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Exploring the Parallels: Traditional Slavery in Africa and Transatlantic Slave Trade as a Basis for Rethinking Reparations

Isaiah Oluwayomi Olayode
Institute of Africa and Diaspora studies
University of Lagos, Akoka, Yaba Lagos, Nigeria

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Abstract
Over the years, the call for reparations as a result of socioeconomic injustices perpetrated against people of African descents through the transatlantic slave trade has continued to generate reactions and causing division among scholars. While some applauded the move with submission that dehumanization and violation of human rights melted to the black race demands compensation in form of cash transfer and debt conciliations, others frown at it, drawing a parallel line between traditional slavery and transatlantic slave trade as a basis for rethinking reparations. Despite this contestation, advocates of reparation and their critics continue to be at the margin because of their inability to reach a compromise on their demands. Therefore, this study explores the parallel between the two interconnected systems of exploitation and their implications for contemporary discussions. The study has three fundamental objectives: First, it examines the historical background to traditional slavery and transatlantic slave trade with complicity and collaboration involved. Second, it investigates the similarities between traditional slavery and transatlantic slave trade, with challenges of reparation claims in Africa. Finally, the study suggests way forward for reconciliation and alternative means to rethink reparations beyond the current demand for cash transfer and debt conciliation. This study adopts a secondary approach in the process of data collection by consulting material(s) published by Western and African scholars on African issues of concern. The materials include academic journals, government publications and records, a variety of research reports, and other archival materials. This study contends that, despite the historical injustices, rethink reparation is necessary as a result of the parallel lines between traditional slavery and the transatlantic slave trade.

Keywords: ***Africa, Historical Injustice, Reparations, Traditional Slavery, Transatlantic Slave Trade.***

I. Introduction

The call for reparations as compensation from the West to the Africans with respect to slave trade has generated reactions and remains a subject of discussion among scholars within the African continent and the diaspora. While some supported the move, describing slave trade as dehumanization and violation of human rights, which must be compensated through cash and other incentives, others frown at it, using the complicity and collaboration of some Africans in drawing a parallel line between traditional slavery and transatlantic slave trade as a basis to rethink reparations.

Despite this contestation, both sides justify their claims, which has given them the opportunity to continue to drive their arguments using every available medium. The proponents of reparation claim that, transatlantic slave trade have left scars on the continent and its diaspora, which must be acknowledged with an apology and restitution for the injustices endured. Their critics, on the other hand, were of the opinion that the demand for reparation is like a pendulum swinging between two instances and therefore has no base to stand as a moral or legal issue.

Muyiwa Falaiye once set up a mock court envisaging how the demand for reparation would be in the court of law in one of his articles tittle; *Africa versus the west in the court of reparation* with a neutral Judge and representatives for the West and Africa in which the demand was nullified. This implies that the quest by the advocates of reparation on acclaimed injustices to Africa and its people through the transatlantic slave trade is dead on arrival.

Despite the division in the quest for reparation among the scholars in which the agitators have found themselves on the margin, the demand took another dimension in contemporary times, especially with the birth of African studies as a discipline centered on bringing back African lost glories and changing the narratives about the continent.

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In the light of this, this paper explores the parallel lines between traditional slavery in Africa and transatlantic slave trade as a basis for rethinking reparation. To achieve this, the paper engaged in a context analysis involving a review of several publications, such as books, journals, and other periodic materials on the issue of African concerns. The paper is divided into sections vis-à-vis the introduction, historical overview, general nature of slavery, complicity and collaborations in slave trade, similarities in slavery practices, challenges to reparations Claims in Africa, Reconciliation and Moving Forward, Conclusion, and recommendations.

Historical Overview of Traditional Slavery and Transatlantic Slave Trade in Africa

Slavery, in whatever dimension it takes, is not new to Africa, and is an important feature of African social and economic life. The institution was widespread and perhaps as old as African society (Falaiye, 2004). In pre-colonial Africa, slavery was often deeply embedded within societal structure and existed in various forms such as debt bondage, captive enslavement from warfare, and punishment for crimes (lovely, 2019), The slave were usually regarded as the property of the chief of the tribe or the head of the family. In law slaves were chattel property, but in practice they were trusted associates of their owners and enjoy virtual freedom.

