

From Forced Slavery to Voluntary Surrender

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Slavery was a horrific human tragedy that also violated humans' fundamental principles of morality and decency. Documentation will exist in perpetuity detailing the breadth of the genocide and other atrocities committed against the people of Africa. Some contended that slavery was abolished for moral grounds due to the Enlightenment's emphasis on personal liberty and to end forced labour. In spite of this, I would argue that since it maintains in existence in most parts of our world, it merely changes forms and contexts.

Slavery has become systemic and continues to persist, albeit in a variety of guises and manifestations, in the modern day: Over the course of many centuries, Africa has been subjected to many forms of servitude. The exploitation of humans through the system known as slavery had severe impacts on the economic, political, and sociocultural development of Africa. Still, slavery has not changed its ugly face; it is just showing up in different ways until now.

Westerners offer modern enslavement a variety of euphemistic titles in an effort to make it sound more humane. Different "brain drains" exist, such as the Diversity Lottery, resettlement, the global movement of human capital, and highly facilitated migration, but this does not alter the facts. The only significant difference is that people were chained by "forced slavery" in the 18th century. But now, they have set up pulling factors, or you find ways to "voluntarily surrender" and become a victim of the servitude phenomenon.

In the past, imperialist nations frequently resorted to slavery to address labour shortages on plantations and throughout the empire. In those days, the enslavers and intermediaries that traded enslaved people would travel to the coastlines of Africa to kidnap captives by coercion and without permission being given. In spite of this, industrialised countries are systematically draining Africa's brainpower and labour in the information age.

The "voluntary surrender" takes place in two ways: first, by giving official settlement, and second, by illegal migration to Europe, the Middle East, and the United States via ships and other means searching for an unidentified utopia. Part of this challenge is not only the recipient countries but also the postcolonial African leaders. They are unable to alter the method of production and capacity building for African societies. As a result, society as a whole and the youth, in particular, should look forth rather than internally for solutions to socioeconomic issues.

Why do thousands of African youths drown annually in the Mediterranean and Red Seas? It remains a mystery and unanswered question in many respects. Is it because they want a "better future" or because their postcolonial African overlords prevented them from achieving their full potential as human beings? This is not merely blaming postcolonial Africa's leaders; instead, it examines the deeply ingrained structural issues faced by both internal and external factors.

The problem is that young Africans have little concept of how countries like the United States and Europe have become desirable destinations. What these nations do today is a direct result of their ancestors' sweat, blood, and tears and the wealth that Africa has bestowed upon them. This is not meant to downplay the sacrifices made by Europeans and North Americans; rather, it is intended to emphasise the multifaceted nature of historical grievance and underdevelopment. It reminded me of the adage, "*It's true that some individuals want to visit scenic locations, but there are also some who take pride in creating visually pleasing surroundings.*"

A portion of these tragic migrations continue unabated, and sadly, in the name of humanity, no one has stepped forward to remedy such a human calamity. African youth have already developed a defeated mindset because of Hollywood and other media outlets, and they are willing to live alone in the United States, Canada, Europe, and even the Arab world. We are aware that the inhumane conditions African women endure in the Arab world may be worse than all types of western slavery.

After all, the riches of the developed world were initially amassed through trading enslaved people and, later, through the practice of colonisation, which consisted of exploiting Africa's natural resources and human resources. On the other hand, this heinous kind of slavery was finally put an end to as a result of a sustained effort made by anti-slavery activists in the Western Hemisphere.

The effects of industrialisation and the contributions that revolutionary movements have made have tremendously impacted the world's development over time. The accumulation of riches in the capitalist world has become a focus of interest for countries in the global south, despite the fact that forced slavery has been abolished and replaced by voluntary submission. This is a direct outcome of Africa's underdevelopment and lack of opportunities.

