



Slavery, Post-slavery, and Gender Violence in Africa

A Two-day Research Workshop hosted by the University of Birmingham for the SLAFNET Project

19 and 20 March 2018
Danford Room

TIMETABLE

DAY 1: 19 March

9.00-10.30: Panel 1: Slavery and slave descent in Chad, Ethiopia, and Cameroon

Chair: Lotte Pelckmans

9.00-9.45 Valerio Colosio, 'We are not "sons of the people". Post slavery, origins and citizenship rights in contemporary Chad.'

9.45-10.30 Boshia Bombe, 'Heritages of Slavery and Status Transformation: Evidence from Ganta, Gamo Highlands of southern Ethiopia.'

10.30-11.00 *Tea/coffee break*

11.00-11.45 Takele Merid Afessa, 'Memories and Perceptions of Post-Slavery Situations: A Reference to the Berta People, North Western Ethiopia.'

11.45-12.30 Awoke Atinafu Adam, 'The Environment-Human Security Nexus in Ethiopia: Natural Resource competition among Pastoralists, Farmers and Investors at Bolkena Valley Oromo Zone of Amhara National Regional State.'

12.30-13.30 pm: Lunch

13.30-16.45 pm: Panel 2: Heritage and post-slavery in Kenya

Chair: Felicitas Becker

13.30-14.15 Samuel A. Nyanhoga, 'Slavery heritage at the Kenya Coast: contestations between abolition, emancipation and post-slavery'

14.15-15.00 Patrick O. Abungu, 'The consequences of slavery heritage on memory, identity and human rights in Kenya'

15.00-15.30 *Tea/coffee break*

15.30-16.15 Melvine Chepkoech Lilechi, 'The Role of the Church Missionary Society in Reconstructing Post- Slavery Identities in Frere Town and Rabai at the Kenya Coast'

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17.00-18.30: Keynote by Rachel Jean-Baptiste: Liberty, Equality, and Fraternity: Métis and Claims to/of French Citizenship in Twentieth Century Colonial Francophone Africa

Chair: Benedetta Rossi

19.00 Workshop dinner at restaurant Syriana

DAY 2: 20 March

9.00-12.00 am: Panel 3: Gender violence in Uganda, Congo, and in the African diaspora in Greece

Chair: Alice Bellagamba

9.00-9.45 Allen Kiconco, 'Wartime Abduction and Traditional Cleansing Rituals: Experiences of Formerly Abducted Women in Uganda.'

9.45-10.30 Elle Seymour, 'A Historical Defence: 'Historical' Marriage by Kidnap as a Defence to Modern Day Forced Marriage.'

10.30-11.00 am: Tea/coffee break

11.00-11.45 Toni Smith, 'Marriage and Slavery: Histories of Colonial Regulation and Activist Intervention in the Congo.'

11.45-12.30 Irene Kamaratou, 'African women in Greece: a case study.'

12.30-13.30 pm: Lunch

NB: each presenter has 20 minutes for the formal presentation and 25 minutes for discussion and Q&A.

A laptop computer and powerpoint projector will be available in the seminar room.

The main purpose of the workshop is to provide presenters with the opportunity to receive comments, questions, and feedback on their research projects.

5.00pm (Danford Room): Irene Kamaratou (UoB) will introduce the screening of the documentary she realized with a group of Greek researchers on refugees in Greece, entitled 'Ήταν Ένα Μικρό Καράβι' (It was a small boat'), 2016.

Chair and discussant: Gerasimos Tsourapas (POLSI)

ABSTRACTS

Panel 1: Slavery and slave descent in Chad and Ethiopia

We are not “sons of the people”. Post slavery, origins and citizenship rights in contemporary Chad.