Despite the common shared values among people of African descent, every region across the continent had a unique experience of traditional slavery before the advent of the transatlantic slave trade. North Africa has different forms of slavery, such as agricultural labour and household servitude. Enslaved people may travel over the Sahara Desert to work as laborers, soldiers, or administrators in Islamic cultures. People are frequently taken into slavery by conquests, battles, or tribute payments (Lovejoy, 2012). In West Africa, chattel slavery is common, especially among the Akan, Yoruba, and Igbo communities. People who were held as slaves were employed as domestic helpers, agricultural laborers, or concubines. Furthermore, it was typical to engage in pawn-ship and debt bondage when people or family members were forced into slavery to repay debts or get loans (Thornton, 1998). Due to the possibility of debt inheritance, this system of debt bondage frequently led to intergenerational slavery, further solidifying the cycle of exploitation and servitude (Rodney, 1972)

The history of East Africa was greatly influenced by the Indian Ocean slave-trade. People who were sold into slavery and used as household workers, soldiers, or labourers on plantations were transported across the Indian Ocean. The major hubs of the slave trade were the Swahili coast and the Island of Zanzibar, where interior captives were sold to Arab and Swahili traders (Campbell, 2005)

Enslavement existed in Central Africa in several forms, including debt bondage, pawn-ship, and ceremonial enslavement. People are frequently taken into slavery as a result of raids, intertribal conflicts, or legal penalties for crimes committed. For example, the Kingdom of Kongo exported slaves to the Americas as part of its slave trade with European nations (Miller, 2003).

Slavery took the form of domestic servitude, agricultural labour, and livestock herding in Southern Africa. Native Americans were kidnapped and sold into slavery because of the spread of European colonization in the area. They were used as slave labourers at homes, farms, and mines. (Worden, 2000)

Traditional African slavery practices are notoriously complicated and diverse, with wide variations between societies and geographical areas. Among the prevalent types of enslavement were chattel slavery, debt bondage, pawn-ship, and ritual slavery, each with distinct socioeconomic and cultural ramifications. Even though the transatlantic and Indian Ocean slave traders have left lasting effects, to address the effects of traditional slavery in Africa on modern society, it is crucial to acknowledge and comprehend the larger context of the practice.

The European Age of Exploration, which started in the late 15th century, occurred when Transatlantic Slave Trade began. Extending their borders and seeking new trade routes, European countries, especially Portugal and Spain, were motivated by both the economic and territorial goals to explore Asia and Africa. Following Christopher Columbus's expedition to the Americas in 1492, Portuguese navigator Bartolomeu Dias arrived at the southern tip of Africa in 1488. Thornton (1998) claims that the Portuguese, especially those living around the coast of modern-day Senegal and Guinea, were the first Europeans to make direct contact with cultures in West Africa. They built trading posts and forts to begin trading with native African merchants and monarchs. First, gold, ivory, and spices were the main goods traded between Europe and Africa.

With the involvement of Europe, Africa, and the Americas, the Transatlantic Slave commercial developed into a triangular network. Sailing to Africa, European traders would trade enslaved Africans for commodities, such as textiles, gums, and wine. After being shipped over the

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Atlantic to the Americas, these enslaved people were bought and made to labour on plantations growing cash crops such as cotton, sugar, and tobacco. The triangular trade cycle was completed when the money made from the sale of these cash crops was utilized to buy more commodities in Europe. This triangular network of trade fueled economic growth and progress in Europe, while destroying African societies and changing the demographics of the Americas. It enabled the flow of products, labour, and capital between Europe, Africa, and the Americas. (Eltis & Richardson, 2010).

Africans were captured and sold into slavery via a variety of tactics, such as kidnapping, debt bondage, raids, and warfare. Conflicts erupted among African societies, especially those around the coast of West Africa, due to the desire for the sale of captives into slavery. African kings and traders in the area worked with European traders, frequently trading enslaved people for fabrics, weapons, and other items. Eltis and Richardson (2010) assert that the vast majority of Africans held in slavery were acquired through coastal trading networks, in which European ships would dock offshore and buy African middlemen. These "middlemen," as they were called, were vital in enabling the capture and selling of Africans into slavery. They frequently took advantage of social and political unrest that already existed within African communities.

