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A Study of the captives and slavery in Ottoman Algeria through historical studies and the problematic of establishing objectivity. PP(988/1013)

A Study of the captives and slavery in Ottoman Algeria through historical studies and the problematic of establishing objectivity.

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Abstract :

Abstrac:

The Mediterranean peoples had intensively practiced corsair during the modern era due to the Christian-Islamic conflict, « the Holy War » and both worlds have seen their cause as a fair issue. As a result, captives in the cities of North Africa, especially Algiers, were known as war captives, but European sources considered the Christian in captivity as slaves and here we face the problematic of adjusting the terminology related to captivity and slavery, piracy and marine jihad.

As historians, we have to understand, describe and explain the practice of slavery in North Africa and not employ it to appreciate its humanity or cruelty, but to confront it openly and boldly to reach objectivity . This can only be done by studying the activity of the

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	<p>Algerian navy during that period, assuming that the captive is the one who lost his freedom as result of those naval wars and what distinguishes him from the slave is his eventual return to freedom, contrary to the slave who will die in slavery ; but what do we call these prisoners who have died in captivity and have not recovered their liberty ?</p>
<p>Keywords:</p>	<p>Keywords :The historian, the objectivity, the historical sources, the question of captives and slavery, the Ottoman Algeria..</p>

1. INTRODUCTION

The Western Mediterranean Sea basin has witnessed extensive piracy in modern eras, albeit it being as old as times. Economic motives have mainly impelled this movement in order to obtain spoils and secure trade, both material and human. Islamic corsair , or as Arabic resources dubbed it: “Marine Jihad,” was primarily aimed against Spain, and Saint John’s Knights, as a response to the repeated corsairs attacks on the coasts of the Maghreb. The same goes for Christian corsair, however, the only difference lies in the religious orientation. Nonetheless, most historians attributed this issue solely to Muslims, and by extension, the cause of captivity and slavery in North Africa. This is because of the totality of resources and data available, be it historical, or literary, they are both different and intertwined. In most cases, Algeria was the focus of some studies, and there was undoubtedly some historians who treated the case fairly, however, it remained open for interpretations and was subject to intellectual and ideological differences between Muslim and Christian historians. Said difference is what controls the setting of terms and terminology, thus rendering the study much more complex: **And thus, we raise the following main problematic**

Did the historical studies on the issue of captives in Ottoman Algeria convey the real image, or did they use ideological affiliation in order to explain the historical incident?

The aim of this study is to unravel the mystery on some terminology and reconsider their meanings, notable the term “corsair” as most western historians linked that term with that of naval wars, or what is known as Marine Jihad thus attaching some maritime actions to a plethora of terms such as “outlaws” and “banditry.” However, after many studies and research conducted by historians, it has been concluded that the term corsair does in fact correspond to “Marine Jihad”. Considering corsair, during that period, as it being of marine character, rather than land, due to geographical factors (the absence of borders), which is why corsair was considered to be a permissible act, because it was directed against enemies only. While piracy was an individual act included in looting and theft.

2. Objectivity and Historiography:

2.1. Defining Objectivity:

Objectivity: Objectivity takes place when the researcher sets aside all personal factors and tendencies when scientifically dealing with a topic, meaning no subjective elements, such as the neutrality or bias towards a society or political or religious entity¹, when using the data during the study,” Scientific Objectivity is then a position and a judgment, it cannot be an absence or refusal to assume a position or prohibition from making a judgment. Rather, the word "objectivity" directly denotes its content. The objective judgment is therefore a judgment that has committed itself to the subject matter being judged. Meaning, it estimates the extent to which it approaches the origin and subject of the research work “i.e. the topic.” This estimate extends on an axis that

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closely combines a relationship between the researcher who issued the judgment and the content of their judgment “i.e. the subject of study”²

Durkheim had stated that one's performance of duties is not driven by subjectivity, but rather by laws and customs that determine them. These duties do not go against their subjective feeling, however, are defined by external factors. The same goes with religious rituals and beliefs one receives from their family, or external environment.³

2.2. Historical Writing: Relativity and Objectivity

It is rather difficult in human sciences (or Humanities) to easily achieve scientific truth. The reason for the latter is the presence of many obstacles and challenges, which can be summarized in two main elements: the subject of study, and the researcher. The issues grow into a much more complex matter, as it is challenging for the scientific research to transcend these obstacles and achieve objectivity. Once the study is over, the researcher in humanities offers a set of advice and the information of shortcomings, which can be dubbed in this case as “negative objectivity” or “relative objectivity”⁴

