"If we do not pay attention to slavery, it is a betrayal. Others are still living in slavery, [and] we cannot deny or say it is not happening."

-- The Honourable Michaëlle Jean, Governor General of Canada, Elmina Castle, Ghana, 29 November 2006

On the 200th anniversary of the British abolition of the slave trade, it is not only shocking that slavery still exists but also that the public remains uninformed of its long lasting social legacy. The campaign to end the slave trade first in the Atlantic and then in the Indian Ocean appeared to result in the emancipation of enslaved peoples: so we are forced to ask, what happened? The proposed research here focuses on slavery, memory and citizenship, particularly in relation to the global migrations of African peoples from the 15th century to the present.[1] In following the lead of the UNESCO “Slave Route Project,” we seek to study historic patterns of slavery to inform current public policy on issues arising from the persistence of slavery into the 21st century. How can it be that some 27 million people today live and work in contemporary forms of slavery, as defined and prohibited in international conventions? The public attention to the bicentenary of British prohibition of the trans-Atlantic slave trade on March 25, 1807, highlights the historic context of trans-Atlantic slavery and the enslavement of millions of Africans; 12.6 million Africans left Africa as slaves,[2] which entailed the continued enslavement of their descendants. We propose sustained reflection on this experience through ongoing research. We want to know if this history can inform our understanding of the factors that have allowed slavery to persist into the present.[3] Despite British abolition of the slave trade 200 years ago, and the subsequent struggle that led to the emancipation of slaves virtually everywhere in Latin America, the Caribbean, North America, Europe, and the Indian Ocean World, slavery has persisted to the present, not just in Mauretania and Darfur, but in Britain, Canada, Costa Rica, and virtually everywhere. We want to study historic slavery, why and where it flourished, and we want to study how this historic experience can be brought to bear to inform efforts to solve modern problems of slavery and racism, with the shared aim of achieving an equitable, cosmopolitan world, in which an understanding of past experiences can help to achieve contemporary goals.

An understanding of the forced global migrations of African peoples requires a comparison among different experiences: a) the trans-Atlantic system of slavery that developed in the 16-19th centuries in the Americas; b) the Islamic world of North Africa and the Middle East, in which slavery and the African presence were also integral, accounting for the forced migration of millions before the early 20th century; and c) the Indian Ocean world system, in which still millions more from Africa and Asia were enslaved and forcibly removed from their homelands.
to work overseas. Indeed, as with other parts of the Islamic world in North Africa and the Middle East, enslaved peoples in the Indian Ocean world were not exclusively African in origin but also Asian peoples. In the Americas, native peoples were also enslaved almost everywhere, which highlights the centrality of slavery in all parts of the Americas, not just in the Caribbean and Brazil.[4] The scholars committed to this project already have a track record of collaboration and innovative research, and can achieve the mobilization of new knowledge through the efficient use of technology for social goals. Such collaboration in research in the social sciences, fine arts, the humanities, and law will be effective in achieving social goals. We want to understand why it is now that issues relating to slavery have attracted worldwide attention; we want to explore how the history of slavery and the legacy of slavery can inform us about contemporary social problems and guide us in developing appropriate public policies to combat racism, inequitable social conditions and other situations that violate human rights or inadvertently contribute to continued inequalities through systemic discrimination. This proposal thus envisions new mechanisms of collaborative engagement and scholarly analysis to consolidate a sustained approach to the study of slavery and its contemporary implications. Our team includes informed scholars who specialize in contemporary issues of social injustice, modern slavery, and reparations, including Howard-Hassmann, Divine, Craig, Okafor, and Alhassan, and involves links with WISE, Anti-Slavery International and other partners and colleagues.

**CONCEPTUAL FRAMEWORK:**

Diagram 1 provides an overview of the intellectual structure of the proposed research on “Slavery, Memory, Citizenship” and a schematic representation of the coordination underlying this proposal. The purpose is to capture the interrelationships between ideas, people, institutions, and a plan for implementation of a complex, interlocking network of researchers in Canada and other countries who are involved in research activities that can receive institutional support from the Tubman Institute. It also harnesses the combined programs of four Canada Research Chairs, Campbell (McGill), Howard-Hassmann (WLU), Jewsiewicki (Laval), Lovejoy (York), as well as Divine (James R. Johnston Chair in Black Canadian Studies, Dalhousie), under the directorship of Professor Lovejoy. The chart maps a strategy for implementation of a collaborative program of research for the study of slavery, memory and citizenship. Implementation of the “Research Agenda” and its complex dimensions will allow the Mobilization of Knowledge through efficient use of technologies to achieve a program of Social Innovation as a result of collaboration; these interlocking factors are outlined below. The proposal is innovative in the extent of international collaboration in training and scholarly analysis, the efficient use of technologies in the generation, management and preservation of voluminous data, and the development of mechanisms for the dissemination of knowledge to achieve social innovation that can inform public policy discussion.

As reflected in Diagram 1, this interdisciplinary project will investigate the living past of slavery and slave trades; explore the many patterns of resistance to slavery; and examine the contributions of enslaved peoples and their descendants to modern world culture through music (Negro spirituals, jazz, rumba, blues, reggae, sega, etc.) and forms of religious expression, such as vodou, candomblé, bori and zar. The focus will be on the self-assertion of African-descended
peoples in diaspora and the continued relevance of this legacy of slavery and racism in confronting modern slavery. Our concern is with the use and politics of memory, including a consideration of claims for reparations;[5] but also the cultural manifestations of identity and memory as heritage, whereby we can study social and political options to eradicate the consequences of modern slavery and the legacies of historic slavery. The collaborative agenda is based on the assumption that all people have the right to know their history, just as all members of society have a right to the recognition of their past and present contributions.

The research will contribute to the better appreciation of cultural manifestations that took root in the black cultures of the Americas, and which reverberated back to Africa and elsewhere around the globe. The project focuses on the descendants of Africans and their place in the world at a time in the 21st century when the world community needs to understand this past and its implications for the present in achieving the full benefits and protection of citizenship. The research agenda focuses on issues related to what is remembered and what is forgotten, what is reclaimed as heritage and why the past is not fully understood or recognized by the majority and why it is that in 2007 issues of slavery and citizenship have become highly visible within contemporary discourse and among peoples in virtually all countries of the world. Because, particularly in dominant Western societies of Europe and the Americas, “slave” and “Black” are very often synonymous, the heritage of slavery and citizenship are often contrasted as dynamic opposites. One could make a similar case for other parts of the world, which is why we propose to develop a visual database to document the “colour” issue to highlight how the perceptions of the African continent as a reservoir of slaves somehow has entered modern consciousness in forms that cause confusion in discussing contemporary issues.[6] As Alpers suggests, a comparison of the economic contribution of slaves (only partially recognized today) with the still unrecognized cultural contribution of Africans demonstrates that the general public has an image of slaves as instruments of “white” will.[7] The confusion between slave and black (still a living heritage of slavery) is an unrecognized reason for racial prejudice. An examination of this issue should be exposed to a comparative analysis through Atlantic (perhaps broken into North and South), Indian Ocean and Arabic world regions.