The harrowing voyage that African slaves on European slave ships took to traverse the Atlantic Ocean is known as the "Middle Passage." There was a terrible living conditions, including overcrowding, unhygienic sanitation, and a high incidence of smallpox and diarrhea. People who were enslaved endured cruel treatment such as starvation, physical assault, and sexual exploitation. Estimation suggest that millions of Africans died on route to the America during the Middle Passage, which had startlingly high mortality rates. Rediker (2007) described the Middle Passage as a terrifying experience marked by great misery and dehumanization. Africans who were held as slaves were crammed into the hold of slave ships and shackled together in small spaces with no access to clean water and fresh air. Epidemics were common, worsened by malnutrition, and had limited healthcare. The psychological toll of the Middle Passage had a long-lasting effect on survivors, influencing their identities and experiences in America.

Africans who were brought into slavery in the America were bought at auctions and made to labor in appalling conditions on plantations. They worked long hours, endured severe punishment, and frequently had their fundamental human rights violated. Slaves played a major role in the plantation economy of the United States, especially in the Caribbean and southern United States, where cash commodities such as cotton, sugar, and tobacco were grown and harvested.

According to Morgan (1998), the exploitation of slave labour was necessary for agricultural plantations to be profitable and allowed European colonists to amass enormous wealth and power. People who were enslaved were handled like property, bought and sold like goods, and were subjected to cruel forms of control and punishment. The people of African heritage were placed at the bottom of society's hierarchical racial hierarchy, which was established by the plantation system.

Impact on Africa

Africa was severely affected economically by Transatlantic Slave Trade, which upended regional economies and communities. African monarchs tried to capture and sell captives for profit, which created conflict and instability in many areas because of their desire for enslaved people. In addition, the emphasis on exporting slaves resulted in the neglect of other economic sectors such as trade and agriculture, which exacerbated poverty and underdevelopment. Lovejoy (2012) asserts that as a result of kings vying for control over trade routes and sources of enslaved labour, the slave trade aided in the formation of new political organizations and power structures in Africa. While slave dealers terrorized rural areas with violent incursions, coastal communities grew increasingly dependent on slave trade for resources and money. Slave trade-related economic dislocation has had long-lasting effects on Africa, hurting the continent's ability to develop and prosper.

African communities and families were shattered by the slave trade, as people were taken from their loved ones and sent to distant places against their will. The slave trade resulted in the depopulation of all towns and areas, which caused a loss of social cohesiveness, cultural heritage, and customs. African societies are still affected by the trauma of the slave trade, which exacerbates social divisions and intergenerational trauma. Inikori and Engerman (1992) claim that the loss of skilled workers and productive labourers caused communities in Africa to become unstable, which in turn caused the slave trade to upend established social structures and kinship networks. Children, parents, and spouses were sold into slavery and kept apart permanently, tearing families apart. These upheavals have had a lasting impact on African social dynamics,

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influencing migration, urbanization, and cultural adaptation trends.

Millions of Africans were forcibly transported to America, where they lost their language, faith, and cultural customs. Africans who were held as slaves were forced to integrate into European and American society against their will, frequently losing their identity and being made to accept the traditions and worldviews of their captors. Notwithstanding the endeavors to eradicate their cultural legacy, Africans held in slavery conserved certain aspects of their customs through music, dance, and oral storytelling, which subsequently shaped the evolution of African American culture. According to Walvin (2011), the ability of African slaves to maintain their cultural identity was a sign of their fortitude and willpower in the face of hardship. Even in severe circumstances of slavery, people managed to express themselves and preserve their feelings of identity. African cultural traditions were mostly preserved through music, with genres such as gospels, jazz, and blues emerging as effective modes of resistance and resiliency in America.