This issue has been previously raised in historical studies. The historian's goal nowadays is no longer to reach the historical truth as it is considered impossible. ...Objectivity is a relative matter, and that it is impossible to visualize an objective historical work in the proper sense of the word....⁵ A conflict is present between the proponents of scientific trend and their opponents, historical relativity proponents. The conflict revolves around the definition of history: “... Is history included amongst scientific studies with accurate results, or is it merely a narration of events?” The latter issue is not determined randomly, but according to laws that define science and novel characteristics within the framework of various philosophical epistemology currents passed down from Kant. Defending History as a science, equals to defending its objectivity, which no matter how hard a historian attempts to achieve, will never be able to, for it is not as precise as natural

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sciences”... defending the scientific character of historical studies does not necessarily mean acknowledging historical laws, but rather defending the principle of historical objectivity, which is the ultimate goal of the historian, who no matter how hard they try, will not fully reach it, as the historian's conclusion represents only temporary and relative results...”⁶ When applying a scientific approach, many problems arise, including that of objectivity. Notably in the area of social studies, where many questions and problems around the extent of which the researcher is able to produce a scientific “objective” knowledge, without interfering personal factors. In addition, if there is indeed an objective knowledge, it only takes place by following precise scientific methods that defines an individual point of view, without the intervention of any whims and interests in the treatment of the topic.⁷

Social relations and their consecutive legal problems have been linked to historical issues, the reason behind which is their common research approach in "Finding the Causes of Human Behavior.” The Law looks for the reason behind a criminal's actions and what drove them to commit a crime, same goes for history, where the historian seeks to uncover a phenomenon by investigating the causes of their occurrence.⁸ It is impossible to achieve objectivity in social studies, because of the presence of subjectivity during the study, in spite of this, the issue of objectivity remains a human one related to the scientific conscience of the researcher, where educational factors can support and strengthen the researcher’s moral and conscientious.⁹

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2.3. Scientific Methods for Transcending Subjectivity:

A historian must have qualities that allow them to transcend subjectivity. Said qualities include being as unbiased or inclined as possible towards a particular era or historical aspect. A historian is like a judge, whose verdict is only fair and just to the extent of their prejudice and biases. For the historian who shows a slight fascination or despise to a certain era in their study, is far from historical accuracy and truth.¹² There are three main questions the researcher in social studies must raise and review before beginning their study: **What is the reason for the study? Which approach I should follow? What are the objectives of the study?** Naturally, different trends will be present amongst researchers, according to the way they view objectivity.¹³ For example, studying the matter of Christian captives in the Islamic world by a Muslim historian, does not mean the latter would deny the truth in favor of their country or religion and vice versa, although most of their historical studies depicted Algeria as depicted in their sources. It is true that it is not possible to deny the poor conditions of captives due to their loss of freedom, but not in the inflationary manner captured by the given data of the captives themselves, which without a doubt was heavily influenced by religious affiliation, as the nest of corsairs, and an infernal state for prisoners,

And by virtue of the historian's personal character always being present in their understanding of incidents and their interpretation, for example, one study of one phenomenon among a number of historians can have several interpretations. The difference is due to religion, culture, or orientation. Here, the use of analysis and synthesis in

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examining historical incidents becomes more than necessary if we know that these incidents are intertwined and complex to a large extent. As we have previously mentioned, many factors intervene in the making of a historical event, the most important of which are the religious factor and space framework, in addition to prominent community leaders such as rulers and ministers, who have a strong authority to direct society according to their desires. Also, the use of analysis and synthesis processes in historiography is not an easy matter and only a historian who is familiar with the different cultures is able to deal with this issue.¹⁴

The nature of historical events is what dictates the use of analysis and synthesis because the issues studied are not clearly perceived as in natural sciences. If the historian, in this case, wishes to interpret a historical event, he must dig deeper and look for documents, narrations, related resources, and eventually disclose them. After that, the analysis process begins to find out its validity from its falsehood. If forged, the researcher must search for reasons for the document's forgery, whether it is for service to the ruler, or personal reasons. In addition, it is important to find out whether the document has several copies, and the researcher must distinguish the original one from the copy, and the times in which it was written.¹⁵ It is easier to be impartial and neutral in natural sciences than it is in social sciences, for a historian is unable to look past the achievements of a certain state or civilization, moreover look past their weaknesses and failures. Some historians, such as Ranke, the pioneer of the modern critical historical science in the 19th century, and his followers have attempted to reach absolute objectivity and total impartiality in the show of historical facts of events. However, the historian in this case does not have to remove themselves completely. However, one must be able to liberate themselves as much as possible from admiration and

