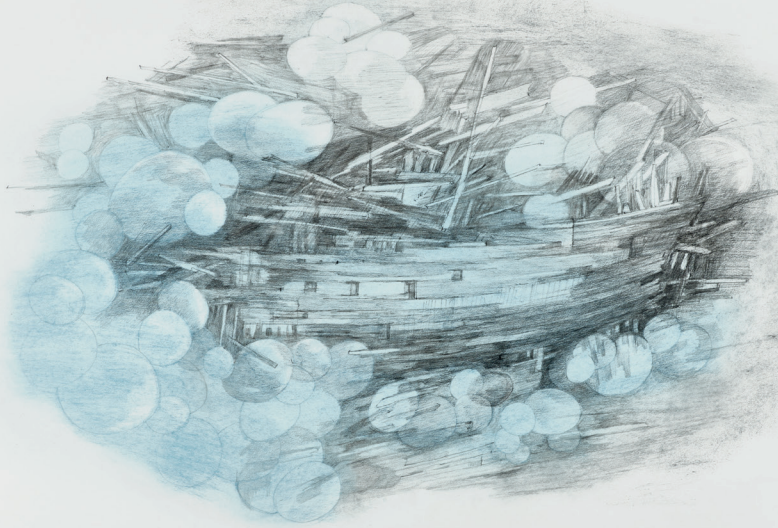


SCHOLARLY CONFERENCE

**JUNE 12-14
2023**



**THEAFRICA
INSTITUTE**



LEGACIES OF RACE AND SLAVERY IN THE ATLANTIC AND INDIAN OCEANS

ZANZIBAR, TANZANIA

THEAFRICAINSTITUTE.ORG

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Cover Image

Naiza Khan, Shipwreck, 2017, charcoal,
conté and graphite on paper, 70 x 100 cm,
Photograph by Charlie Bettinson

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FOREWORD

“Legacies of Race and Slavery in the Atlantic and Indian Oceans” is the second of four symposiums dedicated to the third edition of The Africa Institute’s country-focused season, *“Thinking the Archipelago: Africa’s Indian Ocean Islands.”*

Following the inaugural program, *“Reimagining Mobilities/Immobilities in the Indian Ocean,”* which took place during the fall of 2022 in Sharjah, this event continues to highlight the many forces shaping Africa’s Indian Ocean rim through the lens of Africa’s islands.

The Africa Institute hosts the country-focused season as part of its annual initiative to explore one African country or African diaspora community through a range of scholarly and public programs. This season is organized in collaboration with leading scholars Jeremy Prestholdt, Professor of History at the University of California, San Diego; Rogaia Mustafa Abusharaf, Professor of Anthropology, Georgetown University in Qatar; and Uday Chandra, Assistant Professor of Government, Georgetown University in Qatar.

Recent calls for racial justice in the United States have resonated with other parts of the world. There is a growing recognition that colorism and racism are not unique to the Atlantic world. Across the Middle East, Asia, and Africa, scholars and non-scholars alike are examining legacies of slavery and racialized forms of discrimination based on color and ethnicity that go beyond the encounter with European colonialism. However, there are also striking differences in the historical experience of slavery and servitude in the “Old World”: the centrality of the household economy and kinship relations, not profit-generating mercantilism, appears to lie at the heart of forced labor regimes in societies across the Indian Ocean rim. Moreover, in these societies, most notably in the Arab world, slaves from the Caucasus and the Balkans existed alongside those from Western India and the Swahili Coast. There are vital differences in the role of slaves and their social status, as well as the racialized hierarchies in which they found themselves.

This multi-disciplinary program seeks to make sense of the similarities and differences between the historical legacies of race and slavery in the Atlantic and Indian Oceans. The conference aims to assess what the idea of racial justice might look like through a comparative lens. Moving beyond the disciplinary silos in which knowledge production typically takes place, we hope to stimulate a new scholarly dialogue between specialists working on key sites in the Atlantic and Indian Ocean worlds. It will also ask critical questions: How does the memory of slavery and/or servitude differ in the Indian Ocean compared to the Atlantic world? To what extent does color or colorism matter to legacies of slavery today beyond regions dominated by state-sponsored discourses of “whiteness”? What might the Indian Ocean contribute to our existing understanding of race in the modern world? How might scholars play an engaged role in educating the wider public about the pernicious role of race and slavery outside the Atlantic world?

PARTICIPANTS

Legacies of Race and Slavery in the Atlantic and Indian Oceans

Multi-disciplinary conference includes a keynote address, four panels comprising 12 paper presentations, a poetic reading, an artist presentation, and a book launch.

Participants include:

Rogaia Mustafa Abusharaf
Georgetown University, Qatar

Edward A. Alpers
University of California,
Los Angeles, U.S.A

Hoor Al Qasimi
The Africa Institute, U.A.E

Malala Andrialavidrazana
Visual Artist, France
and Madagascar

Gabeba Baderoon
Penn State University, U.S.A

Gary Thomas Burgess
US Naval Academy, U.S.A

Ngala Chome
Ghent University, Belgium

Uday Chandra
Georgetown University, Qatar

Salah M. Hassan
The Africa Institute, U.A.E

Engseng Ho
Duke University, U.S.A

Jane Hooper
George Mason University, U.S.A

Matthew S. Hopper
California Polytechnic State
University, U.S.A

Abdullahi Ali Ibrahim
University of Missouri-
Columbia, U.S.A

Preben Kaarsholm
Roskilde University, Denmark

Emery Kalema
The Africa Institute, U.A.E

Thomas F. McDow
Ohio State University, U.S.A

Mostafa Minawi
Cornell University, U.S.A

Jeremy Prestholdt
University of California,
San Diego, U.S.A

**Abdul Mohammed Hussein
Sheriff**
Professor Emeritus, Zanzibar,
Tanzania

Ahmad Alawad Sikainga
Ohio State University, U.S.A

Hideaki Suzuki
National Museum of Ethnology,
Japan

Vijaya Teelock
Centre for Research on Slavery
and Indenture, Republic of
Mauritius

John Thabiti Willis
The Africa Institute, U.A.E



CONFERENCE PROGRAM

PROGRAM SCHEDULE

MONDAY JUNE 12

	Location: Spice Tree Hotel, Stone Town, Zanzibar, Tanzania
9:00 am – 9:30 am	Welcoming Remarks Hoor Al Qasimi – President, The Africa Institute, Sharjah, U.A.E Salah M. Hassan – Director, The Africa Institute, Sharjah, U.A.E; Distinguished Professor, Cornell University, U.S.A
9:30 am – 10:00 am	Opening Remarks Engseng Ho – Professor of Cultural Anthropology, Duke University, U.S.A
10:00 am – 11:00 am	Keynote Lecture The Tyranny of the Atlantic Slavery, & An Agenda for the Study of Slavery In the Indian Ocean Abdul Mohammed Hussein Sheriff – Professor Emeritus

11:00 am – 11:30 am	Coffee Break
11:30 am – 1:30 pm	Panel 1 Panelists The Politics of Race in Revolutionary Zanzibar: A Reappraisal Gary Thomas Burgess – Associate Professor of African History, US Naval Academy, Annapolis, Maryland, U.S.A Islam and Racial Discourse: The Politics of Religious Reform on the Kenyan Coast, 1930-1990 Ngala Chome – Research Fellow, History Department, Ghent University, Belgium “Africans” Muwallad and the Myth of Mild Slavery: Testimonies of the Enslaved in the Persian Gulf, 1887-1949 Hideaki Suzuki – Associate Professor, National Museum of Ethnology, Japan Discussant Jeremy Prestholdt – Professor of History, University of California, San Diego, U.S.A
1:30 pm – 2:30 pm	Lunch