We want to understand how groups claim or otherwise acquire rights of citizenship in cases that confront the heritage of slavery. In the USA, heritage has a rather questionable meaning often associated with popular interpretations of history that are not well-grounded in modern scholarship, but in other countries heritage relates to patrimoine, and that means the transmission and representation of the material and non-material elements of the collective effort to update the past. Displayed in public space, the signs of the selective presence of the past orient the process of memory. They exert a strong impact on identity. While “citizenship” is a modern concept that limits itself to a certain time frame, in our use of the term it also designates the relationship between free African subjects and various monarchs or chiefs in Africa, as well as the quest of enslaved populations for emancipation and recognition within the societies and countries of their exploitation. Our purpose is to examine definitions of citizenship that arise from particular ethnic affiliations as well as to the aspiration for belonging and associated rights of religious communities. Citizenship implies rights and obligations that had to be won, whether or not such rights were encoded in formal constitutions.
The collaborating scholars of this proposal have become increasingly cognizant of a growing gap between what specialists know, popular understandings of the past, and what needs to be disseminated, discussed and acknowledged. Geographical and linguistic barriers have previously inhibited the study of the global migrations of African peoples and the multi-cultural settings that resulted from those migrations. This proposed collaboration builds on existing linkages with broad geographical reach that incorporates Africa, North and South America, the circum Caribbean, Europe, the Indian Ocean, and the Islamic world, and encompass several scholarly disciplines. The project requires the expertise of a wide range of specializations (e.g., music, dance, arts, literature, anthropology, sociology, law, and museology), since it is partly through cultural practices and religion that memories are maintained and heritage displayed. Through such cultural display it becomes possible to express past injustices and to recognize past and present contributions of enslaved populations in such a way that serves to inform our social outlook and shape our political consciousness.

The collaboration is innovative in its international program of research within and between disciplines in the social sciences and crossing into art and creative discourse. Because the collaborating scholars have a major international presence, this program of research can contribute to the capacity for innovative research in knowledge management, specifically in this politically crucial and intellectually vibrant area of international research into race relations. The milestones that have been achieved on the basis of past funding demonstrate conclusively that the acquisition of appropriate technologies can enable the integration of databases, including those that already exist and those being developed, for purposes of scholarly innovation. The research process facilitates the preservation of heritage through archival digitalization. Under previous grants, a large digital archive facility has been developed and continues to expand exponentially. Advanced technologies enable the management of new knowledge, enhancing accessibility and the capacity for the analysis of archived holdings.

**RESEARCH HYPOTHESES:**

As a collaborating team, we have pioneered an approach to the study and teaching of the history and dynamics of the African diaspora that adopts an African perspective, variously described theoretically as “Africanist” in its focus. It is represented in the diagram in the projects associated with the research agenda that encompass issues of diaspora and identity arising from a heritage of slavery and cultural manifestations that reflect memory and define citizenship. The “Global Dimensions” of this perspective reverse Euro-centric views and allow a reconsideration of the role of slavery in the Atlantic world, including the Americas, as well as the Islamic world and the Indian Ocean as a means of informing the contemporary setting of slavery and racism in the 21st century. This proposal approaches the whole African migration across the Atlantic during the era of slavery, as well as the migration of Africans into the Islamic world and across the Indian Ocean. For example, we know that there are still recognizable communities of Makua from Mozambique in western Madagascar, while the Malagasy and Mozambican imprint on the slave descended populations of the Mascarenes is also quite evident. The focus on the migrations of Africans allows consideration of differences between the Atlantic world and the Americas, on the one hand,[8] and on the other the enforced migration of enslaved people notably from Asia.
and Europe to the Islamic world and the Indian Ocean. This approach enables an informed study of the continuation of slavery and racism into the 21st century by rooting an analysis of contemporary slavery issues in the idiosyncratic historical factors affecting each region.

It is our hypothesis that each historic situation of slavery was shaped by time and place specific characteristics but with identifiable common traits.[9] It is possible to ascertain which populations were enslaved and under what conditions. Our investigation requires collaboration because we approach the phenomenon of the global migrations of African peoples comparatively. The fate of “slaves” differed whether they went to the Americas, stayed in Africa, entered the Muslim world, or travelled the Indian Ocean. Moreover, the enslaved shaped their fate, often resisting bondage, and hence resistance including expressions of culture need to be compared in the Indian Ocean, the Muslim world, Africa and the Americas. The confusion in the association of slave status with “Blackness” overlooks much of the historical past. We know who was enslaved and under what conditions. The specific history of people of African descent in the Americas is unique and can be accessed through documentation and other remnants left behind, such as family narratives, material culture and song. In taking regional specificities into account, we approach the global migrations of African peoples comparatively. We are interested in the fate of “slaves” and also the initiatives of the enslaved themselves, including resistance and expressions of culture, whether in the Indian Ocean, the Muslim world, Africa or the Americas, that is, whatever the geographic or spatial dimension.

The proposed research will examine the myriad mechanisms associated with memory and heritage (patrimoine) that are the coping mechanisms of dealing with painful legacies. We propose the collaborative study of the experiences of African peoples and people claiming African heritage in global and historical context as a means of evaluating the struggles of the 21st century for human and gender rights. The collaboration will consolidate scholarly expertise in the fields of global diaspora studies, racism and social injustice, and comparative slavery.

**RESEARCH QUESTIONS:**

We want to know why is it now that issues relating to slavery are in the forefront of world attention. From the late Pope Jean-Paul II to former British PM Tony Blair, public leaders have condemned slavery. World leaders have expressed deep sorrow over slavery and the slave trade. The Final Declaration of the Durban Conference in 2001 condemned slavery, and recently the French National Assembly voted unanimously to declare slavery a crime against humanity. As Governor General Jean affirmed during her first tour of Africa last year, “My ancestors were torn from their lives […] stripped of themselves, of their language, their name, their memory, their history, of their basic dignity as women and men, and were reduced to slavery and deported to the Americas.”[10] We aim to examine how the study of memory when applied through the focusing lens of history can help the heirs of slavery and our citizenship more generally to understand and deconstruct a traumatic past. An approach that is based on solid research and responsible dissemination of knowledge can assist in the assessment of claims, whether symbolic or financial. The issue of reparations requires us to confront and reinterpret the past. One purpose of this proposal is to document slaves and their descendants as social actors who
deserved to have had rights but did not. This affirmation connects concretely to the program of research and dissemination and through our emphasis on the “cultural manifestations” of history, as expressed in the visual arts, dance, theatre, public monuments, public history sites, and museums, and which must inform documentaries and teaching materials.

We want to compare the context of contemporary enslavement, when slavery is illegal worldwide, with historic slavery, when the holding of slaves was legal. The study of the legality of enslavement and trade has long received painful attention, with abolition of the slave trade and emancipation of slaves the subjects of ongoing research. The focus on legality raises questions that relate to identity, including ethnicity and gender, and how resistance and struggle to achieve dignity and human rights was central to the slave experience.[11] Our questions ask how memory has been shaped to deal with the past, both personalized through biography and collectively through the cultural and artistic manifestations that interpret memory in forms that are often intended to establish claims to citizenship or redefine relationships in the quest for equal rights and protections. The scholarly debate of these issues is founded in historical groundwork, and hence we have assembled a significant grouping of historians whose language abilities, archival experience, and palaeographic skills can achieve intellectual economies. To inform and supplement this historically based network, we have invited scholars from other disciplines to consider sociological, literary, artistic, legal and other dimensions of the research questions. Moreover members of the team can draw on a digital archival system that is extensive and is now fundamental to the generation of new knowledge. Ultimately our research questions inform contemporary issues that reflect upon international and national law, notions of citizenship within various national spaces, and the global mobilization of a work force across porous national boundaries.

