

THE INTER-DISCIPLINARIAN

C R I T I C A L I N F O R M A T I O N P U B L I C A T I O N S

WHAT SLAVE

SPECIAL POINTS OF INTEREST:

Interpretation of
the term

Sadomasochistic
tendencies

Family as con-
tender

The role of Anger

Slave to what? - has always been the question, pondered by free men and philosophers alike, if not in denial, then in tacit acceptance of some degree of ambiguity towards the term. Perhaps, to production itself or the generation of ideals, which give prompt to the perception of conditions. Nonetheless, this is clearly an internalized

modern perspective not being oblivious of the organized nature of such a term simply used to describe the di-



rect sale of beings in like regard of property. Even as defined in modernistic terms as being an “uninformed transaction of political and social

freedoms”, there is also conflict in power management and order that corrupts the lucidity of informed political and social practice, and disrupts the quaintness of modern civil discourse.

In that regard there is an awakened parallelism with the struggle of sadomasochism – those who derive pleasure from

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inflicting emotional and physical pain on others, as having its own legal consequence and historical origins in certain polities. Certainly, the im-

agery of slavery as a form of bondage, does an injustice to its manifestation as a form of out casting, shunning, release or ex-communication

from any manner of “obligatory factors”, therefore needless to express, that the most difficult achievement, was the slave convincing others that

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TO GLOBAL MARKETING AND MEDICAL POLI-
CIES THAT THREATEN SOCIAL AND POLITI-
CAL FREEDOMS. OUR MISSION IS TO RE-
DUCE CONFLICT.

WHAT SLAVE

that often connect
the being with the
emotional fire ele-
ment. Therefore
there is the offset of
more septic ap-
proaches aided by
computer and clini-
cal accuracy, as ar-
gument towards
progress more so
than heavy hand-
edness towards hu-

man behavior. Still,
official systems
have yet to address
application resis-
tance in balancing
social interests
against that of in-
consistencies in po-
litical interest. As
unitary beings in
vast systems of
mortality, there is
much to contem-

plate about para-
military interests,
anesthetics, batons
and electrocution,
given that such in-
credulity need be or-
ganized - since even
zoo animals are not
so administered in
the capture.



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he was now a free man, just as much as it would be difficult on the same scale for any cry of wolf regarding the existence of modern day Trans-Atlantic slavery, to be believed.

Currently, the most popular

forms of slavery argued, are behavior oriented, and shrouded in medical and psychological professionalism, such as the term "sex slave" or "drug slave" which focus on dependency as opposed to labor and production issues. There

is also the estimate of childhood and parenthood as a form of slavery in life, perhaps in reference to the construction of self government gone too far, this idea that there are no essential differences between beings in relation to



Freedom



Dependency ball and chain

"The idea that there are no differences between beings in relation to natural laws, nurture and growth"

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natural laws, nurture and growth. It is this process of accounting for what is the family or whether or not such a consciousness exists, that introduced the hypothesis of the family as not only a natural

phenomenon but also a possessive one. While it is not uncommon to see a villager sitting next to his companion and children, it has been historically argued by early outside researchers on culture, that lineage

recognition is unacceptable. It is argued that this is perhaps due much to the survival mechanisms of particular groups as a response to slavery; that the idea of family is only a lure of do-

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mesticated ex-ploitees for traders. Therefore, this peculiar cultural (academically buttressed) claim, contradicts Rousseau's classic contention, that the

family was the first form of slavery.

Another explanation, is that slavery was conceived by the notion of permanence. Thus man having gained

some amount of routine in his life, sought to enforce it upon others without necessarily conceptualizing his communal state as being relevant to a transfer



Oppression

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of ideals. But how does this address the issue of family as being a natural phenomenon if claims against early communities discount the idea of lineage? Perhaps the distinction lies in the very ideas of continuity and permanence - that the family is a competitor of slavery

and as such the institution still stands caution as members who are subjected to the urgency of the modern world in which we live and once again - enforced routine. Yet in certain polities where so called modern day slavery survives it can be argued to be caused by an involun-

tary yearning for power as well as a particular level of chaos - more so than organized anarchism against authority and principles of government. Therefore, it is distinguishing the reality of human connectivity (if we are such a species)

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that is the greater issue of distortion in relation to points of occurrence. For instance, the argument that fire is a reaction, is in itself an isolated statement in dissent of the sun star's total

element; therefore, in truth the statement is really made in reference to the character or nature of fire, as such is anger - "a desire burning underneath the skin for what is a wrong

done against oneself or against another (Percival)". This has often been the character portrayal of the institution of slavery, manifested as rage against human connectivity that is



Psychological Isolation

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undesired. Slavery institutionally however in study, focuses more on the production economics of the trade than the sentimentality, and it is this trait that is the mutational divide of the

institution between those who deplore the connectivity and those who desire it. Additionally the term slavery in reference to justice must be made in distinction of

chains and social class, the absence of which is an argument for "necessary bondage", with the forgetfulness of a tendency towards building the aforementioned sado-masochism systems



Connectivity