Valerio Colosio, University of Sussex - Università di Milano-Bicocca

This paper explores the legacies of slavery in a context (the Guéra region, in central Chad) where slave labour was not massively exploited, but all local groups were considered as potential slaves and, therefore, under the threat of violent enslavement. Guéra was a sort of “reservoir” of slaves for the neighbouring Wadai sultanate, whose warriors used to regularly attack the region and capture captives among the scattered groups of local farmers. Here, after the colonial abolition of slavery, the opportunities for previously enslaved people and the social dynamics related to it were different than in areas inhabited by former slave-holders. The abolition of slave trade and the block of slave raids meant that local people were not under the threat of raids. Moreover, as there was not a clear slave-holder group inhabiting Guéra, for former slaves was easier to integrate in the local social context. As French colonial government pushed Guéra people to increase farming activities (previously neglected because of the slave-raids), most of the slave descendants found convenient to unite under a canton chief recognized by the colonial government and settle as farmers. This led to the creation of an ethnonym, *Yalnas*, meaning “the sons of the people” in local Arabic and regrouping various people with an unclear past under the authority of the “Yalnas canton chief”. Thanks to this recognition, Yalnas secured farming land and an official voice in the colonial administrative system. Former captives and slaves could join the canton and settle without threats or limitation of their rights. However, the label Yalnas has a negative connotation, as it implicitly assumes that the people described by it are united only by the lack of a known past. In the last thirty years, the reduction of available land and the demographic growth are increasing the competition for resources all over Sahel. Guéra farmers remains among the more vulnerable actors in this growing competition. In this context, the label of Yalnas matters and the right of Yalnas have been questioned. Nowadays, all the groups called as Yalnas refuse this label and try to create alternative narratives that demonstrate their “real” origins.

Heritages of Slavery and Status Transformation: Evidence from Ganta, Gamo Highlands of southern Ethiopia.

Bosha Bombe, Arbaminch University

This presentation will look at the social boundaries between the different strata in Ganta society and how they are being manipulated, changed and crossed in different directions and through various mechanisms. The focus lies on the so-called *ayle*, a category of slave descendents which until today is being excluded from full participation in the Ganta community. The study is based on qualitative research during ten months of field work in the Gamo highlands of southern Ethiopia.

Slavery was officially outlawed in Ethiopia in 1942. Yet, despite the abolitionary law there are many people in the country who are locally still referred to as slaves and treated as different as other people, even if the original slave - master relationships have been abandoned. In the Gamo highlands of southern Ethiopia, especially in Ganta, until today slave descendents represent the lowest of three hierarchically ordered strata that make up Ganta society. These include the *malla* (free born), the *mana* (craft workers), and the *ayle* (slave descendents). The *malla* make up the majority of the people and have the highest social status, enjoying social and political privileges in the community. The *mana* consists of several subcategories of craftworkers, e.g. tanners, blacksmiths and potters. The *ayle*, who are at the very bottom of the society, are also subdivided into descendents of former *malla* who were enslaved during severe droughts and famines, during slave raids or as war-captives; and those who became *ayle* by marrying another *ayle* or being in close contact with them.

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who is belonged to whom and to differentiate the various houses of Berta. In this regard, it seems that there are Berta houses/families that particularly needed for enslavement, which shows stratification among the Berta. Regarding their perceptions, informants claim that they suffer from discrimination against them by others. Several derogatory terms are still used to identify the Berta from other ethnic groups. Informants also explain that socially, economically and politically they are marginalized compared with others.

The Environment-Human Security Nexus in Ethiopia: Natural Resource competition among Pastoralists, Farmers and Investors at Bolkena Valley Oromo Zone of Amhara National Regional State
Awoke Atinafu Adam (Addis Ababa University)

Conflicts rooted in competition over access to, and control over, natural resources frequently involve poor, rural people, who struggle to maintain access to the resources on which they depend for their livelihood such as: water, land, grazing, pastures, and wetlands for agriculture. Natural resource scarcity and competition over it has also linkages with modern slavery. These days, the inhuman practices such as displacement, migration, smuggling, forced labour, human trafficking, and sexual exploitation have been observed. Above all, this research will examine aspects of this modern slavery practices and how it is linked with natural resources competition among pastoralists, farmers and investors including its spillover effects on human security in the study area. In relation to this, the major push factors which are fundamentally rooted in socio-political, socio-economic hierarchies and inequalities caused by political, structural, societal, power and identity problems will be identified. This paper will look at natural resource competition among pastoralists, farmers and investors at the Chafa plain of Borkenna Valley in Amhara Regional state of Oromo Zone. It will explore the nexus of environmental resources and human security in relation to the following related factors: lack of transparency and authority, marginalization of rural communities, corruption and misappropriation of natural resources, and political domination by elites. Further, the consequences of resources competition on human security will be identified. Different levels and roles of societal relationships such as: minority groups, chiefs, indigenous, newcomers (non-indigenous), rich, poor, women, young people and their decision power up on the resource will also be considered.