Impact on Americas

The Americas' economic development was significantly influenced by Transatlantic Slave Trade, especially in areas where plantation agriculture flourished. The cultivation of cash commodities such as cotton, sugar, and tobacco required the use of slave labour, which resulted in enormous wealth for European colonists and aided in the expansion of international trade networks. The European Industrial Revolution was driven by profits from the slave trade, which also established a framework for contemporary capitalism. Klein (2010) argues that the exploitation of enslaved labour was necessary for plantation agriculture to be profitable and allowed European colonists to amass enormous riches and power. The riches amassed via the slave trade revolutionized the economy of the Americas, providing funding for cultural organizations, urban growth, and infrastructure improvements. However, this wealth did not come without a price, as Africans, who were held as slaves, suffered unspeakable pain and were exploited in the sake of European capitalism.

Due to the fact that enslaved Africans were placed at the bottom of society, the institution of slavery solidified racial hierarchies and socioeconomic disparities throughout the America. People of African origin were often excluded from society and denied fundamental rights and liberties as a result of the racist oppressive system that was established by the exploitation of enslaved labor. The social dynamics of the Americas are still shaped by the history of slavery, which exacerbates systematic racism, income, and opportunity gaps.

According to Rodriguez (1997), prejudice and discrimination against persons of African heritage persist across America because of the legacy of slavery. Racial disparities still exist in domains including criminal justice, work, and education, even after slavery was abolished. These disparities reflect ingrained injustices stemming from slavery. Because of the lasting effects of colonialism and slavery, societies in the United States continue to face difficulties in fighting for racial justice and equality.

Africans who were taken into slavery carried rich cultural customs and traditions that had a significant impact on the development of American culture. Slaves preserved their cultural identities via food, dancing, music, and religion, despite the brutal conditions of slavery. African, European, and indigenous cultures came together to develop new forms of expression that shaped the American cultural landscape and helped create separate Afro-diaspora cultures. Worden (2000) contends that slavery's cultural imprint can be seen in many facets of American culture, including music, literature, and food. Particularly noticeable African cultural influences can be heard in genres such as jazz, blues, and hip-hop, which are now internationally recognized as representations of African Americans' inventiveness and resiliency. The cultural legacies left by Africans enslaved in the Americas serve as sources of inspiration and enrichment, illustrating the lasting impact of their hardships and experiences.

General Nature of Slavery

Whichever way the people of African descent might have experienced enslavement in the hands of local oppressors and foreign exploiters. The general features of slavery are human rights violations and dehumanization, which allow people to be transported from their comfort zone for certain activities as opposed to their volitions. In this process, people are denied the right to life which is fundamental to every human being and dehumanized in the process of taking to unknown land.

It must be stressed that every enslaved person is no longer free as normal human beings and may be subjected to different experiences defining the institution. Violations of human rights and dehumanization are demonstrated in different ways, and no enslaved person can escape this condition once captured as a slave.

Generally, slavery entails the coerced labour of individuals and deprives them of the ability to control their labour, and they are subjected to the will

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of their owners. Patterson (1982) once said that no slave can solemnly control what he does and his fate is always in the hands of his owner. Also, the slaves in whatever forms are like properties of the owners in which they can be bought, sold, and owned by others who has the money to buy them. Enslaved individuals are treated as property, to be bought, sold and owned by other (Davies, 1966).

Another characteristics of slaves which cannot be disputed is inferiority and subhuman by their oppressors. A slave has no right to anything and therefore a second class citizens expected not to do what the average human beings does. This could be the reason the Black Americans were denied the right to vote and vote-for, for several years before partially regain their freedom (Baptist, 2016).

In traditional slavery, dehumanization was often justified through cultural norms and religious beliefs that portrayed enslaved individuals as inferior (Genovese, 1976). Similarly, the transatlantic slave trade relied on racist ideologies that depicted Africans as less than human, justifying their enslavement and mistreatment (Blackburn, 2011).