The rules have changed dramatically in recent years, and players in the developing world are now much pickier. One is that the western world is less interested in the workforce in general and is instead looking to hire people with intermediate levels of education and experience. An established protocol for determining who can safely surrender voluntarily has developed in the industrialised world. A unique strategy was implemented by the developed world, particularly the United States and Europe, to recruit qualified workers from the developing world, specifically Africa.

While it may have been required in the past, it is not necessary to use slavery to acquire labour from Africa. In order to escape Africa's underdevelopment saga, Africans are appealing for voluntary surrender via skill visas, "Diversity Lottery Visa (DV)," and similar programmes. In the traditional transatlantic slave trade, the middleman chooses the healthiest and youngest enslaved people. Thanks to modern technology, it is now possible to supply details about yourself, such as your height, weight, education, family history, and criminal record.

Eventually, they will welcome you to "the new home of civilisation, humanity, abundance, and compassion." Regrettably, African countries give their compatriots in the diaspora more

importance than those still residing in Africa. This is because remittances from Africans working and living abroad bring much-needed foreign currency.

Their desperation can be shown in the fact that they have fled from dictatorial governments, poverty, instability, backwardness, illness, malnutrition, Afrophobia, xenophobia, ethnocracy, and chauvinism, amongst other types of insecurity. It is a tragedy for Africa in the twenty-first century that there is still no government policy or implementation that can guarantee an acceptable level of life in the continent's home countries.

There are some that are right but only to the extent that they add to the truth of this situation. Even as Africans lack the moral authority to inject all remedies into Western nations "unless African leaders get their own house in order," It is crucial not to miss the reality that the majority of African leaders give the Diaspora a higher priority than their home country's citizens.

There are several reasons for this, including the fact that they are the source of remittances, but also, they are not "potential contenders" for local politics; but not always true. The African Diaspora faces insurmountable obstacles to integration despite its best efforts. I have always underlined that we Africans do not need to learn the western ways of the education system but rather encourage African countries to adopt African methods of indigenous knowledge system. Partly because we are persuaded in a commodification business as westerners in every human relationship.

The surprising part is that the African Diaspora in the USA or Europe will qualify to become a citizen of the civilized world after five years. As a result of the paper-based identity shift, they will return to their hometown with a new identity dubbed "Diaspora," but it does not qualify them as full citizens; it is like a "hat. However, the case may be that they will be re-baptized with a new class classification, which will elevate them above fellow African back home.

The irony here is that those who "surrender their African identity" are free to move freely throughout Africa without restrictions, with a new identity from the European Union or the USA. However, those brothers and sisters whom you left them behind are not permitted to enter the nearest African country's border. The financial industry is quickly approaching you, and despite the fact that you lack tangible information, you are knowledgeable because you symbolize a world that is not our own. Africa is a land full of wonders.

Africa needs a more comprehensive conversation among government, non-state actors, academia, the private sector and the media. I was inspired to pen this commentary based on my experience as an empirically-minded writer. When I was young, I had the opportunity to explore, study, and live in Europe and the United States, but I resisted all temptation due to my moral convictions. However, this does not imply that all young people have my experiences and consciousness. We cannot blame young Africans for making bad decisions because some African countries have wicked leadership, favouritism, lack of transparency, and no accountability.

In order to alter the wilful submission and humiliation of young Africans, we must all contribute to the creation of a viable and hospitable environment. And just as African politicians

shouldn't bend over backwards to please their "friends" in the West, they should be prepared and willing to alter the realities on the ground. Only by embracing and advancing African culture and ideas can African people successfully lobby for economically and politically favourable regimes in international fora.

Finally, in the following episode, I'll emphasise the significance of virtual and digital colonialism in illuminating the depths to which Western philosophy accepts voluntary surrender. In order to collect data for predictive analytics and mind control, the industrialised world is investing in social media platforms and expanding network connectivity. Under the banner of digital colonialism, the world's leading nations are erecting a vast network of sensors to control the people of the Global South to further their own goals of economic and cultural dominance and privatised government. Big tech creates digital tools to take over vital processes; "Wake up, Africa."

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