MONDAY JUNE 12

2:30 pm – 4:30 pm	<p>Panel 2</p> <p>Panelists</p> <p>Mapping the Journey of Enslaved People from Zanzibar to the Gulf</p> <p>John Thabiti Willis – Associate Professor of African History, The Africa Institute, Sharjah, U.A.E</p> <p>Search for Origins as a Means of Addressing Legacies of Race and Slavery in the Western Indian Ocean: Methodological Challenges</p> <p>Preben Kaarsholm – Professor Emeritus, Global and International Development Studies, Roskilde University, Denmark</p> <p>Inscribing Difference and Constructing Race in the Horn of Africa</p> <p>Mostafa Minawi – Associate Professor of History and Director of Critical Ottoman and Post-Ottoman Studies initiative, Cornell University, New York, U.S.A</p> <p>Discussant</p> <p>Emery Kalema – Assistant Professor of History, The Africa Institute, U.A.E</p>
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4:30 pm – 5:10 pm	<p>Artist Presentation</p> <p>A Map is Not a Territory</p> <p>Malala Andrialavidrazana – Visual Artist</p>
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TUESDAY JUNE 13

10:00 am – 11:00 am	<p>Poetry Reading</p> <p>Made from Absence: A Relief Map of the Flats</p> <p>Gabeba Baderoon – Associate Professor of Women's, Gender and Sexuality Studies, African Studies and Comparative Literature, Penn State University, U.S.A</p>
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11:00 am – 1:00 pm	<p>Panel 3</p> <p>Panelists</p> <p>The Sudan Slavery: Toward an Anthropology of News</p> <p>Abdullahi Ali Ibrahim – Professor Emeritus of African History and Islam, University of Missouri-Columbia, U.S.A</p> <p>Slavery, Race, Nationalism, and Labor in Qatar's Oil Industry, 1940s-1960s</p> <p>Ahmad Alawad Sikainga – Professor of African History, Ohio State University, U.S.A</p> <p>Attending to Race and Slavery in Nineteenth Century Muscat</p> <p>Thomas F. McDow – Associate Professor of History, Ohio State University, U.S.A</p> <p>Discussant</p> <p>Uday Chandra – Assistant Professor of Government, Georgetown University, Qatar</p>
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1:00 pm – 2:30 pm	Lunch Break
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TUESDAY JUNE 13

2:30 pm – Book Launch
3:30 pm **“Socio-cultural Values of Historic Residential Houses of Zanzibar Stone Town” by the late Mwanahamis Hamad Nassor**
Co-Edited by Abdul Mohammed Hussein Sheriff – Professor Emeritus and Janet Marion Purdy, Mellon Postdoctoral Curatorial Fellow, Arts of Africa, Art Institute of Chicago
Unveiling and Remarks by Abdul Mohammed Hussein Sheriff – Professor Emeritus

3:30 pm – Panel 4
5:30 pm **Panelists**
The Memories of Shipmates: Claims to Freedom in Mauritius, 1830-1835
Jane Hooper – Associate Professor, Department of History and Art History, George Mason University, U.S.A
New Directions in ‘Local’ Historiographies of Slavery in Mauritius
Vijaya Teelock – former Associate Professor of History, University of Mauritius and Founder, Centre for Research on Slavery and Indenture, Republic of Mauritius (Virtual Attendance)
Creating a Public Database of Slaving Voyages Across the Indian Ocean and Asia
Matthew S. Hopper – Professor of History, California Polytechnic State University, San Luis Obispo, U.S.A
Discussant
Edward A. Alpers – Research Professor of History, University of California, Los Angeles, U.S.A (Virtual Attendance)

Keynote Lecture

The Tyranny of the Atlantic Slavery, & An Agenda for the Study of Slavery in the Indian Ocean

Abdul Mohammed Hussein Sheriff – Professor Emeritus

The Atlantic slave trade has undoubtedly been a significant historical event in recent world history. However, it has hindered our understanding of slavery as a more pervasive human experience across the globe and throughout centuries. In the past fifty years, the debate has primarily revolved around comparing numbers, attempting to balance the Atlantic slave trade with what is often referred to as “Islamic slavery” in order to alleviate feelings of guilt. However, it is important to recognize that slavery is a socio-economic phenomenon, even though it may be mediated by religious discourse. As The Africa Institute enters the arena in the Indian Ocean, it must establish its agenda by focusing on the socio-economic forces that have historically led to slavery worldwide and throughout different eras. This involves identifying the various forms of slavery, as well as the processes through which the enslaved have been either re-assimilated or left unable to reintegrate into society.

Panel 1

The Politics of Race in Revolutionary Zanzibar: A Reappraisal

Gary Thomas Burgess – Associate Professor of African History, US Naval Academy, Annapolis, Maryland, U.S.A

Zanzibar’s revolutionary regime enacted a series of racially discriminatory policies in the 1960s and 1970s that drew international attention and resulted in the exodus of thousands of islanders of non-African ancestry. This presentation aims to offer a fresh examination of the politics of race in revolutionary Zanzibar by analyzing a neglected primary source: the Swahili newspaper *Kweupe*, which from 1964 to 1970 served as the regime’s official printed mouthpiece. The argument put forth is that initially, the regime publicly committed itself to a

policy of “color blindness,” wherein it pledged to treat all Zanzibaris the same, regardless of racial or ethnic identity, and to focus instead on resolving class disparities. Yet as the 1960s progressed, that commitment waned as political elites increasingly employed racial discourse, and pursued policies designed to achieve racial equity.

Islam and Racial Discourse: The Politics of Religious Reform on the Kenyan Coast, 1930-1990

Ngala Chome – Research Fellow, History Department, Ghent University, Belgium

The Muslim community found along Kenya’s coast has been described as one that inhabits a double periphery – they ‘struggle to cope with Christians’ whilst finding themselves at the periphery of the intellectual capitals of Islam in the Middle East. Existing at the intersection between continental Africa and the maritime cultures of the Indian Ocean World, Islamic discourse has therefore meant an articulation of Islamic intellectual currents prevalent in the Middle East within local religious concerns. Elided in studies of this globalization process are the multiple, locally racialized discourses that also interact with questions over proper religious practice, or Islamic reform. Informed by oral interviews conducted in Mombasa in 2018 with religious scholars, local activists, retired politicians, and residents of long residence on the Kenyan coast, this presentation examines the influence of a locally-embedded racial discourse on debates about Islamic reform during the colonial and immediate post-colonial period. It argues that the debate over proper religious practice in Mombasa and elsewhere on the Kenyan coast was not simply influenced by matters of theology, but also by a racialized discourse that emerged out of historical tension between the continental and maritime orientations of the Kenyan coast. Central to this presentation’s argument is that questions over religious reform – in the context of Indian Ocean societies – are often interrelated with local understandings of history, identity, and politics.

“Africans” Muwallad and the Myth of Mild Slavery: Testimonies of the Enslaved in the Persian Gulf, 1887-1949

Hideaki Suzuki – Associate Professor, National Museum of Ethnology, Japan

Between 1887 and 1949, British officials recorded more than 4,200 individual testimonies in connection with applications for manumission certificates. Although not all of them are preserved there, many are still kept today in the India Office Record at the British Library, and the author has collected those testimonies and is currently building a dataset derived from them. Many – but not all – of the testimonies were from enslaved people, but they shed light on various aspects of the lives of the enslaved living in the Persian Gulf in that period.

Extracting “Africans” from the dataset, this paper examines various aspects of enslaved “Africans”. However, before going into detail it is essential to consider the question of who those “Africans” were, for other studies on the African diaspora in the Indian Ocean have tended to over-simplify their diversity. The short answer is that the dataset shows that many of them were in fact born outside the African continent, and the earlier part of this paper uses quantitative data to show that and examines the background information. The paper goes on to deal with the age distribution and sex ratio of the “Africans”, distinguishing those not born on the African continent from those who were born there, and comparing them with other people. The second part examines the myth of mild slavery. Modern scholarly discourse has tended to follow the suggestions of 19th-century sources, many of which state that the enslaved in the Persian Gulf (or sometimes the Indian Ocean) were treated less harshly than those in other parts of the world. However, choosing from the dataset cases of African *Muwallad* (enslaved people born to enslaved parent(s)), this paper reconsiders that discourse and a variety of background information, leading to the conclusion that in the period under examination, the myth of mild slavery can no longer be sustained for the case of the African *Muwallad*.