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penchant towards a ruler of a nation or an era. The historian must put themselves in the shoes of these figures, and try, to a certain extent, get closer to the truth of studied events. Thus, a positive impartiality is achieved, that does not abandon the intellectual and ideological affiliation of the historian and at the same time does not allow them to affect their judgment on the past.¹⁶

In addition, the historian must always leave room for their consciousness during their study of a historical event. They must not conceal a certain truth for power or prestige or to honor a family name, etc, but they are committed to truthfulness and scientific honesty so that there is no confusion with the reality of events and they are not falsely transmitted to generations.¹⁷ The scientific approach has methods that are to limit the researcher's biasness and preferences towards an event or a phenomenon. In other words, it leads to following a scientific approach according to universal standards which lead to an impartial, clear, and precise knowledge. "... There is no scientific method if it cannot be understood objectively starting from universal standards..."¹⁸

3. Extension of historical conflict between Christians and Muslims to academic struggle in setting historical terminology:

Interpretations and narrations of maritime wars differed in the modern era between North African cities and European countries. Where European historians considered them as "corsair" whereas the Arab-Muslim historians called the Marine Jihad, "Holy Wars."¹⁹ In the Arabic language dictionary, there is no synonym for the term corsair, which is thus an extraneous Latin word. According to Ibn Khaldun, the term *maritime invasion* was used, however, the term was not employed in the invasions of Aruj and Khayr al-Din.²⁰ Piracy and corsair have found the same meaning in European culture, (The Pirate War - La Guerra Corsaria) which in the Mediterranean was known as Piratería (piracy), for example in the novels of Emilio Salgri. However, what distinguishes the latter's novels is that they are inflationary and fictional

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stories far from reality. There are many novels and plays that tackled the issue of captivity and corsair , such as the works of Miguel De Cervantes²¹ and Lope de Vega, however, because their publication was limited, the images of corsairs were not transmitted to the general public during this historical period. ²²

The Spanish historian Maximiliano Barrio Gozalo explained that the terms Piratas and Corsairs were used in the same sense in Golden age literature and afterwards. Later on, he demonstrated a difference between the two terms not in terms of activity, but rather in that of legal status. Whereas (Corsairs) is legal acts authorized by the state and are given a "corsair patent" to go out to sea and follow the merchant ships of enemy countries and take all that is on them, including the passengers, and seize them as prisoners for the purpose of obtaining a ransom in exchange for their liberation, while friendly ships are not attacked. As for Banditry, or “pirates” they are considered outlaws, and a group of adventurers whose aim is to randomly plunder and steal. As the poet Espronceda said, “My treasure is my gallant bark, my only God is liberty; My law is might, the wind my mark, my country is the sea”²³

Algerian Historian Ahmed Toufik Al-Madani, has distinguished between the two terms “Piraterie” and “Course”, whether in action or actors. Corsairs were an authorized organization by the state, whose adversaries were only enemy states. The goal of which is to hinder their economy and marine activities. As for pirates, they were bandits and adventurers with the aim of gaining illegal wealth. Sea robbery would increase during the geographical discoveries as the Spanish people become heavily targeted by the desire of the English and the Dutch to obtain gold.²⁴ The history of the European image of the Maghreb can be gathered from the various works that dealt with the topic, which show a European rule getting worse since early nineteenth century, especially

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when the European colonial expansion of the Maghreb reached its climax. Algerian historian Moulay Belhamissi deplors the lack of justice and the excessive accusation of Algeria, describing the latter as a pirate's nest, which led to a useless repetition of history.²⁵ It has been mentioned by some Western historians that his book “Les Captifs Algériens en Europe Chrétienne” (Algerian Captives in Christian Europe) is quite interesting, while others believed it to be a mere settlement of accounts like Daniel Eisenberg. The book contained information which led people to their aforementioned beliefs, such as the situation of Algerian captives in Christian Europe and comparing them with the Christian captives in Algeria, where he denies the accusations against Algeria and its abuse of slaves by giving evidence such as the freedom to perform ritual acts and the access of some of them to high positions.²⁶ History is yet to free itself from ideological differences.

