

TARGET

Intelligence Report

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OF CONTEMPORARY HUMAN BONDAGE

Intellectual exertions of bygone days were, to an inordinate extent, less conspicuous to the achievements made manifest by those who sponsored and advocated jingoism.

Jingoism, followed its tradition path, leading to bellicosity, and those personages who, by dint of circumstance (created by them for the most part), foisted that which came to be known in history as extreme, nefarious propaganda.

Although, if truth be known, it is well accepted that other adjectives have, a priori, been used to describe the immoral and oft-times questionable dogmas of those who advanced the said to be incontrovertibly truth, that might is right, as first propounded by Gorgias, a pre-Socratic philosopher, who lived between 483 B.C. and 375 B.C..

Humanity, virtually imprisoned and caused to suffer the outrageous fortunes of those troublesome periods of history, most of which, today, have been relegated to précis, found only in history books, were, grudgingly, forced to experience those woebegone days.

Ab initio, bloodless contests by a number of the leaders of the world appeared, at first, to be reasonable and rationale to many right-minded people.

These world leaders made claims that they had control of the sea and of the earth; and, that they ruled their earthly roosts with, understandingly, engaging smiles.

Buried within the bosom of humanity, however, revolutionists surreptitiously determined to refuse to yield as they did in days of yore, but instead caused, mostly by design, the overthrow of many a dictatorial government and traditional monarchies, as well as taking to task the well-entrenched members and obsequious servants of such ignominious governmental administrations.

The prime reason that monarchies and their obsequious minions had been singled out was due to the fact that it had been traditionally accepted, and it had been deemed right and proper, that this group had come to believe that they had the right to rule over their flock of humanity by virtue of their birth, descent, or by the Will of God.

In favour of new ideas and ideals, such as transcendentalism¹, Messrs Ralph Waldo Emerson (1803 - 1882) and Henry David Thoreau (1817 - 1862), both being American philosophers of the 19th Century, were amongst the stalwarts that led the charge to change.

The major international event that lit the fuse of the explosive passions that led to the political and radical changes in many parts of the world, was, without question, The French Revolution.

This event took place between May 5, 1789 and November 9, 1799, a period of 18 torrid months.

From the explosive force of The French Revolution that, originally, only flickered in most parts of Europe, it was well noted thousands of miles away by colonists, domiciled in the British colonies of the North American Continent.

One important resultant effect of the success of The French Revolution was that the majority of the human inhabitants of the original, thirteen British colonies of America declared war upon their British oppressors and, after a period, lasting about 18 years, defeated the British in that which is known, today, as The American Revolutionary War (1765 - 1783).

France assisted the patriotic American revolutionists in the defeat of the well-trained, British soldiers at garrisons, entrenched in North America, with the British colonies, after a protracted struggle, obtaining independence from Great British and, eventually, leading to the creation of that which is known, today, as the United States of America.

In the ordinary course of these two monumental events that transpired in the 18th Century, without The French Revolution, followed by The American Revolutionary War, the flames of political freedom and

justice for the hoi polloi might never have swept through the world at the speed that it did; and, without those events, they may never have been recorded in the history books of today.

The Herculean talents of the men and women of vision of the 18th Century, both in Western Europe and on the American Continent, were far too great to be ignored: Historians took careful note.

But, by a similar token, the wickedness that transpired, during of that period of history, as well as in the eons that followed in its wake, was far too appalling and compelling to be explained by the usual principles, applied as being right and proper – even by the standards of today's emancipated man.

In respect of the situation in France, prior to the events that took place on May 5, 1789, a paucity of a sufficiency of sustenance to feed the poverty stricken human population, coupled with the unhealthy situation in which the majority of the human population was forced to endure, conspired to fan the flames of discontent.

When this situation reached a boiling point, large swarthes of the population of Paris saw no alternative to their dismal situation, resulting in a revolutionary fervour, sweeping through the city and, from there, in due course, across the land.

It was the only viable solution to that which ailed the hungry and threadbare population of the country.

In respect of the residents of the original, 13 British colonies in the latter half of the 18th Century, the insurrectionists found it totally unacceptable to be forced to suffer the unwarranted problems that faced them, including, but not limited to, the ignominious behaviour of a large number of the high-ranking members of the ruling British Administration, singularly appointed by King George III of England.

The situation came to a head at that which is known, today, as The Boston Tea Party.

That which brought this situation to a head, so to speak, was The Tea Act of May 10, 1773.

By this act, it allowed The British East India Company to sell tea, obtained from China, in the American colonies without the requirement of having to pay taxes.

American colonists strongly opposed to this cosy situation, viewing it as a violation of their rights and a method by which the Imperial British governing bodies could bleed the colonists of monies by applying that which was seen as unreasonable taxation on the importation of tea.

After numerous complaints to the British Administration, all of which fell upon deaf ears, demonstrators, calling themselves, '*The Sons of Liberty*', destroyed the entire shipment of tea, brought by The British East India Company to be sold at Boston, Massachusetts, ostensibly to the American colonists.

The rallying call of The Sons of Liberty was: '*No taxation without representation!*'

The events that transpired at Boston, Massachusetts, were among the first major act of defiance by the American colonists.