**THEORIES AND CONCEPTS:**

The theories and concepts underpinning the proposal relate to the connections between history and memory and citizenship, the cultural manifestations arising from the global migrations of enslaved peoples and the relationship of migrations to slavery. The “global dimensions” that we address include the trans-Atlantic world that integrated the Americas with western Europe and western Africa, sometimes referred to as the “Atlantic world” or even the “black Atlantic,” and subdivided into the Caribbean, Latin America, and North America, including Canada’s important role in confronting historic slavery, as reflected in the history of Nova Scotia and the Underground Railroad to Ontario. We also consider the ongoing claim of many Latin American scholars particularly Brazilian intellectuals, as well as South Africans – regarding the specificity of the South Atlantic and its historic autonomy with regard to Europe. This global dimension reveals the centrality of slavery as a phenomenon that encompassed much of the world historically and still does today. Our focus is on the intersection of trans-Atlantic slavery with the “Islamic world” of the Middle East, North Africa, and large parts of sub-Saharan Africa, and by comparison, with the Indian Ocean world,[12] where slavery was and in some cases continues to be integral to demographic and social structures, involving Africans but also many other peoples.[13] In the first decades of the 19th century, when the trans-Atlantic slave trade was legally confined to south of the Equator, the Indian Ocean world became significantly integrated
into the Atlantic world, as in case of the “Mozambique” trade to Brazil and Cuba. We want to study the ways in which the Atlantic world impinged on other worlds and the extent to which they were drawn into the Atlantic orbit and the ways in which abolition played itself out in diverse settings, from South Africa to the Mascarenes, Madagascar, and the Omani controlled East African coast.[14] In examining the “Indian Ocean global world” which overlapped historically and in contemporary times with the Islamic world and Africa and involved the enslavement of Africans and many other peoples, our purpose is comparative in order to consider similarities and differences among historic worlds which will allow an analysis of slavery in the “global world” of the 21st century. The concepts being explored include definitions of slavery, racialist concepts and theories, the interaction of both. The dispersal of Africans into “diaspora” requires an appreciation of a sense of “Africanity,” in which people attempt to center their perspective through a focus on the African heritage. The balancing effect achieves an “Afro-centric” perspective for global studies. Until now these overlapping and complex patterns of slavery have been studied separately due to epistemological, cultural and linguistic barriers, often in isolation.

While it is necessary to situate historical phenomena in their social, economic and political contexts, the project envisions a dialogue, across disciplines, linking the past and the present. We question the genealogy (continuous or not) of the objective conditions of existence inherited from slavery,[15] by deconstructing its political, essentialist, and cultural impact in Europe, Africa, Americas, the Indian Ocean and in the Islamic world. Many of the societies that were created and structured by the phenomenon of slavery still do not prevent or even circumscribe the marginalization of the many groups who emerged from the slave societies. Indeed, without access to capital, the majority of them have remained at the economic, political and social margins. They often continued to be stigmatized by old attitudes, in the west, they remain subjected to anti-black racism that still structures the collective “subconscious.” Efforts to achieve economic and social equality (e.g., access to higher education and employment) are based on the necessity of redressing the wrongs of the past and upholding arguments of essential equity. The slavery heritage (often made worse by colonialism) has been at the centre of the vicious cycle of inequality, reproducing the economic, cultural and social handicaps that have prevented reconciliation. The claims for material reparations highlight the victimization of this legacy, while at the same time the descendants of slavery have formed associations and movements that assert a cultural and religious heritage that is by contrast heroic.

The debate on reparations for the slave trade and slavery has entered the international public policy arena. Good international relations among states depend in part on trust among various actors, yet Africans often have little reason to trust Western nations, or Western-dominated international institutions. Political apologies, for example, for the slave trade and slavery, if sincere, can contribute to trust. So also can the creation of monuments, museums, and other forms of symbolic acknowledgement. The call for financial reparations invites debates on historic responsibilities of a variety of actors, including the post-colonial African political elite, and recalls the obligation of all political and economic actors to remedy violations of human rights in Africa and the African diaspora. Successful policies of multiculturalism also require acknowledgement of, and apologies for, past wrongs. And members of the African diaspora are unlikely to feel that they are full citizens of their respective countries, unless their human dignity
is recognized, in part by acknowledgement of the truth about the conditions of their ancestors’ arrival in the West.

**METHODOLOGY:**

This proposal extends the leading edge research on the African diaspora that team members have achieved over the last decade and reflected in our publications. As a result of the voluminous documentation that has been and continues to be assembled and the interactive datasets that have been constructed for purposes of historical analysis, we believe that the study of slavery and its impact on present society has reached a stage where major breakthroughs in analysis are imminent. As outlined in Diagram 2, we have devised a “Research Agenda” that focuses on identity, ethnicity, biography, memory, cultural expression, demography, and diaspora of African peoples. The “Global Dimensions” of this history are reflected in the cultural transformations expressed in visual, artistic, literary, and musical representations as well as material culture in different historical contexts. The geographic range of the proposal stretches from the Atlantic world, including West Africa, the Lusophone South Atlantic, and the Americas, to the Indian Ocean and the Islamic world. To inform the research and to respond to its relevance, the historical experiences are compared with contemporary slavery. The researchers associated with the Tubman Institute and the CRC program have achieved an important position internationally in terms of current trends in research methodologies and agendas on slavery, the African diaspora, the Indian Ocean, and the Islamic world. To inform the research and to respond to its relevance, the historical experiences are compared with contemporary slavery. The researchers associated with the Tubman Institute and the CRC program have achieved an important position internationally in terms of current trends in research methodologies and agendas on slavery, the African diaspora, the Indian Ocean, and the Islamic world specifically, the use of quantitative methods and the development of large data sets. Methodologically, the research process will engage conventional historical analysis with the social sciences, humanities and the arts. The project offers an innovative approach to how history can both see into the past and heal the present. It has been our experience that engaging multiple disciplines in collaborative research produces innovative modes of analysis.

The central methodology of the proposal is comparative. We rely on the expertise and interaction of specialists on specific historical contexts and specific disciplinary areas that can inform comparison and enrich the intellectual quality of the project. As outlined in our program of research, we plan to hold workshops to determine research goals, host conferences that allow the vetting of research results, and organize “summer institutes” to integrate and to disseminate the new knowledge arising from the project. In drawing on the global historical experiences of the trans-Atlantic, Islamic, and Indian Ocean regions, we hope to enlighten our understanding of contemporary social injustice arising from racism, other legacies of slavery, and the continuation of slavery to the present day. Our vision expands to psychological, anthropological, artistic, and cultural manifestations of the history of slavery, which have relevance to large communities and whole countries in the world today, as the criminalization of slavery in Mauritania in August 2007 and the devastating legacy of slavery that is playing itself out in Darfur demonstrate.

Comparison requires detailed historical and cultural documentation, which members of the team have been assembling on a massive scale. The digital archival projects of team members benefit from the digital infrastructure of the Tubman Institute. Many of the co-applicants are specialists in database construction and analysis, and one of the challenges of this proposal is to develop an
effective interface among various projects, the NEH projects of Landers, Soares, and Soulodre-La France, British Library projects and others. The research program requires advanced data-mining software to sort and process the massive quantities of information in the Tubman databank (currently archived on 2 trilobite servers with continuous back-up through York’s mainframes, and projected for “mirrored sites” at leading institutions around the world). There are numerous database projects committed to the aims of the project which have already deposited digitalized copies of documentation and other materials with the Tubman Institute, with copies at other appropriate repositories for use by members of the cluster and by the general public. Our intention is to continue this collection of materials, which now are vast and which current projects will greatly supplement. Projects currently underway are under the direction of members of the cluster, as explained briefly. The number and scale of projects demonstrates the need for networking. The contributions of the cluster to knowledge mobilization are considerable, and in turn require mechanisms of dissemination that also rely on networking.

The historical dispersion of Africans is perceived as a link to broader issues of contemporary population displacement and migration. In considering such global diasporas and starting with the study of peoples of African origins and the impact of the international slave trade, our project advances a research methodology that offers the potential for social innovation. The accessibility of massive quantities of archival materials, images, music, maps and other materials combined in a database infrastructure centred at the Tubman Institute allows comparison. The data encompass materials on enslaved peoples and their history around the world that can inform policy makers and the public on mechanisms to combat social injustice and increase the prospects for generating a peaceful, multicultural society and global environment. The collaboration relies on the continued development of a digital archival program, housed in the Tubman Institute, the only one of its kind. The collaborating scholars in this proposal are actively involved in supplementing existing holdings.

According to co-applicant Robinson, the crux of this collaborative research is the establishment of a “nexus” for researchers, educators, and policy makers that brings together a wealth of data that enable a merging of perspectives, ideas, and practices in ways not possible through discipline specific organizations. While our database projects are important to achieve project goals, it is the “nexus” of the Tubman Institute and its efforts to bridge disciplinary gaps that are best encapsulated by the spirit and intention of the proposed program of research. We imagine ways in which artistic creation can be linked to the themes of slavery, memory, citizenship. Creation is a powerful way to disseminate knowledge into public spaces.

