



United Nations  
Educational, Scientific and  
Cultural Organization



**The Slave Route:**  
Resistance, Liberty, Heritage

# Legacies of Slavery

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*A Resource Book for Managers  
of Sites and Itineraries of Memory*



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*A Resource Book for Managers  
of Sites and Itineraries of Memory*

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1 The UNESCO Slave Route Project wishes to pay tribute to Mr Sudel Fuma who passed away on 12 July and was the Director of the UNESCO Chair in Intercultural Relations and Learning University of La Réunion, France.



[illegible]

A map illustrating the transatlantic slave trade routes from the 15th to the 16th centuries. The map shows the Atlantic Ocean, the Caribbean Islands, and parts of North and South America. The primary source of enslaved people is Senegambia, highlighted in orange. Arrows indicate the flow of enslaved people to various destinations with associated numbers:

- From Senegambia to the Caribbean Islands: 400,000
- From Senegambia to the Gulf of Mexico (near Vera Cruz): 30,000
- From Senegambia to the Gulf of Mexico (near Havana): 50,000
- From Senegambia to the Gulf of Mexico (near Puerto Rico): 100,000
- From Senegambia to the Gulf of Mexico (near Santo Domingo): 100,000
- From Senegambia to the Gulf of Mexico (near Bahia): 70,000

Other locations marked on the map include Pernambuco, Bahia, and the Caribbean Islands.

**17th century**

Map illustrating the transatlantic slave trade routes in the 17th century.

Key locations and events marked:

- Jamestown** (North America)
- Guadeloupe REVOLUT, 1666** (Caribbean Islands)
- Senegambia** and **Ghana** (West Africa)
- Kongo** (Central Africa)
- Gorée** (off the coast of Senegambia)
- Pernambuco** and **Bahia** (Brazil)

Trade flows and quantities:

- 1,700,000 (from the Caribbean to Europe)
- 1,300,000 (from Senegambia/Ghana to Europe)
- 700,000 (from Senegambia/Ghana to the Americas)
- 100,000 (from Kongo to the Americas)

A map of the Atlantic Ocean and surrounding continents (North America, South America, Europe, and Africa) illustrating the transatlantic slave trade routes in the 18th century. The map shows the flow of enslaved people from the west and central coasts of Africa to the Americas and Europe. Key locations and trade volumes are labeled:

- Africa:**
  - GUINEA:** Outah, Calabar. Trade volume: 700,000.
  - KONGO:** Cabinda, Luanda. Trade volume: 200,000.
  - ANGOLA:** Zanzibar. Trade volume: 400,000.
  - Other locations:** Gorée, Elmina.
- Americas:**
  - Caribbean:** Santo Domingo (1791), Guadeloupe (1757).
  - South America:** Bahia, Rio de Janeiro, Montevideo, Buenos Aires.
  - North America:** Virginia.
- Europe:** Indicated by a large black arrow showing the flow of goods and capital back to Europe.

The map uses color-coding: light blue for the Atlantic Ocean, light green for North America, light yellow for South America, and light brown for Africa. The transatlantic trade routes are highlighted with thick black arrows, and the flow of goods and capital back to Europe is shown with a large black arrow.

A map of the Atlantic Ocean and surrounding continents (North America, South America, Europe, and Africa) illustrating the transatlantic slave trade routes in the 19th century. The map shows the flow of enslaved people from the west and central coasts of Africa to the Americas and Europe. Key locations and routes are labeled:

- Africa:**
  - Senegal:** Gorée, Elmina, Cacheu
  - Guinea:** Outah
  - Kongo:** Cabinda, Luanda
  - Angola:** Inharrim, Lourenço Marques
  - Zanzibar:** Kilwa, Ilbo
- Europe:**
  - Morocco:** 400,000 (route to North America)
- Americas:**
  - Caribbean Islands:** St. Domingo (1,900,000 from Africa)
  - Bahia Revolts (1807 AND 1835):** Marked with an orange star, indicating the abolition of the slave trade in Brazil.
  - Rio de Janeiro:** 1,900,000 (route from Africa)
  - Montevideo:** 407,000 (route from Africa)
  - Buenos Aires:** 407,000 (route from Africa)

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# Introduction

*'Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed.'* It was with this awareness of the challenges of peace that the Constitution of UNESCO, an organization created in the aftermath of the Second World War, decided to build new global solidarity and international cooperation through education, science, culture and communication. Its ethical role is based on the observation that the war was made possible *'by the denial of the democratic principles of . . . dignity, equality and mutual respect' . . . , 'and by the propagation, in their place, through ignorance and prejudice, of the doctrine'* of human inequality and differences among peoples. What is the mission of this United Nations specialized agency? To spread a sense of universal solidarity as providing the foundations for sustainable peace and development, in particular by raising awareness of the universality and indivisibility of human rights, and promoting cultural diversity and intercultural dialogue

## An ethical project

The Slave Route Project was launched by UNESCO in 1994 to translate this declaration of principles into concrete action acknowledging a tragedy that had been ignored for too long.. It built on the work carried out in the General History of Africa, which had started in the early 1960s. The aim was to study the slave trade, slavery and its abolition in different regions of the world, from the perspective of intercultural dialogue and the culture of peace. An essential part of this enterprise was to reveal the operating methods, the root causes and the actual consequences of this human tragedy, as well as the lasting transformations, productive interactions and rich cultural heritage produced by these forced encounters, ad to contribute to thinking on the new challenges and issues facing modern and multi ethnic societies. The project is structured around five key fields of activity: scientific research, the development of educational materials, the preservation of written archives and oral traditions, the promotion of living cultures and contributions by the African diaspora and, lastly, the preservation of memorial sites.

The actions stemming from UNESCO's commitment to reveal the contribution of African cultures to humanity's heritage and its overall progress will serve as starting points for implementing the objectives of the International Decade for People of African Descent (2015-2024), proclaimed by the United Nations in 2014, with the theme *'Recognition, Justice and Development'*.



One of the most decisive advances in the fulfilment of this duty to history and memory, to which the international community is committed, was made in 2001, at the World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance, in Durban, South Africa, marking international recognition of the slave trade and slavery as a crime against humanity.

*We acknowledge that slavery and the slave trade, including the transatlantic slave trade, were appalling tragedies in the history of humanity not only because of their abhorrent barbarism but also in terms of their magnitude, organized nature and especially their negation of the essence of the victims, and further acknowledge that slavery and the slave trade are a crime against humanity and should always have been so, especially the transatlantic slave trade, and are among the major sources and manifestations of racism, racial discrimination, xenophobia and related intolerance, and that Africans and people of African descent, Asians and people of Asian descent and indigenous peoples were victims of these acts and continue to be victims of their consequences.*

Durban Declaration, 2001, §13

Can we imagine more symbolic progress in the fight against different forms of slavery, both past and present?

### ***From a duty to remember... to the right to History***

In highlighting and reappraising the contributions of African cultures to the enrichment of societies in other regions of the world, the preservation, appreciation and promotion of tangible and intangible heritage constitute important challenges in the societies affected by the slave trade and slavery. This is why UNESCO, as part of its Slave Route Project: Resistance, Liberty, Heritage, has launched a programme responding to the imperative of forging 'a close link between the ethical exigency of preserving the memory of the slave trade, which historians now consider to be "the biggest single tragedy in the history of man on account of its scope and duration", and the current requirements of economic and social development' (Accra Declaration, Ghana, 1995).

This led to the establishment, in 1995, of a joint UNESCO-UNWTO (United Nations World Trade Organization) cultural tourism programme on the routes of the slave trade and slavery in Africa. A similar programme was launched for the Caribbean in 1999, in Saint Croix, United States Virgin Islands. Efforts focused primarily on the arguments for convincing authorities and civil-society organizations to engage in the identification, preservation and promotion work, while helping them to formulate new policies. The Accra Declaration on the Joint UNESCO-UNWTO Cultural Tourism Programme on the Slave Route advises States 'to make an inventory, evaluation and appraisal of the sites, monuments, and records in their territories' and affirms that 'the memory of the slave trade is etched not only on consciences but also on the monuments, sites, castles, forts, etc. which line, in a significant manner, the entire route'. While all of them bear witness to a world history, many sites today belong to the common heritage of humanity because of their inclusion on UNESCO's World Heritage List. The Slave Route Project continues its efforts

today to increase awareness and rehabilitate, identify, assess, restore, preserve and promote memorial sites and routes linked to this history. Heritage plays a crucial role in raising public awareness and educating young people in the commemoration of this tragedy, as well as ensuring national reconciliation and building social cohesion. This role is increasingly acknowledged and asserted and is at the heart of memory policies. Indeed, reflection on the right to remember has underlined the cathartic, liberating values of facing the past, however painful it may be. Visiting memorial sites thus takes on critical importance for provoking necessary thoughts on the notions of humanity, dignity and freedom, ethical awareness and civic engagement. Furthermore, the inclusion of this history in national geographies and topographies has emerged as one of the best ways of combatting omission, denial and distortion of the facts.

In recent decades, many countries have acted to identify, document, preserve, enhance and link emblematic sites and monuments of the slave trade and slavery with a view to creating memory routes. These initiatives have been inspired by the expansion of the concept of culture and by the holistic approach to cultural and natural, tangible and intangible heritage developed by UNESCO's reflection and normative action in the cultural field.<sup>1</sup>

*In its widest sense, culture may now be said to be the whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or social group. It includes not only the arts and letters, but also modes of life, the fundamental rights of the human being, value systems, traditions and beliefs.*

Mexico City Declaration on Cultural Policies, MONDIACULT, 1982

They address the wishes and aspirations expressed by communities most concerned to reclaim the sites of their history and participate in their management, governance, development and promotion. Without the mobilization of these communities and the perseverance of researchers and activists, these initiatives would never have taken shape.

The involvement of women researchers, professionals and volunteers in local communities highlights their major contributions to the research, identification, development, promotion and management of historical sites linked to the slave trade and slavery. Often very involved in transmitting the history and cultural traditions of a community, women are the main stakeholders in the development of cultural and memorial issues. Their role and involvement in the management of memorial sites and routes should be emphasized. It is all the more essential that young women be increasingly involved in all phases and at all levels of management, historical expertise, management of memorial sites and routes, archaeological research and tourism developments.

Today, a need exists to steer the partners wishing to identify and promote memorial sites in the right direction, and warn them against certain risks, such as the over-promotion of monuments. Indeed, the prime importance given to built heritage, such as fortifications, dwelling places, factories and furniture - developments that should demonstrate the wealth of the heritage, according to key criteria - often has the opposite effect, honouring the

<sup>1</sup> Convention concerning the Protection of the World Cultural and Natural Heritage (1972), Convention on the Protection of the Underwater Cultural Heritage (2001), Convention for the Safeguarding of the Intangible Cultural Heritage (2003), Convention on the Protection and Promotion of the Diversity of Cultural Expressions (2005).

exploits of the slave system rather than the memory of the victims. In certain popular tourist destinations in the Caribbean and the Indian Ocean, this risk is very real, since the commercial obligation to satisfy tourists is strong and sometimes encourages the over promotion of colonial heritage. When one shows the houses of slave masters and what they produced but forgets to mention that the houses, fortifications and settlements were built by the slaves themselves, people miss the main purpose of developing historical and memorial heritage, which is to pay homage to the victims of this crime against humanity, their resistance against oppression, and their social, cultural and economic creativity in surviving the objectification that was their fate. It is therefore important to ensure a balance in presenting different experiences of this history, including different historical and memorial sites. It is equally useful to review the key criteria for appreciating the aesthetic, historical and tourism value of the heritage bound to this history. The criteria used should take better account of the distinctive features of this memory and the particular views and perceptions of the victims and their descendants on the symbolic, aesthetic, memorial and social value attached to the memorial sites.

By offering its support to the most relevant initiatives, the Slave Route Project intends to promote the preservation, management and development of the tangible and intangible cultural heritage originating from this history, and establish memorial sites and routes at the national, regional and international levels, by not only recreating the paths of slavery but also providing a link between the countries and the regions of the world that share this history. Its ultimate ambition is to build a world map of memorial sites and routes, to encourage the implementation of memory initiatives and promote the development of new solidarity between Africa and countries where its Diasporas are located.



# I. A GUIDE FOR MANAGERS OF MEMORIAL SITES AND ROUTES

Long isolated and limited to a few famous sites of slavery and the slave trade (such as the Island of Gorée in Senegal, the Ghana forts and the Citadelle Henry Christophe in Haiti), historic towns (such as Salvador in Brazil and Cartagena in Colombia) and remains (such as plantations in the Caribbean), initiatives aimed at establishing this tangible heritage in national memorial landscapes have significantly increased, diversified and gained momentum over the last 20 years or so. This memorial heritage is often endangered, however, by ignorance of its historical value, negligence, a lack of means for managing it or even financial greed aroused by its value on the real-estate market.

Countries have adopted different strategies to preserve their memorial sites and monuments: inscriptions on the World Heritage List, which involves specific obligations; listings as national cultural heritage, which guarantee a certain level of protection; and the creation of memory routes promoted in cultural tours by communities and/or local authorities. Some combine these different strategies simultaneously.

### ***Ambitious objectives***

Site managers and authorities are therefore constantly facing challenges triggered by tourism development projects. Those challenges faced by managers of sites or routes linked to the history of the slave trade and slavery are specific to the very nature of the historical subject and include, for example, the possible loss of historical landmarks or their fall into oblivion; the gradual disappearance of this memorial heritage; and the extreme sensitivity of the subject.

Managers should be aware of the risk of certain pitfalls in approaching this theme. Important choices must be made to avoid a reification of the slave trade and slavery as a tourist product, along with other pitfalls linked to economic exploitation and speculation. It is important to prevent programmes of commercial exploitation and mass tourism, such as hotel areas and/or tourist recreation parks of a speculative nature.

The third challenge in the preservation and enhancement of memorial heritage linked to the history of the slave trade and slavery is the need to involve communities in reclaiming these sites. The commitment of the communities involved, especially by women and young people, is essential to the sound management of the site or route. It will enable them to benefit from the development and will provide them with economic and cultural tools of self-determination and identity.

This methodological guide intends to address these concerns by analysing the experiences of professionals working in the field, decision-makers involved in the development of public policy and researchers who have considered and discussed the topic. Its main objective is to offer assistance to the different stakeholders involved in memory policies and the management of heritage linked to the slave trade and slavery, in three main ways:

- 1. Providing a frame of reference to government authorities** in charge of formulating development policies for historical heritage to support their efforts to identify, safeguard and develop tangible sites and monuments, as well as anti-slavery resistance and abolition movements.
- 2. Providing managers with a methodological tool** to strengthen their capacity to address the different issues they are facing.
- 3. Encouraging experience-sharing and partnerships** between managers of memorial sites and monuments to stimulate the creation of regional and international memory networks and routes.

This guide offers examples of best practices, identifies new approaches, defines guidelines, provides recommendations and promotes the building of networks. In short, it aims to boost the effectiveness of the management, development and promotion of historical and memorial sites and routes linked to the slave trade and slavery in different regions of the world.

In addition to addressing these needs specific to the operational development of memory tourism, this guide aims to raise awareness of the pitfalls and risks linked to promoting this specific memorial heritage, especially when tours highlight the wealth of buildings formerly owned by slave masters rather than the sweat and blood of the slaves who built them. It is important to take into account all the tangible and intangible legacies of the slave trade and slavery: the slave factories, the fortifications, the homes of the slave masters, but also the places where physical cruelty took place, the resistance sites and the achievements of slaves, considering that the symbolic, memorial and social value of such heritage does not always match the key criteria in terms of business, aesthetics and tourism.

### ***Issues arising***

Development of heritage sites, growing demand from the public and the emergence of memory tourism linked to the slave trade and slavery have raised certain ethical, socio-political and methodological issues.

These tragic places exude strong symbolism, emotion and apprehensions that are their most valuable feature, even more than the historical content and architectural wealth, which distinguish them individually from other tourist destinations. The historical roots, however, mean that they cannot be removed from their current geographical, economic and social context. In addition, a number of questions must be considered before establishing a memorial site or route in order to balance the demands and needs of national and local policies, local communities, particularly those concerned by this history, as well as tourists and visitors.