Many other acts followed, one more violent than the other, when the British Administrators refused even to give any serious consideration or credence to the outpourings of the insurrectionists.

Such was the arrogance of the British Administrators.

As the situation worsened to the point of intolerability, the American colonists revolted and, 18 years later, the United States of America was born out of the barbarity of the American Revolutionary War.

Contemporary Slavery

How soever it may appear, the welfare and interests of the lower social classes must be protected from the aggressions of the powerful.

To those, who may determine to disregard this truism, they are more than likely to live to regret such a grave error of judgment.

For history is laden with incidents whereby dictators of countries and territories, as well as immoral men, who had accumulated vast sums of the medium of exchange and had anointed themselves with the crowns of the magnificent while glorifying their ranks as the tyrants that they proved to have become, have thrown caution to the wind in the treatment of those whose toils make it possible to obtain the necessary production of goods and services, required to feed their immorality and greed.

As assuredly as the new day shall dawn with the rising of the sun, those who flaunt their duties to their fellow man shall, ultimately, perish; their worldly riches shall be no more than the many blades of grass that bow to the strength of the strong winds of the seasons.

The multifaceted character of man; the various degrees of intellect with which he may be endowed; the

destitution of, and the hapless and helpless state of the impecunious within a society; and, the want of foresight, nous and or perspicacity with which he distinguishes himself from all other lifeforms upon this planet, all coalesce into a state of dependency on to that which man perceives, rightly or wrongly, as his superior.

This dependency may, also, be rightly described as oblique slavery.

When such a situation is first recognised, other less-appetising adjectives might be used to describe it, too, but when odium comes to the fore, as being one of the key attributes of the thinking of the superior that holds the reins of power over the lower classes of society, it is known for the evil that it surely is, regardless of nomenclature.

Dependency, to any great degree, upon that which is determined as being a person's accepted superior, if left for time to fester, that dependency strengthens and grows and, as it grows, it is required to produce more and more sustenance to feed the flesh of the superior until, in due course, it causes the death of addicted dependent.

When first recognised, dependency to any great degree is unlikely to have been seen for the prospective evil that it has the ability to mutate.

For the most part, dependency agreements with superiors are rarely engraved in stone for posterity to read and/or to interpret.

With the lower classes of society, an agreeable nod from a superior, more often than not, sufficed to seal an agreement.

But such dependency agreements are such that they have the ability (and the right) to be interpolated in order to fit certain interpretations that come to pass in the fullness of the passage of time with regard to events that, it is often claimed, are required so to do.

In the course of circumstances that differ from the original intent of a dependency agreement, it might result in no longer taking on the guise that was originally envisaged by the lower classes of society on entering into the agreement, be it implied or contracted, and reduced to the written word.

If the original intent of a dependency agreement was, inter alia, to ensure the supply of adequate sustenance for members of the lower classes of society, that once, seemingly secured protection from impecuniousness, could be nullified, poste-haste.

It is then recognised that he who had entered into the dependency agreement would be at the tender mercies of the superior in whom, originally, it was thought that one might rely, but on whom, with the change of circumstances, the (now) tyrant has the ability to hold the purse strings and to adjure new restrictions, imposed upon his, de facto '*slave*'.

The universality of slavery is a prima facie indication that, in the early stages of civilisation, it is, almost, unavoidable.

It could be held that slavery, due to circumstances under which mankind finds itself, is the first stage in the evolution of social gatherings, leading to the creation of communities and, eventually, to the concatenations of those communities into societies.

Where a variety of mediums of exchange is held into question as a convenient method of the payments for goods and services; where property is insecure; where violence abounds; where security for the lower classes of society is seen as being under the protection of superiors; slavery is quite likely to flourish.

This, therefore, was the sole condition under which slavery could be condoned in bygone days.

Property of the person and the labours of the poor were amongst the prime considerations that the superior could be induced to take the lower classes of society under his protection.

Historically, indolence has, more often than not, been a great barrier to social progress; and, nowhere has indolence been more prevalent than in the attitudes of the superior toward the person(s) under his protection.

It is noted that injustices, coupled with questionable, governmental administrative policies, have the ability to become extremely powerful to the point that the sufferings of the destitute are as much disregarded as are the many illegal poachers of the wild animals that peacefully roam the Bushveld and Savanna Regions of South Africa.

In many countries of the world, today, the destitute are forced to seek shelter from those to whom they mistakenly believe have the ability to lift their poor quality of life to immeasurable heights.

The very simplicity in the minds of many members of the lower classes of society, as well as the horrors that engage those innocent members, caught up as they may become in the rampages of the mass violence on the battlefield of the world, so shall the tendency to mitigate the severity of the institution of modern slavery pervade.

As long as man's natural inclination to avariciousness shall persist, so shall variants of human bondage persist, alongside.

- 1 **Transcendentalism:** An idealistic philosophical and social movement which developed in 1836 in New England, the United States of America, in reaction to rationalism. Influenced by romanticism, Platonism, and Kantian philosophy, it taught that divinity pervades all nature and humanity; and, its members held progressive views on feminism and communal living.

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