**PROGRAM OF RESEARCH**

The “Research Agenda” outlined in Diagram 2 highlights demography, ethnicity & identity, the Muslim factor, biography & genealogy, diaspora linkages, memory & patrimoine, and cultural expression. The themes are intended to be viewed in global dimensions, comparing the Atlantic world with the Islamic and Indian Ocean worlds, to inform contemporary issues.
1) **Demography:** The tremendous advances in establishing the demography of the slave trade has led to the development on an online version that will be updated periodically over the next few years as new data are identified. Under Eltis’s direction, over 36,000 slave voyages across the Atlantic have been registered.[16] A projection of work in this area includes the addition of new data, analysis of gender, age, regional, and other variables, and the development of subsidiary datasets on resistance, names of Africans, scarification, suicide, sexual abuse, etc. The trans-Atlantic database has to be expanded to the inter-colonial trade within the Americas. We want to uncover quantifiable data for the slave trades of the Islamic world and the Indian Ocean. The focus on statistics is matched in the attempts of Anti-Slavery International and other agencies to determine the numbers, origins and destinations of today’s enslaved population.

2) **Ethnicity and identity:** Considerable advances have been made with respect to the identification of the ethnic origins of enslaved populations in the Americas and increasingly also in the Islamic world and the Indian Ocean region. The results of previous research led to various conferences, Ph.D. research work, edited books, and books, many key publications by members of our team.[17] Lovejoy’s graduate seminar on ethnicity in the African diaspora has been crucial for the training of graduate students. The current proposal extends this early work and focuses on the pending application of Hall to NEH to extend the Louisiana database to Latin America and the circum-Caribbean, to which Lovejoy, Caceres and other members of the team would contribute. Eltis has submitted a proposal to NEH, again with Lovejoy and other co-applicants involved, to analyze the names of enslaved individuals freed by the British anti-slave patrols of the 19th century. Moreover, virtually all members of the team are concerned with issues of identity, with respect to ethnicity, religion, and resistance. The extensive digital archival materials of the Tubman Institute will be searched for information relating to ethnicity and identity, and additional archival data will be assembled in conjunction with ongoing digital projects.

With respect to ethnicity and identity, the Muslim factor is a key focus. As both Lovejoy and Gomez have demonstrated, there was an identifiable community of enslaved Muslims in the Americas.[18] We now know that slavery in the Islamic countries of West Africa, the Maghreb and the Middle East constituted a distinct system that was different from that of the Americas, but the two systems were connected. Members of the team have undertaken extensive publication of documents, edited books, papers, and articles, hosted various conferences and supervised numerous Ph.D. theses on topics relating to Islam and slavery. Building on the original MCRI “Nigerian Hinterland Project,” the Muslim factor deserves intensive research that is comparative and empirical. It should be noted that the research program focusing on the Islamic world will be linked with Mohammed Ennaji at Fundación Tres Culturas in Spain, and will involve the organization of conferences organized by the Fundación as a means of cultivating a network within the Muslim world that is willing to discuss slavery.

3) **Biographical database:** Lovejoy has been developing a database of enslaved Africans, to be supplemented with a database on the names of Africans recorded in slave inventories and the expansion of the Slave Voyage Database.[19] Moreover, because baptismal records are being digitized on a large scale through NEH and British Library supported projects, the amount of biographical data is increasing exponentially.[20] Genealogy is a fascination among many people of African descent who want to know their family histories including their slave ancestors. This
is the strongest possible link between the world of scholarship and members of the community, especially African-descended peoples. There are also white descendants of slave owners who want to know about their ancestors and their slaves, as well as the huge question of race mixture, both known and unknown among people of all racial designations. There is considerable ongoing research on individual biographies. It should be noted that Lovejoy is recipient of a SSHRC specific research grant for a detailed biography of Vassa/Equiano, which has attained specific milestones in accordance with the award.[21] The focus on the names of slaves and contemporary interest in genealogy are also an extension of this area of research.

4) **Diaspora Linkages**: Under the initial MCRI grant, the focus was on trans-Atlantic linkages within the African diaspora, and the return movement of Africans from the Americas to the African continent. We have expanded this focus to the transitory migration of Africans to Europe. We now see a broader pattern than the diaspora of Africans in the Americas. Not only was the forced movement of slaves balanced by a return movement to Africa, but we also have to examine patterns in Islamic world and the Indian Ocean. The formation of diaspora communities and interconnections on a global basis under historical patterns of African migration contrasts with the apparent lack of diaspora communities arising from conditions of contemporary slavery. In focusing on diaspora links, whether trans-Atlantic connections and ports, or the caravan entrepots of the Sahara, we want to continue to look at the crucial position of “ports” in the shaping of slavery. Originally, the focus was on the understudied slave ports of the African coast, and research on these ports continues. The study of the slave ports of the Guinea coast resulted in various Ph.D. theses, conferences, books and articles, and ongoing projects, and the extension of this work to ports of the circum-Caribbean and other parts of the Atlantic rim, including archaeological work, with DeCorse overseeing projects (separately funded). This propose extends the study of ports of the slave trade to the Americas, Europe, the Indian Ocean and includes the entrepots for the overland trade across the Sahara.

5) **Memory & patrimoine**: In understanding patrimoine, we want to focus on how slavery can be forgotten, suppressed, and otherwise altered. This subject of research incorporates the team at Laval and others concerned with the significance of memory, including Cáceres, Klein, Brown, and Law.[22] Since the work of memory is a common object of research to the social sciences, interdisciplinary collaboration is essential to understand the importance of the slave past and slaveries over our present and to understand the phenomena of past updating. The work of memory and the phenomenon of patrimoine can vary according to whether one is descendant of slaves or descendants of slave merchants and also if one is member of a society which sold its equals as slaves or if one is member of a society that benefited from slavery. Except for the moral judgment of slavery that must be shared, these processes cannot be levelled. In a comparative approach, the study of each one of these phenomena must preserve its autonomy. This requirement warrants that the recognition of the subjectivity of the descendants of slaves is satisfied and also their sovereignty cultural and identity. At the same time as equal rights and full citizenship are locally asserted, the local and trans-national cultural productions constitute a form of language to enter the global world.[23] The demonstration of the excellence of the culture and its vast circulation within the black diaspora are essential for the self-perception and for a total recognition.[24] The work of memory thus takes all its importance whereas the identities and the recognition of a presence in public and national spaces are negotiated, now redefined apart from the hegemonic categories inherited from the past. Our initiative also connects with Buxton,
Beecher House Center, and Schomburg in studying the UGRR, resistance to slavery in North America, and the place of Africans and their descendants in the painful evolution of multicultural societies.[25]

6) **Cultural Expression:** underscores the commitment to more than just reconstructing history. As with issues of memory, we want to examine how the legacy of slavery has been embedded in culture and society. Our focus is not on “world music” or simply the cultural manifestations of slavery but on the “performance practices” that include music, dance, and forms of expression that shape culture, no matter where they are located. We talk about “performance practices” to avoid hierarchies between the West and the rest or between theatrical traditions and social practices. In studying culture in this way, we want to examine the issue of commoditization, whereby through slavery people were turned into material goods, with their bodies and their actions commoditized as a result. We want to demonstrate the commitment to the arts through imagining a way to link with artists in various fields. Creation is a powerful way to disseminate knowledge in public spaces. We intend to engage artists in residence to work with the databases, archives, and team researchers as a means of exploring notions of memory, citizenship, and diaspora through the arts. The arts are a means of engagement with the same fundamental questions that we pursue in our research.