## 1. How can we understand the specificities and value of memorial sites in the local context?

In order to answer this big question, it is necessary to consider the following smaller questions for each site:

- < What is a place of memory? Which places should be considered as such? How should they be promoted? Which priorities should be followed?
- < How can this heritage be identified, protected, restored and promoted? How can we ensure that it is accessible and authentic? What methodology should be followed to identify, catalogue, restore and preserve it?
- < How concerned do communities, elderly people, women, men and younger generations feel by the history of the slave trade and slavery?
- < Who chooses the memorial sites and monuments?
- < Are local communities involved in the decision-making processes related to the development of memorial sites?
- < How do these sites fit into the local heritage landscape?
- < What stories should be told to place the sites in the global history of the slave trade and slavery?
- < What role should intangible cultural heritage play? How could this site be linked to some intangible heritage so as to enhance its impact and meaning?
- < What kind of partnerships should be set up at the local, national, regional and international levels?

## 2. How can we determine the potential of memory tourism in terms of supply and demand?

In order to answer this question, it is necessary to evaluate, for each site, the following points:

- < Which audiences are targeted by this heritage? What objectives does it serve? What are the opportunities and risks?
- < How can we satisfy the demands of various audiences whose levels of information differ?
- < How can we present and pass on history for which the archives are often insufficient and produced by the proponents of slavery?
- < What is the expected reaction of the public during a visit to the site?
- < How can we make the tragic nature of this history be felt?
- < How can we produce a discourse that informs people of the tragic nature of this history but which also carries values essential to self-determination and commitment today?
- < How can we encourage the public to engage in contemplation and reflection and show respect?
- < Which educational tools, words, methods and channels can we use to teach the history of the slave trade and slavery during a visit to the memorial site?
- < How can we make historical and memorial sites not only places for raising awareness and encouraging reflection, but also for promoting encounters, intercultural dialogue and openness to the future?

### 3. How can we understand capacity-building, the economic impacts and other consequences of memory tourism, especially for the populations involved?

In order to answer this question, it is necessary to evaluate, for each site, the following points:

- < Since local populations are rarely prepared and trained to manage their memorial heritage, what role should they be given, particularly from a perspective of women's participation in the decision-making process and systematization of gender mainstreaming?
- < How can we build their capacity to promote this heritage?
- < Is the interest of managing memorial heritage solely financial?
- < What are the cultural and societal consequences of memorial heritage, particularly for the communities concerned?
- < Does the promotion of this tourist product risk trivializing expressions of traditional and popular cultures, trapping local communities in an essentialist perception?
- < Will linking these sites to tourism make them artificial, turn them into a souvenir business and transform history into legends and myths?

#### ***A methodology to be built***

This guide is the result of various actions undertaken by the Slave Route Project. The first action was to identify the stakeholders in the management and promotion of memorial heritage linked to the slave trade and slavery. A survey was carried out of site managers, museologists and representatives of cultural institutions to capture their experiences, problems encountered and recommended solutions. The most active of these stakeholders then met in 2012 in Brasilia, Brazil, at an international seminar to share information on practices and consider ways to improve their effectiveness.

Following this meeting, various courses of action were recommended:

- < developing a methodological guide for stakeholders in the management, development and promotion of memorial heritage linked to the slave trade and slavery;
- < setting up training modules specific to the professions linked to this memorial heritage;
- < creating a website and launching an international network of managers of memorial sites and places.



This guide represents the first outcome of these recommendations. It was developed in three phases:

### **1. Collecting information:**

this includes responses to questionnaires and surveys from managers of memorial sites and monuments, presentations and experiences shared at the 2012 international seminar in Brasilia, and documentation provided by inventories, projects completed or under way, monographs and in-depth studies.

### **2. Identifying and selecting pilot sites and relevant experiences:**

these are representative of all the world's regions, every type of site (including natural areas, forts, commemorative monuments, museums, plantations and archaeological sites) and every scenario, particularly in terms of management.

### **3. Developing content, following three principles:**

- (I) brevity in terms of presentation, with a focus on the context (stakeholders, historical roots and specific features of the site), the economic, ethnic, political and social challenges, the experiences that can be held up as examples, and the lessons learned (positive and negative impacts, opportunities and threats);
- (II) concision and precision in the way the main ideas are formulated;
- (III) and a focus on verified opinions and recommendations shared by the bulk of site managers, regardless of their origins, situations and future projects.



## II. MEMORY POLICIES: IMPLEMENTATION FRAMEWORK FOR THE PROMOTION OF MEMORIAL HERITAGE

### *Background*

The transatlantic slave trade caused the largest and most concentrated deportation of human beings involving several regions of the world during more than four centuries. This tragedy has had immeasurable consequences, whose economic, psychological, social and political implications continue to this day. Following abolition, not only have the victims received no compensation – unlike the slave owners, many of whom were compensated – but they also continue to suffer discrimination, exclusion, racial prejudice and violence.

Several countries have decided to commemorate and honour, in diverse ways, aspects of their history relating to the phenomena of human trafficking and slavery as well as the process of resistance and abolition. These initiatives have sparked significant renewed interest in the historiography of the slave trade and slavery and in the study of their abolition, in particular regarding the transatlantic routes. To begin with, they have resulted in a reorientation of school curricula and a series of decisions seeking the recognition of a past that has often been forgotten or hidden and of communities that have faced discrimination. From a longer-term perspective, they allow for the identification and promotion of many places of history and memory, as well as the recording in national historical accounts of these facts that have played a role in building contemporary society.

It was during the period 1980 to 1990 that the duty to remember resurfaced in political debate through the demands of people of African descent. This campaigning prompted some States to develop policies calling for the tragedy of the slave trade and slavery to be commemorated and incorporated into their national narratives and the collective memory. Nowadays, there is an emergence of many dynamics pushing governments to mobilize more to implement memory policies related to the realities of the history of slavery and the local, national and international contexts. The identification, preservation, management and promotion of memorial heritage are thus part of the wider framework of national memory policies and contribute to their effectiveness.

### *Challenges*

In adopting specific laws or incorporating them into their constitutions, countries with memory policies have, using different wordings, sought to respond to some major challenges:

1. **Officially recognizing** the contribution of populations of African descent to the building of the nations concerned and giving them the role and profile that they deserve in the national narrative.
2. **Admitting** that people of African descent constitute an important historical and current component of the nation and society.
3. **Establishing the history** of the slave trade and slavery as national historical realities whose consequences account for the disadvantaged status of women, men and young generations of the descendants of the victims of slavery.
4. **Establishing the right** to history and the duty to remember this part of human history that concerns society in its multidimensional aspects.

The legislation adopted on the slave trade and slavery proposes mainly to:

- < establish national days of memory;
- < encourage historical and scientific research;
- < promote historical figures associated with this history;

- < develop teaching materials and incorporate them into school curricula;
- < identify, safeguard and promote memorial sites and places and build commemorative monuments.

## Examples

Significant legislative initiatives launched by States have included the following:

### ! **Constitutional reforms:**

Constitutions, the founding texts of nations, explicitly recognize the right to non-discrimination under the law. In some countries, particularly in South America, recognition of the rights of people of African descent expressly complements the right to non-discrimination and clarifies its implications. The following examples are provided in chronological order:

- < **Brazil:** The Constitution of the Federative Republic of Brazil, promulgated in 1988, ensures the full exercise of the cultural rights of Afro-Brazilian people and access to the sources of national culture, as well as its enhancement, protection and dissemination (Article 215). The same article also states that 'the law shall provide for the establishment of commemorative dates of high significance for the various national ethnic groups'. Furthermore, Article 216 contains provisions for the safeguarding of tangible and intangible cultural heritage. Article 242 states that the teaching of Brazilian history shall take into account the contributions of the different cultures and ethnic groups to the formation of the Brazilian people'. Brazil has also proclaimed Black Awareness Day (Dia da Consciência Negra) celebrated each year on 20 November in tribute to the death of Zumbi, leader of the Quilombo dos Palmares in 1695. Law No. 12.519, of 10 November 2011 establishes this day as a national holiday throughout Brazil.
- < **Colombia:** The Constitution of Colombia, promulgated in 1991 establishes the principle of a multi-ethnic and multicultural nation. Various laws specifically relating to people and communities of African descent have since been adopted.
- < **Peru:** The Constitution of Peru, enacted in 1993, recognises, in Article 2.19 that every person has the right to his or her ethnic and cultural identity, and that the State recognizes and protects the ethnic and cultural diversity of the nation. In a reform passed in 2013, the explicit mention of people of African descent was added to Article 2.19.
- < **Nicaragua:** In 1995, the reform of Nicaragua's Constitution, enacted in 1987, explicitly recognizes the existence of peoples of African and indigenous descent, the right to identity and the full enjoyment of the rights and guarantees enshrined in the Constitution. It also grants autonomy to communities of African and indigenous descent of the Atlantic coast.
- < **Ecuador:** In 1998, the reform of the Constitution recognizes the existence of black people and people of African descent and guarantees them the enjoyment of collective rights similar to those enjoyed by indigenous peoples, in particular in terms of traditions, cultural and historical heritage, property, and the community organization and management of land and natural resources (Article 83).
- < **Bolivia:** (Plurinational State of): Following the 2009 reform, the Constitution of the Plurinational State of Bolivia recognized, in turn, in Article 3, the participation of Afro-Bolivians in the composition of the nation;

and in Article 32, that they enjoy the same economic, social, political and cultural rights as indigenous and rural populations. Article 100.2 stipulates that the State shall protect the knowledge of these peoples. Article 395.1 guarantees that Afro-Bolivian populations that do not have any or enough land, especially women from these communities, shall be provided with land in accordance with sustainable rural development policies, ecological and geographical realities and social, cultural and economic needs.

### ! Memory laws:

The adoption of a memory law is a strong symbolic step towards the official recognition of the past in the collective narrative of the nation. The duty to remember has thus been established by some pioneering States through the adoption of memory laws.

- < **Brazil:** Law No. 9.394 of 20 December 1996 provides for Afro-Brazilian history and culture to be incorporated into school curricula. In particular, it recommends that 'the history of Africa and Africans, the struggle of blacks in Brazil, black Brazilian culture, and blacks in the creation of our national society should be studied so as to safeguard black people's contributions to the economic, political and social aspects of Brazilian history'. Law No. 10.639/2003 enshrined the two major political advances in favour of people of African descent and the recognition of their history and culture, establishing strong historical and memorial recognition by proclaiming a holiday for Black Awareness Day (*Dia da Consciência Negra*), celebrated on 20 November each year since 1978, and by making the teaching of the history of the slave trade and slavery compulsory in Brazil's public schools. This educational component of the law shall be provided on the basis of the General History of Africa, published by UNESCO. The Congress also adopted, on 16 June 2010, the Statute of Racial Equality, aiming to eradicate discrimination that affects black people who have descended from slaves, while land has been restored to communities of Maroon descent, that is to say Africans who had escaped from slavery in the Americas. In 2012, Ana de Hollanda, Brazil's Culture Minister, established a working group to formulate directives for the construction of a national Afro-Brazilian Museum of culture and memory (Directive 148-2012 of November 2012).
- < **France:** The law passed on 30 June 1983 established a public holiday in Guadeloupe, French Guyana, Martinique, Réunion and Mayotte to commemorate the abolition of slavery. Decree No. 83-1003 of 23 November 1983 established the 'dates commemorating the abolition of slavery in French overseas territories'. These dates were then supplemented by a decree of 23 April 2012, establishing days of memory for the abolition of slavery on 27 April in Mayotte, on 22 May in Martinique, on 27 May in Guadeloupe and Saint Martin, on 10 June in French Guyana, on 9 October in Saint-Barthelemy and on 20 December in Réunion. Act No. 2001-434 of 21 May 2001, (published in the *Journal officiel de la République française*, No. 119, on 23 May 2001), states in Article 1 that 'The French Republic recognizes that the transatlantic slave trade as well as the slave trade in the Indian Ocean, on the one hand and, on the other, slavery perpetrated, from the fifteenth century, in the Americas and the Caribbean, in the Indian Ocean and Europe, against African, Amerindian, Malagasy and Indian populations, constitute a crime against humanity'. The Act provides for changes to school curricula and research programmes in human sciences, which must 'give the slave trade and slavery the substantial place they deserve'. Article 3 calls for 'a request for recognition' of this crime by bodies such as the Council of Europe, the United Nations and other international organizations. Article 4 provides for the establishment of a 'committee of eminent persons' entrusted with identifying sites and proposing actions 'that ensure the continued memory of this crime through the generations'. In 2004, France, one of the first countries in the

world to pass a law of memory centring on the historic recognition of the slave trade and slavery, established a Committee for the memory of Slavery which, in 2009, became the National Committee for the History and memory of Slavery, tasked with developing an action plan and recommendations for the Government on questions relating to research, teaching, conservation, dissemination and the transmission of the history and memories of the slave trade, slavery and their abolition and supporting civil society stakeholders in approaches and projects relating to this history.

- < **Senegal:** On 5 May 2010, Senegal was the first African country to adopt a law of memory with regard to the slave trade and slavery (Law No. 2010-10.). It recognizes, at the national level, the slave trade and slavery as crimes against humanity, proclaiming 27 April – corresponding to the date of the signing by the French Provisional Government of 1848 of the decree for the abolition of slavery in the colonies – as the date of national memory and underscoring the importance of assigning a prominent place to the history of the slave trade and slavery in school curricula.
- < **United States of America:** Virginia was the first American State to acknowledge its responsibility for slavery and racial segregation. The resolution, adopted in 2008, states that the House of Representatives:
  - acknowledges that slavery is incompatible with the basic founding principles recognized in the Declaration of Independence that all men are created equal;
  - acknowledges the fundamental injustice, cruelty, brutality, and inhumanity of slavery and Jim Crow laws;
  - apologizes to African Americans on behalf of the people of the United States of America, for the wrongs committed against them and their ancestors who suffered under slavery and Jim Crow laws; and
  - commits to rectifying the lingering consequences of the misdeeds committed against African Americans under slavery and Jim Crow and to stopping the occurrence of human rights violations in the future.

## ! Memory months:

The adoption of memory months is a strong symbolic step in a process of recognizing the rights of people of African descent and building awareness of the intangible and tangible heritage, living cultures and the contribution of African culture and know-how to the nation. Black History Month takes place in February in the United States and Canada, and in October in the United Kingdom. Memory months have also been decreed in Venezuela, Colombia, Honduras and Peru.

This commemoration – originally lasting a week – was first introduced in the United States in 1926 on the initiative of the African American historian, Mr Carter G. Woodson as a tribute to Frederick Douglass and Abraham Lincoln, who were both born in the second week of February. It was expanded to the whole month for the bicentenary of the United States in 1976. Exhibitions, conferences, concerts, plays, educational activities and other cultural events mark this period. Moreover, National Freedom Day, celebrated on 1 February each year since 1948, marks the signing by Abraham Lincoln of the resolution proposing the 13th amendment to the Constitution of the United States abolishing slavery, which entered into force on 6 December 1865.

In Canada, by way of a motion brought before the House of Commons by Ms Jean Augustine, the first African-Canadian woman to be elected to the Canadian Parliament, February was officially declared Black History Month. The motion was unanimously adopted in December 1995 and the Government of Canada officially celebrated Black History Month for the very first time in 1996. It celebrates in particular the flight to freedom of slaves from the South of the United States to the North via the so-called Underground Railroad in the 19th century.

In the United Kingdom, since 1987, October has been a period of celebrations marked by historical and cultural events recognizing this history. For the bicentenary of the abolition of the slave trade in 2007, events were held in the United Kingdom, especially in London and Liverpool, which was once the foremost slave-trading port in Europe. The first permanent museum on slavery – the International Slavery Museum – was inaugurated that year, dedicated to the transatlantic slave trade and slavery. Listed as a UNESCO World Heritage site, it is located in the Merseyside Maritime Museum in Liverpool, near the docks where slave ships once berthed.

