and themselves. For instance in 1797 on the human trafficking ship *The Thomas*, some of the Afrikan women on deck noticed that the musket chest was left unlocked. They managed to capture some guns, overpowered the crew, released their sisters and brothers below deck and took charge of the ship (Beckles, 1993, p. 37).

According to one historian a total of:

"382 [seaboard] revolts have been recorded ..." (Breaking the silence).

Many ships were commandeered by the kidnapped Afrikan people in their bids to liberate themselves from their obscenely cruel bondage. The takeovers had varying degrees of success: in some cases such as *The Marlborough* in 1752 (Martin, 1999, p. 79) they simply turned the ship around and sailed back to Afrika; Others such as *The Neptunius* in 1795 were blown out of the water by British warships as they attempted to return to Afrika (Breaking the silence); in other cases they were eventually overpowered by imperialists' warships and sold into slavery as happened with *The Thomas* (Beckles, 1993, p. 37); or they were released after court cases as was the fate of Senghe Pieh and the other Afrikan people who overpowered the crew on *The Amistad* in 1839 (Anderson, 1995, p. 86).

Seaboard rebellions were acts of extreme bravery on the part of kidnapped Afrikan people. The odds were completely stacked against them. Furthermore, there was an absolute guarantee of the gravest of consequences for the Afrikan people involved if the rebellions did

not succeed. The punishments were often continued until the kidnapped Afrikan people were unable even:

"... to groan under the misery." (Walwin, 1993, p. 234).

They included:

"Sexual assaults, cuffs, blows, thorough beatings ... in addition to the formal institutional violence."
(Walwin, 1993, p. 236).

On top of this there were:

"... whippings, hoistings by the thumbs [and] mutilations ..." (Martin, 1999, p. 81).

Afrikan people fighting for their freedom were subjected to: being made to eat the organs of dead kidnapers as happened on *The Rupert* in 1721 (Walwin, 1993, p. 236); being made to eat the dead bodies of their own sisters and brothers (James, 1963, p. 9); the castrations of Afrikan men (Anderson, 1995, p. 117); the chopping off of their limbs over a period of days (Breaking the silence); having their hands chopped off and bleeding to death (Breaking the silence); the cutting out of pregnant Afrikan women's foetuses (Anderson, 1995, p. 117).

There were also a variety of forms of hideous execution including: being shot dead (Walwin, 1993, p. 235); being thrown overboard to drown or be eaten by sharks as happened in the case of *The Sally* in 1765 (Breaking the silence; Anderson, 1995, p. 114; Walwin, 1993, p. 40 & 58); being disembowelled (Anderson, 1995, p. 113); being hung by the feet and whipped to death (Breaking the silence); being subjected to hook hangings (Anderson, 1995, p. 117); being beheaded sometimes before death but also after (Breaking the silence); and having cannons fired on them whilst on deck (Breaking the silence).

It is because Afrikan people constantly and courageously resisted the kidnapping, deportation and enslavement process being forced upon them by European imperialism that this array of gruesome inhumane tortures were devised and inflicted upon them. All of these unbelievably wicked torturous punishments were carried out in front of other kidnapped Afrikan people. This was done deliberately to deter the others from exercising their legitimate right to fight for their freedom. The morally bankrupt punishments continue to the present day with deaths in custody being the current equivalent. The European murders of Afrikan people in Britain's state institutions invariably go unpunished – just as their ancestors and counterparts were left unpunished during slavery. All that has happened is the oppression, together with the inevitable resistance that it generates, has changed form. Afrikan people have never stopped

fighting for justice and will never stop so long as the objectives of freedom and justice have not been achieved.

Anti-Afrikan genocide in the Americas

Terrorism on the forced labour camps: The killing fields

Matters did not improve for Afrikan people following their arrival in the Caribbean and other parts of the Americas. Those Afrikan people that survived were sold, branded with a hot iron, held prisoner, exploited, repeatedly whipped as standard and continuously and mercilessly oppressed on the forced labour camps. They were made to work from 5am until 11pm on a daily basis – a working day of 18 hours (James. 1963. p. 10). The sheer relentless brutality of life in these forced labour camps killed Afrikan people off fast. The wicked enslavers deliberately and mercilessly carried out a policy of working enslaved Afrikan people to death. They continuously brought in new 'supplies' of Afrikan people to replace the murder victims rather than attempt to develop them as a long or medium term skilled labour force (James, 1963, p. 14).