The culture and expression cluster includes Robinson, Schmidt-Linsenhoff, whose visual representation of Africans in art as our focus on Gospel, spirituals, jazz, blues, gnoua, and other genres (Harrington, El Hamel, Alpers). The musical dimension is also an important component of Trotman’s study of calypso and steel band. Others have worked on material culture. An African example of this is the dance epic “Musu,” that we saw performed by the National Dance Troup of Ghana at Elmina Castle in connection with the Elmina conference this month.[26] The arts can be a means whereby people who have little public voice are able to powerfully articulate their experiences, doubts, sense of self, frustrations, joy, etc. Where often no other record exists, we often have the arts to tell us something about people and their culture, their experiences of slavery, colonization, commoditization, as well as grappling with cultural diversity. Still the public is generally not aware of how much documentation has survived, often in an endangered condition, which can inform our understanding of the development of the arts. Performance can be a way of remembering, but in performing, people can also be announcing who they are or want to be. The arts are a means of engagement with the fundamental questions that we pursue in our research, and the interaction with history can be interesting and revealing.

**Continuity with past research:**

The themes and approach of this proposal represent a continuation and extension of the focus of the first MCRI grant on the “Nigerian Hinterland and the African Diaspora” and the research programs of the various CRCs. We have achieved discrete milestones that suggest that further research and analysis are warranted. Briefly, the previous MCRI activities and related publications of team members amounted to at least 36 books,[27] and more than 120 articles and chapters in peer-reviewed publications, with more in press. Graduate students and former graduate students, principally at York, have published 12 books,[28] and at least 100 articles and
chapters. As a result of MCRI funds, nine students were awarded Ph.D. degrees,[29] and some 15 doctoral candidates at York and partner institutions were partially funded from MCRI funds, either in their research or in attending conferences and workshops. In addition, numerous conferences and workshops were sponsored or co-sponsored during the period of the MCRI award, and subsequently, as a result of the strong network that has been established and expanded. Many of these conferences and workshops have led to publications.[30] Moreover, these conferences include ones organized at Bellagio, September 2007, York, October 2007, another in Rio de Janeiro, November 2007, the series of 10 panels at the American Historical Association meeting in January 2008, at Omoa, in April 2008, in Connecticut, May 2008, in Paris, on artistic representations, in June 2008, at Hull on Sierra Leone, September 2008. Finally, non-traditional forms of dissemination have been actively pursued, including on-line publication of primary source materials and the development of websites.[31] The attached c.v.’s of the several CRC and our co-applicants demonstrate that this program of research and the means of implementation are realistic and achievable. We have administrative experience, knowledge of research environments, indications of past and continuing collaboration, a remarkable publishing record, proven training capabilities, and potential for considerable output in relation to SSHRC investment. We have private sector support and links with identifiable partners who have the potential for achieving results in the mobilization of knowledge that achieves social innovation.

CONTRIBUTIONS OF RESEARCH TEAM TO RESEARCH PROGRAM:

The program of research is organized around overlapping clusters of researchers and graduate students. International collaboration is central to this proposal and involves co-applicants who have a sustained track record of collaboration in various team configurations, as reflected in publications, joint supervision of graduate students, and the organization of workshops, symposia and conferences. Until now the overlapping and complex patterns of slavery have often been studied in isolation, reflecting linguistic and political boundaries as well as epistemological, cultural and linguistic barriers. We are convinced that a collaborative network that includes English, French, Portuguese, Spanish, Arabic, and indeed Yoruba, Hausa, Farsi, Turkish, Swahili, and other languages. Our effort is to erode the linguistic barriers that have inhibited coherent and comprehensive scholarly inquiry and enhance the analysis of slavery in the past and in the present. Moreover, the proposal will sustain a program of collaboration in data collection and preservation and embark on a vigorous program for the dissemination of data and research results to broad academic and public audiences, as reflected on the Tubman Institute website and planned for a new portal.[32]

Regional concentrations of expertise: An examination of the areas of expertise of the participants in this proposal demonstrating that our networking not only crosses linguistic barriers but also concentrates expertise on the regions in which slavery was important historically, including areas of Africa, the Spanish, French and Anglo Caribbean, and the circum-Caribbean region from Colombia through Central America to the southern United States. The Lusophone South Atlantic from west central Africa to Brazil is another focus, as is the UGRR
and the history of blacks in Canada. Our specialists on the **Circum-Caribbean** and **Hispanic America** include Soulodre-La France, Cáceres Gómez, Landers, Hall, Heuman, Enrique, Trotman, Johnson, Diptee, De Barros, Richardson, Eltis, Lovejoy, De Corse, Cottias, and Maximilien. For **West Africa**: Law, Brown, Lovejoy, Ojo, Salau, DeCorse, Klein, Gomez, Thioub, Kolapo, Soumonni, Falola, McDougall, and Kolapo. For the **Islamic world, including the diaspora in the Americas**: Gomez, El Hamel, Hadj-Moussa, Klein, Lovejoy, McDougall, Mirzai, Montana, Salau, Thioub, Mohammed Ennaji of Fundación Tres Culturas, and graduate student, Daddi Addoun. For the **Indian Ocean world**, we rely on Campbell, Alpers, Mirzai and their associates. For **Canada and North America**: Gomez, Hall, Saint, Simpson, Lovejoy, Landers, Dodson, and Prince.

**Francophone world**: The co-applicants who coordinate the francophone and lusophone teams on memory and **patrimoine** includes Cottias, director of the only French academic research centre on the memory of slavery and its consequences in France, Africa and the Caribbean. She has organized numerous international conferences held in Paris and also the École d’été for the young researchers. She has been disseminating information for the large public and promoting initiatives to support teaching activities. This network (which includes Jewsiewicki and Cottias) is devoted to the comparison of the memory of slavery. Saillant works on humanitarian issues in Brazil. Her interest is the claims of Afro-Brazilians for full citizenship.[33]

**Lusophone world, especially Angola and Brazil**: Our co-applicants include Curto, Thornton and Heywood, Candido, Florentino, Saillant, Pedro Simonnard (Laval), Post doc Araujo, Simao Souindala (Museu da Escravatura, Luanda), Rosa da Cruz e Silva (Arquivo Histórico Nacional de Angola, Luanda). Robinson, Soares, Soumonni, Jewsiewicki. Curto works with the network covering Brazil and Angola, especially with the Museu da Escravatura and the Arquivo Histórico in Angola; Both Curto and Florentino collaborate with Eltis and Richardson on the voyage database. In addition, Florentino has a grant for digitizing archival records in Mozambique, a region that supplied a considerable number of enslaved Africans to southern Brazil. He has done extensive digitalization of materials in Rio de Janeiro. Thornton and Heywood have concentrated on collecting materials on the Atlantic world in Angolan, Brazilian, Dutch, Portuguese, English and French archives and are involved in DNA research and historical reconstruction. We will build autonomous initiatives in order to preserve the project’s comparability and the different analyses and approaches developed by the co-applicants working on West Africa (Dakar : PER “Statut du captif et de l’esclave”, dir. Thioub), on Brazil (Saillant and her postdoc Pedro Simonnard), on France and Antilles (Centre International de Recherches sur les Esclavages, GDRI du CNRS, dir. Cottias), on Haiti (programme “Mémoires et patrimoine” of Université d’État d’Haïti, dir. Maximilien, supported by the CRC in Comparative History of Memory) . Francophone component activities on memory and heritage will be coordinated at Laval by Jewsiewicki, Saillant and Araujo (postdoctoral fellow of FQRSC at York and associated with WLU). The coordination in Québec will receive the support of CELAT (of which the coordinators are members as well as their students) and Jewsiewicki’s CRC.