- < **In Venezuela**, Hugo Chavez's government implemented a policy to recognize and support people of African descent, which included the establishment of social missions to reduce the poverty of historically marginalized groups (2003), the Office for Relations with Afro-Descendant Communities (2005) in the Ministry of the People's Power for Culture and the Presidential Commission on the Prevention and Elimination of All Forms of Racial Discrimination in the Education System (2005). In 2005, 10 May was proclaimed 'Day of Afro-Venezuelanism' (*Día de la Afrovenezolanidad*; Decree No. 3.645. of 6 May 2005) and the month of May became the 'Month of Afro-Venezolanity' (*Mes de la Afrovenezolanidad*). Since 2011, Venezuelan people of African descent – who currently number more than seven million – can identify themselves as such in the national census. In the same year, the demands of people of African descent led to the adoption of a law against racial discrimination (*Ley Orgánica contra la Discriminación Racial*). In 2012, the Venezuelan Government established the National Council for the Development of Afro-Descendant Communities (CONECAFRO). In parallel to these national measures, regional and municipal decisions have led to the commemoration of José Leonardo Chirino (Falcón State), Marron Juan Andres Lopez del Rosário (Yaracuy State), Ethnicity (Sucre State, at Carúpano, where Bolivar promulgated the first decree abolishing slavery on 2 June 1816), and the day of the arrival of the last slave ship in the state of Carabobo, every 25 May in front of the monument erected on the coast in Puerto Cabello, as well as recognition of the summit of Ocoyta (Cumbe de Ocoyta) as the natural and cultural heritage of the municipality of Acevedo in the state of Miranda and the resolution of the National Land Institute (INTI) to recognize Maroon ancestral lands in the municipality of Veroes in the state of Yaracuy as the collective property of the Afro-descendant community.
- < **In Colombia**, in 2011, by a resolution of the Ministry of Culture, the month of May was declared 'African Heritage Month' (*Mes de la Herencia Africana*). This commemoration aims to celebrate and give visibility to the contribution of Afro-Colombian communities to the national culture. The Slave Route Project has played an important role as part of this process of recognition, and has since been invited to participate in debates on the history of slavery and its consequences as well as on the contributions of people of African descent.
- < **In Honduras**, in 2012, the Government declared the month of April as 'African Heritage Month' (*Més de la Herencia Africana*), in part to highlight the Garifuna culture and promote its contribution to national culture. Many cultural events are part of this celebration.
- < **In Peru**, in 2006, 4 June was declared 'Afro-Peruvian Culture Day' (*Día de la Cultura Afroperuana*) by the Congress of the Republic. This date pays tribute to Nicomedes Santa Cruz, the famous poet, journalist and defender of Afro-Peruvian tangible and intangible heritage. In 2014, the Ministry of Culture, by its resolution R.M. 182-2014, declared the month of June 'Afro-Peruvian Culture Month' (*Mes de la Cultura Afroperuana*). This decision was promoted by the Directorate of Afro-Peruvian Policies (*Dirección de Políticas para la Población Afroperuana* – DAF) particularly with a view to implementing public policies to improve the quality of life of this community.
- < **In the Netherlands**, beginning in 1999, a national platform on slavery (*Landelijke Platform Slavernijverleden*) spearheaded the creation of the National Monument devoted to Dutch Slavery and its Legacy, unveiled in Amsterdam in 2002. This date was chosen to commemorate a slave uprising that began in the former colony of Curaçao on 17 August 1795.



## Lessons learned

The relatively recent implementation of these legislative measures does not allow for a precise assessment of their effects. Nevertheless, useful lessons can be drawn from their stated objectives to:

1. **Establish and foster** openness to memory that takes many forms: commemorations and celebrations, enhancement of memorial places and sites, development of research and education on the slave trade, slavery and their abolition.
2. **Stimulate and give momentum** to initiatives in civil society: cultural initiatives by people of African descent, on the tangible and intangible heritage, by local communities; and educational initiatives by associations, schools and universities.
3. **Involve** various political stakeholders at the local, national and regional levels.
4. **Establish** referencing and a standing national framework to legitimize initiatives taken at various levels and ensure their long-term future.

### \* RECOMMENDATIONS

*Legislative frameworks and laws on memory do not rewrite history, repair it or resolve the immediate economic, social and other problems facing people of African descent. They aim to fully reinstate the communities that suffered the worst violations of human rights to their place in the general history and national narratives. It is a matter of ethical and historical reparation as part of reconciliation efforts.*

To that end, the frameworks need to be:

1. The result of extensive consultation with the various stakeholders, especially people of African descent, as well as all women and men whatever their ancestry;
2. Developed in relation to the country's identity, according to its place in the history of the slave trade and slavery, the national social context, and the existing tangible and intangible heritage linked to that history;
3. Drawn up in a thoughtful and considered manner, as words and phrasing are of paramount importance for the chosen objectives;
4. Monitored and evaluated by a specific national committee that will also serve as an advisory intermediary between the grass roots and State organizations;
5. Enhanced by means of hard-and-fast policies to combat racial prejudice, discrimination and exclusion affecting people of African descent;
6. Integrated in specific policies and measures for achieving gender equality, a fundamental human right and a necessary condition for the achievement of international development objectives. To this end, they should be reinforced by specific policies aimed at the elimination of all forms of discrimination against women of African descent.







### III. INVENTORIES: A NECESSARY STEP FOR THE DEVELOPMENT OF MEMORIAL HERITAGE LINKED TO SLAVERY

Preparing an inventory is a prerequisite to policy-making for the development, management, restoration and enhancement of the heritage of the slave trade and slavery, and for highlighting resistance, rebellion and abolition movements, as well as the legacies of that history. It is a crucial and complex task that centres on the intersection between historical and scientific research, architectural restoration and conservation, local community involvement, economic and tourism development, and efforts to mobilize regional and governmental bodies.

## ***Background***

Understanding the tangible heritage formed by the memorial sites and places linked to the slave trade and slavery gives rise to several difficulties.

1. **Being highly diverse and scattered** across very large areas, it is especially difficult to pinpoint and enhance knowledge of this memorial heritage.
2. **It comprises myriad evidence of the history** (sites, relics, natural components) and is not limited strictly to major architectural sites.
3. **It will disappear** if nothing is done to identify and register it in a national inventory, since many memorial sites and places have been destroyed and others urgently need to be preserved.
4. **Its historic importance** is not always clear, especially when memorial sites and places have had other functions and/or been restored for other purposes.

## ***Objectives***

1. **Identify and list** the sites, places and properties linked to the slave trade and slavery according to predefined criteria, including not only cultural and tangible but also natural and intangible heritage.
2. **Examine** their state of conservation and preservation, as well as the potential for restoring them, taking into account the technical conditions and existing competencies for each region.
3. **Inform** political authorities regarding their protection through listing in a national inventory and the adoption of specific measures and regulations.
4. **Assess their potential** with a view to promoting and integrating them into a memorial, cultural and tourism development approach, with the involvement of women, men and young generations of local communities.

In view of the cross-border dimension of the slave trade and slavery, any inventory of memorial sites should also consider places in neighbouring countries. Each inventory should comprise the following components: historical context; geographic location; a heritage status report; a designation and explanation of the site. Those components need to be illustrated by a varied range of documents such as maps, drawings, photographs and videos.

The inventory of historical and memorial heritage should be based on four sources: (a) written documents; (b) oral traditions, including songs, epic poems, legends, myths, proverbs and narratives; (c) the memories of the populations concerned; and (d) archaeological research and discoveries. Consensus on which sites to recognize is indispensable for the ultimate choice of target sites.

Recommendations for enhancing the sites must take into account the views of researchers, the population's wishes, the plans of local authorities and national memory policies.

## ***Adoption of a typology***

Every inventory must adopt a typology encompassing the full panorama of memorial sites linked to the geography and history of the territory concerned: architectural heritage (military architecture: forts, boarding or landing ports, lighthouses, prisons; religious architecture: churches, places of worship; sites of agribusiness production and commerce and residences: trading posts, warehouses, dwellings, lazarettos, slave markets, plantations); the natural heritage, including places of resistance and of Maroon communities (such as sacred trees, forests and woods, caves, lakes, swamps and rivers); the intangible heritage (including songs, dances, animal remains and relics), as well as the sites of rebellion and resistance, havens, the wrecks of slave ships and so on.

A descriptive fact Sheet, including all the above-mentioned elements, will need to be drawn up for each site, place or property.

### **! Examples:**

- < **Inventory of the memorial heritage in France (Fact Sheet 4):** features one of the most extensive and comprehensive typologies in terms of categories of memorial sites and monuments, as its slave-trading practices covered several continents (Africa, the Americas, the Caribbean and the Indian Ocean) and the references encompass the entire historical process (the slave trade, slavery, resistance, abolition, legacies).
- < **Inventory of the heritage trail of Guadeloupe (Fact Sheet 4):** being aimed at networking, the approach followed for this inventory has been selective and non-exhaustive. The scientific committee and steering committee selected 18 of the 50 sites originally listed, based on multiple criteria (such as historical interest, accessibility, or conservation status). The approach, in fact, was as much operational as scientific.
- < **Inventories in West African countries (Fact Sheet 1)** and in Portuguese-speaking African countries (**Fact Sheet 2**) offer a more thematic typology. Such practices are relevant in that they represent a standardized approach across several African countries, so we can call them inventories of transnational 'memorial spaces'.
- < **Inventory of the memorial heritage in Cuba (Fact Sheet 5)** offers highly detailed and comprehensive descriptive fact Sheets covering the entire national historical heritage, including over 750 sites. This comprehensive approach is a major scientific effort for a country so rich in memorial heritage.
- < **Inventory of the memorial heritage in Mauritius and Rodrigues (Fact Sheet 3)** gives prominence to the visual and, by incorporating not only visible historical and natural heritage sites but also redeveloped architectural sites, provides for a highly qualitative approach.
- < **Inventory of African-Canadian memorial sites (Fact Sheet 7)** provides insight into another side of the history of the slave trade, slavery and their abolition: the legacy of communities of escaped slaves.

## ***Lessons learned***

The variety of experience in inventory work makes it possible to draw the following lessons:

### **! Benefits:**

In the light of the work done in various places, inventories can be seen to have made it possible to:

- < account for the memorial heritage at the national level and to reconstruct the history of slavery at the regional and even international levels;
- < foster synergies among the various stakeholders (such as historians, researchers, communities of African descent and local authorities);
- < rediscover parts of local and regional history that had disappeared or been forgotten;
- < generate or strengthen local dynamics in terms of tourism attractions, underpinning events through living culture.

### **! Constraints and risks:**

From a practical point of view, inventory work can be undermined by a range of negative factors and risks, such as:

- < the lack of a standardized approach, scale of implementation, typology or access to sources;
- < the emotion felt by local people of African descent upon seeing this painful past reappear and becoming the custodians of its memory;
- < the refusal of governments and local politicians to incorporate what they see as the unappealing image of slavery into the tourism-oriented promotion of their heritage, centring on culture and recreational activities;
- < a lack of governance and coordination at the local, national and regional levels, institutional red tape and, in some cases, competition between ministries (culture, tourism, social development, interior);
- < insufficient funding for projects, technical assistance, training and so on;
- < competition between stakeholders and the existence of multiple inventories using different methodologies;
- < greed and conflicts of interest between local communities, local authorities and economic stakeholders.

### **! Opportunities:**

Notwithstanding the difficulties, the development of inventories serves to facilitate:

- < dialogue between the various national and local authorities (culture, tourism, domestic affairs) with a view to better coordinating their action in enhancing and promoting the memorial heritage and tourism development;

- < historical and cultural repossession of memorial sites and monuments and the fostering of synergies between living cultures and the memorial heritage;
- < training of local staff on problems specific to sites and places linked to the slave trade and slavery, as well as for professional guides hired by tourism agencies. The training of this staff would contribute to local economic development.

#### \* **RECOMMENDATIONS**

*The establishment of a national inventory of memorial sites and monuments – a prerequisite for any heritage enhancement or memory tourism development – must be based on seven key functions and the following order:*

1. **Elaborate** a typology and nomenclature for historical and memorial sites and spaces that is as comprehensive as possible, covering not only the tangible built heritage but also the intangible and natural heritage.
2. **Prepare** an exhaustive descriptive fact Sheet that highlights the identity of each site.
3. **Use** the various sources of information available to tell the story of each site, such as written documents, oral traditions and local memory.
4. **Specify** the intended objectives of the inventory, such as historical and scientific research, knowledge and protection of heritage and identifying opportunities for tourism development and diversification.
5. **Identify** the women, men and partner organizations most qualified to produce the inventories, with the assistance of experts. Establish, to that end, a multidisciplinary and gender-balanced steering committee (researchers, local and national policy-makers, historians, tourism operators and so on).
6. **Incorporate** the sites and monuments identified into a memorial route that provides an overview of the geographic and historical context.
7. **Avoid** commercial and speculative pitfalls when establishing heritage inventories and valuations relating to the slave trade and slavery, as well as the resistance and abolition movements that arose.





## IV. ORGANIZATION AND MANAGEMENT OF THE SITES



The opening of new memorial sites and places, improvement of historical sites, interest shown by public authorities, mobilization of communities of African descent and progress observed in the field of tourism have led to advances in both the theory and practice associated with the management, organization and development of this type of heritage. Constrained for many years by lack of space, organized by enthusiastic volunteers restricted by limited resources, memorial heritage launches face new challenges for their preservation, promotion and use for development, education and cultural outreach.

### ***Background***

The development of memorial sites and monuments has long been restricted by unfavourable local, regional or national circumstances (taboo subjects, little interest in those sites seen as less prestigious, priority given to other forms of tourism or cultural development). Moreover, their appeal has been limited by a lack of community engagement and public demand. Lastly, isolated and lacking sufficient, well-adapted resources, site managers are hardly in a position to strengthen their expertise by acquiring new skills, especially in the area of new technologies.

### ***Challenges***

In order to catch up with the advances made by other forms of tourism, memory tourism must overcome several challenges: training managers with the necessary skills so that historical and memorial sites and places can be opened up to a wider audience; encouraging managers to develop an entrepreneurial spirit and their teams to be part of a network; repositioning the heritage of memory within regional history, supporting its local legitimacy, uniting local communities and decision makers to create more equally shared projects.

### ***Examples***

Many places of memory have anchored themselves in history, identity and local culture, establishing more or less visible links with others, whether on a local, regional or international scale. Take a look at the following initiatives, which provide us examples of technical management (in terms of protection, conservation and restoration), the organization of events, financing, historic research, planning cultural events, training, awareness raising and education:

- < **Slavery Memorial Garden on the Island of Mozambique, Mozambique (Fact Sheet 11):** restoration was carried out with the aim of creating a joyful and symbolic site, as part of a regional network linking other sites in the Indian Ocean region.
- < **Frederick Douglass National Historic Site, United States (Fact Sheet 30):** the house has been set up to give visitors an insight into the background and actions of one of the leading figures in the history of abolition, himself a former slave, of particular importance to African Americans.
- < **Fort de Joux, France (Fact Sheet 40):** over the last century, this historic castle, where Toussaint Louverture died in deportation, has been a site for local, national and international commemorations.

- < **African American Civil War Memorial, Washington DC., United States (Fact Sheet 32):** this national site, which pays tribute to a key period in the country's history, the Civil War (1861-1865), has been an important location for commemoration and various demonstrations.
- < **National Museum of the Jesuit Estancia of Alta Gracia and the Residence of Viceroy Liniers, Cordoba, Argentina (Fact Sheet 25):** this historic site increases the visibility of the memory of slavery through its activities and messages.
- < **International Slavery Museum, Liverpool, United Kingdom (Fact Sheet 44):** this museum, specifically designed and dedicated to slavery and the slave trade, uses a wide range of new technologies. The aim of the museum is to help the public to understand an issue, which is complex and often not well known and fulfils an educational role.
- < **The Mémorial ACTe Slavery Museum, Guadeloupe, France (Fact Sheet 45):** a large museum space devoted to the slave trade, slavery, the resistance they provoked, abolition and the cultures of the Caribbean that emerged from their history. It is a place for exchanges, knowledge sharing and education.
- < **National Museum of African American History and Culture (NMAAHC), Smithsonian Institution, Washington DC, United States (Fact Sheet 46):** a place of discovery, history and memory, where the United States of America links with its past to make it present and alive. It comprises a broad, comprehensive and cohesive collection, which was the ambitious project of the Smithsonian Institution.
- < **Historic Centre of Salvador de Bahia, Brazil (Fact Sheet 18):** this site, one of the most important in the history of slavery and the slave trade in Brazil, focuses on a living cultural offering devoted to Afro-Brazilian historical heritage.
- < **Ogier-Fombrun Museum, Haiti (Fact Sheet 15):** this museum, founded by a private initiative, combines visits to the site with hospitality thanks to specific financial support from a foundation.
- < **The Shackles of memory Association, Nantes, France (Fact Sheet 43):** this Nantes-based association seeks to promote historical research into slavery and the slave trade in Nantes, encouraging the work of historians, organizing conferences, visits and exhibitions and publishing an annual research review, with UNESCO's support.
- < **Carter Godwin Woodson Home National Historic Site, Washington DC, United States (Fact Sheet 31):** historical research relating to people of African descent and their culture lies at the heart of the centre's activities.
- < **Fazenda Machadinha, Quissamã, Rio de Janeiro, Brazil (Fact Sheet 20):** this historic site, testimony to a key period in the region's economic history, has not only restored the remains of the house but has also become a site for cultural activities.
- < **Afro-Peruvian Museum, Zaña, Peru (Fact Sheet 26):** this site was opened thanks to an initiative by a community of people of African descent who, beyond merely preserving colonial architectural heritage, have also highlighted musical heritage and the development of skills linked to music.
- < **The House of Negritude and Human Rights, Champagny, France (Fact Sheet 40):** as part of the network of sites along the slavery abolition and human rights route, it organizes regular education and communication activities with schools.