Panel 2: Heritage and post-slavery in Kenya

Slavery heritage at the Kenya Coast: contestations between abolition, emancipation and post-slavery
Samuel A. Nyanchoga, Catholic University of Eastern Africa

The contextual exposition of this study is that the abolition of slavery and slave trade in the mid of the 19th century did not end the practice at the Kenya coastline. The practice continued up to early 20th century. Arab and Indian slave traders taking advantage of the fragility of the colonial administration and legal pluralism continued with the practice in order to meet the labour demands of plantation economy that had flourished along the East African coast. In law and in practice the Kenya coastline; under international treaties of 1833, 1862, 1886, the Colonial Stock Act of 1895 and Colonial Order in Council of 1920 was neither a British colony nor a dominion¹. Hence the sovereign and the function of the sovereign was the sultanate of Zanzibar. The sovereign laid claim to land and his representatives who were issued with land titles before 1895 and before the British assumed administrative rights of the region. The sovereign and those acting on behalf of the sovereign, because of the plurality of law, custom and labour demands perpetuated slave trade and the practice of slavery beyond the royal decree of 1907². Overtly current scholarship on the subject of slavery at the Kenya coastline have focused on abolition history and heritage conservation as means of community empowerment but less has been done on

¹ Minute Read, 27 July 1914, CO 533/144 and 29 October 1918, CO 533/196; Great Britain Parliamentary Papers, Vol. 109 in Al Barhana, 1968:50-51.

² Romero (1886) Where have all the slaves gone? Emancipation and post emancipation in Lamu in Kenya. *The Journal of African history* Vol. 27, No. 3 497-512.

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identity politics and how it resonates with those who constitute the marginalized category. This is important because abolition did not address post slavery livelihoods along the East African coastline and at the ten mile coastal strip. Was this abolition without emancipation of the ex-slaves and their descendants? Consequently many of the freed slaves became squatters and finally landless and set in an intricate process of patron client relations that characterize contemporary political economy of the region³. Some of the notable settlements for the freed slaves located at along the coast are Takaungu, Frere town, Rabai, Gasi, Fioni, Fikirini, Shimoni and Vanga⁴. The post slave societies intersect with a highly hierarchized society where identity politics and hierarchization denote rights and privileges. A slave heritage is synonymous with marginality because; the hierarchy of rights and privileges impose boundaries of social difference and hence boundaries of inclusivity and exclusivity. The manifest characteristics are social classificatory system, landlessness and contested citizenship. Those at the bottom of the hierarchy of rights and privileges question whether the letter and spirit of national constitution and fundamental rights can protect them and hence change their status. The critical issue is whether marginality associated with slave legacy is or is not justiciable? If it is not; is conflict an inevitable response to collective injustice? What are the trends in this context? Is Kenya in the post slavery stage when in fact we have 'post slavery legacies,' 'post slavery societies,' 'post slavery populations' or 'post slavery heritage'? Does, the futuristic notion of this terminology perhaps indicates of neo-slavery in Kenya⁵? These are some of the critical issues that the paper addresses.