Based on previous experience and success, the method of implementing and modifying the research agenda will be determined at workshops, summer institutes (defined as three-week residence seminars), École d’été (which would last ten days), and conferences that draw upon our existing network and expand according to need. Workshops will bring together appropriate
team members to focus on specific research questions that will inform the individual and collaborative research of the project. A team member who will receive RTS will work together with graduate students in providing the intellectual leadership in setting the agenda of each workshop. In this way, we propose to guide research and enhance collaboration in the training of graduate students in research methodology and theory. The workshops will assemble team members who are focusing on a common theme that will enhance comparison regionally and benefit from multidisciplinary input. Workshops which focus on major initiatives of the different clusters of researchers will be coordinated as team meetings, at which members of the Advisory Board may attend. These Workshops will be in coordination with graduate student interests and needs. Such a program would build on the track record of at York, which has been holding two workshops per year for the last several years, including workshops for recipients of British Library grants and applicants to the British Library, for those interested in the voyage database, database construction, the use of digital equipment, and other topics. The themes envisioned for this project are indicated on Diagram 2 by arrows that represent some links, although by no means all. Diagram 2 is intended to be suggestive.

As an example of how the structure would operate, the group focusing on “Mémoires de l’esclavage, patrimonialisation et citoyenneté” will focus on “Redevenir politiquement des Hommes” in the first year. In the second year, our concern will be “Obtenir pleine citoyenneté de l’État, de la ville, de la communauté : mémoires de l’esclavage et travail de représentation à destination de l’Autre.” We will study the representations of slavery and slave trade and its memories through the discourse of cultural performances that assert full rights and citizenship. During the third year the theme will be “Affirmer la légitime présence du soi tel qu’on se représente : mémoires, patrimoine et appropriation de l’espace public et médiatique.” A festival and a conference on slavery as represented in popular memory will be organized. Our goal is to study different cultural productions, including images, videos, novels, personal accounts, religious ceremonies, etc. The three themes correspond chronologically to the main struggles of the descendants of slaves for equal rights, full citizenship and recognition of their own identity and uniqueness. Each year we will organize one initiative focusing on a chosen theme and structured on three activities: a) one virtual exhibition or festival to be available on the project’s website; b) a multimedia exhibition that can accommodate small spaces and limited budgets; c) An École d’été that focused on a specific theme each year would be held to train graduate students. The research program will aim to collect new data.

Another cluster of researchers includes Heuman, Trotman and Johnson who want to examine the impact of abolition and emancipation on the former enslaved populations of the British Caribbean. While 2007 has seen the commemoration of the legislation to pass the abolition of the British slave trade, we wish to understand the implications of abolition and the emancipation of slavery in British colonies thirty years later, concentrating on the Caribbean and the consequences of that legislation. We believe that we can make a significant contribution to knowledge about slavery in its final phase in the Caribbean and also about the nature of freedom in the aftermath of emancipation. The project involves Warwick PhD student Daive Dunkley as well as Cecily Jones (Sociology), Trevor Burnard, Trotman, Johnson, Caceres, Thor Burnham and Nadine Hunt, and at UWI, Cave Hill, Marcia Burrowes, Yanique Hume, Pedro Welch and Richard Goodridge, and Ph.D. student John Hunte. The theme can be followed in Diagram 2 from workshops under the code name “JAH” at the time of release time for Trotman and Johnson.
and connects to proposed conferences. Moreover, this nexus of researchers will interact with others who concentrate on the circum-Caribbean region.

Other clusters can be identified with each of the themes and geographical concentrations, so that there is a trajectory of research that follows an Islamic route, another focusing on the neglected areas of Central America, with Yomoa playing a key role as an archaeological site, the location of a conference on oports, and the focus of research into the neglected history of Africans in Central America. Team members include Eurque, Caceres, DeCorse, and Lovejoy. The initiative is part of an interest in the Mosquito Shore and neighbouring parts of the Caribbean coast.

Conferences will play an important role in refining the research agenda and to circulate the preliminary results of research among specialists. Conferences, moreover, are conceived as essentially self financing, following the Avignon and Tubman models, not drawing on MCRI support, except in coordination and web support. We have held conferences, symposia and workshops in numerous locations over the last several years and involving many co-applicants, thereby consolidating our network. We have held conferences at Avignon, where Campbell introduced an intensive model in which papers were not presented, but distributed in advance for reflection and discussion. Similarly conferences have been held at Cahuita (Costa Rica), organized by Caceres and Lovejoy, and Klein has mounted a conference on “Voices of Slavery” at Bellagio (September 2007), with a planned follow up conference, as indicated in Diagram 2, that brings together many of our team and their graduate students. The experience in organizing conferences of team members is considerable and currently translates into 8-10 conferences and workshops per year. We intend to maintain this level of interaction as a dynamic way of promoting our research agenda. We organize conferences on themes that are comparative and intended to address the themes of this proposal. We also organize panels at professional societies, including the American Historical Association (AHA), African Studies Association (US), Canadian Association of African Studies, and Canadian Association and Latin American and Caribbean Studies. For the AHA conference in January 2008, we have organized 10 sessions.[34] De Barros and Curto’s positions in Canadian learned societies presume that they will play a role in shaping future conferences. In these activities, our aim is integrate graduate students in organization and implementation of conferences and special sessions, as well as in providing the opportunity for the presentation of their research results. Aimed at mixing our team with other scholars, to present our findings and subject them to peer-reviewed critique, and to meet and engage scholars not a part of the MCRI team. It is recognized that the co-applicants and partners to this proposal are also part of other networks, and conferences are an excellent forum to connect different networks.

In addition, we intend to host “summer institutes” whose purpose is to enhance teaching, e-content access that is intended to report current research of the team and inspire additional research on the part of participants, as well as engage educational upgrading. Summer institutes will consist of intensive seminars over a three week period, conducted by scholars associated with the team. The intention is to integrate levels of teaching and learning, crossing linguistic boundaries, so that tutorial sessions will be in French, Spanish or and Portuguese as warranted. The Summer Institutes would involve residency and daily and intensive interaction with Institute colleagues, visiting experts, and advanced graduate students who will tutor special seminars related to the intensive seminars. Technical, bibliographical, linguistic, and other assistance will
be available through the facilities of the Tubman Institute. This format allows intensive interaction involving graduate students and senior scholars, as well as the international and multilingual environment. For the proposed research program, this is the best possible arena for interaction across disciplinary, linguistic and cultural boundaries, with targeted results.

**PARTNERSHIPS:**

The partners in this project include the UNESCO “Slave Route” Project (Ali Moussa Iye, Director, Secteur du Culture) and related Archives Project,[35] which provide an umbrella for projects relating to the global migrations of African peoples. The partnership with the Schomburg Center for the Study of Black Cultures of the New York Public Library (Howard Dodson, Chief) allows collaboration with the leading library and a major museum of the African-American experience and the African diaspora more generally.[36] Other partners are the Beecher House Center for the Study of Equal Rights (Chandler Saint, Director) in Connecticut, the Buxton National Historic Site & Museum (Bryan Prince, Director), which allows a focus on the Underground Railroad component of this project, as a subject of direct relevance to Canada and Ontario.[37] Anti-Slavery International (Aidan Mcquade, Director), whose database and activities in tracking contemporary slavery are essential in building up a digital archive of contemporary practices and problems,[38] and Institut d’Études sur l’Immigration et l’Intégration en France, under the direction of Blaise Tchikaya, which is involved in determining public policy with respect to the legacy of slavery and racism in France.