Panel 2

Mapping the Journey of Enslaved People from Zanzibar to the Gulf

John Thabiti Willis – Associate Professor of African History, The Africa Institute, U.A.E

This presentation uses geographic information systems (GIS) to map and analyze the journeys of enslaved people from Zanzibar to the offices of British political agents in the Gulf communities of Bahrain, Muscat, and Sharjah between the 1920s and the 1940s. Willis draws from British manumission records that document testimonies of the experience of capture and enslavement; the gender, age, family life, and place of origin of the enslaved; and the number of masters (owners) enslaved people experienced and the years of their enslavement. The presentation explores several ways of using maps to represent patterns in the racialized journeys and struggles of African people in the Gulf.

Search for Origins as a Means of Addressing Legacies of Race and Slavery in the Western Indian Ocean: Methodological Challenges

Preben Kaarsholm – Professor Emeritus, Global and International Development Studies, Roskilde University, Denmark

Recent years have seen important initiatives underway in many Indian Ocean societies to explore the origins and diasporic trajectories of descendants of slaves and indentured laborers, and to see this as a means of countering stigmatisation and racial discrimination. This presentation discusses some of the challenges facing researchers and community activists studying the histories of Makua speakers dispersed across the Indian and Atlantic Ocean worlds through the slave trade and its abolition. One important challenge is the nature of the written and oral sources that are available. These sources give serious problems of interpretation presented by a) distortions and misunderstandings in the documentary records; b) the different contexts within which oral traditions have been given voice and configured; c) the multilingual and transnational character of the research interventions required;

and d) the theoretical frameworks for interpretation offered by vacillating and contextually determined notions of ‘slavery’, ‘abolition’, ‘indenture’, ‘freedom’ etc. To illustrate some of the problems involved, this presentation offers a critical analysis of the evidence contained in a ‘Return of Liberated Africans’ produced in the South African colony of Natal in 1873.

Inscribing Difference and Constructing Race in the Horn of Africa

Mostafa Minawi – Associate Professor of History and Director of Critical Ottoman and Post-Ottoman Studies initiative, Cornell University, New York, U.S.A

This presentation traces the emergence of race as a category through the writing of an Arab-Ottoman official traveling in the Sahara, the Hijaz, and the Horn of Africa in the late 19th and early 20th centuries. It examines the text and context of travelogues written in Ottoman Turkish and later (mist)translated into Arabic and modern Turkish and published in a variety of historical and political periods. The goal is to understand how the increasingly racialized language of difference-making was represented in the context of Ottoman imperial presence in the Red Sea Basin and the Sahara. It argues that the construction of cultural differences becomes increasingly racialized as part of a global trans-imperial notion of essential difference and how it emerges in the Ottoman metropole. It demonstrates how notions of “Blackness” vs. “Whiteness” as markers of difference were intimately tied to a process of ethnic racialization happening within Ottoman lands, and an identarian anxiety that impacted imperial elites who found themselves at the center of an existential conflict with little space left for diversity within this traditionally multi-ethnic, multi-confessional empire.

Artist Presentation

A Map is Not a Territory

Malala Andrialavidrazana – Visual Artist

Presenting ‘ECHOES (from Indian Ocean)’, a series of visual representations and counter-representations, 2011-2013, South African photographer and activist Peter McKenzie wrote in 2013: “What consequently emerges is the possibility of reimagining as a precursor to reimagining this Indian Ocean diaspora. For too long, perspectives of the majority world have been shaped by the colonial gaze, the paradox of pristine tourist attractions, and war, starvation, and disease... ‘It’s not what’s out there but what’s in there’ becomes the mantra for a new way of seeing, exploring new perspectives, and showing alternatives.”
The Rise and Fall of Cartographer’s...

The promise of easy access and better education in the virtual, unfiltered space of the internet has been fertile ground for discriminatory principles in many ways since its inception. Cultural pluralism and diversity in the media-saturated jungle are still far from being achieved. The flow of goods and data remains firmly under Western control, while the digital divide has widened and marginalization has increased due to unequal access to global networks, new information technologies, and connectivity. Alongside the rise of new, thrill-seeking online media, the misuse of the image rights of people in the South has become commonplace.

The atmosphere at the beginning of the Echoes project is the pressure of the myopic media gaze, described as perceptual distortion in hyperreality. The insane violence, but the inability to discern the insanity of reducing the lives of others to clichés or useless stereotypes, is murder. In science and cartography, the watchword is the crisis of the model. Admittedly, works of art do not have the same practical function as geographical and scientific maps, but they can help to make sense of a complex reality as a visual stimulus. However, immersion in the projection version of the series gives the feeling of timeless inner cartography, which became the cradle of the following works.

...And the Mad Dream for Electricity

The measures of time, space, and distance are completely different in the Figures series, due to the multiple layers on the surfaces of the images as well as the geographical maps at their base. If we accept that the process of assemblage amplifies connectivity, there are many ways to read each work in detail, through conventional codes, drawing lines, written elements, graphic frames, and cultural symbols. The scale factor is a way of personalizing all the characters in a work, but it also acts as an amplifier of reality, as leaders have instrumentalized cartographic illustrations and banknotes as propaganda to promote political ideologies through their strong impact on social imaginaries.

Home is Where it Hurts...

The work presented here seizes on ideological tools in the public domain to subvert issues of colonial heritage, the evaluation of which is seriously problematic. Ethically and scientifically, proof of falsity and fraud invalidates the result, which should lead to a conviction and reimbursement. This legal value prohibits the case from being closed until the penalty has been paid. The case can therefore only be considered as a pending case, awaiting judgment. Thus, colonialism has never ceased but has only established new rules for the movement of goods and people that remain for their benefit. Looking at the African dictators spoiled by the current colonizers, sovereignty based on independence gives the third degree. This approach: strongly interested in history and its issues, is resolutely turned towards the building of a fulfilling world. To better share the inspirations, let us first recall this: *A Map is not a Territory* (Alfred Korzybski on Map-Territory relation, 1931).

Free Imaginary...

Inspired by Jorge Luis Borges' challenges to categories and linear thinking, to perceptual and narrative limits, by his unique way of approaching the enigmatic nature of modern science through surrealist interpretations of reality, by his brilliant allegorical short story...under

the prism of the acuity of his blind eye continuing to look at the world through the absurd while remaining upright and true to his values, the presentation will highlight a selection of works from the Figures series in connection with the creation of another artist.

Among them: Knowledge is power. Maps are sources of knowledge about the world. The map constructs reality, it does not reproduce it. Geography is characterized by imprecision and ambiguity. The map is a system of mirrors, self-reflexive, remote from reality. It naturalizes their process of invention. It creates a problem of decoding and interpretation. There is tension between the spatial order of the maps and the temporal chaos of reality. The signs that the maps use are not obvious and only make sense when they function according to a specific code.

Poetry Reading

Made from Absence: A Relief Map of the Flats

Gabeba Baderoon – Associate Professor of Women's, Gender and Sexuality Studies, African Studies and Comparative Literature, Penn State University, U.S.A

In this poetry reading, Baderoon presents work from her current book project, *"The Concussion Diaries: Relief Map of a Drifting Mind."* Both a memoir of pain and a history of the Cape Flats, an area to which Black people in Cape Town were "removed" during apartheid, *"The Concussion Diaries"* approaches the complex absences of these two themes obliquely. For instance, the memoir seeks a language for conveying the absence of concussion without trying to fill its lacunae. To do so, it takes a position *near* to pain, *next* to it. Alongside this, the diaries linger on a place known for its absences, the Cape Flats -- which once formed a seabed behind Table Mountain and is constituted of sand 30 meters deep — writing beyond the tropes of loss, neglect, and racial contempt through which it is commonly known. In images of a waste landscape and throwaway people, the presentation traces the unspoken histories of genocide and slavery and their legacies of disposability

which course through the more visible abuses of apartheid and its aftermath. While the Flats is usually seen from above or by driving through it, “*The Concussion Diaries*,” refuses to leave or peer distantly at the landscape and its occupants. Instead, the author crafts a “relief map” of sand and its transformations and recovers other timescales and centralities that the people of the Flats have made from their absence.