This level of calculated inhumane brutality meant that once Afrikan people had landed in the Caribbean, they did not have long to live. For instance, in Haiti, the average life span for newly arrived Afrikan people was 7 years (Carruthers, 1985, p. 24). In Barbados there was an expectation that 1 in 3 or 33% of Afrikan people enslaved on the island would die within 3 years (Beckles, 1993, p.19). During the enslavement period as a whole, Jamaica suffered a net loss of over 600,000 Afrikan people out of a total of 1 million; 200,000 Afrikan people were re-exported, with 400,000 apparently remaining on the island. Given that the net number of kidnapped Afrikan people remaining on the island amounted to 800,000, the extrapolated population figures suggest a premature death rate amongst Afrikan people in Jamaica of 1 in 2 or 50% (Hart, 1998, p. 23). This rate must also take into consideration the fact that the lives of all enslaved Afrikan people were already automatically shortened by the fact of their enslavement. These were therefore premature deaths against a background of the already shortened life expectancy of Afrikan people enslaved on the island.

The following horrors represent a brief summary of the grotesque variety of tortures that awaited the newly arrived kidnapped Afrikan people. They give a clear indication of why life expectancy was so short on the forced labour camps. Enslaved Afrikan people were subjected to a range of hideous tortures, including:

“... irons on the hands and feet, blocks of wood that the [enslaved Afrikan people] had to drag behind wherever they went, the tin-plate mask designed to prevent the [enslaved Afrikan people] eating the sugar cane, the iron collar. Whipping was interrupted in order to pass a piece of hot wood on the buttocks of the victim; salt, pepper, citron, cinders, aloes and hot ashes were poured on the bleeding wounds. Mutilations were common, limbs, ears and sometimes even the private parts, to deprive them of the pleasures which they

could indulge in without expense. Their masters poured burning wax on their arms and hands and shoulders, emptied the boiling sugar cane over their heads, burned them alive, roasted them on slow fires, filled them with gunpowder and blew them up with a match; buried them up to the neck and smeared their heads with sugar that the flies might devour them; fastened them near to nests of ants or wasps; made them eat their excrement, drink their urine, and lick the saliva of other [enslaved Afrikan people]. One colonist was known in moments of anger to throw himself on [enslaved Afrikan people] and stick his teeth into their flesh ... all the evidence shows that these bestial practices were normal features of [the enslaved Afrikan person's] life." (James, 1963, p. 12/13).

Sadistic tortures of all kinds were dreamt up and ruthlessly carried out against Afrikan people. For instance, the blowing up of an enslaved Afrikan person was such a regular way of committing cold blooded murder that it had its own name:

"to burn a little powder in the arse of a [n****r]" (James, 1963, p. 13).

The process would have required that the Afrikan person was first stripped naked and this was likely to have been followed by a severe beating. The other Afrikan people: children, women and men on the forced labour camp would have been specifically rounded up and compelled to view the staged spectacle of sordid humiliating terrorism.

The enslaved Afrikan person would have been beaten to a pulp and then bound or even chained. A favoured method of brutalisation involved tying the enslaved Afrikan person with a piece of wood passing behind their knees whilst simultaneously passing in front of their elbows. This would leave the Afrikan person clamped into a ball like shape with their back passage protruding.

At this point gun powder would have been mercilessly rammed into the back passage of the Afrikan person who was about to be murdered. If the Afrikan victim was lucky the instrument used to carry out the mutilation would have been an old style metal musket loader. This was designed for ramming gun powder into the barrel of early style single shot rifles as part of the reloading process. If a musket loader was not available, then a piece of metal or a sufficiently durable piece of wood could be used instead. Regardless of which particular torture tool was used, the pain for the Afrikan person being mutilated would have been indescribable. The gunpowder phase of the torture would have been completed with the ramming of the gunpowder fuse into the Afrikan person's back passage using one of the same devices. In order to affect maximum humiliation, the enslaved Afrikan person about to be murdered would have been left with the fuse protruding from their back passage in a manner resembling the way in which the tail would protrude from an animal.

The bounding and savage mutilation of the enslaved Afrikan person meant that there was no prospect of them running away or removing the gun powder. There was therefore no reason why the Afrikan person should be blown up immediately, so they could be left for a few hours, or even over night to contemplate their doom. There was no need to feed them because they were going to die anyway. A warning speech would have been made to deter other Afrikan people from resisting their enslavement, before the fuse was lit. The Afrikan people looking on would no doubt have been made to stand close enough to the explosion to ensure that bits of the disintegrated blood, flesh and other gory remains of their murdered sister or brother splashed onto them.

There is no history of even animals being killed in this way. It certainly is not necessary to publicly sexually mutilate and humiliate an already disempowered and wholly defenceless person before blowing them up - in order to murder them. The manner in which these executions were carried out meant that there was something much deeper than mere punishment going on. This calibre of ill-treatment implies a level of hatred which surpassed the level of oppression necessary for economic gain. It follows that part of the object of the unfettered cruelty being exercised was the evil racist agenda of attempting to dehumanise Afrikan people. This wicked attempt to dehumanisation was just an element on the process of devaluing the lives of Afrikan people; a process which continues in the world to the present day.