This proposal links the Tubman Institute, the four CRC’s, WISE (Richardson), LABHOI (Soares), CEAO (Sansone), Institut Béninois d’Etudes et Recherches Diaspora Africaine (Soumonni); Center for Latin American & Iberian Studies, Vanderbilt (Landers); the Voyage Database Project, Emory (Eltis), Centre for Caribbean Studies, University of Warwick (Heuman); Instituto de Historia de Nicaragua y Centroamerica, Universidad Centroamericana (Margarita Vannini); Instituto Investigaciones Sociales, Universidad de Costa Rica (Cáceres Gómez); Laboratório Interdisciplinar de Pesquisa em História Social, Universidade Federal do Rio de Janeiro (Florentino); Text and Testimony Collective, University of the West Indies (Jamaica, Barbados and Trinidad and Tobago) (Verene Shepherd, Hilary Beckles, Trotman); and the Trans-Atlantic Slave Trade Database Project, Emory University (Eltis). The Tubman Institute has formal agreements with archives and libraries in relation to other grants, such as the grants from the Endangered Archives Program of the British Library. The collaborating institutions include Arquivo Histórico de Angola (Rosa de Cruz), Instituto de Historia de Cuba (Oscar Grandío Moráquez), Instituto Nacional de Antropología e Historia, Honduras (Euraque), and Museu da Escravatura, Luanda, Angola (Simão Souindoula). Similarly, the Association for the Study of the Worldwide African Diaspora (ASWAD) (Gomez, Coordinator) provides access to a portal that caters to the wide audience interested in African diaspora studies.[39] In addition two of our members are in key leadership positions in professional associations – Curto is Vice President (President elect) of the Canadian Association of African Studies, and De Barros holds the same position in the Canadian Association of Latin American and Caribbean Studies, which effectively assures major collaboration and input into the learned societies for the next several years. Among the collaborators of our network are Centre International de Recherches sur les
Esclavages, Acteurs, Systèmes, Représentations, associated with Centre national de la recherche scientifique (CNRS), coordinated by Cottias, (Jewsiewicki and Campbell, members). Réseau de recherche sur l’esclavage dans l’océan Indien, especially with Sudel Fuma, holder of the UNESCO Chair at Université de l’île de la Réunion, Yvan Combeau (CRESOI - Centre de recherches sur les sociétés de l’océan Indien, Île de la Réunion), Guy Maximilien (Université d’État d’Haïti and UNESCO « Slave Route » Project), and Thioub, director of the Pôle régional d’excellence de l’AUF « Status et représentations du captif et de l’esclave : Afrique, Caraïbes et Europe ».

An essential partner to this proposal is Innovation Expedition (Donald Simpson, Director), whose expertise in mentoring and management will help implement the social innovation program underpinning this application. Innovation Expedition takes as its mandate the success of collaborative and complex networks in promoting innovation. The contribution of our partner will be to assist in generating a sustainable framework for interaction in knowledge generation and mobilization. Innovation Expedition will assist in helping the team to implement its program of research through its mentorship. We are committed to certain key concepts, including Innovation that involves Networks to support Collaboration in the mobilization of knowledge. The intended impact of our innovative network implies that the team will practice strategic thinking in shaping its approach. The comments of the evaluators have urged us to broaden the participation of various disciplines in our network. Their comments reinforce the strength of the existing collaboration but also suggest the need for our network to take a systems approach and to practice systems thinking in integrating the input from various disciplines. In addition to the contribution that is pledged to assist in generating a systems approach, it should be noted that Dr. Simpson’s scholarly work on black communities in Upper Canada before Confederation is a landmark in the history of the African diaspora in Canada.[40] And hence, he brings a direct scholarly interest to the project that helps to explain the willingness for the in-kind contribution of Innovation Expedition.

At the request of SSHRC, we have designated an Advisory Board consisting of individuals who are otherwise not associated with the research proposal and its implementation and are neither specifically collaborating with any of the co-applicants at present nor in the recent past. They include Catherine Coquery-Vidrovitch, who recently was awarded the Legion de l’Honneur for her contributions to African history, whose research and intellectual contributions incorporate both the francophone and Anglophone academic communities, centred in Paris but with strong links to the Fernand Braudel Center at SUNY Birmingham; Bruce Berman, Queen’s University, a political scientist and Africanist, and recipient of an MCRI award, whose advice will be invaluable; Rick Halpern, currently Principal, New College, University of Toronto, Professor of History and formerly Director of the Centre for the Americas in? Toronto and a specialist on slavery in the United States; and Celma Aguera, Professor of African history and African studies at El Colegio de Mexico, until recently the only institution of higher education in Latin America offering degrees in African history. Her standing among scholars in Latin America on the subject of Africa and the African diaspora is unparalleled. We believe that the expertise of these individuals will guarantee that project implementation will be consistent with expectations in Canada, in the Francophone and Anglophone worlds, but also in Latin America and Africa.
**STUDENT TRAINING:**

Research and training will be closely integrated in the various projects that underpin this application. Students will be involved in every phase of research – searching documents, scanning materials, coding and entering data, and otherwise acquiring and practicing the skills needed as professional scholars. All graduate students, post-doctoral fellows and visiting scholars will be exposed to training sessions, workshops, and École d’été, as outlined in Diagram 2. Graduate students will assist in the organization of conferences, workshops, and symposia. We also plan to train and employ undergraduates in work/study programs (4 per year at York), graduate students and post-doctoral fellows as outlined. Our plan is that students would be trained in the construction of databases and their use. Soares and Landers have taken graduate students on foreign collection trips. There they inventoried, organized, and created indices of materials that had never been indexed and digitalized them. And in Brazil, Soares’s students also have cleaned and preserved documents. They all have then used the documents in their own research for international conferences and public presentations, undergraduate and graduate theses, and publication. Since the first MCRI grant, there have been ten Ph.D. theses awarded at York, two Ph.D. theses at Stirling, three at Hull, and several Ph.D. theses expected to be completed at York in 2008-09 (Daddi-Addoun, Lofkrantz, Hamza, Liberato, Hunt, Marshall, Grandio, Harris, Challenger, Stewart, Paroo), Matthew Heaton at the University of Texas, and David Wheat and Pablo Gomez at Vanderbilt, Priscilla Menzes and Flavia Pires at UFF (Brazil), and Keith Callow (WLU). M.A. degrees have included 15 students, the majority of whom are now pursuing doctoral studies, including Stacey Sommerdyk, who received her M.A. at York, and Henry Lovejoy, MA York, at UCLA for his Ph.D. Thioub participates in the training of doctoral students in Dakar and the director of the West African network (supported by the Agence universitaire de la Francophonie). Since 2005, Jewsiewicki has been the Canadian representative for the M.A. program “Mémoires et patrimoine” at Université d’État d’Haiti. At Laval there is one M.A. student, five Ph.D. students and two postdoctoral researchers in anthropology, ethnology and history. The supervision of Araujo’s thesis (Laval and EHESS, 2007),[41] which Jewsiewicki directed and whose jury is composed of Cottias, Lovejoy and Saillant, confirms the collaboration among members of the team. In Paris there are five M.A. students in « histoire et civilisations » and the sub-field « histoire du fait colonial » and seven Ph. D. students. In Dakar, the doctoral program will be opened in 2008. In Port-au-Prince there is an MA program on « Mémoires et patrimoine » supported by Laval. A number of the junior members of the team received their Ph.D. degrees in Canada but received initial training elsewhere, just as M.A. students have moved from York to other institutions. Five Ph.D. graduates from York have obtained jobs in Canada.

One indication of the high priority given to student training and mentoring is the support of the British Library Endangered Archives Program for projects for six graduate students (Liberato, Salau, Daddi Addoun, Candido, Grandio, Hunt), two of whom have now received their Ph.D. degrees. In addition, Mariana Candido and Flavia Pires were involved in a project in Luanda on a CAPES grant awarded to Soares. David Wheat received a Fulbright to do research into 16th century slave trade to Cartagena Pablo Gomez, a physician and Vanderbilt graduate student, is studying disease and medical practices of slaves in Cartagena in the 17th and 18th centuries. Liberato has conducted an inventory and a preliminary digitalization project at the major holdings in Maranhão and Pará, Brazil, where there are 97 archives in 41 cities, all of which
possess documents related to the slave trade and slavery in the region. Grandío is undertaking a similar program in Cuba, specifically at the Archivo Provincial de Matanzas, Archivo Municipal de Cardenas, Archivo Municipal de Colon, and Archivos Parroquiales. Grandío is collaborating with Instituto de Historia de Cuba in digitizing materials in Archivo Historico Provincial de Guantanamo and Archivo Historico Provincial de Camagüey. Yacine Daddi Addoun, who will defend his Ph.D. this year, has a British Library grant to digitize materials in the private Ibadi Libraries in the Mzab Heptapolis, Algeria, which relate to the slave trade of the Sahara and slavery in Algeria in the 19th century and earlier. Nadine Hunt is compiling an inventory of endangered materials at the National Library of Jamaica and the Roman Catholic Chancery in Kingston, as well as in the Elsa Goveia Reading Room at the University of the West Indies in Mona.