Some have attempted to correct this perspective, however, the general public and some historians still hold on to the countless barbaric Latin way of thinking, the activities of which was from the notorious millennium that the inhabitants of the Mediterranean “North Africa” suffered from.²⁷ The French historian de Grammont is among the many who described the actions of Algerian sailors as corsairs and outlaws. Historian Mebarek el Mili replied to the latter statement in his book, Modern History of Algeria, that those naval operations were part of the rescue operations for their brothers affected by the Inquisition and the persecution of the Catholic Kings.²⁸ It must be noted that these Algerian sailors were not only from the Maghreb, but many among whom were Christian apostates and sailors who were children captives, and later on received Islamic teachings, which is corroborated by historian Roger Coindreau.

“... Under the “Turk” title, many Greeks, Portuguese, Spaniards, and Germans would hide, those who left their true religion for the worship of Satan...”.²⁹

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The idea of Muslims profiting off corsair was passed on because of the gains they got out of, such as spoils and captives. However, some historians denied this idea considering (corsair) being arbitrary and with medium income in general, as the Ottoman states in North Africa did not have a good press since their establishment in the sixteenth century.³⁰ Thus, corsair in that period was not considered an immoral activity, so as long as the Corsairs were chosen accordingly , and haven't attacked people of friendly states. This concept is included in what is known as organized corsair.³¹ As for the following terms: Pirates, Flibustier, Forbon, and Ecumeur, they are included in the terminology of sea bandits (thieves), for their goal was limited to gaining spoils, loitering, theft and attacking coasts.³²

As much as studies and research appeared on corsairs, especially in the 60's of the 20th century, many different and more stringent trends emerged by comparing Christian and Muslim corsair activity depending on the economic and social status. Other historians continue to research the topic but depict Muslims as responsible for the rise of corsair and the Christian world as a victim of it and thus forced to fend for themselves.³³ Among the historians of this period is Braudel, who admits that corsair was a phenomenon in the modern era practiced by Muslims and Christians alike.³⁴ Braudel addressed the issue in his fundamental work 'El méditerranée et le monde méditerranéen au temps de Felipe II' where he distinguished between the two terms and considered (of corsairs) a legal act because corsairs went out to sea under laws such as a formal declaration of war or a corsair patent "... the corsairs had their laws, their rules, their customs, and their effective traditions ..." ³⁵Which has pushed American Researcher, Maria Antonia Garces, to comment on Braudel's writing, precisely on matter of captives in North Africa, when the latter considered it equal to its counterpart in Europe in terms of torture and tragedy, stating that the

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reason behind such is that the researcher was affected by the lives of the captives, because the latter wrote his thesis and data about the Mediterranean world while he was a captive in German camps between 1940-1954.³⁶

Arab Historian, Raafat Sheikh spoke on the separation between the two terms and the fact that European historians have called the term corsair to describe those Arab maritime operations against Christian or non-Christian ships. A mistake Arab historians made is that they followed the same approach and kept the same concept instead of using the term marine jihad,³⁷ explaining that the geographical borders between these countries are what compelled wars to be maritime and not in land. In addition to their submission to the state or the ruler, and their attacks are aimed only at enemy coasts, and thus their operations are included in wars or maritime adventures and not corsair.³⁸

The distinction between corsair and Piracy is that of a legal form of actions and between illegal and criminal acts, such as acts against ships for illicit gain. As for corsair, it is the opposite of banditry (piracy). It converges with it in terms of being an effective means of disrupting commercial lines, and threatening enemy ships, and gaining spoils. However, those in charge have legal cover because they are in the service of a sovereign authority or state and as regular warriors, meaning that they are licensed by the authority and are famous among their people and live with respect and appreciation.³⁹ Hassan Emily concluded that the use of the term corsair to sailors and mujahidin does not come under slander, but rather corresponds to legitimate motives for confrontation,⁴⁰ and we have thus come to have reached that corsair is a complex subject and may be impossible to achieve objectivity, because historians have not agreed in controlling the terminology. The Christian historian is opposite because of the difference in ideological thought in the interpretation of the phenomenon. We conclude with the following statement: "...corsair is a complex topic that deals with many cultural assumptions that exist in all societies. The researcher is never objective

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in his dealings with history because they often draw current events to form his theories ...”⁴¹

Table 1. Table showing differences between Corsairs and Pirates:

Pirates	Corsairs
<ul style="list-style-type: none"> - Out in the sea daily - Outlaws - Organized by privateers - Their aim is to plunder, rob and gain spoils - Hated by their people 	<ul style="list-style-type: none"> - Only go out to sea during times of war - Work in a legal framework and by an official statement of authorities - cease assault and teach enemies a lesson - Corsairs were loved and respected amongst their people
Common results	
<ul style="list-style-type: none"> ▪ Obstructing roads and transportation <ul style="list-style-type: none"> ▪ Acquisition of seaports ▪ Acquisition of spoils and captives 	

Source: My preparation based on reference data.