The consequences of slavery heritage on memory, identity and human rights in Kenya

Patrick O. Abungu, the National Museums of Kenya, Fort Jesus Museum & World Heritage Site

In present Kenya, even after the official abolition of slave trade in 1907, the colonial administration and subsequent post-colonial governments failed to recognize freed slaves as part of the Kenyan citizens. The earlier colonial administration's declaration of Kenya as a state of forty-two (42) sub-communities deliberately excluded the people of slave descent, and after independence, successive post-colonial administrations in the country have not made much effort to correct this act of social exclusion of this group of the citizenry. The prevailing state of affairs has worked well for the enslavers whose wish to ensure the forgetting of this past dark history is enhanced by this arbitrary classification of who a Kenyan is, or not is in place. On the other hand, an oblivious support of the status quo by the descendants of the former slaves through silence to avoid the inherent shame associated with slave history has not helped the situation either. While some sites associated with memories of slave trade and slavery such as Rabai, Frere Town and Shimoni are gazettement as national monuments by the government, the process is superficial due to lack of implementation of relevant laws to safeguard and properly manage the same. The sites suffer from neglect, and perpetual encroachment by individuals go unchecked. This presentation argues that the act of exclusion by the Kenyan government and silence by both the descendants of the victims and the perpetrators has led to the dispossession of the people with slave ancestry of their national identity, hence, people of slave descent in Kenya have lost, or have very limited opportunities to basic human rights such as access to education, employment and land ownership.

The Role of the Church Missionary Society in Reconstructing Post- Slavery Identities in Frere Town and Rabai at the Kenya Coast

Melvine Chepkoech Lilechi, The Catholic University of Eastern Africa

The study is contextualized in three broad areas. Firstly the study examines the centrality of the Church Missionary Society (CMS) in the abolition of slavery and setting of the sanctuary for the freed slaves. The CMS in these context engaged in abolition activities amidst the legal pluralistic environment and

³ Cooper, F; Holt, T & Scott R. (2007) *Beyond slavery Exploration of Race Labour and Citizenship in post emancipation societies.* Chapel Hill University of North Carolina Press; Cooper, F. (1981). *From Slaves to Squatters, Plantation Labour and Agriculture in Zanzibar and Coastal Kenya 1890-1925.* New Haven: Yale University Press

⁴ Harris, J.E. (1987). *Repatriates and Refugees in Colonial society: The case of Kenya.* Washington DC: Howard University Press

⁵ For detailed analysis of the post slavery debate and end of slavery; Rossi, B. (2015) *Reconfiguring Slavery: West African Trajectories.* Liverpool: Liverpool University Press.

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resistance from local slave owners of the Busaidi and Mazrui dynasties. The study therefore interrogates the historical scenario and how the CMS grew over the years to be the center of freed slaves in both Rabai and Frere town. More importantly was the role of the CMS in the enculturation of the freed slaves and the construction of the post slave livelihoods and identities. The Christianized freed slaves become important contributors in the evangelization and skilled workers in the early years of the colonial state. As the freed slaves acquired Christianity, an education and new skills; this not only contributed to identity transformation but also contributed to new forms of livelihoods.

The specific problematic issues are investigation into social transformation agents such as Christianity, mannerism, language, diet, social relations, marriage, education and skills development. The new forms of identity construction also led to social classificatory structure that impacted on how ex slaves related to those outside the mission stations in Rabai and Frere town.

Keynote: Liberty, Equality, and Fraternity: Métis and Claims to/of French Citizenship in Twentieth Century Colonial Francophone Africa

Rachel Jean-Baptiste, University of California Davis – University of California

A founding and enduring myth of French colonial rule in West and Equatorial Africa was that of bringing French republican ideas of liberty, equality, and fraternity and French civilization to Africans. Shattering this myth was that the legal status of the vast majority of Africans was of “native subjects” and not “French citizens.” Yet across francophone Africa in the 1930s, the colonial state passed legislation that allowed for the legally unrecognized métis, mixed race persons born of mainly non-marital relationships between African women and French men, to apply for the recognition of French citizenship. With the recognition of métis as “French,” legal assimilation into French society would result in the “disappearance of the category of métis.” From the 1930s through independence, hundreds of métis Africans, mostly men but also a critical mass of women, received the legal status of French citizen with this law. However, individuals and métis self-help associations throughout French Equatorial and French West Africa articulated varied conceptualizations of personhood and the right to and of French citizenship. Historical actors claimed alternative interpretations of what citizenship meant and conferred in terms of social, legal, and economic entitlements and changed the very French concepts of liberty, equality, and fraternity. I consider how this case study can help inform analyses of slavery, violence, and gender in African history.