Ben was an enslaved Afrikan man who made the mistake of imitating the behaviour of his wicked enslaver's son. The son was in the habit of secretly 'stealing' rice from his father's storage site, but when Ben did the same, he was caught. As punishment for taking and eating food, he was hung up by his hands, left dangling for a long period of time and sporadically beaten (Shepard, 2000, p. 850). Ben was in such excruciating pain that in mitigation he pleaded that he had only copied the wicked enslaver's son. This exposure created problems for the son who became so enraged that he rammed a bayonet through Ben's leg who was already in abject agony from the ongoing, prolonged suspension supplemented by multiple whippings. In another situation bearing some similar characteristics, an enslaved Afrikan man was sent by his wicked enslaver to steal from his enslaver's neighbour's garden. He was caught and brought back to the same wicked enslaver who had only a few minutes before ordered him to commit the theft. The same wicked enslaver then ordered that he be punished with a life threatening torture of 100 lashes (James, 1963, p. 15).

Man eating dogs were brought in as a military weapon designed to contain Afrikan people's most effective uprisings. Under British imperialism, they were used as a kind of last resort to contain Afrikan people who, against all odds, continued to defy its control. The beasts were so fierce that the only defence for enslaved Afrikan people when the savage dogs were let

loose was to lock themselves in their homes (Robinson, 1993, p. 225). Packs of vicious blood hounds were specifically trained to hunt down Afrikan human beings literally in order to tear them to pieces (Robinson, 1993, p. 244). This was considered a sport, in much the same way that fox hunting is carried out today. In addition to the hunting 'games', arenas were created where Afrikan people's bellies were coldly cut open as enticement for the savage dogs. At the sight of the blood, the dogs would throw themselves on the unfortunate defenceless Afrikan victims and devour them instantly. The dogs were 'fed' in this way on a daily basis. This was part of the dogs' 'training'; it was designed to ensure that when ever there was a battle the dogs would see Afrikan warriors as ready meals and attack them mercilessly (James, 1963, p. 360). It is testimony to the commitment and strength of the Afrikan revolutionaries in Haiti and the Afrikan maroon community in Jamaica that they were never defeated by the tactic of employing savage man eating dogs.

The sexually abusive torture of Afrikan women

The deadly journey across the ocean had so viciously brutalised their wombs that after landing, Afrikan women were usually sterile for a period of two years (James, 1963, p. 14). Perhaps this mutilation of their reproduction capacity contributed to the failure of the enslavers to regard Afrikan women as the 'gentle sex'. There seems to have been no limit to the severity of the level of torture that Afrikan women were forced to endure. Some Afrikan women are known to have been savagely burnt alive, whilst others were deliberately inoculated with small pox to ensure a slow painful death (James, 1963, p. 102). Imperialism ensured that Afrikan women were regularly subjected to being publicly stripped naked, beaten and mutilated. In addition to all of this bare faced brutal terrorism, Afrikan women were regularly and mercilessly raped by their enslavers; the same enslavers that advanced the lie that Afrikan people were not human beings.

In her biography, Mary Prince gave an indication of some of the abuses that were imposed upon her by one of her wicked enslavers. She said:

"He had an ugly fashion of stripping himself naked and then ordering me to then wash him in a tub of water. This was worse to me than all the licks. Sometimes when he called me to wash him I would not come, my eyes were so full of shame. He would then come to beat me." (Shepard, 2000, p. 851)

Mary Prince's testimony is not only important in terms of what is revealed, but also in terms of what is almost certainly left out. It is completely understandable that a woman who has suffered multiple bouts of rape would not necessarily want to relive those despicable experiences. It is equally understandable that a rape victim might not want the full extent of the horrors carried out against her to be published and dispersed to the general public. However, neither of these possibilities appear to be the reason for the failure to disclose the

full horrors of Mary's experience. Mary dictated her story to Susanna Strickland who wrote it down and arranged for it to be published. It is almost certain that Strickland sanitised and censored the information for reasons that remain unspecified. It is therefore highly likely that Mary Prince's written history did not reveal the full extent of the inhumane sexually exploitative horrors perpetrated against her by this evil man.

It is highly unlikely that it was the nudity issue alone that was the real source of disturbance for Mary. For instance, nurses bathe naked men as a standard part of their duties and even women who are not nurses may wash naked men from time to time without generating this level of disgust; there had to be more to it. These 'baths' were obviously systematically calculated episodes of rape which Mary was forced to endure. Furthermore, since the abuse and violation of the mouth can play such an important role in the confirmation of one person's domination over the other, it is likely that she would have been thoroughly abused to the point where she would have been forced to engage in all of the unwelcome processes necessary to ensure that she drank the semen of her sexually perverted rapist enslaver. He would also have used these bouts of rape to force her to perform any other lewd acts that titillated his fancy. It was in these 'baths' that he could exercise the full extent of his power over her; so full and so wickedly cruel was his rapist abuse of her that she openly states that she would have preferred to have been savagely beaten than undergo that level of sexually sadistic torture. These rape episodes were so distressing for Mary that even from her totally disempowered position she mustered up enough courage to defend herself; openly asserting her right not to live with him on the grounds that he was 'too indecent' (Shepard, 2000, p. 851).