- < **Elmina Castle, Ghana (Fact Sheet 10):** this site, which attracts a large number of national and international visitors, focuses on the training of guides.
- < **Historical Museum of Villèle, La Réunion (Fact Sheet 29):** this museum, located on one of the largest estates on the island, specializes in school visits.

### ***Lessons learned***

Despite their differences, the majority of sites have points in common regarding current changes and future prospects.

#### **! Benefits:**

Assessment of the different experiences and approaches adopted has highlighted:

- < the effectiveness of mobilizing schools and teachers as a driving force for promoting the appeal of the local area in terms of its memorial heritage;
- < as public interest increases, there is a growing interest from tour operators working in memory tourism to include new sites in a more extensive network;
- < the involvement of younger generations of people of African descent in this type of tourism as activists promoting the duty to remember and as an income-generating activity;
- < the reclaiming of memorial sites and places by local communities, their support of memorial projects and growing awareness by leaders of the need to better defend the history, culture and interests of people of African descent.

#### **! Constraints and risks:**

Despite many successful initiatives, there are still obstacles that stand in the way of development of this historical tourism:

- < the lack of a shared vision between the different stakeholders involved in the management of memorial sites and places, lack of governance at an international level, and institutional sluggishness;
- < the reticence or refusal of certain institutional and private partners to respond to the ambitions of local communities by giving them the necessary support so that they can take ownership of their heritage;
- < the lack of technical assistance, training and coordination between the various players involved;
- < the reluctance of private owners to reveal the historical links to slavery of sites and monuments they own;
- < confusion between memorial projects and economic, political or social demands;
- < the rapid commercialization of heritage, with financial motives taking precedence over ethical and historical concerns;
- < developing sensational elements to the detriment of the recounting of real events.

## ! Opportunities:

The prospects of developing cultural tourism encourage collaboration and coordination between the different stakeholders at the local level. The requirement to answer the public's needs drives the diversification of the cultural offering and the professionalization of the women and men who manage the sites. Moreover, increased synergy between architectural heritage, intangible cultural heritage and contemporary creation allows for a global perspective on the issue.

### \* RECOMMENDATIONS

*Places of memory have a vocation that is meant to last. Their management must also ensure that the legitimacy of each memorial project is established, based on a sound knowledge of historical context, keeping up with scientific research, by making its results visible, both internally and externally, and involving the local society as a whole, including communities of African descent, especially the younger generations and the resident population; avoiding the use of a victimizing or pessimistic discourse, and convincing the decision-makers as to the benefits of memorial projects. To be effective, a project aiming to promote memorial sites and places must therefore:*

1. *Have well-defined objectives and a clear, interactive programme of action, linked to a network of partner organizations.*
2. *Assemble a team of competent, committed and well-trained women and men, who are open and innovative and share the decision-making equally.*
3. *Renew the site's appeal and reiterate its themes by developing new activities, social functions and commemorative events, for example in the form of exhibitions.*
4. *Showcase the significance of the site.*
5. *Beware of speculative commercial exploitation.*





## V. DEVELOPING PARTNERSHIPS

Carrying a strong emotional and symbolic burden, the historical and memorial sites and places referred to in this guide convey emotions generated by a painful past with lasting consequences. This emotional burden requires that government agencies (such as cultural and tourism organizations), local development partners (local communities, government authorities) and visitors (national and international tourists and school audiences) develop a special approach.

### ***Background***

The management and development of memorial sites face three problems:

1. The memorial opening of tangible and intangible heritage marking one of the most tragic events of human history raises the question of whether, in the countries and regions concerned, it will be accepted by local populations and local, national and regional authorities.
2. This memorial heritage attracts visitors with very varied profiles in terms of their expectations and sensitivities; their reactions, however, such as disgust or feeling overwhelmed, will also be influenced by presentation (historical approach or staging of events).
3. The management and promotion of this heritage relies on players who must be able to respond to the technological requirements of the networking of memorial sites spread across several continents.

### ***Challenges***

When seeking partners, the aim must be to educate and convince people of the importance of recognizing historical sites and places in the local economic and heritage landscape so that this memorial heritage is seen as a forward-looking development project and challenge. In order to be effective, the approach must be educational, based on clear information and verified and shared historical references, to avoid unnecessary disputes and controversies. Therefore, without wishing to compromise historical truth, forget symbolic meaning or alienate the interest of local communities, the challenge is to reach a consensus regarding promotion of this heritage.

### ***Examples***

Given the multiplicity of partners and the variety of audiences, some memorial sites and monuments have adopted specific positions:

- < **The Slave House, Island of Gorée, Senegal (Fact Sheet 9):** recognition of a slave-trading house on the Island of Gorée, which became an internationally symbolic site, has enabled it to develop several private partnerships with national and international foundations and businesses for its promotion. Its inclusion in the UNESCO World Heritage List brought it international recognition.
- < **The Citadelle Laferrière, Haiti (Fact Sheet 13):** its links with United Nations organizations (UNESCO, United Nations Development Programme – UNDP), and its inclusion in the UNESCO World Heritage List have created conditions conducive to safeguarding activities.

- < **Haitian National Pantheon Museum, Haiti (Fact Sheet 14)**: this museum of national history and memory was opened in 1983 following a proposal by the Government of Haiti. The prominent place it holds among national museums gives it a leading educational function for school audiences.
- < **Slave Route Museum, Matanzas, Cuba (Fact Sheet 17)**: this museum was established by the Cuban Government in the framework of the Slave Route Project, alongside the country's action to preserve its particularly rich and diversified national heritage. It illustrates the country's political will and mobilizes institutional partners for its development and management.
- < **Ouidah Museum of History, Benin (Fact Sheet 8)**: this site, located in an old fort, is very important in the history of the transatlantic slave trade because it is in the centre of the Bight of Benin, the epicentre of the trade. It brings together a series of heritage sites and remains, making up a real memorial space at the regional level.

## ***Lessons learned***

A number of key points arise from this diversity of experiences:

### **! Benefits:**

They have been made possible thanks to certain attitudes:

- < the various stakeholders, through their good cooperation and understanding of the challenges of the project, have created favourable conditions for local communities, the population as a whole and policymakers to support the memorial project. This also favours the mobilization of financial, human and technical resources for the development and management of the site;
- < the recognition at the national level of the memorial heritage, through inclusion in legislative measures and the creation of aid programmes to promote the involvement of local and economic stakeholders.

### **! Constraints and risks:**

On the other hand, a variety of factors may make it difficult to develop partnerships and add new sites, or may pose risks:

- < the choice by political decision makers to favour heritage items of other types which they see as more positive in terms of image and commercial prospects;
- < the continued presence of cultural obstacles in relation to the history of slavery in certain regions, both in local communities and on the part of national or regional authorities;
- < lack of information among local communities, or even attempts by politicians to exploit the issue;
- < confusion between commemoration activities and the social, economic or political demands of local or regional communities and authorities.



- < over-commercialization of memorial heritage, with content obscured by razzle-dazzle, where the pursuit of large-scale profit outweighs the interest of historical knowledge and respect owed to the sites and routes concerned.

### ! Opportunities:

- < international recommendations, national mechanisms and local initiatives can encourage some partners to become involved, or strengthen their involvement, in sustainable memory tourism;
- < the development of international tourism, efforts to diversify cultural heritage offerings and financial opportunities are factors which can encourage national and regional stakeholders to enter into partnerships;
- < recognition of the importance of memory tourism with awareness promoted by current events. Its economic potential provides opportunities for private operators (such as hotels and transport companies) to gain market share or sales turnover (travel agents, for example).

### \* RECOMMENDATIONS

*Good management of memorial sites and places connected to the slave trade and slavery involves two stages:*

- 1. Preparing a management and development plan, clearly defining the roles of public, private, local, national and international partners and the relations that should be established with each.*
- 2. Maintaining constant dialogue between local and regional partners of memorial sites and places (regional and local authorities, communities of people of African descent, State bodies, and local population groups) which must be the essential and permanent backbone of all heritage-related activity.*



## VI. MEMORY NETWORKS AND ROUTES

Networking of memorial sites and the creation of historical routes began in the 2000s, particularly in countries and regions where memorial initiatives had already been undertaken.

### ***Background***

Networking and the creation of memorial routes have satisfied the need to include isolated sites in a more global dynamic in terms of identification, attractiveness and development. Given their lack of financial, material, human and technological resources, they could not have achieved satisfactory levels of development on their own.

### ***Challenges***

Networking of memorial sites has:

1. **Created** local and regional historical and thematic legibility and led to attractive tourism offerings because it is complete and diverse.
2. **Promoted** the recognition by public authorities at the local, State and regional levels of the role of memory tourism in the development of the country and region, and thereby mobilized financial and technical resources.
3. **Optimized** the capacities of existing sites by pooling their resources in order to conduct joint activities.
4. **Given** access to new techniques and technologies, the creation of shared tools and the opportunity to conduct innovative activities and make their messages heard.
5. Through broader tourism offerings, **reached** a new audience, including travel organizers and guides locally and abroad (such as tourism companies, hotels and restaurants).

### ***Examples***

The first initiatives, launched in the early 2000s, fall into three groups:

#### **! Local circuits:**

Approaches vary according to the destination (town or region):

- < **The 'Black Bordeaux' tourist trail, Bordeaux, France (Fact Sheet 42)**: this tour, initiated by people of African descent, highlights the history of the African presence in the slave trade port of Bordeaux.
- < **Historical and archaeological trail celebrating the African heritage of Rio de Janeiro, Brazil (Fact Sheet 19)**: starting from the Cai do Valongo, it recounts the arrival of captives in Brazil.
- < **The itinerary of memory (Fact Sheet 27)**: this tour takes in both urban and natural sites reflecting the history of slavery in Réunion.
- < **Afro-Brazilian Tour (O Roteiro Afro) of São Paulo, Brazil (Fact Sheet 21)**: this tour reflects the various facets of the African presence in the city: cultural, tangible and intangible heritage, and abolition.

- < **Lisbon, an African city - memory routes and sites relating to the African presence, Portugal (Fact Sheet 39):** this tour follows the traces of the African presence in the heritage of the Portuguese capital, drawing attention to points that are seldom mentioned elsewhere (such as toponymy).
- < **The Slave Route: memorial trails in Guadeloupe (Fact Sheet 16):** based on a selection of sites, this route presents a summary of the various facets of the history of slavery in the island.

### ! Regional routes:

At the regional level, several initiatives have become fully-fledged tourist destinations:

- < **The slavery abolition and human rights route, France (Fact Sheet 40):** this route covers five sites and a number of historic figures relating to the abolition of slavery. It came about in 2004 on the initiative of the five local entities that own the sites. It was the first network to benefit from a common legal and financial approach.
- < **Route of Freedom, São Paulo state, Brazil (Fact Sheet 22):** this network includes the sites of the Paraíba valley and traces the history of slavery in the region. Created at the suggestion of a local travel agency, this route is an innovative initiative.
- < **Ribeira Valley Quilombola Tour, Brazil (Fact Sheet 23):** this route includes Afro-descendant communities based on their traditions. This is another innovative initiative: suggested and managed by the local communities concerned, it shows their desire to control the destiny of their own memory tourism.
- < **The Gullah/Geechee Cultural Heritage Corridor, United States (Fact Sheet 35):** this route reflects aspects of the living culture of the Afro-descendant community of the eastern coast of the United States.

### ! International networks:

Owing to the existence of cross-border memorial sites, networks have been created to reflect the transnational dimension of the theme of human trafficking from Africa, slavery and their abolition.

Examples of this include:

- < **'Steles, Memory and Slavery' network in the Indian Ocean (Fact Sheet 28):** by means of monuments and sculptures, this itinerary brings together historical roots of slavery and indentured labour in the Indian Ocean.
- < **National Underground Railroad Network to Freedom, United States (Fact Sheet 36):** this route commemorates slaves who escaped from slave-holding states to states in the northern United States and to Canada.
- < **Association of African American Museums, United States (Fact Sheet 6):** this is a network of several dozen museums in the United States of America dedicated to the history of African Americans.
- < **The Shackles of Memory International Alliance (SMIA) (Fact Sheet 43):** founded in Nantes (France), this is a network of towns on the five continents concerned by the slave trade and slavery, focusing on shared themes and a variety of cooperative activities.

### ***Lessons learned***

A great variety of operators are involved in these memorial projects. As for local routes, the initiative to create and manage a network often comes from local stakeholders: these include associations organizing visits, local authorities for the development of heritage sites, historians to design the visits, and tourist offices.

Regarding regional tours, projects generally come from the private sector and are initiated by a tour operator (travel agency) networking existing memorial sites and monuments, which it promotes and markets, while hosting the tours (The Route of Freedom in Brazil, for example). But initiatives can also stem from private citizens, particularly people of African descent, who, with support from external tour operators, organize and run memory tourism activities (such as the Ribeira Valley Quilombola Tour in Brazil).

There are also public-sector projects initiated either by a single operator - where most of the sites belong to a local authority, such as the Traces of memory in Guadeloupe – or by a voluntary organization if the sites are owned by several local authorities, as in the case of the Abolition Route in France.

#### **! Benefits:**

- < support from public authorities at the local, national or regional level for the creation, funding, management and development of networks;
- < emergence of new demand for memory tourism, stimulated by networking and the availability of broader tourism offerings;
- < strengthening of the link forged between visiting tangible heritage and animation through living culture;
- < growth of a new dynamic among the stakeholders in charge of memorial sites, who enjoy the advantages of teamwork, including taking initiatives and feeling less isolated;
- < reduced reticence at the local or regional level in relation to sites that are part of a network.

#### **! Constraints and risks:**

In addition to obstacles such as inappropriate design, geographical barriers, disparities between sites, insufficient sharing of resources, indifference from the media and public authorities, the changes required by networking sometimes cause problems within teams owing to the adoption of new working methods such as the use of new information and communication technology, which can often create a generation gap.

#### **! Opportunities:**

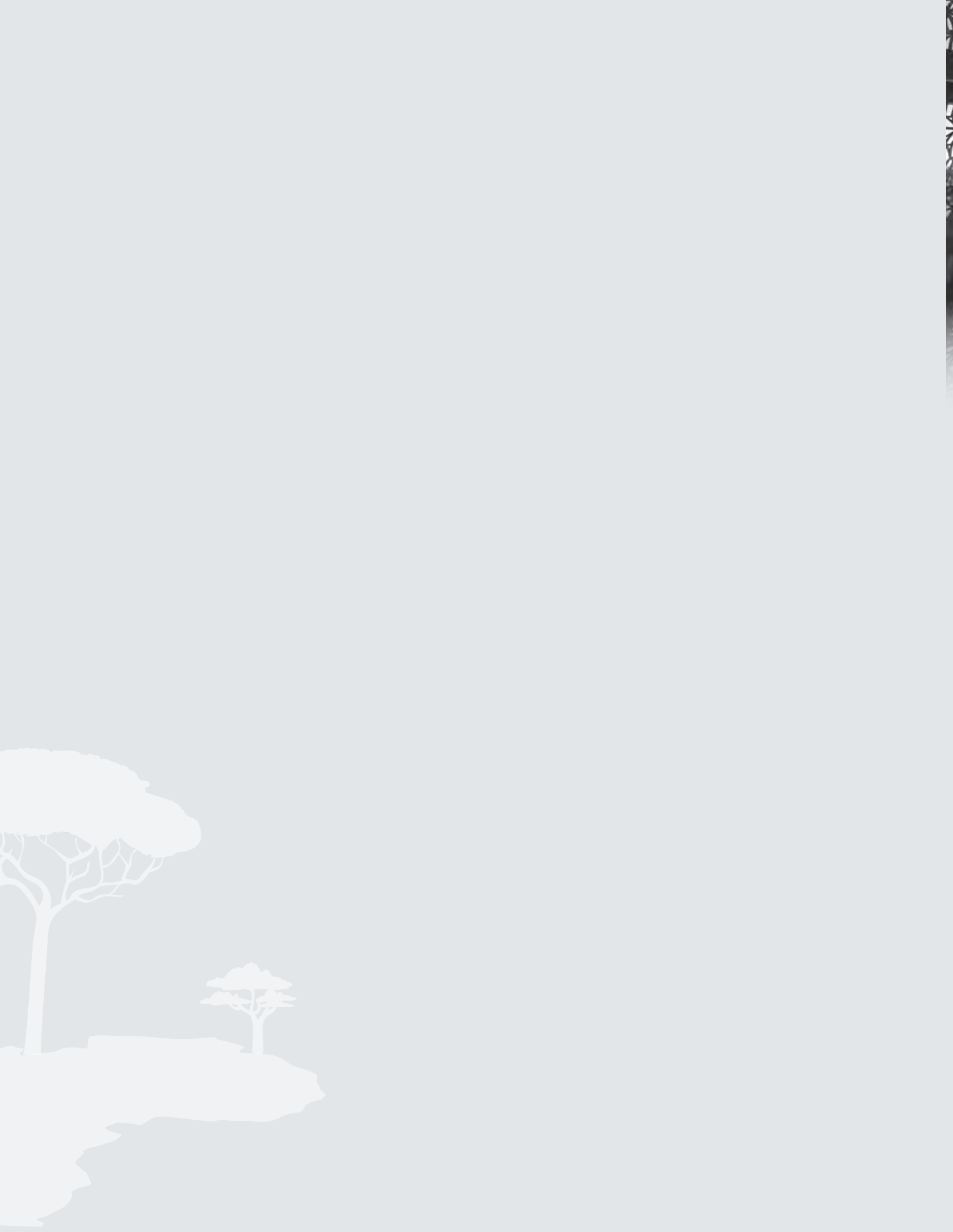
Recommendations from international bodies such as UNESCO, national legislative provisions, current trends in tourism (such as the development of memory tourism) and new information and communication technologies are among the factors that promote capacity-building among managers and foster networking.