Panel 3: Gender violence in Uganda, Congo and in the African Diaspora in greece

Wartime Abduction and Traditional Cleansing Rituals: Experiences of Formerly Abducted Women in Uganda

Allen Kiconco, University of Witwatersrand

The paper focuses on the lived experiences of fifty-seven formerly abducted women in Acholi region of northern Uganda. As adolescents and teenagers, the women were abducted and forcibly recruited into the Lord’s Resistance Army (LRA) guerilla group. In principle, Acholi traditional reintegration ceremonies and rituals should address socio-cultural reintegration needs and challenges. Thus, many Acholi formerly abducted women have been cleansed. However, they still re-live their experiences in dreams, thoughts and community treatment. The findings demonstrate that due to the protracted war, displacement and other socioeconomic changes, traditional practices are have been compromised. Thus, less effective in their attempt to reconnect formerly abducted persons to their families, clans, culture and communities.

A Historical Defence: ‘Historical’ Marriage by Kidnap as a Defence to Modern Day Forced Marriage

Eleanor Seymour, University of Birmingham

This paper discusses the history of the interrelation between marriage and slavery in Northern Uganda, and considers how a particular interpretation of this history is being used strategically by the Defence in

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the case *The Prosecutor v. Dominic Ongwen* that is presently being heard in the International Criminal Court (ICC-02/04-01/15).

The International Criminal Court (ICC) is currently trying the case of Dominic Ongwen, a top LRA commander who (amongst other charges) has been charged with several counts of forced marriage as an inhumane act constituting sexual slavery. The Defence claims that it is customary in Northern Uganda to take a bride by force and that this was replicated within the LRA camps. By examining historical records, court documents, and data from my own field research, I will discuss the Defence's interpretation of 'marriage by kidnap' and contrast it with independent evidence on these alleged historical precedents. I will question whether 'marriage by kidnap' can actually be seen as a relevant antecedent for the crimes committed by LRA militants. Finally I will address the question of why the Defence and other groups in Uganda today consider this an acceptable defence strategy.

Marriage and Slavery: Histories of Colonial Regulation and Activist Intervention in the Congo

Toni Smith, University of Birmingham

Over the last twenty-three years there has been an increase in conflicts in certain parts of Africa where sexual violence, largely against women and girls, has been widely used as a war tactic to terrorise civilians. Defining wartime experiences and violent encounters is a complex issue. 'Sexual/conjugal slavery', 'forced marriage' and 'coercive relations' are some of the terms that have evolved across international legal, academic and development fields to describe relationships between men, women and children and the harms committed in conflict. In this paper, I explore 'outsider' perspectives that inform modern discourses on gender-based violence in Africa. In addition to examining the gender relations of Congolese as understood by Belgian colonialists and missionaries, I trace evolving patterns of early international activism and interventions associated with slavery, marriage and violence. I inquire into the workings of international policy and activism during the colonial period (1908-1960) and the networks and agendas of European non-governmental groups. This approach enables a clear picture of the power structures that undermined women's positions in the Congo, demarcating "acceptable" forms of femininity from the unacceptable. It also provides historical context to some of the ongoing tensions within contemporary legal, feminist and development discourses focusing on ideas of forced marriage and 'gender violence'. My work seeks to make sense of women's conditions and treatment under Belgian colonial control, as well as how marriage, gender and slavery have been framed and used by activist groups to inform interventions over time.

African women in Greece: a case study

Irene Kamaratou, University of Birmingham

Over the last few years of the "refugee crisis" many African women have migrated to Greece in order to find a better future. Some of these women have been subject to gender-based violence during their journey, mainly at the hands of smugglers and/or other abusers in the country of destination. The lack of accommodation and general care of refugees in Europe, combined with the closure of borders and the increased need for smugglers has led to increased levels of violence and insecurity.⁶ It seems that less attention is paid to African women despite the fact that the vast majority of them has faced abuse. Furthermore, they usually do not access the services provided by various NGO's, often abuse alcohol and work as prostitutes in order to survive. This presentation aims to discuss the plight of African immigrant women in Greece. We are going to focus on whether African women gain asylum or not, how they integrate in Greek society and what are their personal stories. Last but not least, two case studies of women that faced abuse will be presented and analyzed.

