

« It is our duty to inventory, conserve and restore the sites and places where Slavery and Slave Trade occurred. To remember, educating young people, reflecting on national identities and promoting social [justice and] cohesion. »

UNESCO International Seminar on « Heritage, identity and culture: management of sites and places of memory related to the slave trade and slavery », Concept Paper, Rio de Janeiro, 20-23 August 2012.



The **National Museums of Kenya**

The **Catholic University of Eastern Africa**

The **Institute of Research for Development (IRD, France)**

The Research Unit « **Migrations and Societies** » (URMIS, France)

The **International Research Centre on Slaveries (Ciresc, France)**

The **National Committee for the Memory and History of Slavery (Cnmhe, France)**

invite you to

# Commemorating the **Abolition** Slavery<sup>of</sup>



A series of events organized in Mombasa and Nairobi, Kenya

**1st May - 7th September 2014**

With the support of UNESCO, Alliance Française  
and the French Embassy to Kenya

## The panelists

**Prof. Samuel Nyanhoga**, Historian, is the Dean of the Faculty of Arts and Social Sciences and Director of the Institute of Regional Integration and Development (IRID) at the Catholic University of Eastern Africa. He led the IRD international young team on Identities and Heritage of Slavery and in Actual Kenya (ISHAC) from 2009 up to 2012 (in partnership with IRD and the NMK).

**Prof. Myriam Cottias**, is a Historian and Research Director at the French National Centre for Scientific Research (CNRS), specialized in Slavery studies. Director of the International Research Centre on Slavery (Ciresc) since 2006, she was appointed in 2013 President of the French National Committee for the Memory and History of Slavery (cnmhe).

**Mr. Patrick Abungu** has worked for the National Museums of Kenya (NMK) since 1988, and is currently the Senior Curator of Shimoni Slavery Museum and Heritage Site. He started to carry out research on Slavery on the Kenyan coast in early 2000.

**Dr. Marie-Pierre Ballarin**, Historian, is a researcher at the French Institute of Research for Development (IRD) and a member of the Research Unit Migrations and Societies (URMIS). She is also an Associate Researcher to the National Museums of Kenya, where she was posted from 2005 up to 2011.

**Dr. Giulia Bonacci**, Historian, is a researcher at the French Institute of Research for Development (IRD), member of the Research Unit Migrations and Societies (URMIS) and of the International Research Centre on Slavery (Ciresc). She is posted in Ethiopia since 2010.

## Did you know that ...

...In **1834**, Britain initiated the process of abolishing slavery throughout its Empire, followed by France in its Colonies in **1848** and the **United States of America** in **1865**.

...In **East Africa**, the closing of Zanzibar slave market in **1907** by the Sultan signaled **the end of slavery** in the region, although the practice went on clandestinely as late as the 1940s.

...The **United Nations**, under the Universal Declaration on Human Rights declared **slavery illegal in 1948**, while Mauritania was the last country in Africa to abolish slavery in 1981.

...In **2001**, the **Taubira Law (France)** recognized for the **first time the Slave Trade and Slavery as crimes against humanity**. The law enacted the creation of the French National Committee for the Commemoration of the Abolition of Slavery.

...In **2013**, **about 30 million people were physically living as slaves in the world**. An exploitation that can take the form of bonded labor, child slavery by sale or exploitation, early and forced marriage, forced labor, debt bondage, descent-based slavery, and human trafficking (Global Slavery Index; Walk Free Foundation).

## EXHIBITION

### Lest We Forget: The Triumph Over Slavery

The exhibition was produced by the Schomburg Center for Research in Black Culture, the New York Public Library, in conjunction with the UNESCO Slave Route Project to mark the United Nations General Assembly's resolution proclaiming 2004 "The International Year to Commemorate the Struggle against Slavery and its Abolition."

The "Lest We Forget: The Triumph Over Slavery" is an enlightening exhibition that offers an inspiring look at the cultural, political, economic and social practices enslaved Africans developed while enduring the dehumanizing conditions of slavery.



The exhibit features thirty-two full-color riveting panels that reflect the experience of the transatlantic slave trade and slavery through topics including the long march, the slave trade, labor and systems, the struggle against slavery and its abolition, and the triumph over slavery.