## \* RECOMMENDATIONS

*While memorial sites provide new tourism offerings, networking is now essential for bringing about genuine local and regional development of memory tourism. Their success depends on three essential factors:*

1. *A strong concept and clear positioning, which require:*
  - (a) *a network strongly rooted in heritage, both tangible and intangible, to which reference is made with a precise theme and a strong image reflecting regional identity;*
  - (b) *a minimum number of historically consistent sites, attractive in terms of heritage and unanimously supported by local and regional community and political bodies;*
  - (c) *a coherent and balanced circuit in an accessible geographical area;*
  - (d) *prior definition of the type of project: a historical, memorial, heritage-based or mixed itinerary;*
  - (e) *inclusion of prominent sites with a strong image to ensure the attractiveness and visibility of the network.*
2. *A managing body, which must feature:*
  - (a) *distinct steering and scientific committees, the former responsible for content (heritage, historical, touristic) and the latter for operational matters (funding, logistics);*
  - (b) *an organizational structure appropriate for what the network hopes to achieve;*
  - (c) *a multi-year programme of action and development of tools for structuring the network.*
3. *Balanced development of the system, which involves:*
  - (a) *not trying to cover everything or make the network include every single site;*
  - (b) *adding sites to the network gradually, following rules defined in advance, with preference for sites offering added value thanks to their historical complementarity and budgetary capacities.*
  - (c) *strengthening sites' identity-related positioning and their complementarity within the network.*

*In addition to benefits at the local, national and regional levels, the creation of memorial networks and itineraries is essential for international cooperation among commemoration sites and partners.*







## VII. NEW MEMORIAL SITES



For several decades, the memorial heritage offering was limited to well-known sites (such as the Ghana forts, the Island of Gorée in Senegal, the royal palaces of Abomey in Benin and Salvador in Brazil), and some museums.

From the 1980s, the emergence of new memorial sites and monuments has been facilitated by a drive to remember the slave trade, slavery and their abolition, the mobilization of communities of African descent, various commemorative national and international events, and new cultural tourist destinations, which have all widened the geographical scope and diversified the criteria for identifying them.

### ***Background***

This new impetus has led to three new phenomena:

1. **The heritage offering has opened** up to new geographical areas (such as the Arab world, India and China) and new themes (indentured servitude in the 19th century), since the history of the slave trade, slavery and their abolition has concerned many of the world's regions (Africa, the Caribbean, the Americas, Europe, Asia and the Indian Ocean).
2. **A trend for reconstructing scenes** from cultural, business and social life during this period, although the loss of considerable heritage linked to the slave trade and slavery (architecture and documentation, as well as intangible aspects such as oral traditions) represents a barrier to historical accuracy.
3. **The claim by communities of African descent to ownership of their history linked to the slave trade and slavery**, their desire to know, assume and promote this history is becoming increasingly frequent and intense.

### ***Challenges***

In addition to the traditional challenges of managing, restoring and networking memorial sites and monuments, a number of new ones have sprung up:

1. **How can we make** the heritage offering more attractive and interactive, in other words livelier, while still respecting the historical truth?
2. **How can we respond** appropriately to demand by communities of African descent to reclaim their family history, facilitated by genealogical and genetic research?
3. **How can we include** local sites on maps and link them to other memorial itineraries without diminishing their specific features?

## Examples

### ! Memorial parks:

- < **Quilombo dos Palmares Memorial Park, Brazil (Fact Sheet 24)**: this project, which has recreated, from scratch, a site in its original historical region, opens a new chapter in the reconstruction of the history of Quilombo dos Palmares.
- < **Colonial Williamsburg Foundation, Williamsburg, Virginia, United States (Fact Sheet 37)**: this project, which reconstructs lifestyles during the period of slavery, is particularly relevant for improving our understanding of the history of this nation and how it was built.

## Lessons learned

Innovation and the opening of new memorial sites involves new stakeholders and has multiple effects.

### ! Benefits:

- < the emergence of new initiatives on the history and memory of the slave trade and slavery in regions that have previously been reluctant to reconnect with the past;
- < the emergence of new, more lively and more interactive memorial sites that attract new audiences;
- < the promotion of sites using new techniques such as staging, on-site activities and communication;
- < new historical and scientific research, especially in genealogy and genetics;
- < the reclaiming of history by communities of African descent.

### ! Constraints and risks:

However, several difficulties threaten the smooth functioning of these new memorial sites, including:

- < persistent cultural and political obstacles;
- < lack of written and oral archives on the topic;
- < possible mythification of this past, to the detriment of the historical truth;
- < trivialization of a tragic past with artificial replicas in an attempt to sensationalize the subject matter, and a lack of methodical historical research when these are not ideologically ambiguous.

### ! Opportunities:

- < The new trend for seeking family origins, driven by the rise of new technologies in genealogical research.
- < The involvement of local communities in the understanding, protection and development of this heritage;

- < The opening of new research themes, the discovery of new sites that had fallen into oblivion, and of a specific period or aspects of this history.
- < The growth of cultural tourism centred mainly on the discovery and knowledge of the history and culture of a country which allows development of a radically different offering from that aimed at mass tourism and leisure markets.

### \* **RECOMMENDATIONS**

*It is essential for the field of memorial sites linked to the slave trade and slavery to be open to new dynamics, to become stronger in terms of geographical coverage, in-depth historical research, repossession of the history and mobilization of new audiences. However, new memorial sites and monuments must be carefully managed. We recommend the following:*

1. *Inviting newcomers to join a network of experienced managers in order to benefit from their expertise, experience and good practices.*
2. *Adopting all the scientific and ethical precautions necessary in the development of initiatives aimed at reconstructing memorial sites or even scenes through interactive tools, in line with the historical truth.*
3. *Supporting the drive by communities of African descent to reclaim their history of slavery through genealogical research projects.*



## VIII. GENERAL RECOMMENDATIONS

The analysis of various experiences at historical and memorial sites and places linked to the slave trade and slavery, resistance and abolition, as well as exchanges among stakeholders in this heritage have revealed a recent development that calls for a different approach to the development of these sites.

This approach involves:

### 1. Revisiting the concepts

For a long time, memorial heritage revolved around the best-known sites and main museums. Now, new initiatives are appearing:

- < projects focusing on other geographical areas which are asserting a shared interregional or international history (such as the Indian Ocean);
- < memorial sites connecting networks and routes, built and living heritage, tourism offerings and intercultural artistic encounters;
- < development of new typologies and the promotion and enhancement of new themes to better reflect the implications of this history and memory and their links with current events (resistance, abolition and natural and intangible heritage);
- < more rigorous, authentic search for historical identities;
- < sites are seen as places for scientific meetings and research.

### 2. Specifying the challenges

Having long been marginalized, the history of the slave trade and slavery now enjoys a strong commitment by researchers and historians. This facilitates:

- < integration of this area of history into national narratives,
- < inclusion of memorial heritage in national schemes (inventories and requests to promote sites) and cultural and tourism policies;
- < participation of local populations (especially those of African descent) and local authorities, with better coordination between the different players;
- < access for all to these sites – which have become places for audiences to meet and engage in intercultural dialogue.

### 3. Remobilizing the stakeholders and audiences

With this impetus, new engagement has been observed among:

- < governments, through legislation;
- < communities of African descent;
- < local and regional authorities, which include these memorial sites and monuments in their programmes of museums, heritage, festivals and events;
- < tour operators;
- < private businesses.

These stakeholders must be more mobilized through integrated strategies to promote synergy and collaboration.

**4. Draw up a thorough inventory**

- < Develop standard categories and terminology.
- < Prepare a standard fact sheet template.
- < Use the various available sources of information.
- < Define objectives.
- < Determine the list of stakeholders and qualified partners.
- < Integrate the sites into an itinerary.

**5. Building capacities for managing sites**

- < Have clear objectives and a participatory programme of action.
- < Focus on training and professionalizing managers (training modules adapted to regional contexts).
- < Develop techniques and expertise for restoring heritage.
- < Build capacities for sharing experiences and good practices (with a view to setting up memorial networks and itineraries).
- < Raise awareness among local authorities of the economic potential of memorial heritage.
- < Inform and train tourism businesses in the characteristics of memory tourism.
- < Identify supporting institutions and organizations (foundations, universities, ministries, services and governmental commissions), including National Commissions for UNESCO and UNESCO field offices.

**6. Setting up memorial networks and routes**

The creation of memorial routes and networks requires a number of good practices, such as:

- < Focusing the route or network project on well-known, leading heritage;
- < Building on attractive and prominent sites;
- < Proposing a varied and balanced offering across the network or route;
- < Setting up a pilot organization (scientific committee, steering committee, bureau etc.);
- < Supporting the different stakeholders and project owners (managers, tour operators, local authorities) who will have been convinced of the benefits of setting up networks and routes (for example, for promoting and marketing tourism offerings, events and commemorations, especially through co-opting).

**7. Developing lively, interactive initiatives**

- < Develop the 'living' aspect of intangible cultural, in addition to the tangible aspect of memorial heritage to boost its attractiveness to tourists and help communities of African descent to reclaim it.
- < In addition to global historical research, pursue research on personal and family roots.
- < In consultation with relevant communities and researchers, meet public demand for this period of history to be shown, through living culture and the reconstruction or creation from scratch of historical places or scenes.
- < In the implementation of these actions, the role of site managers is crucial. They are at the heart of networks set up by the different stakeholders. They must be able to mobilize partners in order to access extra resources to harness evolving technology in managing and organizing activities at historical and memorial sites and monuments. This is why this guide, which is a tool for raising awareness about the new challenges, will also be accompanied by seminars and training modules organized by geographical region, and the creation of an international network of managers of historical and memorial sites.



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<b>Fact Sheet 24:</b>	<i>Quilombo dos Palmares Memorial Park, Brazil</i>
<b>Fact Sheet 25:</b>	<i>Museum of the Jesuit Estancia of Alta Gracia and the Residence of Viceroy Liniers, Argentina</i>
<b>Fact Sheet 26:</b>	<i>Afro-Peruvian Museum of Zaña, Peru</i>
<b>Fact Sheet 27:</b>	<i>The itinerary of memory: the Slave Route in Réunion's Saint-Paul circuit, La Réunion, France</i>
<b>Fact Sheet 28:</b>	<i>Steles, Memory and Slavery Network in the Indian Ocean, La Réunion, France</i>
<b>Fact Sheet 29:</b>	<i>Villèle History Museum, La Réunion, France</i>
<b>Fact Sheet 30:</b>	<i>The Frederick Douglass National Historic Site, Washington DC, United States</i>
<b>Fact Sheet 31:</b>	<i>The Carter Godwin Woodson Home National Historic Site, Washington DC, United States</i>
<b>Fact Sheet 32:</b>	<i>African American Civil War Memorial and Museum, Washington DC, United States</i>
<b>Fact Sheet 33:</b>	<i>Schomburg Center for Research in Black Culture, New York, NY, United States</i>
<b>Fact Sheet 34:</b>	<i>African Burial Ground National Monument, New York, NY, United States</i>
<b>Fact Sheet 35:</b>	<i>Gullah/Geechee Cultural Heritage Corridor, North and South Carolina, Florida, Georgia, United States</i>
<b>Fact Sheet 36:</b>	<i>National Underground Railroad Network to Freedom, United States</i>
<b>Fact Sheet 37:</b>	<i>Colonial Williamsburg Foundation, Virginia, United States</i>
<b>Fact Sheet 38:</b>	<i>Monticello, Thomas Jefferson's House, Charlottesville, Virginia, United States</i>
<b>Fact Sheet 39:</b>	<i>Lisbon, an African city - memorial itineraries and sites of the African presence, Portugal</i>
<b>Fact Sheet 40:</b>	<i>The Abolition of Slavery and Human Rights Route, France</i>
<b>Fact Sheet 41:</b>	<i>Museum of the New World, La Rochelle, France</i>
<b>Fact Sheet 42:</b>	<i>The 'Bordeaux Nègre' tourist trail, Bordeaux, France</i>
<b>Fact Sheet 43:</b>	<i>The Shackles of Memory Association and Alliance, Nantes, France</i>
<b>Fact Sheet 44:</b>	<i>International Slavery Museum, Liverpool, United Kingdom</i>
<b>Fact Sheet 45:</b>	<i>Mémorial ACTe, Guadeloupe, France</i>
<b>Fact Sheet 46:</b>	<i>National Museum of African American History and Culture (NMAAHC), Smithsonian Institution, Washington DC, United States</i>





# I - INVENTORIES





# Preamble

The experiences and practices listed in this section provide an international overview of memorial initiatives. They illustrate and complement the guidelines given in the first part of this guide and highlight good practices and lessons learned for those wishing to set up a memorial site or itinerary.

They show the remarkable diversity of projects focused on the history and memory of slavery around the world. While not exhaustive, this overview includes initiatives at international, national and local levels.

The specific actions described in these fact sheets will also help counter the isolation often felt by managers of historic sites and those developing memorial initiatives by reminding them of a sense of solidarity rooted in similar concerns and shared challenges.

These fact sheets also serve as an implementation tool for managers, many of whom are members of the International Network of Managers of Sites and Itineraries of memory, which was set up in 2013 by the UNESCO Slave Route Project.

It is hoped that these fact sheets will be a source of inspiration and guidance for site managers and a stimulus for the development of future local initiatives and of local and regional itineraries.

It should be noted, however, that UNESCO does not encourage or support initiatives aimed at developing mass tourism or associated speculative practices. Finally, UNESCO points out that the inclusion of historical and memorial sites and itineraries in this guide does not imply the partnership of UNESCO or its systematic approval of their content or implementation arrangements. Furthermore, the Slave Route Site label is granted according to a specific procedure explained in the appendix to this guide.

Many of the fact sheets demonstrate the involvement of local populations and gradual mobilization of the private sector around these painful and sensitive, yet fundamental, issues that underpin many contemporary societies. Others describe major government commitments that aim to give the history of slavery the place it deserves in national historical narratives and representations. Yet others illustrate the fact that a serious, documented memorial initiative is by no means incompatible with a place's touristic appeal.



## Fact Sheet 1: Inventory of the memorial heritage in West African countries

### ■ BACKGROUND

From the 15th to the 19th century, West Africa was the point of departure or transit for the transatlantic slave trade, the heaviest population deportations in world history (see the UNESCO Slave Route map). Between 13 and 15 million captives left from its shores, not only from coastal areas but also from the interior of the continent, East Africa, Mozambique and Madagascar.