Mary Prince was not alone in being exposed to repeated vicious sex attacks at the hand of the wicked European enslavers. Thomas Thistlewood, who enslaved Afrikan people in Westmoreland Jamaica, was a self confessed serial rapist of defenceless disempowered enslaved Afrikan women. Recording the gruesome details of his merciless sex attacks against Afrikan women in his diary effectively became his lifetime pursuit. His rape attacks were so frequent that no Afrikan woman was safe in his presence. The Afrikan women on his forced labour camp frequently ran away in order to protect themselves from his ravages. However, even when they successfully manage to get away and escape their ordeal, Thistlewood would have them hunted down, brought back and flogged so that he could continue his relentless sex attacks against them.

Thistlewood was such an obscene character that he even kept a record of the rape experiences that he felt delivered 'good' sex and 'bad' sex. This sex maniac was effectively rating the Afrikan women's rape ordeals as though they were performing in an ice skating championship. So prolific was his anti-Afrikan misogynistic raping spree that on 30th September 1752 he reported in his diary the discovery of 'yellowish greenish matter' running

from his genitals (Beckles, 1999, p. 43). This unrepentant sex maniac then had the audacity to claim that the Afrikan women that he had raped gave him the venereal disease. The mind boggles at this totally corrupted line of reasoning. He carried out hundreds of separate acts of rape against defenceless Afrikan women, spreading diseases in his wake and then claimed that these defenceless Afrikan women, whom he had ruthlessly subjected to the most inhumane sexual ordeals, gave him diseases. In addition to being a terrorist in the midst of Afrikan women, this man was obviously stark raving bonkers.

The most prolific of the known rapists in the history of Britain are Jack the ripper and Peter Sutcliff, the Yorkshire ripper. Terrible as they undoubtedly were, their combined record of rape attacks against women amounted to less than 40. However, Thistlewood boastfully testifies in his hand written diary to 265 individual rape attacks against enslaved Afrikan women. This shameful record only accounts for the women that he admitted to raping during the years 1751 and 1754. In other words, these systematic episodes of rape constitute only a sample of his unrelenting misogynistic rape attacks carried out against enslaved Afrikan women (Beckles, 1999, p. 45). The main difference between Thistlewood and Jack the ripper is that Thistlewood's position of power was so great that it was not necessary for him to murder his victims in order to avoid punishment. He was so untouchable that he could, and did, repeatedly rape Afrikan women without fear of being brought to justice.

J. Marion Sims was hailed by the enemies of Afrikan people as the 'father of medicine'. He was given this title for mercilessly launching totally unprovoked vicious attacks against Afrikan women using what he claimed to be 'medical' experimentation as his excuse. He devised a torture instrument which he called the 'virginal speculum'. It was a device with a turning handle at one end and a number of moving finger like prongs at the other. Each time the handle was turned, the prongs would separate such that anything enveloping the outer perimeter of the prongs would be automatically expanded outwards.

Sims was in the habit of routinely inserting this instrument of torture into the most delicate parts of the bodies of innocent and defenceless enslaved Afrikan women. He would then turn the handle in order to stretch and expand the Afrikan woman's virgina to its point of maximum elasticity. In addition to the obvious humiliation caused, this was an excruciatingly painful ordeal for the Afrikan women who were subjected to this sexually perverted brand of torture. However, even this level of pain and humiliation was not sufficient to suit Sims' agenda. He would continue the torture by turning the handle so that the Afrikan woman's genitalia were totally ripped open from the inside.

One of the consequences of this sadistic, inhumane level of abuse was that the Afrikan women who had been attacked in this way were left in a state where they could no longer control the flow of their urine. This meant that they constantly and repeatedly urinated on

themselves. In addition to the discomfort caused by the constant state of soreness coupled with the inevitable foul smells that these innocent women were left to endure, this created the circumstances for deadly diseases to flourish.

In 1857 a European woman approached Sims, seeking what would have, at the time, been experimental gynaecological surgery. Sims blatantly exposed his racism when he informed her that an untried 'procedure' was not justified on one in her position in social life (Gavrus, 2005, p. 66). However, Sims had no qualms about practicing untried procedures on Afrikan women. Without even the slightest consideration for their wellbeing he used many Afrikan women as guinea pigs in his 'experiments', he would dissect their private parts with unrelenting vigour. One particularly unfortunate Afrikan woman had the unenviable misfortune of being systematically tortured and ripped apart by Sims on as many as 30 separate occasions.

Rape as evidence of the triple oppression of enslaved Afrikan women

When one section of humanity systematically steals the labour and resources of another section, exploitation is the result. When the exploited group protest and resist the theft, the exploiting group must oppress the exploited group in order to retain and maintain the stolen wealth. Enslaved Afrikan women were the most abused group of people on the forced labour camps in that they faced the drudgery of triple oppression: firstly, they were subjected to Gender oppression where they were exploited because of their sex. Secondly, they were subjected to Nation oppression where they were exploited through racism; and thirdly, they were subjected to Class oppression where they were exploited on the basis that enslaved Afrikan women were automatically amongst the poorest people in the world.