Complicity and Collaboration in Slave Trade

Until the roles of certain Africans are addressed and connected to the age of the traditional slave trade, the assertion that few white men traveled to Africa during the transatlantic slave trade period to transport millions of Africans remains ambiguous. There was a great deal of cooperation and collusion during both the transatlantic slave trade and the conventional slavery. Governments, traders, plantation owners, slave traffickers, and even ordinary African society members are all involved in human trafficking. The chain of complicity started with European Colonial Powers and their governments in their missions to established colonial empires in Africa by facilitating the enslavement of Millions of Africans. The prominent among these European nations are Portugal, Spain, Britain, France and Netherland who enacted laws and policies that supported the institution of slavery and protected the interests of slave traders and plantation owners.

In addition, traders and merchants were essential to the transatlantic slave trade. They funded slave ships, made investments in the trade, and sent Africans into slavery over the Atlantic to the Americas. By participating in the trade, many of these people gained significant riches, which helped to keep it going. Moreover, plantation owners throughout the Americas participated in the continuation of slavery. This was used to develop goods like cotton, sugar, and tobacco which were essential for the economic prosperity of European colonies. These plantation owners actively took part in the harsh systems of tyranny and control, while also profiting financially from the exploitation of enslaved people.

Recognizing the role played in the slave trade by certain African monarchs and elites is equally crucial. Contrary to the widespread belief that Europeans alone took Africans into slavery, historical data indicates that many African kingdoms and leaders also participated in the taking of Africans and their subsequent sale to European traders. This cooperation resulted from a number of factors, including economic incentives, intertribal fighting, and the need for weapons and other European commodities. Without a doubt, cooperation and complicity were essential to the operation of both the transatlantic slave trade and conventional slavery. These institutions relied on the involvement of several parties, including elites in Africa, European governments and slave trade Merchant, all of which profited from the exploitation and dehumanization of Africans held in slavery.

Similarities in Slavery Practices

The necessity for Africans to get compensation from Westerners for the injustices experienced by Black people as a result of the transatlantic slave trade, in which certain Africans are transported to the West to work as hard labour, has been the subject to much discussion and writing. According to the researchers, the majority of compensation requests have traditionally centered on debt conciliation or financial transfers in order to lessen Africa's obligation to repay any money borrowed from the international community. Despite the fact that these protests have gone on for decades without producing any results, demonstrators still do not realize how difficult it is to gain support for their demand for reparations due to the similarities between the transatlantic slave trade and traditional slavery.

Whenever the demand for reparations is made, historical sources and academic works provide the evidence and context that will continue to divide people of African descent, and the West may continue to use those points of contention to deny Africans the right to compensation on par with their counterparts worldwide.

In reality, the economic exploitation of enslaved people occurred in both traditional slavery and transatlantic slave trade. According to Rodriguez (2011), enslaved individuals are often used for agricultural production, household tasks, and other economic activities in the local community during traditional slavery. Similar to this, millions of

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Africans were forcefully brought to the United States to labor on plantations, mines, and other enterprises as part of the transatlantic slave trade, which boosted the wealth of European colonial powers. (Eltis, 2008).

In both regimes, those who were enslaved suffered a great loss of freedom. They were treated like property, at the whim of their captors or masters. According to Davis (2014), there were several ways to become enslaved in the past, including debt bondage, military capture, and criminal punishment. Similar to this, Africans who were taken prisoner and sold into the transatlantic slave trade were regarded like property, bought and sold at auctions like goods, and had no say over their own fate (Morgan, 2007).

Enslaved people were dehumanized throughout the transatlantic slave trade and traditional slavery. They were frequently seen as less than human and denied fundamental human rights. The dehumanization of slaves in the past was sustained by social and cultural standards that legitimized their lower status (Patterson, 1982). Similar to this, racial ideas that portrayed Africans as essentially inferior and fit for slavery were the foundation of the transatlantic slave trade (Blackburn, 2011).

The transatlantic slave trade was firmly anchored in racial hierarchies, even if traditional slavery existed in many civilizations and was not usually based on racial inequalities. Racist beliefs that depicted Africans as essentially inferior to Europeans allowed Europeans to justify the enslavement of Africans (Stampp, 1956). Similar to this, previous types of slavery frequently entailed enslaving racial or socioeconomic groups who were excluded in a given culture (Klein, 1999).