Panel 3

The Sudan Slavery: Toward an Anthropology of News

Abdullahi Ali Ibrahim – Professor Emeritus of African History and Islam, University of Missouri-Columbia, U.S.A

In this paper, the crossing of the Atlantic is rather for the news of slavery traveling to America and Europe rather than the commodity, slaves, itself.

This research on slavery in Sudan relies on a distinction James Reston of *The New York Times* made between the nature of news at their source and at the receiving end. He advised that news is only news at the receiving end, at their origins their substance pertains to the realm of sociology or ethnography.

The paper reviews the literature written about the “return of slavery” to Sudan in 1987 revealing its inordinate focus on the news, whether real or fabricated, of the matter rather than its sociology or ethnography.

The literature reviewed in the paper comprises Debora Scoggin’s dispatches to *The Atlanta Journal-Constitution* the first to break the news of this slavery to the world, Gilbert Lewthwaite and Gregory Kane’s “Witness to Slavery” in *The Baltimore Sun*, Nicholas Kristoff’s digressions in the *New York Times* Suliman Baldo and Ushari Ahmed Mahmud’s *Dien Massacre and Slavery in Sudan* (1987) the first work to reveal that return of slavery to the Sudan popularized as the work of two academicians, Jok Madut, Jok’s *War and Slavery in the Sudan*

(2001) which is one of the rare books written by an anthropologist. The paper also investigates the work of a publicity-hungry Kola Boof, an allegedly American Sudanese and a former unwilling mistress of Usama Bin Laden, who interjected herself into the Sudan slavery narrative to sell her books. It will also examine the Christian Solidarity International “buying back” campaign to free child slaves in Sudan as a distinct episode in profiting from the news of Sudan slavery. De Waal’s “Exploiting Slavery in Sudan” (*The New Left Review*, 1998) pioneered this critique of the disservice to the public at large visited by news divorced from their sociology.

To bring anthropology to bear on Sudan slavery, the paper introduces the concept of “pawing,” the system in which individuals are held in debt bondage as collateral for a loan, to understand better the sociology of Sudan slavery. Falola and Lovejoy, *Pawnship in Africa: Debt Bondage in Historical Perspective* (1994) noted at the time the Sudan slavery was big in the news that information on pawnship in Africa has been so scarce although pawns were more prevalent than hitherto recognized.

An anthropology of the news based on the pawing concept is not, of course, intended to lessen the impact and evil of Sudan slavery. It is the academic thing to do rather.

Slavery, Race, Nationalism, and Labor in Qatar’s Oil Industry, 1940s-1960s

Ahmad Alawad Sikainga – Professor of African History, Ohio State University, U.S.A

In the broadest sense, this paper deals with the persistence of slavery and its legacy in the Persian Gulf. Its main goal is to illuminate the intersection of slavery, abolition, wage labor, class formation, and citizenship. At the specific level, however, the paper focuses on the impact of the oil industry on the practice of slavery in Qatar and the development of a labor system that included enslaved people, emancipated slaves, free-born workers, casual, and migrant workers. Since the early years of the oil industry, oil companies in the Persian Gulf mobilized workers from various social, national, and cultural

backgrounds. This theme is the primary focus of this inquiry. Sikainga is particularly concerned with the question of how this heterogeneous group of free and unfree workers interacted with each other, forged identities, and deployed resistance strategies to negotiate their working conditions and resist the policies of the oil companies. The presentation argues the use of race and national origin by the oil companies to differentiate between different groups of workers in terms of benefits and pay had a detrimental impact on the attitude of oil workers and the formation of working-class solidarities and alliances across ethnic, national, and cultural lines. On another level, the paper highlights the link between the oil industry and the abolition of slavery and the way in which oil wealth has shaped social relations, the emergence of social hierarchies, and the status of former slaves in Qatari society.

Attending to Race and Slavery in Nineteenth-Century Muscat

Thomas F. McDow – Associate Professor of History, Ohio State University, U.S.A

The essay uses microhistory to focus on questions of race and slavery in the Indian Ocean port city of Muscat in the latter half of the nineteenth century. Muscat, long an emporium of Indian Ocean trade and a gateway to the Gulf, was the home of populations of Arabs, Indians, Baluchis, and Africans, among many others, and was also a site of overlapping systems of slavery. Enslaved men and women of diverse racial and geographical origins lived and worked in the city and its port. This paper uses the career of the boundary-crossing Indian polymath A.S.G. Jayakar to examine race and slavery in Muscat. Jayakar, a native of Bombay, arrived in Muscat as a doctor around the time that a stringent anti-slavery treaty was signed, and lived in the capital area for twenty-five years, with increasing levels of responsibility within the British Residency. Jayakar moved between and among racial groups and social hierarchies, and he also encountered enslaved people in manifold settings: as his patients, as recent arrivals, as divers, as soldiers, as urban laborers, as pawns, and as supplicants seeking manumission. Indeed, sometimes Jayakar was the British official charged with deciding whether to liberate an enslaved African person or return them to slavery. Thus, during more than a quarter century in Muscat, Jayakar had a front seat to the imbricated world of slavery astride a

growing imperial world where discourses of abolition and enslavement coexisted. By examining the everyday aspects of servitude in Muscat through the eyes of an Indian, this paper highlights aspects of race and slavery in the Indian Ocean world.

Book Launch

“Socio-cultural Values of Historic Residential Houses of Zanzibar Stone Town” by the late Mwanahamisi Hamad Nassor

Co-Edited by Abdul Mohammed Hussein Sheriff – Professor Emeritus and Janet Marion Purdy, Mellon Postdoctoral Curatorial Fellow, Arts of Africa, Art Institute of Chicago

Unveiling and Remarks by Abdul Mohammed Hussein Sheriff – Professor Emeritus

Panel 4

The Memories of Shipmates: Claims to Freedom in Mauritius, 1830-1835

Jane Hooper – Associate Professor, Department of History and Art History, George Mason University, U.S.A

On December 19, 1834, a man named Lafleur, aged 26, entered the office of the Protector of Slaves for Mauritius. He claimed he should be given his freedom, on account of being illegally enslaved more than a decade earlier. To back his claim, Lafleur listed several people he knew on the island who had been transported on the same ship from Africa to Seychelles, and then to Mauritius. He provided the British with these individuals' African or “country” names, along with the names they were called in Mauritius and the names of their enslavers. Lafleur was not alone in coming before the slave protector with such claims; dozens of others came to the office in search of freedom in the years leading up to emancipation. Such appeals were unsurprising, given that illegal

slaving had been widespread throughout the western Indian Ocean during the early nineteenth century. More striking was the claimants' ability to provide details about the lives of their shipmates, including names, familial relations, residences, and shifting circumstances over the decade that they had resided in the Mascarenes.

This presentation seeks to examine several detailed testimonies preserved in British records for insight into memories of enslavement, the development of diasporic identities in the Mascarenes, and, ultimately, how people successfully advocated for increased autonomy. Historians of the trans-Atlantic slave trade have argued for the significance of shipmate bonds for people who endured the Middle Passage and established communities in the Americas. Such bonds provided support for those seeking to enter marriages, engage in acts of resistance, and build communities in the Americas. Unsurprisingly, such bonds, and associated memories of captivity and forced transportation, were equally powerful in the Indian Ocean world. Regional circumstances, however, would influence the meaning of such relationships, particularly considering the proximity of the Mascarenes to Madagascar and East Africa, the variety of "Middle Passages" that existed within the Indian Ocean, and the free people of color who were also slave owners on the islands. As Lafleur's example reveals, however, such relationships provided invaluable support for those seeking to protest their conditions of servitude during the period of amelioration in British Mauritius.