Rape is the most wicked and dehumanising of thefts in that it is the theft of the most intimate part of a woman's being. Enslaved Afrikan women continuously suffered rape which, in addition to being an act of theft, is also a direct act of oppression. When they dared to resist they were confronted with a second tier of oppressive consequences which came from a variety sources. The punishments that Afrikan women were faced with as a consequence of resisting rape or being 'caught' when subjected to rape, provide clear examples of the additional levels of oppression that they were forced to endure. For instance, if an evil European male enslaver decided to rape a defenceless enslaved Afrikan woman, she could expect to be mutilated and murdered for daring to resist. This is evidence of the class dimension where the rich oppress the poor. In addition, it highlights the gender dimension where men oppress women. Furthermore, it illustrates the race dimension where Europeans oppress Afrikan people.

Tripple Oppression



Brother Omowale

If after having been raped by a savage enslaver husband his wife found out about it, the enslaved Afrikan woman could again expect to be mutilated and murdered on the orders of the jealous wife seeking vengeance. In Haiti for instance, an Afrikan woman by the name of Coomba was murdered because of her outstanding beauty. The wicked enslaver's evil wife, motivated by malice and a sense of revenge, mercilessly ordered the beheading of Coomba and had Coomba's head served on a plate to her husband because she suspected that he might have an interest in Coomba (Hochschild, p. 262). It is difficult to imagine what would have happened had he actually acted on his alleged interest. Coomba, a completely innocent and defenceless enslaved Afrikan woman, was therefore subjected to the direct race and class oppression of her European 'sister'.

Furthermore, enslaved Afrikan women could find themselves being 'rented out' by their evil European enslavers as a means of gaining their enslavers a little extra income (Sheppard & Beckles, p. 695). Obviously in this environment Afrikan women could find themselves also being 'rented out' to be used by Afrikan studs as part of the forced labour camp breeding process. The wicked enslavers would frequently instruct enslaved Afrikan men to rape enslaved Afrikan women in order to provide them with more 'stock'. These obscene rapes were often carried out with great enthusiasm by enslaved Afrikan men who could launch these attacks without fear of legal or other sanction (Sheppard & Beckles, p. 693). In this wicked system even their Afrikan brothers, who were also subject to enslavement and exploitation, were given the power to directly oppress enslaved Afrikan women on the basis of gender.

Triple terrorism: The physical torture of enslaved Afrikan women

Ordering the slow painful deaths of enslaved Afrikan women seems to have been a speciality of some of the more sadistic enslavers. For instance, two enslaved Afrikan women were subjected to, what can only be described as the most hideous of genocidal tortures. Their wicked enslaver ordered that their feet and elbows be roasted and this was carried out whilst they were still alive and conscious. The gruesome torture was obviously treated as a spectacle designed to completely terrify the gathering of Afrikan onlookers because it was supported by a process of alternately gagging the victims so that they were, each in turn, rendered speechless. The unhygienic and intrusive process of withdrawing the gag from one Afrikan woman's mouth and then ramming it into the other's mouth ensured that they would each scream out in turn rather than in chorus (James, 1963, p. 22). These Afrikan women's capacity for survival was incredibly strong because they were both still alive after the roasting of their limbs was completed. As a 'reward' for surviving that aspect of their terrifying and torturous ordeal, their elbows and feet were simply left to decompose before their very eyes.

On top of that, one of them had her neck so severely lacerated by the iron collar that she was forced to wear, that she could no longer swallow (James, 1963, p. 23). It is likely that this Afrikan heroine had resisted her enslavers by refusing to produce children, because the torture of the collar was especially reserved for women who were suspected of abortion. The wicked enslavers ensured that the collar never left their necks until they had produced a child (James, 1963, p. 13). Another sad irony was that regardless of whether they were wearing a collar or not, Afrikan women were forced to work in the fields and often outnumbered their male counterparts in that physically gruelling area of forced labour activity (Hart, 1998, p. 22).

Whilst some punishments were launched directly against the humanity of Afrikan women, other acts of genocide were launched against the humanity of Afrikan women who were pregnant. In some cases the level of wickedness exercised during torture sessions was adjusted in a direct attempt to ensure that the children of pregnant Afrikan women survived to be born. For instance, one pregnant Afrikan woman was punished using the 'four post' whipping torture (James, 1963, p. 13). A hole was dug in the earth to accommodate her unborn child before she was mercilessly ravaged with the whip. In another case, the wicked enslaver seemed to go totally berserk to the point of ordering the cutting open of a pregnant Afrikan woman's belly, severing her child from her umbilical chord and then throwing her innocent unborn child into a fire (James, 1963, p. 102/3). Both of these grotesque forms of human torture were not uncommon. They were both examples of the anti-human genocidal practices which Afrikan women and their unborn children were forced to endure.