This traffic of human beings has had immeasurable demographic, economic and political repercussions. It should be kept in mind that, for every captive arriving alive in the Caribbean and the Americas, historians estimate that five others died before that point, when captured, while being conveyed to the coast, imprisoned in warehouses or 'barracoons' along the coasts, or while crossing the Middle Passage. Inevitably, this process has marked the economic, geographical, human and social landscape of Africa. While the coastal regions were the façades, the whole continent was affected because the ramifications of the slave trade penetrated deep inland.

A few centuries later, what remains? While coastal countries have protected and maintained some visible architectural sites (such as warehouses, forts, royal palaces and ports), the interior abounds with places where the tangible traces have disappeared, either because of weather conditions or because of changes due to the development of roads and towns. As for the natural heritage (such as forests, caves and rivers), it has survived and still constitutes a major witness to the era of slavery (convoys of deportees, areas of refuge or resistance, etc.).

### ■ DESCRIPTION

The inventory initiated by the School of African Heritage (EPA), based in Porto-Novo, Benin, was finalized in 2004. It involved 12 countries and was led by a network of professionals from various sub-regions. It was based on a precise methodology that combined a thematic approach, location map, historical description and photos.

The inventory identifies:

1. Slave procurement sites
2. Gathering places
3. Slave markets and other places of sale
4. Places of refuge for people fleeing slave traders
5. Resistance sites
6. Itineraries of slave convoys (trails, rivers)
7. Slave depots and warehouses
8. Places for worship and ceremonies
9. Sites with Afro-Brazilian aspects
10. Forts used for various purposes (e.g. residences, prisons, warehouses, selling)
11. Former royal palaces used for various purposes (e.g. residences, prisons, selling, worship and warehouses)
12. Sites and ports of embarkation
13. Memorial monuments
14. Museums dedicated to slavery.

The method used combines a thematic approach, location map, historical description, photos and geographical distribution. In all, around 130 sites have been identified in the following countries: Benin (30 sites), Burkina Faso (2), Cameroon (12), Central African Republic (12), Chad (2), Congo (3), Côte d'Ivoire (5), Equatorial Guinea (10), Gabon (12), Ghana (12), Mali (12) and Togo (15).

The School of African Heritage (EPA) is an international postgraduate university institution specialized in the preservation and interpretation of both tangible and intangible cultural heritage. It trains professionals from 26 French-speaking, Spanish-speaking and Portuguese-speaking countries in sub-Saharan Africa in the conservation and promotion of cultural heritage.

Initially, the school's mission was primarily focused on the conservation, management and interpretation of collections in African museums. EPA then diversified its activities to include archives and libraries, and then built heritage and intangible heritage. Since its creation in 1998, EPA has trained more than 1,200 African heritage professionals, carried out more than 220 activities, put on four exhibitions, organized an international conference, published more than 50 reports, a newsletter, the proceedings of a conference, two tourist guides and 10 websites, and conducted four surveys. EPA is a self-financed institution that receives funding from a variety of sponsors.

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**Contact:**

École du patrimoine africain (EPA)  
 BP 2205 Porto-Novo  
 Benin  
 Tel.: +229 20 21 48 38  
 Fax: +229 20 21 21 09  
 E-mail: [epa@epa-prema.net](mailto:epa@epa-prema.net)  
 Website: <http://epa-prema.net/index.php/fr/>



Mozambique - coast of Lake Malawi, Mozambique  
© Moongateclimber, CC-BY-SA 3.0

## Fact Sheet 2: Inventory of the memorial heritage in Portuguese-speaking African countries

### ■ BACKGROUND

Portugal occupies a central place in the history of the transatlantic trade of humans, as early as 1441-1444, from the coasts of Africa and Cape Verde towards European shores and, in particular, the port of Lagos in the south of the country. It mounted the largest number of slave trading expeditions and deported more than 5.5 million captives out of a total of around 13 million. The Portuguese colony of Angola, in Africa, supplied the largest number of captives and the colony of Brazil was the leading destination, receiving more than 40% of the transatlantic slave trade. The last abolition of slavery in the Caribbean and the Americas took place in Brazil in 1888. The exceptionally long slave trade practised by Portugal for its own economic benefit and for other nations left many vestiges such as monuments, structures and buildings, natural spaces, as well as toponyms, ethnonyms, stories and legends. Built heritage, natural landscapes and collective memory all perpetuate this history shared by Portuguese-speaking areas in Africa, Europe and the Americas.

The inventory of memorial sites in the Portuguese-speaking areas of Africa seeks to identify, inventory and map this shared heritage so as to make known the diverse vestiges and evidence, both tangible and intangible, of that long colonial period.

All spaces in Africa - whether forests and rivers, or paths and roads - are inhabited by the presence of the past, whose traces must be kept alive. Monuments, objects, villages, trees, as well as words evoke this human experience.

### ■ DESCRIPTION

The Portuguese Committee of the Slave Route Project was one of the first to undertake an inventory of memorial sites and monuments in five Portuguese-speaking African countries: Angola, Cape Verde, Guinea-Bissau, Mozambique and Sao Tome and Principe. First published in 2000, *Lugares de memória da escravatura e do tráfico negro* was reprinted in 2012<sup>1</sup>.

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1 Comité português de "A Rota do escravo" – UNESCO, *Lugares de memória da escravatura e do tráfico negro*, Lisboa, Centro de Estudos Africanos da Faculdade de Letras da Universidade de Lisboa, 2012.

The inventory distinguishes six categories:

### 1. Sites

- a) Refuge sites
- b) Places for loading, unloading and transporting slaves
- c) Slave owners' production sites
- d) Slave resistance and uprising sites
- e) Slave landing and concentration sites
- f) Slave market sites
- g) Graveyards
- h) Slave punishment sites
- i) Slave-linked toponymic sites

### 2. Monuments

- a) Fortresses
- b) Churches
- c) Mosques
- d) Slave owners' houses
- e) Hospitals

### 3. Buildings

- a) Commercial buildings
- b) Warehouses
- c) Customs posts

### 4. Museums of slavery

### 5. Objects linked to slavery

- a) Classified in museums
- b) Recognized in depositories
- c) Collected, pending classification.

### 6. Shipwreck sites

The method combined a thematic approach, geographical distribution, location map, historical description and photos. In total, the inventory, which included five Portuguese-speaking countries, identified around 400 sites: Angola (around 130 sites), Cape Verde (around 35), Guinea-Bissau (around 7), Mozambique (around 130) and Sao Tome and Principe (around 95).

This inventory work was steered by the African Studies Centre (CEA) at the University of Lisbon, the Amílcar Cabral Information and Documentation Centre (CIDAC) and the National Commission for the Commemoration of Portuguese Discoveries (*Comissão Nacional para a Comemoração dos Descobrimentos Portugueses*), in coordination with the National Committees for the Slave Route Project of Angola, Cape Verde and Sao Tome and Principe, the General Directorates for Culture in Mozambique and Sao Tome and Principe, and the Ministry of Commerce, Industry, Tourism and Artisans in Guinea-Bissau.

---

### Contact:

Comité português de A Rota do escravo da UNESCO  
 Centro de Estudos Africanos, Faculdade de Letras, Universidade de Lisboa  
 Alameda da Universidade, 1600-214 Lisbon, Portugal  
 Tel.: +351 217 920 054 - Fax: + 351 217 960 063 - E-mail: rota\_escravo@sapo.pt





Le Morne Cultural Landscape,  
southwest Mauritius  
© Jasmina Sopova/UNESCO

## Fact Sheet 3: Inventory of the memorial heritage of Mauritius and Rodrigues

### ■ BACKGROUND

Mauritius remained uninhabited until the Dutch settled there in 1638 and the first slaves were brought from Madagascar in 1642. When the French East India Company took possession of the island in 1715, economic activity began, and the commerce in human beings from Madagascar, Mozambique, and French possessions in West Africa and India was developed.

As a result, Mauritius had one of the most heterogeneous slave populations in the whole history of slavery. Slave ships unloaded their captives in both Réunion and Mauritius - between 300,000 and 400,000 - so it is difficult to know the exact number of captives brought to Mauritius itself. The British seized the island in 1810 and abolished slavery in 1834.

### ■ DESCRIPTION

The approach used to inventory memorial sites and monuments was interdisciplinary, combining anthropology, archaeology and history, with the methodology depending on the disciplines required. For some sites, owing to a lack of archival sources, only oral sources were available. An ethnographic approach was, however, only used in cases where the information was credible, in particular as regards rites and beliefs.

The use of different sources was not possible for all sites. It is likely that many sites have yet to be discovered and protected, for example slave arrival sites, slave display sites, slave markets, cemeteries, graves, and areas for Maroon communities.

The inventory of memorial heritage on the islands of Mauritius and Rodrigues presents a list of very diverse sites, including memorials, colonial settlements, and places of disembarkation, incarceration, industrial activity or Maroon communities. Many of the sites are only vestiges and, in some cases, no visible trace remains although the repercussions of slavery are still perceptible.

The inventory specific to Mauritius was completed with information about hundreds of sugar cane plantations and sugar mills, as well as camps where captives lived and worked in the 18th and 19th centuries, which require more in-depth study.

The inventory covering the Agalega islands, Mauritius and Rodrigues includes the following information:

1. **Location**

- a) Site
- b) Postal address
- c) Town, village or nearby area
- d) District
- e) GPS coordinates

2. **Description**

- a) Type of site
- b) Status and ownership
- c) Manager
- d) Characteristics
- e) Description of the site

3. **State of preservation**

- a) Surface area
- b) Restoration
- c) Hazards
- d) Condition

4. **Technical information**

- a) Period
- b) Key words
- c) History of the site
- d) Context
- e) Oral and intangible elements
- f) Information sources

5. **Practical and tourist information**

- a) Other nearby sites and tourist attractions
- b) Services and facilities available at the site.

In all, the national inventory assessed 67 sites: 2 on the islands of Agalega, 60 on Mauritius and 5 on Rodrigues.

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**Contact:**

Site Manager (Mons. Jean François Lafleur)  
 Le Morne Heritage Trust Fund  
 Route Royale, Le Morne Village  
 Mauritius  
 Tel.: +230 451 5759/99  
 Fax: +230 451 5765  
 E-mail: jflafleur@gmail.com  
 Website: www.lemorneheritage.org



## Fact Sheet 4 (1): Inventory of the memorial heritage in France

### ■ BACKGROUND

After Britain and Portugal, France was the third power in the transatlantic slave trade, deporting 1.6 million captives from Africa. Through the slavery system, France colonized and exploited its conquered possessions in the Caribbean, Indian Ocean and then Africa between the early 17th century and the late 19th century. As in other European countries that went through the same process, the legacy that France inherited from its long history of the slave trade, slavery, the resulting resistance and abolition, is expressed in an innumerable number of archival documents, objects, works of art and historical sites, the vast majority of which were long ignored or undervalued.

Although the first memorial initiatives date back to the late 19th century and early 20th century - busts of Victor Schœlcher in French Guiana, Guadeloupe, India, and Martinique, and the Toussaint Louverture memorial at Fort de Joux - it was only in the 1980s that a memory movement emerged on the occasion of commemorations in 1989 for the bicentenary of the French Revolution. Then, in 1998, on the 150th anniversary of the abolition of slavery, museums were opened, exhibitions held (for example at Champagne, Fessenheim, La Rochelle and Nantes) and commemorative dates set.

The passing of the Act of 21 May 2001 'for the recognition of the slave trade and slavery as a crime against humanity' reflected a desire to develop the memorial sites and monuments in the country. The establishment of the Committee for the memory of Slavery in 2004 set in motion the gradual inventorying of this memorial heritage beginning in 2006. In 2007, the French Archives Directorate, responding to the Committee's request, published the *Guide des sources de la traite négrière, de l'esclavage et de leurs abolitions*<sup>1</sup> (Direction des Archives de France, La Documentation française, 625 pages) providing an inventory of French archival holdings related to the slave trade, slavery and its abolition.

1 Sibille C., *Guide des sources de la traite négrière, de l'esclavage et de leurs abolitions*, Paris, Documentation française « Guides Archives de France », 2007.

## ■ DESCRIPTION

Initiated in 2006, the heritage inventory involved a variety of documentary holdings and stakeholders from the different regions of mainland and overseas France.

The inventory encompasses three geographical areas:

1. Mainland France
2. French overseas territories
3. Thematic and historical continuity in the former colonial empire. It has four categories:
  - a. Sites linked to the slave trade
  - b. Sites linked to slavery
  - c. Sites linked to resistance
  - d. Sites linked to abolition

Within the comprehensive notion of memorial sites and monuments, the national inventory covers not only tangible historical places and sites linked to acts and events relating to slavery, but also sources, stakeholders and events that contribute to disseminating and keeping alive this memory.

The inventory classifies the types of memorial sites according to the following typology:

### **1. Museums and other exhibition and display spaces that disseminate the memory of the slave trade, slavery, resistance and abolition**

- a) Specific museums
- b) Museums with a dedicated permanent exhibition space
- c) Museums with a dedicated temporary exhibition space.

### **2. Commemorative monuments that identify the memory of the slave trade, slavery, resistance and abolition**

- a) Busts and statues
- b) Commemorative monuments
- c) Plaques and inscriptions
- d) Graves.

### **3. Urban complexes and ruins that still bear traces of the activities of the slave trade and slavery**

- a) Slave trading cities and ports
- b) Cities and ports where slaves were disembarked
- c) Production sites in the colonial economy
- d) Various sites and structures related to slaves' work.

**4. Individual buildings and specific historic sites retaining the memory of the slave trade, slavery, resistance and abolition**

- a) Historic houses and dwellings
- b) Various historic buildings
- c) Slave deportation sites
- d) Places of slave torture and suffering
- e) Symbolic towns and places.

**5. Natural spaces and settings that evoke the history of resistance and abolition**

- a) Places of slave uprisings
- b) Natural spaces for Maroon communities.

**6. Memorial markers keeping alive the memory of the slave trade, slavery, resistance and abolition**

- a) Dedicated streets, squares and roads
- b) Dedicated public buildings
- c) Genealogical sites.

**7. Stakeholders keeping alive the memory of the slave trade, slavery, resistance and abolition**

- a) UNESCO clubs
- b) National associations
- c) Local thematic associations.

**8. Dates and events that honour the memory of the slave trade, slavery, resistance and abolition**

- a) International dates
- b) National dates
- c) Local and regional dates.

**9. Resource and research centres on the slave trade, slavery, resistance and abolition**

- a) Universities and research centres
- b) Ministries
- c) The National Assembly and the Senate
- d) Local authorities
- e) Libraries
- f) Local associations
- g) Private stakeholders.

**10. Other contacts and references on the slave trade, slavery, resistance and abolition**

- a) The Committee for the memory and History of Slavery (CPMHE)
- b) Dedicated websites.

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**Contact:**

Comité pour la mémoire et l'histoire de l'esclavage (CPMHE)

General Secretariat: Ministère de l'Outre-mer

27, rue Oudinot

75007 Paris

France

Tel.: +33 01 53 69 20 00

Website: [www.comite-memoire-esclavage.fr](http://www.comite-memoire-esclavage.fr)





Gravelière House, Guadeloupe, France  
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## Fact Sheet 4 (2): Inventory of the memorial heritage in France

### Inventory of the heritage circuit in Guadeloupe

#### ■ BACKGROUND

A French possession from 1635 onwards, Guadeloupe was for more than two centuries - until the definitive abolition of slavery in 1848 - a major Caribbean centre for the production of sugar and, to a lesser extent, coffee, indigo, tobacco and cotton.

Guadeloupe was marked not only by the slave economy but also by various instances of insurrection and resistance from the very beginnings of colonization. The archives indicate that, as early as 1636, the first large camp for runaway slaves - called Maroons - was built on the heights of Capesterre and an early slave uprising occurred in 1656. Between 1730 and 1740, a series of rebellions took place in Guadeloupe and the surrounding islands. Slaves in Guadeloupe also showed resistance after the 1794 abolition of slavery, when a military expedition sent by Napoleon Bonaparte arrived in 1802 under the command of Richépance, who reinstituted slavery on 16 July. The uprising was violently suppressed, resulting in more than 10,000 deaths in the space of a few months.

#### ■ DESCRIPTION

The heritage relating to the history of the slave trade and slavery in Guadeloupe is considerable. It includes several dozen remarkable sites such as canteens, fortifications, indigo factories, mills, potteries and sugar mills. In addition to these structures, there are places with a more symbolic dimension, such as slave graveyards, sites of revolt and resistance, and Maroon settlements. Finally, various monuments, museums and steles complete the memorial landscape of the island. The approach used in Guadeloupe was not to conduct a scientific inventory with the aim of constituting the most exhaustive databank possible, but rather to draw up a list of the most well-known sites and places in order to develop memorial tourism. The criteria used for the inventory were therefore operational in nature.