New Directions in 'Local' Historiographies of Slavery in Mauritius

Vijaya Teelock - former Associate Professor of History, University of Mauritius and Founder, Centre for Research on Slavery and Indenture, Republic of Mauritius

For some years, there have been calls for more attention to be paid to scholarly research and writing emanating from the 'ex-slave societies'. This paper will examine where 'local' (term used, often in a derogatory manner), production of historical knowledge has reached in selected regions. It will also examine whether this 'local' historiography has had any impact on Anglo-American academic writing and whether there

are thematic differences or different scholarly directions between the two historiographies.

Creating a Public Database of Slaving Voyages Across the Indian Ocean and Asia

Matthew S. Hopper - Professor of History, California Polytechnic State University, San Luis Obispo, U.S.A

In March 2023, with the support of The National Endowment for the Humanities (NEH) *Digital Projects for the Public Production Grant*, a team of researchers, began a three-year project to add Indian Ocean slaving voyages to SlaveVoyages.org. The project aims to integrate the Indian Ocean into the Transatlantic Slave Trade Database and create a public database of slaving voyages across the Indian Ocean and Asia more fully. The project team is led by Daniel Domingues along with Jane Hooper, Richard Allen, and Matthew Hopper. The project will catalog slaving voyages from East and Southeast Africa and Madagascar to the Mascarenes, the Americas, the Middle East, and Asia, as well as European slave trading from Africa to East and Southeast Asia, and the trafficking of enslaved peoples from Asia to the Cape of Good Hope and beyond. Working with the existing framework of *SlaveVoyages*, which has historically focused on the Atlantic and Inter-American slave trades, presents opportunities and challenges. The team believes that including the Indian Ocean and Asia on the *SlaveVoyages* website is crucial in demonstrating the global extent and consequences of transoceanic slave trading. However, the team also acknowledges the complexities and challenges of doing so. This paper reports on the team's progress, reflects on the challenges encountered to present, and invites conference participants to collaborate on the project.

The background is a solid teal color. Overlaid on this are several sets of white, concentric, irregular lines that resemble topographical map contour lines or ripples in water. These lines form organic, flowing shapes across the entire page. In the upper right quadrant, the word "BIOGRAPHIES" is written in a bold, black, sans-serif font.

BIOGRAPHIES

Rogaia Mustafa Abusharaf

Rogaia Mustafa Abusharaf is a Sudanese ethnographer and Professor of Anthropology at Georgetown University in Qatar. She was a recipient of Postdoctoral and Senior fellowships at Durham University in the U.K., Brown, and Harvard. Her work was supported by Guggenheim Foundation, the Royal Anthropological Institute, the Sir William Luce Memorial Fellowship, Andrew Mellon and MIT Center for International Studies, and Rockefeller Bellagio Study Center. She writes on culture and politics, anthropology of gender, human rights, migration, and diaspora issues in Sudan, the Gulf, Oman and Zanzibar, and the Indian Ocean. She is the author of *Darfur Allegory, Transforming Displaced Women in Sudan: Politics and the Body in a Squatter Settlement and Wanderings*, both published by the University of Chicago Press; *Oceanic Circularities* coedited with Uday Chandra, Irene Promodh and Maurice Jackson and published by Georgetown University Press. She is the editor of the 2010 special issue of *South Atlantic Quarterly* (Duke University Press) and *Female Circumcision: Multicultural Perspectives* (Ed.) (University of Pennsylvania Press 2006). She is the co-editor with Dale Eickelman of *Africa and the Gulf: Blurred Boundaries Shifting Ties* and *Higher Education in the Gulf* both from Gerlach Press in 2014 and 2015 respectively. In addition to numerous book chapters and essays, some of her articles appeared in the *Sciences*, *South Atlantic Quarterly*, *Differences*, *Anthropology and Humanism*, *History and Anthropology*, *Oriental Anthropology*, *International Migration*, *Radical Philosophy Review*, *Anthropology News*, *Transition: International Review*, *Annals of the American Academy of Political and Social Sciences* and *Black Renaissance*. Abusharaf is also the co-editor of *Monsoon: Journal of the Indian Ocean Rim*, which will be published by Duke University Press in collaboration with The Africa Institute, beginning in 2023.

Edward A. Alpers

Edward A. Alpers is a Research Professor of History at the University of California, Los Angeles. He has also taught at the Universities of Dar es Salaam, Tanzania (1966-1968), and the Somali National University, Lafoole (1980). In 1994 he served as President of the African Studies Association (USA). Alpers has published widely on the history of East Africa and the Indian Ocean. His major publications include *Ivory and Slaves in East Central Africa* (1975), *East Africa and the Indian Ocean* (2009), and *The Indian Ocean in World History* (2014). He has co-edited many volumes including *Sidis and Scholars: Essays on African Indians* (2004), *Slavery and Resistance in Africa and Asia* (2005), *Slave Routes and Oral Tradition in Southeastern Africa* (2005), *Resisting Bondage in Indian Ocean Africa and Asia* (2007), *Cross-Currents and Community Networks: The History of the Indian Ocean World* (2007), *Changing Horizons of African History* (2017), and *Connectivity in Motion: Island Hubs in the Indian Ocean World* (2018). He has just completed *A Primer for Teaching Indian Ocean World History* with Thomas F. McDow. Professor Alpers served as chair for sixty-two Ph.D. dissertations.

Hoor Al Qasimi

Hoor Al Qasimi has been spearheading the establishment of The Africa Institute into a major international institution, building upon the rich legacy of Afro-Arab cultural and scholarly interchange in Sharjah, including the landmark 1976 “Symposium on African and Arab Relations” that envisioned a future nexus for learning and collaboration between the two regions. Working in partnership with Africa Institute Director Dr. Salah M. Hassan, she continues to shape its programming and future endeavors. A practicing artist and curator, Al Qasimi is also President and founding Director

of Sharjah Art Foundation (SAF), which was established in 2009 as a catalyst and advocate for the role of art in Sharjah, the UAE, regionally, and internationally. With a passion for supporting experimentation and innovation in the arts, Al Qasimi has continuously expanded the scope of the Foundation over its 10-year history to include major exhibitions that have toured internationally; artist and curator residencies in visual art, film, and music; commissions and production grants for emerging artists; and a wide range of educational programming for children and adults in Sharjah. In 2003, Al Qasimi co-curated Sharjah Biennial 6, and has since continued as Biennial Director. Under Al Qasimi’s leadership, the Sharjah Biennial has continued to grow as an internationally recognized platform for contemporary artists, curators, and cultural producers. Her leadership in the field led to her election as president of the International Biennial Association (IBA) in 2017.

Malala Andrialavidrazana

Malala Andrialavidrazana works across disciplines to examine communication, dialogue, and difference within cross-cultural contexts. Drawing upon a diverse web of sources from her own archival research and photography, her visual compositions open up the possibility of alternative forms of history-making. Having moved from her native Madagascar to settle in Paris at the age of 12, Andrialavidrazana has found a source of inspiration in interrogating barriers and shifting from one land to another. Her photographic work seeks moments of intimacy that belie broader global conventions and develop new connections between private and public spaces. From funerary practices in the Global South to middle-class homes in areas around the Indian Ocean, the artist highlights tender moments with a keen sensitivity to the lasting impressions of historical injustice from the legacies of colonialism.

Gabeba Baderoon

Gabeba Baderoon is a poet and scholar, and the author of three collections, *The Dream in the Next Body*, *A hundred silences* and *The History of Intimacy*, and a monograph, *Regarding Muslims: From Slavery to Post-Apartheid*. She is an Associate Professor of Women’s, Gender and Sexuality Studies, African Studies and Comparative Literature at Penn State University, where she co-directs the African Feminist Initiative. Baderoon is the 2023 Sarah Baartman Senior Fellow in the San and Khoi Centre at the University of Cape Town.