Strip beatings were clearly a regular technique of torture used against Afrikan men, women, pregnant women, children and even the elderly (Shepard, 2000, p. 847 & 857). For instance,

Sarah who was an old, infirm, mentally confused and possibly senile Afrikan woman was the victim of one such outrage (Shepard, 2000, p. 850). According to her wicked enslaver's son, she committed the 'crime' of not wheeling the barrow that she was pushing quickly enough. As a result, this evil man got so angry that he stripped her naked and 'beat her severely'. He then picked her up and threw her into a sharp, venomous and prickly pear bush. Sarah was so grievously wounded by this act of abject wickedness that her body swelled and festered all over. A few days later, Sarah who was totally defenceless and never troubled anyone died of her injuries. This completely unprovoked and obviously unjustifiable act was nothing other than cold blooded murder.

Beyond the records

There are many aspects of the deplorable treatment of Afrikan people during the chattel slavery era that remain concealed. They are either too despicable to mention as some historians have claimed or documentary proof has been concealed or is otherwise unavailable. However, despite the lack of evidence, in some instances, there is still good reason to assert that ultra despicable abuses were carried out against Afrikan people. For instance, the film *Roots* (1977) depicts the humiliating abuse perpetrated on the wedding night of a newly wed Afrikan couple. Just as the couple retired to enjoy their wedding night, their wicked enslaver came along and effected entry into their living space. He then ordered the Afrikan man to wait outside by the door.

The wicked enslaver proceeded to mercilessly rape the newly wed Afrikan woman whilst her disempowered husband was made to wait immediately outside the door and listen to her ordeal. Part of his ordeal was hearing his wife being viciously raped whilst being unable to take effective action to protect her. After completely violating the humanity and dignity of the Afrikan family, the wicked enslaver compounded the humiliation by giving the Afrikan man permission to rejoin his wife. This deep sense of being disempowered would have affected both husbands and wives. For example, there can be little doubt that there would have been those wicked enslavers that would have ordered the wife to wait outside whilst they savagely raped the husband.

Furthermore, it is not inconceivable that there would have been those wicked enslavers that would have ordered both husbands and wives out of their homes so that they could practice the most despicable bouts of paedophilia against their defenceless Afrikan children. There would literally have been no limit to the extent of the diabolically abusive evils that would have been perpetrated. A modern example of the institutionalisation of this type of child sexual abuse happened in England. On 17th September 1987 a number of children from Cleveland in the north of England testified in open court that they were routinely and systematically subjected to rape adults. Their stories were corroborated by medical evidence which was

accepted as the truth by the court within which they testified (Cleveland Child Sex Abuse Scandal).

There may be those amongst us that might find it difficult to believe that under imperialism's chattel enslavement system, Afrikan men were forced to perform sex acts against each other. However, in addition to anal penetration they would have been forced to perform oral sex against each other to the point of being made to drink each other's semen. They would have been compelled to carry out these acts of self deprecation in front of all of their sisters and brothers on the forced labour camps and the children would not have been spared this sight.

The identification of this kind of sexually perverted terrorist activity might initially look like wild speculation, but even in the present day it is possible to see signs of these kinds of abusive sexual practices. For instance, on 11th January 2005 in a radio broadcast on BBC radio 4 (Sexual violence in prisons), an Afrikan man by the name of Roderick Johnson testified that whilst he was in a Texas prison, he and another inmate were forced to perform oral sex on each other for the entertainment of the other people present. Furthermore, in Iraq, men were stripped naked and made to prostrate themselves on each other in order to simulate group sex, of the homosexual variety. These abuses were forcibly carried out in front of TV cameras. Clips of these abuses were beamed into our homes for all to see, including our children.

There are now serious question marks surrounding the authenticity of a paper entitled *The Making of the Negro*. The paper outlines a process by which Afrikan people were 'broken in' or 'seasoned' into accepting chattel enslavement by using techniques normally applied to commanding the subservience of horses (Marrow, 2003, p. 23). It describes part of the process involving the brutal murder of the strongest Afrikan male on the forced labour camp. He would be severely beaten, tarred and feathered and then each of his limbs would be tied to a different horse. On the instructions of the wicked enslaver, the horses would be made to run off in different directions – tearing the Afrikan man's body apart in the process. This would be done in front of everybody in the forced labour camp, including the children. The object was to terrify every Afrikan person into a state total submission so as to enforce their conformity to the enslavement system. This kind of anti-Afrikan terrorism has not ceased. For instance, on 14th June 1998 three European men used a 24 foot 6 inch log chain to tie an innocent Afrikan man James Byrd Junior to the back of their motor vehicle (James Byrd Junior). They then drove off at speed, literally ripping the body of James Byrd apart. Pieces of his body including his head and limbs were simply left dripping with his blood over a 3 mile stretch of road.