⁶ Freedman, J. (2016). Sexual and gender-based violence against refugee women: a hidden aspect of the refugee "crisis". *Reproductive health matters*, 24(47), 18-26.

Information on participants

Patrick O. Abungu

Mr. Patrick Abungu is an employee of the National Museums of Kenya (NMK), and is currently based at Fort Jesus Museum and World Heritage Site Mombasa as a Senior Research Scientist. Previously, he served at the NMK as the Senior Curator Kisumu Museum, Assistant Director and Coordinator of Museums, Sites and Monuments Western Region of Kenya, and Senior Curator Shimoni Slavery Museum and Heritage Site along the Coast Region of Kenya amongst other undertakings.

A holder of a Master's Degree in Museology (with Distinction) from the Reinwardt Academy in Amsterdam, the Netherlands, a Post Graduate Diploma in Museums and Heritage Studies jointly offered by the University of Cape Town, the University of the Western Cape and the Robben Island Training Programme, an Advanced Certificate in Information and communication Technology from the Mombasa Polytechnic University Mombasa, Kenya, Mr. Abungu is currently undertaking PhD in History studies at the Catholic University of Eastern Africa, Nairobi Kenya. And to enhance knowledge production and sharing in his areas of interest, Mr. Abungu has researched, published, made exhibitions, documentaries, as well as presentations both locally in Kenya and internationally on various topical issues. His subject areas of interest include effects of slave trade and slaveries in the contemporary world, heritage and community development and community archaeology amongst others.

Mr. Abungu is an active member of various international organizations including; the International Council of Museums (ICOM), International Council of African Museums (AFRICOM), International Council on Monuments and Sites (ICOMOS), INTERACTIONS_ONLINE NETWORK, HOLLAND ALUMNI NETWORK, the AHK REINWARDT ACADEMY ALUMNI NETWORK and HOLLAND ALUMNI NETWORK. Mr. Abungu is one of the leading members of SLAFNET; a European Commission Funded Project Themed: Slavery in Africa: a dialogue between Europe and Africa.

Awoke Atinafu Adam

Awoke Atinafu Adam has a first degree is in Law (LLB) and Master at Social Work in Community and Social Development. Currently, he is enrolled in a PhD in Addis Ababa University in Peace and Security Studies. His research experience focused on Environmental issues and his current dissertation focuses on Nexus of Environment with Human Security. His future interest is also to conduct advanced research on environment, human security and modern slavery practice. Email: awoke21@gmail.com.

Takele Merid Afessa

Dr. Takele Merid Afessa is an assistant professor of Social Anthropology and a researcher at the Institute of Ethiopian Studies of Addis Ababa University. He graduated with BA Degree in History in 2004, Master of Art in Indigenous Cultural Studies, 2007 and in June 2016 in Social Anthropology with PhD Degree, all from Addis Ababa University. He has been working for the Institute of Ethiopian Studies of Addis Ababa University since March 2008. He also teaches courses at the Department of Social Anthropology, Addis Ababa University. He has received international fellowships from the Brown International Research Institute, Brown University in USA and University of Oslo, Norway both in 2014. He did a number of fieldwork researches focusing on the north-western southern parts of Ethiopia. Dr Takele's research priorities are: marginalization and social change, anthropological approaches to gender aspects of livelihood strategies in changing environment, climate and environment changes, development and environment, domestic energy sources and indigenous ecological knowledge related themes. Currently he is involved in research projects related to gender dimensions of development, climate and rural livelihood changes. He is also interested in indigenous ecological knowledge and climate change influences. He has published a number of his research works related to the above themes.