Gary Thomas Burgess

Gary Thomas Burgess is an Associate Professor of African History at the US Naval Academy, in Annapolis, Maryland. He is the author of numerous essays on the 20th century history of Zanzibar, as well as the author of *Race, Revolution, and the Struggle for Human Rights in Zanzibar: The Memoirs of Ali Sultan Issa and Seif Sharif Hamad* (Ohio University Press, 2009). He is currently at work on two books; the first has the working title, *A Socialist Sea: The Indian Ocean After Empire*; it argues that the remarkable transnational popularity of socialism during the Cold War enables scholars to see the Indian Ocean as a coherent and interconnected region long after the collapse of Western colonialism. The second has the working title of *Race, Citizenship, and Reality: Zanzibar in the Age of Revolution*; it will be the first monograph to reconstruct Zanzibar’s entire revolutionary era, lasting from 1964 to 1984.

Uday Chandra

Uday Chandra is an Assistant Professor of Government, Georgetown University in Qatar. He received his B.A. in economics from Grinnell College and his Ph.D. in political science from Yale University. He received the 2013 Sardar Patel Award for writing the best dissertation in a US university on any aspect of modern South Asia. Before coming to Doha, he held a prestigious research fellowship at the Max Planck Institute for the Study of Religious and Ethnic Diversity in Goettingen, Germany.

Chandra's research lies at the intersection between critical agrarian studies, political anthropology, postcolonial theory, and South Asian studies. He is interested in state-society relations, power and resistance, political violence, agrarian change, rural-urban migration, popular religion, and the philosophy of the social sciences. Chandra's work has been published or will appear shortly in the *Law & Society Review*, *Social Movement Studies*, *New Political Science*, *Critical Sociology*, *The Journal of Contemporary Asia*, *Contemporary South Asia*, the *Indian Economic & Social History Review*, and *Modern Asian Studies*. He has co-edited volumes and journal issues on self-making in modern South Asia, subaltern politics and the state in modern India, caste relations in eastern India, and social movements across rural India today. His book, *Oceanic Circularities* coedited with Rogaia Mustafa Abusharaf, Irene Promodh, and Maurice Jackson is published by Georgetown University Press. With regard to his upcoming projects, he is working on volumes on the comparative politics of "populism" and transnational circularities in the Indian Ocean. His first monograph *Negotiating Leviathan: Making Tribes and States in Modern India* will be published by Stanford University Press. Chandra is also working on a second book project on Hindu nationalism and democracy in postcolonial India.

Ngala Chome

Ngala Chome is a research fellow at the History Department of Ghent University. His current research examines the aftermaths of slavery in East Africa. Ngala's work has also examined the contemporary history of the Kenyan coast, the region's formal politics, Muslim politics, and the more recent turn by a section of Kenya's Muslims to Islamist politics. Ngala's work has been widely published in peer-reviewed journals, as part of edited volumes, and in policy reports. Ngala earned his Ph.D. at the History Department of the University of Durham, United Kingdom.

Salah M. Hassan

Salah M. Hassan is the Director of The Africa Institute, Sharjah, UAE, and Distinguished Professor of Arts and Sciences at Cornell University. Salah M. Hassan. Hassan is an art historian, art critic and curator, and editor and co-founder of *Nka: Journal of Contemporary African Art* (Duke University Press). He currently serves as a member of the editorial advisory board of *Atlantica*, *Journal of Curatorial Studies* and *International Journal of Middle Eastern Studies*. He authored, edited and co-edited several books including *Ahmed Morsi: A Dialogic Imagination* (2021); *Ibrahim El Salahi: A Visionary Modernist* (2012); *Darfur and the Crisis of Governance: A Critical Reader* (2009), and *Diaspora, Memory, Place* (2008); *Unpacking Europe* (2001); *Authentic/Ex-Centric* (2001); and *Art and Islamic Literacy among the Hausa of Northern Nigeria* (1992). He also edited and introduced, *Ibrahim El-Salahi: Prison Notebook* (New York and Sharjah, MoMA and SAF Publications, 2018, and guest-edited a special issue of *SAQ: South Atlantic Quarterly*, titled *African Modernism* (2010). Hassan has contributed essays to journals, anthologies and exhibition catalogues of contemporary art.

He has curated several international exhibitions such as *Ibrahim El Salahi: A Visionary Modernist*, exhibited at The Tate Modern in London (July-October, 2013) after premiering at the Sharjah Art Museum (in March 2012) in Sharjah, UAE; *Authentic/Ex-Centric* (49th Venice Biennale, 2001), *Unpacking Europe* (Rotterdam, 2001-02), and *3x3: Three Artists/Three: David Hammons, Maria Magdalena Campos-Pons, Pamela Z* (Dak'Art, 2004). He also curated several exhibitions for the Sharjah Art Foundation including *The Khartoum School: The Making of the Modern Art Movement in Sudan, 1945-2016* (2016-2017), and *When Art Becomes Liberty: The Egyptian Surrealists (1938-1965)* (2016) in collaboration with Hoor Al Qasimi. He is the recipient of several grants and fellowships, such as the J. Paul Getty Postdoctoral Fellowship, Sharjah Art Foundation, Ford, Rockefeller, Andy Warhol and Prince Claus Fund foundations. Hassan has been honored as the 2021 Distinguished Professor by the College Art Association (CAA).

Engseng Ho

Engseng Ho is a Professor of Anthropology and History at Duke University, U.S.A, and the Muhammad Alagil Distinguished Visiting Professor of Arabia Asia Studies at the Asia Research Institute, National University of Singapore. He is a leading scholar in transnational anthropology, history and Muslim societies, Arab diasporas, and the Indian Ocean, with research expertise in Arabia, coastal South Asia, and maritime Southeast Asia. He is the co-editor of the *Asian Connections* book series at Cambridge University Press and serves on the editorial boards of journals such as *American Anthropologist*, *Comparative Studies in Society and History*, and *History and Anthropology*. Previously, he has worked as a Professor of Anthropology at Harvard University, a Senior Scholar at the Harvard Academy for International and Area Studies, a Country and Profile Writer at the Economist Group, an International Economist at the Government of Singapore Investment Corporation/Monetary Authority of Singapore, and the Director of the Middle East Institute at the National University of Singapore. He was educated at the Penang Free School, Stanford University, and the University of Chicago.

Matthew S. Hopper

Matthew S. Hopper is Professor of History at California Polytechnic State University, San Luis Obispo. His book, *Slaves of One Master: Globalization and Slavery in Arabia in the Age of Empire* (Yale University Press, 2015), was a finalist for the 2016 Frederick Douglass Book Prize. He received his Ph.D. in History from UCLA, M.A. in African Studies from UCLA and M.A. in History from Temple University. He was a postdoctoral fellow at the Gilder Lehrman Center at Yale University, a Member of the Institute for Advanced Study, Princeton, and the Smuts Visiting Research Fellow in Commonwealth Studies at the University of Cambridge. He has held fellowships from the Social Science Research Council and Fulbright-Hays, and his writing has been published in *Annales*, *Itinerario*, and the *Journal of African Development*. He is currently writing a history of liberated Africans in the Indian Ocean world.

Jane Hooper

Jane Hooper is an Associate Professor in the Department of History and Art History at George Mason University. She received her Ph.D. from Emory University in 2010. Her research focus is global and Indian Ocean history, she specializes in Madagascar and the slave trade. Her first book, *Feeding Globalization: Madagascar and the Provisioning Trade, 1600-1800*, was published in 2017 by Ohio University Press as part of their

Indian Ocean Studies series. Her second book, *“Yankees in the Indian Ocean: American Commerce and Whaling, 1786-1860,”* was published in the fall of 2022 by Ohio University Press. She has also written articles about pirates, the slave trade from the Indian Ocean to the Americas, and Americans in the Indian Ocean. Hooper is currently a Co-Principal Investigator (Co-PI) on a three-year The National Endowment for the Humanities (NEH) production grant, Digital Projects for the Public for *“Global Passages: Creating a Public Database of Slaving Voyages across the Indian Ocean and Asia”*. The database will ultimately be incorporated into the Slave Voyages website (slavevoyages.org).