It is difficult to contest the fact that these unproven acts of cruelty actually happened during imperialism's chattel enslavement era when they can still be seen happening today. As

obscene and perhaps unbelievable as these modern examples are, they provide powerful circumstantial evidence to support the notion that Afrikan people were subjected to these tortures and worse during the chattel enslavement era. The fact that they are happening now makes it more believable that these atrocities happened during the chattel enslavement era. There are currently national and international laws which are supposedly designed to protect today's victims of gross violence. Even though these official legal safeguards are in place, the sexual abuse of children, the public sexual abuse of grown men and the ripping apart of innocent Afrikan men's bodies have not been prevented from happening. It is therefore highly likely that such atrocities would have been more prevalent in the period when Afrikan people were officially regarded by imperialism as sub-human and therefore not afforded any legal protection whatsoever.

Other forms of anti-Afrikan terrorism

Physical torture was not the only method of terrorism used to abuse and subdue Afrikan people. Afrikan people were also sold like animals and separated from their mothers, fathers and siblings; this cruel fate befell Mary Prince when her whole family were sold off separately to different enslavers on various forced labour camps (Shepard, 2000, p. 844/5). In Mary's case she even knew which forced labour camps her other family members were imprisoned on, but was prevented from visiting them or even having contact with them.

On one occasion after the enforced disintegration of her family, Mary was beaten and brutalised by her wicked enslaver until she could not stand and he was too weary to continue. As a direct result of this aspect of her torture, she ran away, eventually ending up at the forced labour camp upon which her mother was held prisoner (Shepard, 2000, p. 848). Her mother couldn't take her in, but none the less hid her and fed her (Shepard, 2000, p. 848). However when her father, who was imprisoned on yet another forced labour camp, learned of her whereabouts he came and got her. Rather than helping Mary to make good her escape, her father bought her back to the forced labour camp from which she had escaped and begged her enslaver/abuser for mercy. His begging seems to have had little in the way of a long term positive effect because Mary reports that she was abused almost everyday for the next 5 years after which she was sent to Turks island.

Thomas Thistlewood, the wicked enslaver that was based in Westmoreland Jamaica, is also infamous for the wickedly grotesque nature of the tortures that he inflicted on enslaved Afrikan people. His hand written confession boastfully testifies to the fact that he used an enslaved Afrikan man by the name of Hector to totally humiliate any Afrikan person that exercised their legitimate right to resist their enslavement. In front of children, women and men alike Hector would be ordered, in the words of Thistlewood, to 'shit in [the] mouth' of Afrikan people who resisted the evils of his forced labour camp (Beckles, 1999, p. 52). On Thistlewood's command, Hector would shamelessly draw down his trousers in front of all of

the other people on the forced labour camp, including the children. He would stoop over the open mouth of the Afrikan resistor and then mercilessly 'shit in [the] mouth' of his own sister or brother. Thistlewood would then give the order that a gag be fastened over the Afrikan resistor's mouth 'whilst full' so that the 'shit' could not be spat out and therefore had no place to go other than down the throat.

Obviously, no human being lays on their back with their mouths open patiently waiting for another person to 'shit in [their] mouth'. The Afrikan resistor first had to be beaten into a state of total submission. This would have been done by fellow Afrikan people on the orders of Thistlewood. They would have then held their sister or brother down, forced their jaw open, possibly even breaking it in the process. Thistlewood gave the order to 'shit in [the] mouth' of Afrikan people, with the accompanying gag, on a regular basis. He boasts in his diary that he gave the order on 26th May and 25th, 26th and 31st July 1756. These examples are of course, only a tiny sample of Thistlewood's terrorist activity shamelessly carried out against innocent Afrikan people.

There seems to be no limit to the level of psychological torture that enslaved Afrikan people had to put up with. For instance, there is documented evidence of an idiot by the name of Samuel Cartwright, who ran around calling himself a doctor. He was permitted to publish a paper in a so called 'academic' journal entitled *De Bow's Review*. In 1851, this fool diagnosed Afrikan people who ran away from the grotesque torturous horrors of imperialism's chattel enslavement, with a condition which he called '*Drapetomania*'. It is well known amongst practitioners of psychology and related disciplines that human beings (and other animals) instinctively respond to danger by either fighting it or removing themselves from the dangerous environment (Psychology of Stress). Afrikan people who ran away from the forced labour camps were obviously doing the latter. However, this brainless moron had the audacity to suggest that Afrikan people who responded to their gross ill-treatment by running away suffered from mental illness. He even went so far as to 'prescribe' whipping and the chopping off of Afrikan people's toes as 'remedies' for this 'perceived problem'. This man was obviously a dunce, because he seems to have been incapable of working out that those people who failed to absent themselves from an environment inculcated with the most hideous variety of gross torturous abuse were the ones more likely to have serious problems of mental ill-health (Drapetomania; Cultural Psychiatric Services).