Felicitas Becker

Felicitas Becker is professor of African History at Gent University and a specialist in the modern history of East Africa. Her research interests focus on the history of Islam in continental East Africa, Islamic reform

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and protest, rural poverty and development and the aftermath of slavery. Her publications include *Becoming Muslim in Mainland Tanzania* (Oxford University Press, 2008), and articles in *Journal of African History*, *Journal of Global History*, *African Affairs*, *Journal of Religion in Africa* and *African Studies Review* among others.

Alice Bellagamba

Alice Bellagamba (Ph.D.) is Professor of Political Anthropology and African Studies at the University of Milan-Bicocca, where she directs the doctoral program in cultural and social anthropology and the specialization course in the anthropology of migrations. She is the author of *Ethnographie, histoire et colonialism en Gambie* (Paris 2002), *L'Africa e la stregoneria. Saggio di antropologia storica* (Roma 2008). Together with Sandra Greene and Martin Klein she is coeditor of *African voices on slavery and the slave trade. Vol. 1: The sources* (Cambridge 2013) and Vol 2: *Essays on sources and method* (Cambridge 2016), and of *The bitter legacy. African slavery past and present* (Princeton 2013), *African Slaves, African Masters* (Trenton, NJ: 2017). In 2004-2005, she was Alexander Humboldt fellow at the University of Bayreuth, in 2011-2012 EURIAS senior fellow at the Institute for Advanced Studies of Berlin, and in 2013 visiting fellow of the Gilder Lehrman Center for the Study of Slavery, Resistance and Abolition of Yale University. Currently, she holds an European Research Council Grant to study the aftermath of abolition and the emergence of contemporary slavery-like forms of oppression in a comparative perspective (ERC 313737-*Shadows of Slavery in West Africa and Beyond. A Historical Anthropology*: www.shadowsofslavery.org).

Bosha Bombe

Bosha Bombe has earned BA in History and an MA in Social Anthropology from Bahir Dar University and Addis Ababa University, respectively. He did intensive fieldwork among the Ganta people in the Gamo Highlands and the Alle people in southwestern Ethiopia. From March 2014 until september 2016 he was employed as a research associate at Arbaminch University, and since September 2016, he has been working as lecturer in the department of sociology and social anthropology of the same university. His research interests focus on historical slavery, slave identity, citizenship and politics, ethnic identity and boundaries, culture and gender and kinship, marriage and family.

Melchisedek Chetima

Melchisedek Chetima, Senior Lecturer, Department of History, Higher Teaching Training College, Maroua, Cameroon, holds a Post Doctoral Fellowship at the Université d'Ottawa. His research focuses on the historical context of Boko Haram, including the parallels and differences between the period of slavery when the Mandara Mountains of northern Cameroon were a target of Muslim slave raiders and the current situation in which Boko Haram deploys its apparatus against the same region. Chetima is organizing a special issue of the Canadian Journal of African Studies on Boko Haram.

Melvine Chepkoech Lilechi

Melvine Chepkoech Lilechi is Ph D student at the Catholic University of Eastern Africa and also works in the department of history as an Assistant lecturer. Her PhD study area is on the role of CMS in the reconstruction of the post slavery identities in Frere Town and Rabai at the Kenya coast. Her research interest is in slavery and heritage studies.

Valerio Colosio

I am currently a PhD student of Social Anthropology at the University of Sussex. I have started my PhD research on October 2013, under the supervision of Prof. Elizabeth Harrison and Prof. Evan Killick. My PhD research is part of the broad "Shadows of Slavery in West Africa and Beyond. A Historical Anthropology" (SWAB) project, funded by the European Research Council (ERC) and implemented by the University of Milan – Bicocca. The coordinator of this project, Prof. Alice Bellagamba, is co-supervising my research. Before starting the PhD programme, I have achieved an MA in Anthropology at the University of Milan - Bicocca in 2009, with a dissertation on the role of traditional authorities in development project in the district of Sefwi Wiawso, Ghana; and an MSc in Anthropology and Development at the London School of Economics and Political Science in 2012, with a dissertation on the capacity of peasants to affect rural

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development policies in Korhogo district, Ivory Coast. I have also worked in different NGO projects in Chad between 2010 and 2013, spending there a total of 16 months. My main research interests are slavery in Sahel area and its legacy on the contemporary political life; local civil society and its capacity to foster marginal people participation to the social and political life.