#### 1. Identification

- a) Position of the site: current name - historical name - location.

#### 2. General information

- a) Historical
- b) Current

- c) Classification: production site - place of memory - historical site
- d) Protection category: classified as a historic monument (HM) - listed HM - general heritage inventory
- e) Interest of the site: because of its function - because of personal accounts
- f) Accessibility: accessible - not very accessible - relatively inaccessible
- g) Ownership status: public – private
- h) Owner's name
- i) Level of access: open - limited - exclusive.

### 3. Specific data

- a) Location: rural - urban
- b) Typology: historical site - archaeological site - natural site
- c) Period of construction
- d) Surface area
- e) Description of the property.

### 4. Evaluation criteria

- a) State of conservation: good - average - poor
- b) Level of property integrity: high - medium - low
- c) Significance of the property: exceptional - important - ordinary.

### 5. Management of the property

- a) Management plan: yes - no
- b) Name of the managing entity.

### 6. Intangible cultural events associated with the property

- a) Cultural space: yes - no
- b) Associated events.

### 7. References

- a) People/organizations that provided information
- b) Bibliography on the property.

The inventory focused on around 50 remarkable sites and was overseen by a scientific committee made up of site managers, archive staff, history teachers and members of archaeology and culture departments. It looked at all types of sites identified on the whole island and resulted in the implementation of a project entitled 'Slave Route. Traces-memories in Guadeloupe'.

---

#### Contact:

Departmental Council of Guadeloupe  
 Bd Félix Éboué - 97100 Basse-Terre - Guadeloupe - France  
 or  
 Victor Schœlcher Departmental Museum  
 24 rue Peynier - 97110 Pointe-à-Pitre - Guadeloupe - France  
 Tel.: +590 05 90 82 08 04 ; 06 90 62 41 62  
 Fax: +590 05 90 83 78 39  
 E-mail: matthieu.dussauge@cg971.fr





Community of rumberos from Callejón de Hamel celebrate their party every Sunday, Cayo Hueso, La Habana, Cuba  
© Medina Hernández, AHS, 2015

## Fact Sheet 5: Inventory of the memorial heritage in Cuba

### ■ BACKGROUND

The slave trade and slavery in the Americas and the Caribbean have left deep marks on the creation and development of nation states and territories affected by this tragedy for centuries. Breaking the silence on this period of history and recognizing the heritage of African cultures are the main objectives of the Slave Route Project: Resistance, Liberty, Heritage launched by UNESCO in 1994. Documentation, in the form of a registry, on all the cultural diversity that can be observed at the various memorial sites and monuments is vitally important if we wish to implement strategies, at both the national and regional levels, to preserve, develop and promote this heritage.

### ■ DESCRIPTION

A methodological guide to memorial sites relating to the Slave Route in the Latin Caribbean was initiated in the Dominican Republic in 2007. This database brings together for the first time natural sites, cultural spaces, built heritage, underwater heritage, and knowledge accumulated by communities, in compliance with UNESCO's standard-setting provisions in the areas of culture and nature: the Convention for the Protection of the World Cultural and Natural Heritage (1972), the Convention on the Protection of the Underwater Cultural Heritage (2001), the Convention for the Safeguarding of the Intangible Cultural Heritage (2003) and the Convention on the Protection and Promotion of the Diversity of Cultural Expressions (2005). This inventory guide sets forth several objectives, namely to:

- 1. Inventory** the diverse aspects of the slave trade and slavery and their historical and current narratives, with the collaboration of the communities concerned, in particular by presenting living cultures.
- 2. Determine** the state of conservation and preservation of these cultural assets; help to promote them through effective management, which will take into account development strategies incorporating the participation of local populations, educational projects and tourism.
- 3. Encourage** the study and protection of this legacy and raise awareness among the States parties to the 1972 Convention to register cultural assets representative of this memorial heritage on the UNESCO World Heritage List.
- 4. Select** the most remarkable memorial sites and monuments, in particular those inscribed on UNESCO's Representative List of the Intangible Cultural Heritage of Humanity, with the aim of publishing a reference work.

To meet these challenges, a very detailed model form was developed, which has seven sections:

### 1. Identification

- a) Accession register
- b) Code
- c) National code
- d) Current name
- e) Historical name
- f) Other denominations.

### 2. General information

- a) Location: country - province - city
- b) Use: original - current
- c) Classification: cultural landscape - cultural itinerary - agro-industrial complex - building - site
- d) Protection category: world heritage - indicative list - biosphere reserve - national/local monument - other
- e) Function: port of disembarkation - slave market - place of confinement - dwelling - production site - site of uprising - refuge for Maroons - graveyard - shipwreck - religious site - route
- f) Inclusion on the national list: yes - no
- g) Accessibility: accessible - not easily accessible - access difficult - inaccessible
- h) Ownership: State - private - mixed - other
- i) Level of access: open - limited - exclusive.

### 3. Living cultural traditions associated with the cultural property

- a) Characteristics of the community concerned
- b) Environment of expressions of intangible cultural heritage: oral traditions and expressions - performing arts
- c) Cultural space: yes - no.

#### **4. Specific data**

- a) Cultural landscapes: location - place - population - type - eco-geographical characteristics - environmental conditions - surrounding landscape - natural and landscape importance - historical cultural importance
- b) Cultural itineraries: route - area - extension - geographical scope - form - function - natural context - content - importance of the itinerary
- c) Settlements of populations: situation - population - date of foundation
- d) Agro-industrial building: location - description - address - typology - period - type of construction
- e) Historical/archaeological/natural sites: situation - typology - habitat - description.

#### **5. Evaluation criteria**

- a) Values: anthropological - archaeological - architectural - historical - military - social - religious - natural
- b) State of conservation: good - average - poor
- c) Integrity: intact - slightly transformed - transformed
  - d) Exceptional nature: unique - remarkable - ordinary.

#### **6. Management of the cultural property**

- a) Existence of a resource management plan: yes - no - responsible entity - funding sources - threats
- b) Tourism potential of the site: yes/no - description - tourism infrastructure
- c) Existence of a transmission programme: yes/no - educational plan - UNESCO outreach project - other.

#### **7. References**

- a) Verification of information about the cultural property: done - supervised - entity - date
- b) Bibliography on the cultural property
- c) Miscellaneous notes.

Once the registration parameters have been analysed and validated according to the definitions set out in the methodological guide, the requested information is entered under each heading in the form, which is available in printed and electronic formats. A model outline offers guidance for the final version, which provides a summary of the main characteristics of the cultural property, its historical development and the associated values.

In all, the Cuban National Committee has inventoried more than 576 cultural properties in the country.

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**Contact:**

Oficina Regional de Cultura para América Latina y el Caribe  
Cluster Office for Cuba, Dominican Republic and Aruba  
Calzada 551 - Esq. a D, El Vedado  
10400 La Habana  
Cuba  
Tel.: +53 7 833 34 38  
Fax : +53 7 833 31 44  
E-mail: [habana@unesco.org](mailto:habana@unesco.org)



DuSable Museum of African American History, Chicago, United States  
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## Fact Sheet 6: Association of African American Museums, United States

### ■ BACKGROUND

The African American Museums Movement developed in the 1950s and 1960s in order to preserve the historical and cultural heritage of African Americans and ensure its rightful place in the history of the United States. The Movement works to raise awareness of this community's contributions to American society, especially in the area of culture.

In the United States - or rather, before American independence in 1776, in the Thirteen Colonies - around 20 captives from Africa were the first to arrive on the shores of Virginia near Jamestown in 1619, disembarking from a Dutch ship that had captured them from a Spanish slave ship. The development of tobacco farming in the north-eastern states generated a massive need for labour during the second half of the 17th century. The first 'black codes' were passed in Connecticut in 1690 and in Virginia in 1705. In the South, cotton farming developed later, as did the growing of sugar cane at the end of the 18th century. This agricultural activity, together with slavery, then followed the advancing conquest of territory into the western United States. Historians use the term 'Second Middle Passage' to refer to the long marches imposed on slaves from eastern states, such as Virginia, Maryland and the Carolinas, to reach new plantations in Tennessee, Alabama, Mississippi, Louisiana and Texas. In the 1840s, New Orleans became the largest slave market in the country.

In 1810, the number of slaves in the United States was estimated to be 1.1 million; by the early 1860s, that figure had risen to 4 million.

The history of slaves in North America is marked by numerous acts of resistance. The most famous rebellions in collective memory started in the east of the country, in New York (1712), Virginia and South Carolina (the Stono Rebellion in 1739). In the 19th century, the German Coast Uprising in Louisiana in 1811, and the revolts led by Gabriel Prosser in Virginia in 1800, Denmark Vesey in South Carolina in 1822 and Nat Turner in Virginia in 1831 were brutally suppressed.

## ■ DESCRIPTION

The Association of African American Museums (AAAM), representing the African American Museums Movement, was established to support museums with an African and African American focus, as well as professionals working to protect, preserve and interpret African and African American culture and history. The aim is for people of African ancestry and the general public to learn about Africa's contributions to world culture.

In the late 1960s, Margaret Burroughs, founder of the DuSable Museum in Chicago, and Charles H. Wright, founder of the Museum of African American History in Detroit, launched a lecture series for black museums, and from it evolved the National Association of Museums and Cultural Organizations and the Black Museums Conference, the first black museum association.

In 1978, a consortium of six black museums, with funding from the National Museum Act (administered by the Smithsonian Institution in Washington), presented several papers at participating institutions, which inspired the creation of a committee to lay the groundwork for a new organization, the African American Museums Association (AAMA). The Association's first office was at the National Center of Afro-American Artists in Boston, Massachusetts. In 1997, it changed its name, becoming the Association of African American Museums (AAAM).

The Association provides the public with online information, in particular geared towards students, researchers and the heads of cultural and museum studies on African American history. This includes a database of AAAM institutional members and affiliates, projects and programmes, guides for submitting research results, scholarships, grants, and authorizations for travelling exhibitions. In partnership with the American government, it also provides museum managers with information on federal legislation and on matters of museum policy and management through the publication of newsletters, a calendar of events and multimedia resources. It organizes meetings and conferences on the latest research. Lastly, the Association participates in efforts in the tourism field, at the local, regional and national levels, to attract visitors of all ages and from all walks of life to these museums.

The Association works in partnership with various cultural and educational institutions and research centres. Several members of the AAAM Board of Directors are also members of the Association for the Study of African American Life and History.

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### Contact:

Association of African American Museums  
P.O. Box 23698  
Washington, DC 20026  
USA  
Tel.: +1 20 26 33 28 69  
E-mail: [blackmuseums@gmail.com](mailto:blackmuseums@gmail.com)  
Website: [www.blackmuseums.org](http://www.blackmuseums.org)





Underground Railroad Memorial,  
Windsor, Ontario, Canada  
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## Fact Sheet 7: Inventory of sites of African Canadian memory, Canada

### ■ BACKGROUND

The trafficking and enslavement of millions of Africans generated a long history of resistance. During the 19th century, thousands of slaves in the United States fled northwards to states that had abolished slavery since the end of the 18th century and to Canada, where slavery had been abolished in 1834 and they could live in freedom. In Canada, the refugees reached as far as Nova Scotia in the east and British Columbia in the west, but most of them stayed in south-western Ontario. There, they settled in rapidly-expanding towns and cities and formed pioneer communities, clearing forests and developing new agricultural land. The network of secret routes that they followed with the help of black and white abolitionists as they fled is today known as the Underground Railroad. One of these abolitionists was Harriet Tubman (1820-1913), herself a former slave.

### ■ DESCRIPTION

In 2010, at York University in Toronto, the Harriet Tubman Institute for Research on Africa and its Diasporas launched a programme on African Canadian memorial sites to commemorate places of importance linked to slavery, resistance and the Underground Railroad in Canada.

Emphasis is currently on sites in Ontario associated with slavery, the Underground Railroad and the presence of black Loyalists. These Loyalists enlisted in the British forces during the War of Independence in the United States with the hope of being freed. They found refuge in Nova Scotia and then, after the War of 1812 between the United States and Great Britain, in New Brunswick.

At the outset, an inventory of more than a hundred important sites associated with slavery in Ontario was compiled. It included religious centres, sites of resistance and agricultural colonies created for the resettlement of former slaves. Communities of African ancestry were invited to take part in this memory project, and a questionnaire adapted to the situation in Canada was developed. This work was completed in stages, with the first 11 sites being presented and approved in March 2011. Other sites will follow.

For its part, the Harriet Tubman Institute focused on the itineraries of the Underground Railroad located in Ontario, which attest to slaves' resistance and escape to Canada from the United States.

Although most of the credit for helping runaway slaves was given to Quakers and white abolitionists, we now know to what extent the participation of people of African descent was crucial for the smooth functioning of the network. For example, new Canadians of African origin already settled in the country took care of the newly arrived. Anti-slavery associations were established to raise public awareness, abolitionist newspapers spread the message, and individuals - men as well as women such as Harriet Tubman - did not hesitate to return to the United States, risking their lives, to help the fugitives.

Dozens of sites in Ontario recall this movement towards freedom: places of arrival, refuge, gathering and settlement (such as churches, businesses, farms and houses). The flight of slaves to Canada did not go unnoticed; indeed some American slave holders did everything in their power to reclaim 'their property'. As a result, the memorial sites and monuments include courts and prisons. There are also places where acts of discrimination and racism towards the refugees occurred on Canadian soil.

The inventory covering Ontario is structured in four sections and includes the following categories:

### **1. General information**

- a) Category: cultural - cultural landscape - natural
- b) Type of cultural heritage: site - museum - plaque - archives - library
- c) Name of site
- d) Address of site
- e) Brief summary
- f) Website
- g) Physical setting and facility
- h) GPS coordinates if available
- i) Historical location
- j) Site ownership and administration
- k) Owner's name
- l) Contact information
- m) Open to the public
- n) Accessibility of buildings
- o) Promotional material.



## 2. Description of site

- a) Type: district/neighbourhood - accommodation - structure - landscape/natural feature/graveyard - archaeological site - museum - plaque - object - other - historic building
- b) Relevance to the history of the African diaspora (to be completed with documentation)
  - Slavery: slave - slaveholder - integrated slave
  - Resistance and Underground Railroad: resistance and rebellion - runaway - rescue - kidnapped slave - transportation itinerary - destination - 'station' and abolitionist refuge - major gathering place - event
  - Community: history - neighbourhood - church - active congregation - graveyard - education - industry and commerce
  - Gathering place
  - Legal: court challenge and decision - prison - court - other
  - Other: military site - commemoration of site and monument - association and person of historical importance
- c) Education and interpretation programmes linked to slavery, resistance and/or the Underground Railroad.

## 3. History

- a) Historical context
- b) History and significance of the site in relation to slavery in Canada, resistance and the Underground Railroad
- c) Historic designation and/or plaque
- d) Additional functions
- e) Bibliography.

## 4. Development of research: museums, archives and libraries with documents that are significant for research purposes

- a) General description of the facility, its purpose or mission
- b) Description of holdings and collections
- c) Opening hours, appointment times
- d) Additional information to be included.

The criteria used to designate recognized sites of national historical importance were examined as were the requirements of the National Park Service (NPS) in the United States for sites to be included in the National Underground Railroad Network to Freedom. It was proposed that the designation process should comply with the procedure described in UNESCO's methodology for conducting inventories of commemorative sites, as follows:

1. First contact with the owners/managers of the site and/or the local community of African descent
2. Initial research and data collection in cases where it has not already been done
3. Regular consultation with the community
4. Gathering existing information and/or drafting a new report explaining the importance of the site
5. Adding an appendix to the report with maps, illustrations, photos, etc.
6. Finalizing the description of the site.

The ultimate goal of this project is to constitute a large database, as accurate as possible, that will be regularly updated and made available on the internet. This database will be accessible free of charge to educators and the general public worldwide on the website of the Harriet Tubman Institute.