Through a variety of strategies, slaves in both the transatlantic slave trade and traditional slavery fought against their oppressors. Resistance in the days of traditional slavery frequently manifested itself in uprisings, escapes, and sabotage (Genovese, 1976). Similar to this, Africans held in slavery in the Americas conducted many uprisings and revolts against their masters, casting doubt on the validity of the slavery system (Linebaugh & Rediker, 2000).

Challenges to Reparations Claims in Africa

In spite of the historical injustices that the continent has suffered, there have been many difficulties and roadblocks in the way of Africa's quest for reparations. Although Nancy Reagan's observation that one should never feel alone in the face of adversity is profoundly relevant, it is crucial to recognize that African demands for reparations have run into opposition and suspicion, even though comparable claims have been recognized and handled in other regions of the world. Reparations for wrongs done to Japanese Americans, Korean women, and Jews have been made in modern times. During the conflict, Japan also made reparations for the comfort women it had taken prisoner in Korea. The United Nations has recently ordered Iraq to pay reparations for its illegal invasion of Kuwait. It's odd to note that Africans have not been compensated for the crimes done to them during their 350 years as slaves (Osabu-Kle, 2000).

Scholars in social sciences and humanities, especially the few ones in African studies saddled with responsibilities of reconfiguring African issues of concern, have suggested a number of reasons why the reparation claim of the Africans could not be granted. One of the important issues raised was *passage of time*, which served as foundation to other issues. Anghie (2005) in a work titled; *Imperialism, sovereignty and the making of international law,* provides insightful analysis on the limitations posed by the passage of time to obtaining reparation for Africans. The Anghie passage of time was used as entry point to understand how law works within a period of time in which the present could not be used to judge the past. Apart from the Legal constraints, establishing responsibility is another challenges posed by passage of time with changes in political power and governance in which perpetrators of a particular crime could not be identified likewise the victims who suffered certain injustices. Other issues raised by Anghie's passage of time includes; sovereign immunity which implies that states and institutions accused of historical injustices may invoke sovereign immunity as a defense against legal proceedings (Cassese, 2005). Anghie finally rested his claim on the passage of time on how lack of political will can affect the demand for reparation with the submissions that memory fade and shift in priorities may affect the new generation of leaders in feeling unconcerned with injustices of the past.

Similar to the passage of time is that, it has become impossible to establish reparation as a moral or legal issue in deciding how justice was to be carried out. Falaiye (1998) brings up three primary points as to why the reparations claim is still unfounded by setting up a mock court for adjudication. The first point brought up in the mock court Falaiye set up to simulate how judicial procedures would be in the pursuit of reparations is that Africans have not been able to demonstrate how and when the West is responsible for the crime of slavery and the slave trade. This was explained by the argument that since there was no law prohibiting slave trade during the period, the current law cannot

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be used to justified the then acclaimed injustices. Another issue raised under Falaiye's morality and legality concerns is that reparation should not be treated as inheritance to be passed from one generation to another. This point argues that reparation cannot be compelled to be given to the descendants of the victims if they have ever identified, and it would be an injustice to reward people who have never experienced any forms of slavery. The last argument of Falaiye on the mock court for the need to justify the morality or legality of the reparations was the inability of Africans to show how slavery has affected them as individuals or groups. This argument is justified by the notion that those who the slave trade might have affected are no longer alive to show how their lives have been affected or threatened.

From another perspective, Finkelman (2006) argues that it is difficult to quantify the damages suffered by individuals as a result of historical injustices caused by the slave trade. This corroborates the position of Falaiye on the inability of Africans to show that the people slave trade was directly affected still alive to take the royalty. This raises the question of who should be compensated and how such compensation should be calculated to determine the amount to be paid.

II. Reconciliation and Moving Forward

Slavery, either traditional or transatlantic slave trade, is a past event and longest time injustices perpetrated against the black, and there is a need to reconcile and move forward on both sides. This called for a round table meeting beyond accusation and blaming games but careful consideration and engagement from all parties involved. Despite the fact that the affected victims could not be identified because of the passage of time, it must be agreed that "an injustice to one is an injustice to all," and the entire black should be treated as such, regardless of their location across the globe.