4. The Status of Christian Captives in Ottoman-Algeria from Historical Studies Perspective:

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As for the term “captives” of war in Islam, they refer to infidels who were captured as a result of their wars with Muslims. It does not aim to enslave them, but the nature of the war is what makes them captives, because it is not permissible for a Muslim to leave an unbeliever without punishment in order to avoid another war.⁴² As for the term “slave”, it refers to a person who has lost his freedom and becomes the property of others. The meaning of the term in some Arabic dictionaries differ, for white captive men are called “mamluk”(literally translated to “owned”) and Black men and women were called “slaves”, as for white women, they were “odalisque.”⁴³

In the study of slave sources, there are two related, but originally separate, problems that are often confused, which are, the problem of how people became slaves and the problem of how the owners obtained slaves. The means by which people were enslaved were classified into eight types: War, kidnapping, paying tribute and taxes, punishment for crimes, abandonment and sale of children, self-slavery, childbirth, debt.⁴⁴ Historians differed in choosing an appropriate adequate term to describe Christian captives in North Africa. Some believe the term “slave” being best fitting, while others see that employing the term “captives” is better suiting, as they have been captured as a result of a war. In addition, their conditions of living differ from that of Black slaves. Among contradictions between historians, we find, for example, historian Robert Davis insists that Christians were slaves and should be studied as such, considering them a matter of trade and slavery. While Fontenay completely opposes him, as he suggests that the study of captives in North Africa should differentiate between slave and captives.⁴⁵

In order to show the differences between the two terms, we find that a slave comes in one of the three ways : “they are either bought, inherited, or taken over,” all in aim of servicing homes, farms, or fulfilling sexual desires. A slave remains in their owner’s home forever, lest they choose to change them. In addition, a slave’s tasks change with

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time, contrary to a captive, who is arrested after a war between two countries, then is sold back to their country through redemption or exchange.⁴⁶

There are two types of slaves. A state slave, and first-category slaves, who are luckier than the second. The Deys would take the special people for their service, and the remaining ones go to barracks and prisons, or as Spanish sources call them, Baños. These slaves were also used in public works, such as transferring rocks, building bridges, and rowing ships. While followers of individuals, their treatment differs according to their master/ Some are bought for service, others are bought for the purpose of making large profits during the redemption process, and these people focus on clerics and women because of their ease of redemption and high prices.⁴⁷ Maximiliano Barrio Gozalo cautions that captives and those redeemed data must be treated carefully, as they tend to be exaggerated. This is to win the sympathy of the largest possible number of people. The truth is, Algerians were preserving human goods in order not to lose the price of their ransoms, and these punishments are nothing, but pressure deals in order to speed up the redemption process.⁴⁸

William Spencer, has noticed that most European resources studied the issue as a matter of slavery, that does not include captives, and denied said opinion, considering every Christian that fell into the hands of Ottoman Algerian sailors was considered a captive, and not a slave..." "...Captives in city of Algiers, as in all Ottoman land were considered, across all Ottoman soil are considered as Tustsaclar (war captives) or Kullar (i.e. creatures who belong to the deity) more than they are considered prisoners (slaves.) This phrase was used to refer to the Black people who were sold by slaves in northern African markets. A slave was owned goods, so as soon as they were sold, it was recorded

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in the treasury under a title of their own, Haca-Pencik, and then was delivered to their owner accordingly...”⁴⁹ Therefore, the captive is of reciprocal commercial value, meant for investment, as for the slave, they are to be used in order to benefit from their physical strength at work or something else, and this is what Fontenay explains “... Christians in Morocco were captured but regained their freedom eventually, contrary to Black slaves, who lived and died as such...”⁵⁰ In this quote, the study on captives in the Maghreb is summarized, or as most recent studies dub it : Atlantic slavery, and we project it on Mediterranean slavery.

