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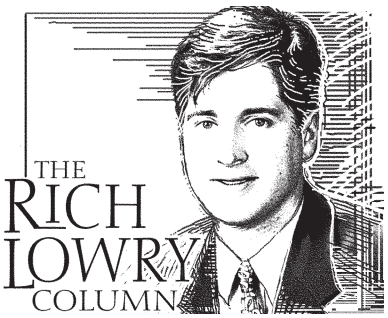
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THE RICH LOWRY COLUMN

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By Rich Lowry



Britain owes no one an apology

When is the Muslim world going to apologize for its slave raids in Central and Eastern Europe that made off with millions of captives? Not any time soon, we can assume, since no one is asking it to apologize, and presumably no one ever will.

The same isn't true in the U.K., where there is a hot debate over whether the country should apologize for its participation in the trans-Atlantic slave trade in what would be a stark expression of double standards and Western guilt.

Prime Minister Andy Burnham, whose contemporary Labour Party has a taste for self-abasement, wants to have "difficult conversations" over such an apology, and says that it's "the patriotic thing to do." He is "offering a structured dialogue with those affected by the trans-Atlantic slave trade," never mind that Britain abolished the trade more than two centuries ago.

It's perverse for the U.K. — pressured by Caribbean countries within the Commonwealth — to consider a formal apology, given that slavery was a universal phenomenon and Britain had an honored role in snuffing it out.

The ancient Egyptians embraced slavery, and so did the Greeks and Romans. Often, enslavement was the price of military defeat in the ancient world. After the fall of the Roman Empire in the West, the Byzantines, the Vikings and Central Asian societies all relied on slave labor.

They weren't alone; the institution spanned every type of society. Historian Stewart Gordon notes that Ethiopia's legal code in the mid-13th century "recognized slaves as central to the economy and defined the acquisition and holding of slaves as the natural order of things." In the 16th century, he writes, Ethiopia "was a full slave society."

The trans-Atlantic slave trade couldn't have operated without the participation of West African rulers, who took slavery for granted before European slavers showed up and continued the practice after they left.

Something that's almost never mentioned in the debate over accountability for slavery is that North African slave traders enslaved enormous numbers of white Europeans between the 16th and 18th centuries.

Also inconvenient to an anti-Western narrative is that, as James Walvin writes in his "A Short History of Slavery," "Islamic societies were characterized by the widespread and generally unchallenged use of slavery. Indeed, slavery was commonplace throughout Arabia well before the rise of Islam. But as Islam spread between the eighth and 15th centuries, and especially to black Africa, it extended and confirmed the commonplace use of slavery and slave trading."

As part of the so-called Arab slave trade, more than a million slaves were taken from East Africa in the 19th century, and the flow continued apace into the 20th century. According to Gordon, "Perhaps the last large-scale movement of East African slaves to the Middle East was in the 1920s."

As for Britain, beginning in earnest in the 17th century, it became a central cog in the trans-Atlantic slave trade, an industrial-scale enterprise of stomach-turning cruelty. Its ships transported millions of slaves, while the plantation economies of its Caribbean possessions depended on slave labor.

Then, in an extraordinary triumph of morality over unjust profit-making, William Wilberforce and his fellow abolitionists convinced British society to abolish the slave trade and eventually slavery itself. If the institution of slavery was very old, the influence of this Christian-driven attitude to human rights was new. The British went further than simply turning their back on slavery, and used their navy to suppress the slave trade and their diplomatic sway to push other countries to give up the trade as well.

At considerable cost to itself in terms of military effort and financial resources (it paid off Spain, for instance), the U.K. did much more than its share to make abolition the international norm, on top of its other outsized contributions to the creation of the modern world. Rather than contemplating a groveling apology, the attitude of the U.K. should be: "A simple 'thank you' will suffice."

Rich Lowry is editor of the National Review.

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