Having studied the works of scholars on the quest for reparation with historical evidence well known to the blacks and the occident. There are a number of options that must be agreed upon by the West and Africa. Foremost, there must be acknowledgement of the historical injustices of the slavery and transatlantic slave trade. This will be a win-win situation on both sides, but there should be more acknowledgement from Western nations for their roles in perpetuating and benefiting from these systems of exploitation and oppression. The acknowledgement should facilitate a formal apology from Western governments, and institutions can play a crucial role in the reconciliation process. Apologies should acknowledge the harm caused by slavery and express genuine remorse for the suffering endured by enslaved individuals and their descendants.

For a true reconciliation, there has to be meaningful communication and truth-telling sessions between the representatives of the western nations and the descendants of the enslaved folks. How will the descendants of the impacted Black people be recognized is the expected question that should arise from this proposition. In this sense, all things being equal, since the offenders could not be located among the Westerners. The leadership of the western countries should decide as a group what to do and discuss it with the leaders of Africa in absolute earnestness.

The conversation will help with actual reparations, although these can take any shape other than the requirement for money transfers or debt conciliation as being circulated. Other types of compensation, such educational programs, neighborhood improvement projects, and symbolic acts of reparation, may be used. This should be created in cooperation with the impacted communities with the goal of resolving the current injustices and socioeconomic gaps brought about by colonialism and slavery.

Knowledge gained via education helps people understand their past, including where they came from, where they are, and what stage of life they are in. Increase funding for education is necessary to create awareness on the impact of slavery and transatlantic slave trade through history to be taught at different levels of education across the continent and Diaspora.

Initiatives to achieve social and economic justice for underprivileged communities—such as access to good healthcare, housing, work opportunities, and education—should be given top priority in reconciliation efforts. Approaches to restorative justice that emphasize relationship restoration and damage healing can be very helpful in promoting peace. This includes programs that deal with trauma, encourage recovery, and create connections across various groups.

International solidarity and collaboration are necessary to assist reconciliation initiatives. Western nations should work with impacted communities and countries to confront the legacy of slavery and advance justice and equality on a global scale.

III. Conclusion and Recommendations

In conclusion, slavery in all of its manifestations has impacted Africans and their offspring's socioeconomic standing worldwide.

Scholarly research and historical documentation demonstrate that the treatment of enslaved individuals in both the transatlantic slave trade and traditional slavery are nearly same. Furthermore, there are parallels in the grounds for subjecting the entire species to the intolerable conditions, despite the fact that the length of their servitude ranged from decades to perpetrators.

Research has revealed that Africans held as slaves in both the transatlantic slave trade and traditional slavery experience dehumanization and rights violations to the point where they are enslaved and controlled by their captors. A number of inhumane experiences, including hard labor, lack of freedom, racial and cultural hierarchy, and the treatment of slaves as property and second-class individuals in society, contributed to the violation of human rights and dehumanization.

In addition, the purpose of enslavement is distinct and geared toward the exploitation of defenseless people in order to amass riches, which, in the case of traditional slavery, created classes and hierarchies among individuals as well as racial discrimination in international settings as a result of transatlantic slave trade.

It is necessary to reevaluate reparation beyond the cash transfer and ongoing requests for debt conciliations in whatever ways the African is owing the international community, given the similarities between the transatlantic slave trade and traditional slavery and the ways historical sources and scholarly works continue to support the West's denial of Africans' right to reparation.

The agitator should reframe their demands for alternative forms of compensation, such as financing for educational programs in Africa, realistic projects that will improve the lot of Africans, symbolic acts of reparations, and other initiatives that would place Africa on par with other colonized entities worldwide, in place of the traditional approaches that have proven ineffective over time.

When choosing the project required to close the socioeconomic divide and address the injustices caused by colonialism and slavery, the West and the impacted community should work together. A roundtable conversation including the leaders of Western nations and their African counterparts can accomplish this.

Finally, in order to change the trauma of the transatlantic slave trade and traditional slavery and move toward healing historical wounds and promoting social justice, there should be a variety of socioeconomic justice initiatives for the affected communities. These might include access to quality healthcare, housing, and employment opportunities.

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