Abdullahi Ali Ibrahim

Abdullahi Ali Ibrahim, Ph.D. (1987) Indiana University, is a Professor Emeritus of African History and Islam at the University of Missouri-Columbia which he joined in 1994. He graduated from the University of Khartoum where he taught after getting his doctorate from Indiana University in 1987. He has published extensively, in both Arabic and English, on the social and cultural history of Sudan.

His research transcends the fields of history, anthropology, politics, and folklore. It draws on extensive fieldwork among the Kababish nomads (1966-1970), the Rubatab farmers of the middle Nile region (1966, 1984), and the Sharia qadis of the Sudan Judiciary (1990s).

His publications include *The Mahdi-Ulema Conflict* (1968); *Assaulting with Words: Popular Discourse and the Bridle of Shari'ah* (Northwestern University Press 1994); *Culture and Democracy in Sudan* (Arabic) 1994 *The Bankruptcy of Sudanese Political Thought* (Arabic) (2006), *The Dusk of Marxism: Resistance and Renaissance in the Praxis of the Sudan Communist Party* (Arabic) (2007), *Manichaeen Delirium: Decolonization of the Judiciary and Islamic Renewal in Sudan, 1898-1985* (Brill 2008). Volume 1 of his trilogy on the *Culture of the Sudan: A Road Map* was out last December.

As a public scholar, he is into political activism, publishing *“Katib al-Shuna,”* a series on the politics and history of Sudan in its twentieth number now. He also writes daily and weekly columns for Sudanese papers, the Jazeera Net, and Independent Arabic.

Preben Kaarsholm

Preben Kaarsholm is a Professor Emeritus of Global and International Development Studies at Roskilde University and a scientific advisory board member for the Intercontinental Slavery Museum in Port Louis, Mauritius. He was a Research Fellow at the International Research Centre 'Work and human life cycle in global history' at the Humboldt University in Berlin (2017-2022). His research interests focus on the Indian Ocean, transnational Islamic movements, the history of forms of unfree labour, and global varieties of urban informality. He has long-standing experience from research collaboration with universities in Africa and India and is a coordinator of the AEGIS collaborative research group on Africa in the Indian Ocean.

Emery Kalema

Emery Kalema holds a Ph.D. in History from the University of the Witwatersrand, South Africa. He was a Postdoctoral Fellow at both the Institut de Sociologie at the Université Libre de Bruxelles (2021-2022) and the South African Research Chair in Historical Trauma and Transformation at Stellenbosch University (2017-2020). In addition, he

was a Summer Program in Social Science Fellow at the Institute for Advanced Study, Princeton (2018-2019) and the winner of the competition for the inaugural Center for the Study of Africa and the African Diaspora (CSAAD) Research Fellowship at New York University (Fall 2019).

Kalema is the recipient of the 2021 Central African Studies Association (CASA) Essay Prize for the Best Published Article by a Junior Scholar. He is currently an Assistant Professor of History at The Africa Institute, Sharjah.

Thomas F. McDow

Thomas F. McDow is a historian of Africa and the Indian Ocean. He is the author of *Buying Time: Debt and Mobility in the Western Indian Ocean* (Ohio University Press, 2018) and co-author, with Edward A. Alpers of *A Primer for Teaching Indian Ocean World History* (Duke University Press, forthcoming). He earned his Ph.D. at Yale and has been a member of the History Department at Ohio State University since 2011.

Mostafa Minawi

Mostafa Minawi is an Associate Professor of History and the Director of Critical Ottoman and Post-Ottoman Studies initiative at Cornell University in Ithaca, New York. His work lies at the intersection of the study of imperialism, race, and diplomacy in Africa and the Ottoman metropole, Istanbul. His first book, *The Ottoman Scramble for Africa: Empire and Diplomacy in the Sahara and the Hijaz* was published by Stanford University Press in 2016, his second book, *Losing Istanbul: Arab-Ottoman Imperialist and the End of Empire* was published by Stanford University Press in late 2022.

Mwanahamis Hamad Nassor (1968-2019)

The late Mwanahamis Hamad Nassor was born and educated in Pemba before attending the Institute of Kiswahili & Foreign Languages in Zanzibar, where she earned her Diploma in Languages (1987-91). She then pursued her BA in Education (History) at the University of Dar es Salaam (2008-10) and later obtained her MA in Archaeology and Heritage. She was appointed Assistant Lecturer at the State University of Zanzibar (2013-2019) and served as an officer in charge of Antiquities at the National Museum Zanzibar (2011-2). She subsequently worked as a teacher in various schools in Zanzibar. In 2015, she embarked on her Ph.D. studies in Archaeology and Heritage at the University of Dar es Salaam but tragically passed away in 2019.

Jeremy Prestholdt

Jeremy Prestholdt is a Professor of History at the University of California, San Diego. He specializes in African, Indian Ocean, and global history with an emphasis on consumer culture and politics in East Africa. His work has been supported by the National Endowment for the Humanities, Rockefeller Foundation, Woodrow Wilson Foundation, Harry Frank Guggenheim Foundation, Social Science Research Council, and the Fulbright Foundation, among other agencies. He has been a visiting fellow at Ritsumeikan University, the University of Warwick, the University of Basel, and the University of Bergen. His articles have appeared in journals such as the American Historical Review, the Journal of African History, Public Culture, the Journal of Global History, the Journal of World History, and the Journal of Eastern African Studies as well as many edited volumes. He is the author of *Domesticating the World: African Consumerism and the Genealogies of Globalization* (2008) and *Icons of Dissent: The Global Resonance of Che, Marley, Tupac, and Bin Laden* (2019). Prestholdt is the

co-editor of *Monsoon: Journal of the Indian Ocean Rim*, which will be published by Duke University Press in collaboration with The Africa Institute, beginning in 2023. He is also a co-editor of the Brill monograph series African Social Studies.

Janet Marion Purdy

Janet Marion Purdy is the Daniel F. and Ada L. Rice Postdoctoral Curatorial Fellow in Arts of Africa at the Art Institute of Chicago. Her research examines symbolic imagery and inscriptions on ornamentally carved doorways and thresholds in the Indian Ocean world, and related visual affinities in Afro-Arab-Asian artistic production and exchange. She is especially interested in the transmission of talismanic designs in their diverse protective functions across different mediums including textiles, jewelry, and woodworking. Janet was co-curator of *African Brilliance: A Diplomat's Sixty Years of Collecting* at the Palmer Museum of Art (2020) and assistant curator for *At Home In Africa: Design, Beauty, and Pleasing Irregularity in Domestic Settings* at Galleries at Cleveland State University (2014). Publications include catalogue entries in *African Brilliance* (2020) and *Speaking of Objects: Arts from Africa* at the Art Institute of Chicago (2020) and "Carved Designs and Thresholds in Indian Ocean Visual Affinities" in *Verge: Studies in Global Asias* (2022).

Abdul Mohammed Hussein Sheriff

Abdul Sheriff was born and educated in Zanzibar, and completed his bachelor's and master's degrees at the University of California in Los Angeles in 1966. He went on to receive his Ph.D. from the School of Oriental & African Studies (SOAS), University of London in 1971.

Abdul Sheriff taught history at the University of Dar es Salaam from 1969-1991, served as Advisor & Principal Curator of the Zanzibar Museums from 1993-2005, and as Executive Director of the Zanzibar Indian Ocean Research Institute from 2007 until 2012. He also served as Chairman and Member of the Presidential Committees on the State University of Zanzibar from 1995 until 2002, and Chairman of the Zanzibar Constitutional Forum from 2012 until 2014, and Delegate to the Tanzanian Constituent Assembly in 2014.