The exhibition is unique in that it focuses less on enslaved Africans as victims and more on the ways in which they reshaped their destinies and place in history through the creation of distinct cultures. In addition, Lest We Forget explicitly demonstrates the huge economic impact of the slave trade and enslaved African labor on the development of the Americas and Europe and the concomitant disruption of Africa's economic, political and social life. Some of the lasting cultural contributions explored include language, religion, music and institutions.

## EXHIBITION

### Silent Memories : the UNBROKEN Chains

This exhibition has been documented and set up by a team of researchers from the National Museums of Kenya led by Patrick Abungu, Senior Curator of the newly rehabilitated Shimoni Slavery Museum and Heritage Site. The National Museums of Kenya worked in close collaboration with the local community, and combined the challenges of protecting common heritage and setting up an activity that could favor social and economic development. The benefits raised by the opening of heritage sites to public allow the community to better face basic needs such as access to health care or education.

For more information on Shimoni Museum and Heritage Site : [www.shimonimuseum.org](http://www.shimonimuseum.org)



Rehabilitation works made by the community members to restore a colonial building that now hosts the Shimoni Slavery Museum.



Shimoni Caves, a Heritage Site managed by the local communities.

After a long but consistent struggles and agitations against the practice by individuals and entities such as the abolitionist and religious groups, slavery was gradually abolished in different parts of the world. In East Africa, the closing of Zanzibar slave market in 1907 by the Sultan signaled the end of slavery in the region, although the practice went on clandestinely as late as the 1940s. The United Nations, under the Universal Rights of Man declared slavery illegal in 1948, while Mauritania was the last country in Africa to abolish slavery in 1981. As the world commemorates the official abolition of Slavery, the question that comes to mind is; what happened to the freed slaves in Kenya/ East Africa? Did slavery ever come to an end? Did the practice just metamorphose into other forms... Modern day slavery, child labour, sexual slavery, indentured labour...? By looking at the mutation of slavery and its different forms (Slaveries) affecting the modern societies, this exhibition focuses on the subject of the abolition of slavery and its effects on the contemporary Kenyan society of slave descent.

# DOCUMENTARY FILM FESTIVAL

The documentary films have been provided by the International Centre of Research on Slavery (Ciresc) and UNESCO.

**Children born from uprooting, memories of Garifuna people in Central America, Melesio Portilla Viveros.** Produced by the research project AFRODESC (France) and EURESCL (Europe). 2010, Spanish, with English subtitles.

*In the mid-seventeenth century, African escaping from slavery took refuge in the islands of the Lesser Antilles where they coexisted with the "Caribs" for about a century. From that encounter emerged the Garinagu ethnic group and its culture "Garifuna" - long known as the "black Caribbean". Both artisans and victims of the confrontation between the French and British colonial powers in the region, "black Caribbean" were defeated and deported to Central America in 1797, and survived the wars of the nineteenth and early twentieth centuries by spreading in four countries in the region: Honduras, Guatemala, Nicaragua and Belize. In this mobility, the group has developed its core identity and values, including language and culture. In the early twentieth century, the "black Caribbean" began a process of reactivation of their identity and their historical memory, since then designed as a resource in their struggle for recognition and social inclusion. A century later, in the early twenty-first century, they occupy positions of representation in the highest levels of political decision-making in their respective countries, they get the recognition of their language and culture as "Intangible Heritage of Humanity" by UNESCO and strengthen cross-border network in four Central American countries and with the migrant communities in the United States.*

**Afro-Iranian Lives, Behnaz Mirzai.** 2008, English, 46 minutes.

*Afro-Iranian Lives is a documentary produced and directed by Dr. Behnaz Mirzai. Born and raised in Iran, Mirzai moved to Canada in 1997, where she studied slavery and the African Diaspora. The documentary is the result of her ten years extensive research in European and Iranian archives, and fieldwork and interviews in Iran. The movie explores the history of the African slave trade as well as African cultural tradition in Iran, and pays particular attention to socio-economic activities, performances and rituals of the descendants of African slaves in rural and urban communities in four provinces of Sistan va Baluchistan, Hurmuzgan, bushihr, and Khuzestan. Mizai's aim was to visualize the lives of Afro-Iranians, who were widely scattered throughout southern regions along the Persian Gulf, and at the same time could preserve and blend African cultural heritage with local religious and traditional elements. By producing this documentary, she intended to demonstrate both the diversity of Iranian society as well as the reconstruction of a new identity of African communities in Iran.*

# SCIENCE CAFÉ

Commemorating the abolition of slavery

What is the meaning of slavery and its legacies today ?