Since 2004, Jewsiewicki has organized the seminar “Mémoires historiques d’ici et d’ailleurs : regards croisés” at EHESS, IEP (Paris) and Laval and supported by the Agence universitaire de la Francophonie. The seminar’s sessions are disseminated through the website Anamnesis. Doctoral and postdoctoral researchers establish their own agenda. They have access to a multimedia laboratory with an Internet server. In the first year of the MCRI at Laval, Araujo (Brazil), Bassène (Senegal) and Byron (Haiti) would coordinate the activities of the group in collaboration with doctoral students at other institutions mentioned above. The seminar has its own electronic newsletter.[42] The PER of Dakar, the Centre International de Recherches sur les Esclavages, Acteurs, Systèmes, Représentations, and the Séminaire virtuel “Mémoires historiques” will support universities offering programs on the slave trade and slavery. To share experience and knowledge, we will organize an École d’été each year. Teachers of primary and secondary schools and policy makers will also be able to participate in this activity. The presentations will be recorded on video (mp3 and mp4) and will be available on the project’s website.[43] A Weblog, in charge of one young researcher, will allow exchanges among researchers and the other participants of this training activity.

Under Alhassan and Johnson, Communication and Culture graduate students will find the database very resourceful in undertaking discourse analysis and content analysis of articulations of past and contemporary forms of slavery and emancipation. Interrogating discourses of slavery then and now promises to open the interdisciplinary study of slavery with cultural studies, communication studies, sociology and critical theory scholarship that problematize issues around heritage, communication and social justice. How do contemporary discourses of “emancipation” of Africa (i.e., combating poverty) relate to previous discursive practices about slavery and emancipation? Contemporary rhetoric of philanthropy and aid to the Global South may seem to stretch the limits of altruism, but denial of agency among people of the Global South continues to dominate North-South relations. The databases on discourses of slavery and emancipation then open up research opportunities for graduate students and faculty of communication and cultural studies who are interrogating the language of aid, the politics of philanthropy and the limits of altruism, which were also tropes of the discourse on slavery and emancipation.

**DISSEMINATION OF RESEARCH RESULTS:**
The proposal pursues initiatives in social innovation that emphasize new models of “network organization” that bring far-flung and diverse people and organizations together to create a productive, collaborative learning community that benefits all participants. The collaboration consolidates scholarly expertise in the field of global diaspora studies. The intention is to host and participate in world-class conferences, symposiums, Summer Institutes and other events, partnering with acclaimed institutions and selected museums and historic sites. These include the annual celebration at Buxton on Labour Day weekend, “Black History Month,” Emancipation Day, August 23rd events, and activities with Beecher House Society, the Schomburg Center, WISE, Anti-Slavery International, and other stakeholders. The aim is to disseminate knowledge at the community level, at the national level in Canada, and in the international arena, and ultimately to link with community groups (such as school boards, museums, local libraries and local archives) to better understand what research and knowledge based programming is needed to constructively influence public policy decision making. This will take the form of joint projects, student involvement and the opening of opportunities for the public to access and use academic expertise.

The expanded research program requires the adaptation of rapidly changing technologies, including the acquisition of new hardware, increased storage capacity on servers, better facilities for digital imaging, and the development of a web portal to enhance information management. This phase of development envisions the Tubman Institute and its partners to develop new software to search large bodies of text in a variety of languages and formats. Overcoming inadequacies in search and comparison requires development of fuzzy search capabilities, voice and image recognition, and other techniques that confront problems of translation and interface between different datasets. New technologies in the management and analysis of large bodies of information anticipate upgrading and expansion, involving an investment that will enable the research institute to sustain a world-class environment for the management of research knowledge in an area of Canadian expertise. Problems of translation and interface between different databases and datasets require new technologies in the management and analysis of large bodies of information.

Innovation in research has the possibility of delivering large historically-based databases in interesting ways. For example, Howard-Hassmann’s database on political apologies includes primary documents and descriptions of apologies, contemporary and past, in formats that allow integration of different technologies and datasets. Contents stored in the digital archive of the Tubman Institute are subject to geo-spatial information and communication technology in the form of a virtual “historical atlas” that permits innovative multidimensional and interactive access for users. Documentary and other materials can be merged in innovative ways in developing advanced delivery mechanisms to sort massive quantities of data. Integrated technologies provide new capabilities, such as the ability to integrate demographic and physical data over time and themes, the ability to move from one scale to another within historical phenomena, and the reproduction of a reliable virtual physical state that explores an historical issue within its natural environment. Tools with such capabilities provide new and powerful mechanisms of analysis of historical knowledge. It is crucial to recognize that this work stimulates local researchers to contribute even in the most unlikely places and thus expands exponentially notwithstanding the often difficult conditions in which people in places like Africa and Latin America have to function.
The forms of dissemination will include the continuing publications of the members of the Tubman Institute, which hosts a website that contains articles/papers, edited volumes, monographs, and primary documents (see: www.yorku.ca/tubman). Through the collaboration of the co-applicants and partners, this visible means of making materials accessible will be sustained. This proposal includes plans for a sophisticated web portal as the principal mechanism for scholarly exposure, so that newly acquired knowledge and resources can be made accessible easily and globally. We plan to adopt a MetaArchive distributed digital preservation approach (using LOCKSS), which allows the migration of data from old sources, development of an effective geographic information model and system, and overcoming problems with preferred file format, whether Excel, SPSS, etc. Open source software with different modules will be employed that allows an extensible framework for subsequent systems additions but would require sustaining and enhancing service as new technologies emerge. Our intention is to expand the digital archival holdings using leading-edge hardware and software technologies. We want to staff, equip and deploy teams of researchers to digitally archive primary records around the world and thereby further build a primary document archive and library along with an electronic and print publishing program. We also plan to provide material accessibility through a proprietary internet portal (diasport.net) and the expansion of the Tubman Institute website. We intend to implement an editorial procedure that draws on that which has been put in place with respect to the voyage database, as developed at Emory University under Eltis and his team. As a member of MetaArchive, we are constructing a network that will provide open access to materials contained within the network. In this scenario, the organizational and technical development impact will be shared between the Tubman Institute, Emory University, WISE, and the MetaArchive Cooperative, which is being formed. It is envisioned that cultural productions, especially as presented in the public spaces of the Americas, Africa, the Islamic world and the Indian Ocean world, will be collected, analyzed and disseminated by electronic media (html, mp3, mp4) on the Web, in order to support interdisciplinary and comparative research. Traditional journals and scholarly associations remain an important means of communication and networking. Several of our co-applicants and collaborators edit journals and are involved in the development of scholarly forums for discussion, including Falola for the Yoruba network and journal development. In addition, Falola, Lovejoy and Colleen Kriger edit the journal, African Economic History. Heuman is editor of the leading journal in the field, Slavery and Abolition, and a number of team members are on its editorial board. These examples demonstrate the potential impact of our team in providing leadership in setting the research agenda for the study of the global migrations of African peoples.

REFERENCES


[22] Memory; references to everyone mentioned: Klein, Law, Caceres, Laval group


[30] For conferences leading to publication, see note 27.


[34] Lovejoy, Araujo, Landers and Klein organized the multiple sessions, “Living history: encountering the memory of the heirs of slavery,” to be held at the 122nd American Historical Association Meeting, Washington, January 2008.


[36] www.nypl.org/research/sc/sc.html


[38] http://www.antislavery.org/


[40] Simpson, Under the North Star


[42] Conserveries mémorielles (dir. Araujo)