Abdul Sheriff has published several books, including *Slaves, Spices & Ivory in Zanzibar* (1987), and *The Dhow Cultures of the Indian Ocean - Cosmopolitanism, Culture & Islam* (2010); edited *History & Conservation of Zanzibar Stone Town* (1995); and co-edited *Zanzibar Under Colonial Rule* (1991), *The Indian Ocean: Oceanic Connections & the Creation of New Societies* (2014), and *Transition from Slavery in Zanzibar & Mauritius*, (2017), as well numerous scholarly articles. He has edited several volumes on the history of Zanzibar town and the Swahili coast, and several articles in various journals and encyclopedias. He has also benefitted from several fellowships, including the most recent Ali Mazrui Senior Fellowship at the Africa Institute, Sharjah in 2021/22.

Ahmad Alawad Sikainga

Ahmad Alawad Sikainga is a Professor of African History at the Ohio State University. His academic interests embrace the study of Africa, the African Diaspora, and the Middle East with a focus on slavery, labor, urban history, and popular culture. The geographical focus of Sikainga's research is the Sudan, the Nile Valley, North Africa, and the Persian Gulf. His publications include *Sudan Defense Force: Origin and Role, 1925-1955* (1983), *Western Bahr al-Ghazal under British Rule, 1898-1956* (1991), *Slaves*

into Workers: Emancipation and Labor in Colonial Sudan (1996), *City of Steel and Fire: A Social History of Atbara, Sudan's Railway Town, 1906-1984* (2002). He co-edited *Africa and World War II* (Cambridge, 2015), *Post-conflict Reconstruction in Africa* (2006), and *Civil War in the Sudan, 1983-1989* (1993). In addition, Professor Sikainga has published dozens of articles and book chapters. He is currently working on two book projects: *Free and Unfree Labor in a Changing Economy: Slavery, Oil, and Wage Labor in Qatar* examines the link between slavery, the oil industry, and wage labor in Qatar from the late nineteenth to mid-twentieth centuries. The second book project is titled *Slavery, Ethnicity, Identity, and the Development of Popular Culture in Contemporary Sudan* explores the role of former slaves, their descendants, and other subaltern groups in the development of distinct styles of music, dance, and fashion that have shaped Sudanese urban popular culture.

Hideaki Suzuki

Hideaki Suzuki is an Associate Professor at National Museum of Ethnology, Japan. Before joining the National Museum of Ethnology, he was a post-doctoral researcher at Indian Ocean World Centre, McGill University (2021-14), and Associate Professor at Nagasaki University (2014-18). His research interest covers various subjects including the slave trade, Indian mercantile community, piracy, and medieval Swahili history, and also, he is interested in theological and methodological aspects of the western Indian Ocean World(s). He publishes various articles in both English and Japanese and he is the author of *Slave Trade Profitters in the Western Indian Ocean: Suppression and Resistance in the Nineteenth Century*.

Vijaya Teelock

Vijaya Teelock is a former Associate Professor of History at the University of Mauritius and founder of the Centre for Research on Slavery and Indenture. She was the Vice-Chairperson of the Truth and Justice Commission. She also held the position of president of the Aapravasi Ghat Trust Fund.

She is currently working on a book project on French slavery in Mauritius.

John Thabiti Willis

John Thabiti Willis is a scholar of the social and cultural history of Africa in the Atlantic and Indian Ocean Worlds with a Ph.D. in History from Emory University, USA. He holds the position of Associate Professor of African History at The Africa Institute, Sharjah. Additionally, he also serves as an Associate Professor of African history at Carleton College in Northfield, Minnesota, USA.

Previously, Willis served as a Postdoctoral Fellow at the Carter G. Woodson Institute for African-American and African Studies from 2008 to 2010 and as Director of Africana Studies at Carleton College in Northfield, Minnesota, USA between 2019 to 2022. Presently, he is a Carleton College Mellon New Directions Fellow, a position he holds from 2020 to 2023.

Willis's research primarily focuses on the history and politics of masquerade performances and the organizations that orchestrated them among the Yoruba people in southwestern Nigeria, spanning from pre-colonial to modern times. His Ph.D. thesis and first book extensively explore this topic.

In his 2018 book titled "Masquerading Politics: Kinship, Gender, and Ethnicity in a Yoruba Town, Ota, 1774-1928," Willis delves into the role of institutions employing ritual masquerades in reflecting and shaping changing political and economic relations during pivotal periods such as the rise and decline of West African empires, Atlantic slavery, the spread of Islam, and the establishment of Christian missions and British colonialism. This book has gained recognition as a finalist for the 2019 Best Book Prize (previously known as the Herskovits award) by the African Studies Association. Moreover, it recently won the 2020 Yoruba Studies Book Prize, which honors the best books on Yoruba people and their culture published over a three-year period.



**THE AFRICA
INSTITUTE**

Mission and Goals

The Africa Institute is an interdisciplinary academic research institute dedicated to the study, research, and documentation of Africa and the African diaspora. As the only institution of its kind located in the Gulf—the historical nexus of African-Arab cultural exchange—**The Africa Institute** is uniquely positioned to expand understanding of African and African diaspora studies as a global enterprise. **The Africa Institute**'s curriculum of postgraduate studies is designed to train the next generation of critical thinkers in African and African diaspora studies, and through its program of international symposia and conferences, visual art exhibitions and artist commissions, film and performance series, and community classes and outreach events, The Institute is expanding public understanding of Arab and African exchange within not only the scholarly community but also the local Sharjah community, the region, and around the globe. **The Africa Institute** aims to be a model center of excellence in research, teaching, and documentation that is hoped to match in quality and breadth of coverage, existing peer of African and African Diaspora Studies in Africa, Europe, and North America.

The conception of **The Africa Institute** emanates from a basic premise that African Studies is a global enterprise, rather than one narrowly constrained by geography or territorial boundaries. The fact on the ground is that the Arab Gulf region is one of mixed populations, in which cultural exchanges manifested in an impressive variety of processes and patterns pertaining to borrowing and assimilation, forced and voluntary migrations, and adaptive strategies, none of which can be fully understood without incorporating Africa into the analysis.

The Africa Institute is uniquely positioned to further analysis of these linkages by illuminating larger African and Gulf ties, like those powerfully demonstrated in the historiography of the Indian Ocean Rim. At once, the Institute envisions larger global processes and knowledge circuits in relation to Africa and its diaspora. In particular, the last two decades have also witnessed rising scholarly interests in the study of new frontiers of African Diaspora studies. These include lesser-explored aspects of the African Diaspora in the Spanish speaking Caribbean (such as Cuba, Puerto Rico, and Mexico), Latin America including Brazil, in addition to the Black British experience and recent African migrations and diasporas in Europe and the Middle East. These developments will certainly play a part in reconfiguring and revisiting the field and expanding its scope, and by extension, the scholarly focuses and curricula of the new Africa Institute. **The Africa Institute** hopes to both engage with as well as shape these new paradigms of thought in ways that will ensure its place at the forefront of African studies for years to come.

Africa Hall and the Future Campus of The Africa Institute

The original **Africa Hall** building was inaugurated on the same day as the Municipality's building in 1976, but the original buildings of both were first built in the early 1970s as part of a wave of modernist government buildings. The building was inaugurated as "Africa Hall," and its first cultural and political event was the Arab-African Symposium. **The new Africa Hall**, which was rebuilt on the site of the original building - demolished in 2015 - will be part of the future complex of buildings for **The Africa Institute**. Designed by the world-renowned Ghanaian British architect, **Sir David Adjaye**, **Africa Hall** will serve as a knowledge center and platform for conferences, symposia, and lectures, film screenings and staged plays related to the activities of **The Africa Institute**, and will also serve as part of The Institute's outreach to the larger community of Sharjah, UAE and beyond.