Afrikan heroism in a climate of murderous terrorism

There are hundreds of eye witness accounts of the heroic actions of Afrikan people in the face of certain death. For instance, in 1767 in Ashantiland Afrikan people cut their own throats rather than allow themselves to be sold into enslavement. One Afrikan man even cut the throat of his wife before cutting his own (Breaking the silence). On the human trafficking

ships used to deport Afrikan people from their own homes, Afrikan people courageously waved good-bye to their friends before jumping overboard to certain death (Bly, 1998).

On the island of Haiti, some outstanding acts of heroism are recorded. For instance one eye witness noted:

"I have just heard of a bloody fight that general has experienced as Gros-Morne. The rebels have been exterminated; 50 prisoners have been hung; these men die with an incredible fanaticism; they laugh at death; it is the same with the women ..." (James, 1963, p. 345).

In another case an eye witness informs us that:

"While Chevalier, [an Afrikan chief], hesitated at the sight of the scaffold, his wife shamed him. 'You do not know how sweet it is to die for liberty!' And refusing to allow herself to be hung by the executioner, she took the rope and hanged herself." (James, 1963, p. 361).

Another astounding act of heroism was documented when:

"Three [Afrikan people] were condemned to be burned alive. A huge crowd stood around while two of the men were consumed, uttering horrible cries. But the third a boy of 19, bound so that he could not see the other two, called to them in Creole, 'You do not know how to die. See how to die.' By a great effort he twisted his body in his bonds, sat down, and placing his feet in the flames, let them burn without uttering a grown." (James, 1963, p. 361).

Obviously these examples represent just a tiny sample of Afrikan people's acts of heroism during the chattel enslavement part of the *Maangamizi*.

References

1. Anderson. S. I., (1995), *The Black Holocaust for Beginners*, Writers and Readers Publishing Incorporated
2. Beckles. Hilary, (1993), *Afro-Caribbean Women and Resistance to Slavery in Barbados*, Karnak House
3. Beckles. Hilary, (1999), *Centering Women*, Ian Randle Publishers, Kingston Jamaica
4. Dennis. Ferdinand, (1988), *Behind the Frontlines: The Journey of Afro-Britain*, Gollancz Paperback
5. Diop. Cheik Anta, (1987), *Pre-Colonial Black Africa*, Lawrence Hill Books
6. Fryer. Peter, (1989), *Black People in the British Empire: An Introduction*, Pluto Press
7. Gavrus. Delia, (2005), *Gynaecological Surgery in the 19th Century: Diverging Historical Accounts*, University of Toronto Medical Journal, Volume 83, Number 1, December 2005
8. Haley. Alex, (1977), *Roots: The epic drama of one man's search for his origins*, Picador: Pan Books
9. Honychurch. Lennox, (1995a), *The Caribbean People*, Thomas Nelson and Sons Limited
10. Howarth. David, (1973), *The British Empire; Volume 2*, BBCTV Time Life Books

11. James. C.L.R., (1963), *The Black Jacobins*, Vintage Books
12. Justice. Prince, (2005), *The Blackworld: Evolution to Revolution*, AU Publishers
13. Karenga. Maulana, (1993), *Introduction to Black Studies*, University of Sankora Press
14. Martin. Steve, (1999), *Britain's Slave Trade*, Channel 4 Books
15. Morrow. Alvin, (2003), *Breaking the curse of Willie Lynch: The Science of Slave Psychology*, Rising Sun Publications
16. Rodney. Walter, (1981), *How Europe Underdeveloped Africa*, Bogle-L'Overture Publications
17. Shepard, Verene & Beckles Hilary, (2000), *Caribbean Slavery in the Atlantic World: A Student Reader*, Ian Randle Publishers, Kingston
18. Sherlock. Philip & Bennett. Hazel, (1998), *The Story of the Jamaican People*, Ian Randle Publishers
19. Walwin. James, (1993), *Black Ivory: A History of British Slavery*, Fontana Press
20. Williams. Eric, (1997), *Capitalism and Slavery*, Andre Deutsch Limited

Internet references

1. Breaking the Silence – Learning about the Trans-Atlantic Slave Trade, www.antislavery.org/breakingthesilence
2. Cultural Psychiatric Services: Past, Present and Future, <http://www.psychiatrictimes.com/p031057.html>
3. Drapetomania: A disease called freedom, <http://www.broward.org/library/bienes/lii13000.htm>
4. James Byrd Junior, <http://everything2.com/index.pl?node=James%20Byrd%2C%20Jr>.
5. Portcities Bristol, http://www.discoveringbristol.org.uk/showNarrative.php?sit_id=1&narId=15&naclId=19
6. The Cleveland child sexual abuse scandal: An abuse and misuse of professional power, <http://www.childrenew.co.uk/choct2002/choct2002/pragnell%20cleveland%20abuse.html>
7. The Psychology of Stress, <http://www.guidetopsychology.com/stress.htm>