Moreover, Robert Davis criticizes research done on slavery that have concluded that slavery in America was economic, whilst that of Africa, social. Whereas Fontenay insists that the economic aspect had an important role in the matter of captives, even if most of them did not receive their freedom and died in slavery.⁵¹ That being the case, we would eventually come up with two new terms to describe slaves, which are those who remained enslaved their entire lives in service of their masters, because they belong to no official authority who would seek their redemption, or because their owners refused to let them go in order to use them for hard labor. On the other side exists temporary slaves, who eventually obtain their freedom, whether through their state intervention, or the help of a family member, or by their own work.⁵² However, if we take a look that the work Christian captives would do, compared to that of Black slaves in Algeria, we will come up with the same results. Some captives would be held as a possession of the state, and others redirected to work in castles, or houses of the general public, and the same went for Black slaves. In such case, is it possible to differentiate between the two terms? How about captives who died before achieving their dream of being free? There is great contradiction in the matter, since most studies who delved into the issue are of European sources compared to the lack and almost inexistent Arabic sources who mentioned captives, the reason for which is still unclear,

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but perhaps for not having much contact with the locals, But if we go back to some of the captives' memoirs, we would find the opposite. Some mentioned that they attended local resident's parties, and some of them even had local friends, so why did Algerians not write their personal diaries and inform us about this issue exactly? Is it because of illiteracy? And why didn't Algerian captives in Europe write their memoirs, contrary to Christian captives in Algeria?

Should we return to the conditions these captives lived under, we would find that they were in the best of situations, referring to their own testimonies. Tedna was unexpectedly surprised of how well these captives were treated, considering the guesses he had, that these barbaric people are savages who are subdued by religious intolerance against the Christians. Such thoughts were planted by Europeans who attributed such traits to the Maghreb people. "... and wondered, bewildered, where is the barbarism and humanity that most of Europe attributes to this people to which I currently belong?" And said, those who are attributed to them dishonoring qualities, must first get know them because they never lived with them in the first place, and then said "... We hope that the slaves in Turkic and Maghrib who are in the hands of the Spaniards, Neapolitans, Genoese and Maltese will be treated the same as Christians..."⁵³

As for American consul William Schaller, who modernized the issue in the late Ottoman-Algeria era, mentioned that Christian captives had better live conditions compared to Muslims in Christian countries, notably women. For labor done by captives were not as cruel as described, the evidence behind so is that some captives reached high statuses in serving the Deys or big families.⁵⁴ He dismisses accusations directed towards slave markets, and mentions that ever since individual slavery was canceled, the Christian captives are rarely offered for sale,

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and that their real suffering was from the abandonment of their countries of origin.⁵⁵ For the American Cathcart, who was captive in Algeria, often pronounced the term slaves instead of captive "... The whole life of slaves and servants was filled with anxiety and misery, and in every moment someone might be subjected to flogging or hard labor, shackling, or death..."⁵⁶ He mentioned the terms slaves and servants, referring to Christian captive slaves, while the term servant was likely used to refer to Black people, for locals do not work as servants in mansions or homes. But what about the presence of Muslim captives in the Christian world? Christian sources show that the way Muslims fell under captivity resembled that of Christians (by the sea) and based on the above, most Western historians were not objective in dealing with the historical incident.

Sydney Smith, in his memoir, speaks highly of Europeans over the Moroccan and Turkish sailors on the human side, and claims that Europeans sought to put an end to slave trade in African west coasts, as for Turkish Corsairs, sought to corrupt and control the outlets of the Mediterranean so that people became afraid to cross the region.⁵⁷ These historians studied the issue of captives in Ottoman Algeria in two different manners: Some studied them as though they were slaves, which contradicts the thought of the state in North Africa, which established political and commercial relations according to treaties and agreements. Some others have studied them on the basis of the term "Captives", which is appropriate because the reason for their falling into captivity is their sacrifice and redemption in the end."⁵⁸ And if the majority used the term slave, it was not in the way that was synonymous with Black slave.

5. CONCLUSION

Based on the above, we conclude that the modern era, as eventful as it was, brought on the other hand new terms that were unknown before, "Corsairs, Pirates, Berbers," which have been attached to the

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North African Muslims, because historians of that era, were either captives of Ottoman-Algeria, or Bishops. Their works aimed to save their captured brothers in the Maghreb, in addition to counterpropaganda, especially that of Ottoman-Algeria, in order to gain other countries' friendship and sympathy. But after research and studies, it was found that the term Corsairs is a legitimate and legal act because it is directed against enemies only, unlike banditry (Piracy) They also did not differentiate between the terms captive and slave and deliberately included in their writings the term slave instead of captive, but nevertheless there are some moderate historians who have seriously discussed the issue without inclination to defend Christianity. The issue or case of captives remains the subject of a wide debate between Western and Arabic historians, by virtue of it being among the main factors affecting international relationships at the time.

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