Rachel Jean-Baptiste

Rachel Jean-Baptiste is Associate Professor of African history at University of California Davis and Director of the France Study Center for the University of California. She is the author of the book *Conjugal Rights: Marriage, Sexuality, and Urban Life in Colonial Libreville, Gabon*. (New African History Series: Ohio University Press, August 2014). Her articles have appeared in *The Journal of African History*, *The Journal of Women's History*, *The Journal of the History of Sexuality*, *Cahier d'Études Africaines*, and in edited volumes.

Irene Kamaratou

I am a psychologist, post-graduate student in the MA by Research in African Studies and Anthropology, University of Birmingham. I am currently researching the asylum process in African immigrant women, victims of sexual violence in Athens.

Allen Kiconco

Allen Kiconco is a Postdoctoral Fellow at the University of the Witwatersrand. Allen works on the lived experiences of women and girls in both conflict and post-conflict settings of Africa. Her post-doctoral research on enslavement, forced marriage and African conflicts contributes to a larger research project, Conjugal Slavery in War project (CSiW: <http://csiw-ectg.org>). Allen holds a Ph.D. in African Studies from the University of Birmingham (UK), an MSc in Disaster Management, from Coventry University (UK) and a Bachelor's degree in Economics, from Makerere University (Uganda). Her teaching and research interests are gender and development, Aid and development, women's vulnerability in crises, girl and armed conflicts and post-conflict reintegration.

Samuel Nyanchoga

Samuel A Nyanchoga is a professor of history and current dean of the faculty of arts and social sciences at the Catholic University of Eastern Africa. He is also a senior research fellow from the Nantes Institute of Advanced Studies, France. A recipient of the European Commission research grant (H2020) on slavery studies and Africa's dialogue with Europe. He is also a research fellow on mobility-University of Nice 2015-2016. He has served as a local research leader on (HEREGO) heritage and governance and team leader on Identities and Slavery Heritage in Contemporary Kenya supported by the Institute for Research and Development as well as team member of Corus Research International Team on Environment and Human Rights. Professor Nyanchoga has also served as a consultant with the Kenya National Defense College on security, constitutionalism and terrorism; African Union and Amisom on the stabilization of the interim governments of Juba land and the South West; National Cohesion and Integration Commission; Kenya Human Rights Commission on the Mau Mau Human Rights Abuse; Consultant with Kenya Parliamentary Women Association on gender and security studies. He is the author of several journal articles, books and book chapters in the mainstream historical studies.

Lotte Pelckmans

Lotte Pelckmans has an MA degree in anthropology and a PhD in African studies at Leiden University, The Netherlands. Her work focuses on the anthropology of (social) mobility and (anti-)slavery in 20th and 21st century West Africa. More recent work deals with anti-slavery movements, social media, conflict, testimonies and visual anthropology. My first documentary movie, in cooperation with dr. Hahonou, visualises the lives of nomadic fishermen travelling up and down the river Niger between Northern Nigeria and Northern Mali. See: www.rivernomads.dk

Institution-wise I have studied and worked at Leiden University (Anthropology, African Studies Centre, Institute for History) and as assistant professor at Nijmegen University (Anthropology and Development Studies) in the Netherlands. Thanks to an EU co-fund scholarship I spend one year in French academia

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Benedetta Rossi

Benedetta Rossi is Reader in African History and Anthropology at the School of History and Cultures of the University of Birmingham (UK). Her work focuses on the history and anthropology of slavery in twentieth century Africa, labour history, environmental history, and the critical history of planned development. She is the author of *From Slavery to Aid: Politics, Labour, and Ecology in the Nigerien Sahel, 1800-2000* and the editor of *Reconfiguring Slavery: West African Trajectories*. She is currently working on a new book entitled *Slavery and Emancipation in Twentieth Century Africa*. For more information on Benedetta's research, see: <https://benedettarossi.com/>

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