COME ALONG SHARE A DRINK HAVE A CHAT WITH EXPERTS

# SCIENCE CAFÉ

05/06  
2014

Alliance Française de Nairobi  
from 6.30pm  
Second Floor Gallery  
FRA #AFR0010

**Commemorating the abolition of Slavery:  
What is the meaning of slavery and its legacies today?**

In a landmark year, Kenya celebrates the 107 years of the abolition of Slavery. This Science café will discuss the meaning of this abolition and the contemporary challenges posed by the legacies of slavery. A short documentary will precede the discussions.

Discussions:

- Pr. Myriam Cottias, Historian, President of the National Committee for the Commemoration of the Abolition of Slavery (Gmbe, France) and Director of the International Centre of Research on Slavery (Ciresc, France)
- Prof. Samuel Nyanjoga, Historian, Dean of the Faculty of Arts and Social Sciences and Director of the Institute of Regional Integration and Development (IRID) at the Catholic University of Eastern Africa.
- Mr. Patrick Abungu, Senior Curator of the Shimoni Slavery Museum and Heritage Site, National Museums of Kenya
- Dr. Marie-Pierre Ballarin, Historian, Researcher at the Institute of Research for Development (IRD), member of the research unit Migrations and Societies (URMIS), Associate Researcher at IRM

Moderated by Dr. Giulia Bonacci, Historian, Researcher at the Institute of Research for Development (IRD), member of the research unit Migrations and Societies (URMIS)



*In a landmark year, Kenya celebrates the 107 years of the abolition of Slavery. This Science café will discuss the meaning of this abolition and the contemporary challenges posed by the legacies of slavery. A short documentary will precede the discussions. Discussion will be moderated by Dr. Giulia Bonacci, in the presence of Prof. Myriam Cottias, Mr. Patrick Abungu and Dr. Marie-Pierre Ballarin. Prof. Samuel Nyanjoga will participate in the Nairobi session.*

**The Science Café in Mombasa is  
organised in collaboration with  
« Friends of Fort-Jesus » Association**



# SCIENTIFIC CONFERENCE FOR HIGH SCHOOL

Memory and history of Slavery in France : presentation of the website on sites devoted to the memory of Slavery set up by the National Committee for the Commemoration of the Abolition of Slavery (Cnmhe), by Prof. Myriam Cottias.

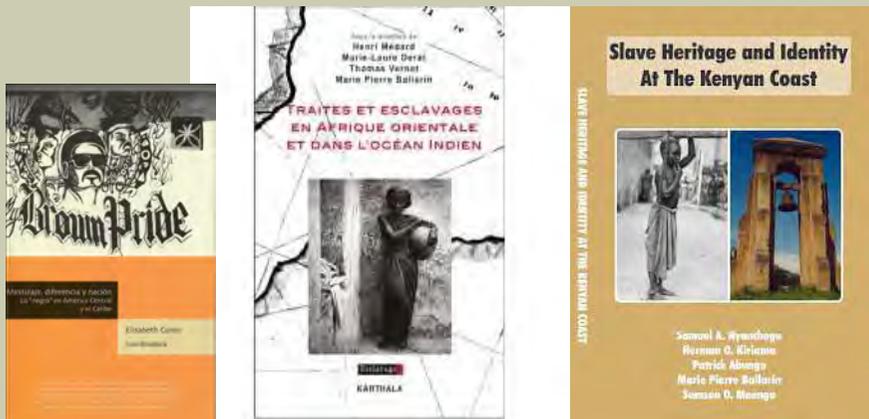
Legacies of Slavery in Kenya, by Mr. Patrick Abungu and Prof Samuel Nyanhoga.

The role of the Church Missionary Society in the liberation of Slaves in Kenya: Rabai and Frere-Town (Kenyan Coast)

By Dr. Marie-Pierre Ballarin.

## BOOKS PRESENTATION

The books presented here, from collections devoted to slavery, are a donation of 3 research centers (CIESAS - Centre for Research and Graduate Studies in Social Anthropology in Mexico, Ciresc - International Centre for Research on Slavery in France, The Harriet Tubman Institute in Canada) involved in the dissemination and sharing of scientific knowledge on slave trade and slavery in the world. The most recent book « Slave Heritage and Identity at the Kenyan Coast » (CUEA Press, 2014), resulting from the work done by a Kenyan-French team will also be presented. The books will be presented by Prof. Myriam Cottias and Dr. Marie-Pierre Ballarin. Prof. Samuel Nyanhoga will host and participate in the Nairobi session to be held at the Catholic University of Eastern Africa.



**Mémoires périphériques**, Francine Saillant & Jacques d'Adesky  
Produced by CELAT (Interuniversity Research Centre of Arts and Traditions) and The Harriet Tubman Institute (York University). 2012, Portuguese, English subtitles, 61 minutes.

*This film shows how members of an Afro-Brazilian community from the northern outskirts of Rio de Janeiro recount their story and their major influences. Three groups take part in the narration: children, who express themselves through the medium of photography; elders, who speak of their past and their arrival in the community; and finally, community leaders, who describe the political dimensions of life "on the outskirts", including the topics of Afro-Brazilian identity and the black movement in Rio de Janeiro. At times these memories merge; at times they evolve side by side, and in their multiplicity they lead us to question the future of Afro-Brazilian youth, and of the demands of social movements and Rio de Janeiro's black movement.*

**Memories of captivity**, Hebe Mattos. Produced by the research project *Memories of Slavery* (Universidade Federal Fluminense - UFF, 1994-2005). 2005, Portuguese, English subtitles, 45 minutes.

*Ten years of research resulted in a book (Memories of Captivity. Family, Labor and Citizenship after Abolition) and an oral archive which holds genealogical interviews and life narratives recorded on cassette tapes (LABHOI-UFF, Oral History and Image Laboratory). For the movie the sound of the taped interviews was edited, included 19th-century images, and further audiovisual material produced in 2005 with the rural black community of São José da Serra. Memories of Captivity discusses the memory of slavery and abolition among the families that descended from the last African slaves sold to coffee plantations in the interior of the state of Rio de Janeiro, and their struggle for survival after emancipation.*

**Slave Route : The Soul of Resistance**, Tabué Nguma & Nil Viasnoff, UNESCO, English, 35 minutes.

*"This film produced by The Slave Route Project for a young audience tells the history of the slave trade and slavery through the voices of the enslaved but also the slave holder. The film tries to describe this operating system as lived and seen from within by young people who have been victims of this tragedy: from deportation to cane fields, from resistance to abolition and emancipation. This film was made together with the Network of UNESCO Associated Schools: more than three hundred and fifty children and education professionals from different countries (France, Brazil, Ghana, Denmark, Spain, Cuba, Trinidad and Tobago, and Dominican Republic etc.) actively participated in the development of the screenplay. This is why the set of topics covered by the film fully meets both the questions and the interests of children, facing this dark period of our common history"*

# Agenda - Mombasa and Shimoni

## **Itinerary Exhibition « Lest we forget »**

From May 1st up to July 31st at Shimoni Slavery Museum

## **Itinerary Exhibition « Silent Memories : the UNBROKEN Chains »**

From May 23rd up to June 4th : Alliance Française of Mombasa

From June 6th up to June 16th : Fort-Jesus

## **Documentary Film Festival**

Venue: Alliance Française of Mombasa

Thursday 29th May :

7 pm : Mémoires périphériques

8.10 pm : Afro-Iranian Lives

Friday 30th May :

7 pm : Memories of Captivity

7.50 pm: Slave Routes, the Soul of Resistance

## **Books presentation**

Venue: Alliance Française of Mombasa

Monday 2nd June, 6.30 pm

## **Science Café**

Venue: Fort-Jesus

Tuesday 3rd June, 6.30 pm

# Agenda - Nairobi

## **Scientific Conference**

Venue: The French School in Nairobi

Wednesday 4th June, 2 pm - 5 pm

For students, staff and parents only

## **Books presentation**

Venue: The Catholic University of Eastern Africa

Thursday 5th June, 10 am - 12 am

## **Science Café**

Venue: Alliance Française of Nairobi

Thursday 5th June, 6.30 pm

## **Itinerary Exhibition « Silent Memories : the UNBROKEN Chains »**

Venue: Alliance Française of Nairobi

From 18th August up to 7th September

## **Documentary Film Festival**

Venue: Alliance Française of Nairobi, 6.30 pm

Monday 25th August: Afro-Iranian Lives

Tuesday 26th August: Mémoires périphériques

Wednesday 27th August: Memories of Captivity

Thursday 28th August : Friday 29th August : Children born from uprooting, memories of Garifuna people in Central America

Friday 29th August : Slave Routes, the Soul of Resistance