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**Contact:**

The Harriet Tubman Institute  
321 York Lanes, York University  
4700 Keele St.  
Toronto, Ontario,  
Canada M3J 1P3  
Tel.: +1 41 67 36 21 00  
E-mail: [tubman@yorku.ca](mailto:tubman@yorku.ca)  
Website: <http://www.tubmaninstitute.ca>



## II - HISTORICAL AND MEMORIAL SITES





## Fact Sheet 8: Ouidah Museum of History, Ouidah, Benin

### ■ BACKGROUND

Of the 13 to 15 million Africans forcibly removed during the transatlantic slave trade, more than 2 million were transported from the Bight of Benin, 60% of them from the two main ports of embarkation, Lagos in Nigeria and Ouidah in Benin. In this relatively centralized kingdom established by King Agaja of Dahomey (1708-1740), the slave trade had been developed as a monopoly by King Kpengla (1774-1789). It was fed by periodic razzias on the borders of the kingdom, which benefited the Fon ethnic group. Ouidah, isolated from the rest of the kingdom, was placed under the control of a great dignitary, the *Yovoghan* (which means 'chief of the whites'), who played the role of commercial intermediary between European slave traders and the Kingdom of Danxomè (called Dahomey by the European colonizers). The captives were grouped together in a square to be sold, then, in chains, they walked the few kilometres to the beach where they were held in barracoons before boarding small boats that took them to slave ships leaving for the Caribbean and the Americas. On this stretch of the Atlantic coast, the Portuguese fort in Ouidah was, with the exception of some sites in Ghana, the only large-scale facility used for loading captives onto ships heading to the Americas. Built in 1721 by the Portuguese and called the Fort of São João Baptista de Ajudá, this site was used as a warehouse for captives until 1816, then as a Catholic mission until 1893 and, lastly, as a seat for representation of the Portuguese state from 1894 to 1961. After the departure of the Portuguese in 1961, it underwent renovation work beginning in 1964 before officially becoming Ouidah Museum of History on 6 September 1967. The colonial buildings in Ouidah are registered on Benin's National Heritage List, as are the sites associated with the slave trade, which are also on the UNESCO Tentative World Heritage List.

### ■ DESCRIPTION

The Ouidah Museum of History stands on approximately one hectare of land and includes a main building, annex buildings, a craft centre, a main courtyard planted with mango trees, an ornamental garden and a sylvan theatre that hosts musical performances and various cultural events.

In the exhibition rooms, the collections are organized around five themes:

- < the history of the Kingdoms of Xwéda and Danxomè, as well as the arrival of Europeans in the Gulf of Guinea

- < the lives of African captives in the New World
- < the influence of culture from Benin on the societies of the New World through the theme of the religious syncretism arising from the encounter of African cultures and spiritualities with European cultures
- < the culture of emancipated slaves who returned to the country
- < the cultural and spiritual life of local populations, illustrated through a number of cultural objects and photographs of ceremonies.

In addition, temporary exhibitions are organized about objects discovered during archaeological digs and about Afro-Brazilian culture, slavery, the history of Dahomey and the family heritage of Ouidah.

In the main building, there is also a shop, a documentation centre and a multi-purpose room for use by visitors to the museum. The museum attracts varied audiences made up of researchers, documentary film-makers, students of all ages and international tourists from the Americas and Europe. It attaches particular importance to its educational and pedagogical role.

The site also conducts a variety of promotional activities using communication tools (such as posters, calendars, brochures and websites), cultural events (such as International Museum Day, Christmas at the museum), religious events (e.g. festival of Saint John the Baptist, the patron saint of the Fort, and the Feast of the Immaculate Conception), and disseminates reports on sites linked to the slave trade and adverts about museum-related events.

The Ouidah Museum of History is part of Benin's network of national museums, which stretches from Porto Novo to Natitingou.

The sites in Ouidah associated with the slave trade and slavery, including the History Museum, benefit from a conservation and management plan, which was drawn up in 2004 as part of the Africa 2009 programme led by the School of African Heritage (EPA) and has begun to be implemented. The annual budget comes from the museum's own revenue and funding from the state of Benin. The museum is run by a team of nine people: a curator, a secretary, two guides, a receptionist, a caretaker, an electrician and two museum attendants.

Other associated sites include:

- < The Door of No Return in memory of the period of slavery
- < A variety of sculptures marking the former path used by slaves
- < The Sacred Forest of Kpassé
- < The Vodun Temple of the Python

The museum's main partners contribute by providing funding or technical assistance: the Friends of the Ouidah Museum of History Association; the College of William and Mary, Virginia, United States; the School of African Heritage (EPA); the Calouste Gulbenkian Foundation; the House of memory (Maison de la Mémoire) in Ouidah; Palmira Municipal Museum in Cienfuegos, Cuba; the Rotary Club; the National University of Benin; and the West African Museum Program (WAMP).

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**Contact:**

Ouidah Museum of History  
BP 33 Ouidah- Benin

Tel.: +229 21 34 10 21 - E-mail: [contact@museeouidah.org](mailto:contact@museeouidah.org) - Website: [www.museeouidah.org](http://www.museeouidah.org)



## Fact Sheet 9: The House of Slaves, Island of Gorée, Senegal

### ■ BACKGROUND

The Island of Gorée has a surface area of 28 hectares and lies 3.5 kilometres off the coast from Dakar. Its history is interwoven with that of the transatlantic slave trade. For three centuries, African captives were shipped from the Island of Gorée to the Americas. The physical legacy of this history is made up of buildings, military fortifications and places of captivity.

The Portuguese navigator, Dinis Dias, reached the Island of Gorée, which he named Palma, in 1444. The Dutch captured Gorée in 1588 and renamed it *Goede Reede* (good haven). Then the French gained control of the island on 1 November 1677, although this position was challenged by the British until the signing of the Treaty of Amiens in 1802. The island was occupied by the British from 1804 to 1817 and then again by the French. Until the abolition of slavery in the French colonies in 1848, the island served as a warehouse consisting of over a dozen slave houses.

### ■ DESCRIPTION

This 'memory island' has a remarkable architectural heritage.

The Island of Gorée is infamous for its slave prisons. The House of Slaves is one such example. It may have been the last active slave quarters on Gorée. The first such house dates back to 1536 and was built by the Portuguese, the first Europeans to step foot on the island in 1444. On the ground floor of the House of Slaves, there are cells on whose pediments can be read 'men', 'children', 'weighing room', 'girls' and 'temporarily inapt'. Up to 15 or 20 people were kept in the cells reserved for men, seated with their backs against the wall, with chains around their necks and arms. The number of captives confined in this small house would have varied from 150 to 200. In dark, damp cellars, or torture cells for any who rebelled, the deportees would languish for weeks, awaiting the voyage from which there could be no return. Sometimes this wait would last almost three months. During embarkation, each slave was branded with the mark of his or her owner. Then the slaves were crowded into the holds, where many were doomed to perish before they reached their destination.



Gorée is protected by an arsenal of legal texts. The Island of Gorée was designated a historic site in 1944, with safeguarding measures being introduced in 1951 (in the colonial era). It was subsequently inscribed on the national heritage list in 1975 (Order No. 012771 of 17 November 1975) and on the UNESCO World Heritage List in 1978.

The strong tourism appeal of Gorée prompted the development of accommodation, a sociocultural centre, a community clinic, a maternity clinic, an artisanal and commercial market, and restaurants. Several other museums have also been created, such as the Henriette-Bathily Women's Museum, the History Museum and the Museum of the Sea. They present temporary exhibitions related to slavery and its contemporary implications.

The island is an obligatory stop for all visitors to Senegal. Pope Jean-Paul II and heads of state such as George Bush, Bill Clinton and Nelson Mandela have used Gorée as a forum to deliver messages to the world. Visitors are diverse and include local residents, school groups, historians, researchers, PhD students, and other students (for coursework that complements their formal education). Cruise ships arrange excursions to the island, and summer youth camps have set up residence there.

The attractiveness of Gorée is also enhanced through national heritage days, the Gorée Diaspora Festival (performing arts), performances in cultural spaces (e.g. sound and light shows), music concerts, celebrations on Independence Day (4 April), commemoration of the abolition of slavery (27 April), parish celebrations for Saint Charles Borromée and various conferences.

While the annual budget and funding to manage the site are provided through the Senegalese Ministry of Culture (Directorate for Cultural Heritage), the site of Gorée also benefits from the support of numerous partners:

- 1. African and international organizations:** Municipal Development Agency/Agence d'exécution des travaux d'intérêt public contre le sous-emploi (AGETIP) (a Senegalese public works and employment agency) for restoring the health centre, the sociocultural centre and the city hall; World Bank; International Coalition of Sites of Conscience; School of African Heritage (EPA), Porto-Novo, Benin; Ford Foundation (funding to restore the House of Slaves); and the African World Heritage Fund of UNESCO. Gorée is also a member of the Network of World Heritage Site of Portuguese Origin and Influence.
- 2. National institutions:** Directorate for Cultural Heritage, Ministry of Culture and Tourism and the Gorée Tourist Office.
- 3. Local institutions:** association of artists and musicians, faith-based organizations, students' association, Gorée women's association, association of local guides, association of merchants and artisans, municipality of Gorée and the Gorée Institute.
- 4. Research centres, universities and elementary and secondary schools:** UNESCO Associated Schools, Fundamental Institute for Black Africa (IFAN), Lycée d'excellence Mariama Bâ, and Cheikh Anta Diop University in Dakar.



**5. Private stakeholders** (e.g. companies, foundations and individuals): AGETIP, Aid Transparency Senegal, Eiffage Sénégal, Entreprise de travaux modernes (ETM), Entreprise Modou Gueye, and the Port Authority of Dakar (Port autonome de Dakar) providing a Dakar-Gorée maritime connection.

**6. Collaborations with other memorial sites/itineraries and monuments:** Island of Saint- Louis, sites in South Africa, Benin, Cape Verde and Ghana.

From the first International Festival of Negro Arts, which took place 1-24 April 1966 in Dakar, Senegal, for which the Gorée House of Slaves was restored, to the Gorée Diaspora Festival, which was first held in 2005, international cultural events have supported the promotion of the island's heritage, the dissemination of an iconic image and the consolidation of strong values around this place.

Today, the Island of Gorée is a symbolic place, emblematic of the slave trade and slavery. In the second half of the 20th century, it was one of the first historic sites associated with the slave trade and slavery for which a real effort was made to develop its heritage and attract international tourists.

It is now viewed as a place of pilgrimage by many people of African descent exploring their roots and by anyone wishing to draw from this painful history reasons for a new solidarity between different peoples.

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**Contact:**

House of Slaves  
Rue Saint Germain  
Ile de Gorée  
Senegal

Tel.: + 221 33 821 7438

E-mail: [ecoly78@hotmail.com](mailto:ecoly78@hotmail.com)

Website: <http://webworld.unesco.org/goree/en/>

Island of Gorée is listed as a UNESCO World Heritage Site: <http://whc.unesco.org/en/list/26/>



St. George Castle, Ghana  
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## Fact Sheet 10: Elmina Castle, Ghana

### ■ BACKGROUND

The castles and forts of Ghana shaped not only Ghana's history but that of the world for four centuries, during which the country was at the heart of first the gold trade and then the slave trade. Elmina Castle, which was built by the Portuguese in 1482, is one of the oldest European buildings outside Europe, and the historic town of Elmina is believed to be the location of the first point of contact between Europeans and sub-Saharan Africans.

Elmina Castle was central to the transatlantic slave trade, as millions of captives were held there before being shipped across the Atlantic.

It was one of the most important slave-trading posts on this stretch of coastal West Africa, on the shores of present-day Ghana. After receiving King Nana Kwamena Ansa's authorization to build the fort, which bears the name of the patron saint of Portugal (Saint George), King John II placed Elmina Castle under the command of Diogo d'Azambuja.

### ■ DESCRIPTION

Elmina Castle is one of the major tourist sites in Ghana. It currently houses the regional headquarters of the Ghana Museums and Monuments Board. Since 1969, the site has benefited from the status of scientific research body, following a decision by the National Liberation Council for the protection, conservation and management of the tangible cultural heritage in Ghana for posterity, research and educational purposes. The aim of the Council was to foster national identity and unity and to have the country benefit from economic and social advantages generated through tourist activity managed jointly by the government and tourism agencies.

Housed in Elmina Castle, the museum was established in 1996 by the joint efforts of the Ghana Museums and Monuments Board (GMMB), the United States Agency for International Development and the Midwest Universities Consortium for International Activities. Its objective is to educate the public about the history of this fort and to preserve the region's cultural heritage. It offers guided visits of the Castle.



The fort, whose funding comes from admission fees, rent, donations and subsidies, is open seven days a week to all visitors. They can visit warehouses, dungeons for captives, an auction room, a tunnel that served as a passageway for slaves, a Christian church and the governor's residence. Various objects including cannons, mortars and cannonballs are also on display.

In addition, the museum offers various services and organizes events, such as cultural and artistic performances, exhibitions, thematic presentations with reconstructions, a library, video room, souvenir shop, bar and restaurant.

Each year, the site receives between 75,000 and 90,000 visitors, both local and regional, made up of school groups and students (20%), researchers, eminent figures, media and international tourists (20-25%). The site is also frequented by young people, who account for 45% of all visitors. Some youth work at the site as volunteers or as part of their national civic service.

The site is promoted through a variety of channels, including a website, radio, television (reports) and participation in various celebrations (e.g. International Museum Day, Emancipation Day and year-end festivities).

Furthermore, the Castle hosts the annual Pan African Historical Theatre Festival (PANAFEST), which was started in the mid-1980s as a way of bringing together Africans from the continent and the diaspora around crucial questions raised by the history of the slave trade and slavery.


Elmina Castle is part of a series of monuments collectively inscribed on the UNESCO World Heritage List in 1979 under the name 'Forts and Castles, Volta, Greater Accra, Central and Western Regions'. Along the coast of Ghana, between Keta and Beyin, these fortified trading posts, founded between 1482 and 1786, are the remains of the trade routes established by the Portuguese around the world during their era of great maritime exploration.

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**Contact:**

Ghana Museums and Monuments Board  
Cape Coast Castle - Post Office Box 281  
Cape Coast  
Ghana  
Tel.: +233 302 221 633 or +233 302 221 635  
E-mail: gmmb-ac@africaonline.com.gh ; gmmb.acc@gmail.com  
Website: <http://www.ghanamuseums.org/elmina-castle-museum.php>  
<http://www.panafestghana.org/index.php>

The Forts and Castles, Volta, Greater Accra, Central and Western Regions are listed as a UNESCO World Heritage Site: <http://whc.unesco.org/en/list/34/>

A photograph showing a rectangular opening in a thick, weathered stone wall. Through the opening, a bright blue ocean stretches to a distant, hazy shoreline under a clear sky. The stone wall is made of rough, reddish-brown masonry.

Detail of the Slavery Memorial Garden,  
Mozambique  
© Stig Nygaard, CC-BY-SA 3.0

## Fact Sheet 11: Slavery Memorial Garden, Mozambique Island, Mozambique

### ■ BACKGROUND

From the early 16th century, Mozambique Island was a strategic port of call on the sea route from Lisbon in Portugal to Goa in India. In 1558, construction began on the Fortress of St. Sebastian, which became a warehouse for slaves and goods (African wood and ivory, gold, Indian fabrics) traded between the continents. The island was also the point of departure for trading expeditions to Inhambane, Lourenço Marques, Sofala and Quelimane. Other nations besides Portugal controlled those sea routes. The English were establishing themselves as master seafarers and the French as middlemen in the slave trade to the Indian Ocean islands, while the Dutch were seeking to occupy the island. Thus, in 1752, Portugal established a captaincy on Mozambique Island (*Capitania Geral do Estado do Moçambique*) to manage the Ibo slave trade to Brazil.

Mozambique Island played an important role in the slave trade until the 19th century as the port of embarkation for thousands of slaves bound for various destinations. It had the largest urban warehouse in East Africa and was a hub of human movement (slaves, seafarers, slave traders, etc.). It still bears the traces of the various cultures and peoples that have passed through it.

It was included in the UNESCO World Heritage List in 1991. The island still shows many signs of the development of Portuguese sea routes between Western Europe and the Indian subcontinent and from there to all of Asia. The island's town and fortifications, as well as the Island of St Lawrence, boast exceptional examples of an architecture blending local traditions, and Portuguese, Indian and Arab influences.

### ■ DESCRIPTION

The Slavery Memorial Garden was created as part of UNESCO's Slave Route Project at the instance of Sudel Fuma (1952-2014), a historian and then holder of the UNESCO Chair at the Université de la Réunion. It was inaugurated on the International Day for the Remembrance of the Slave Trade and its Abolition, on 23 August 2007. Funded by the Mozambique Ministry of Culture, the Association HISTORUN in Réunion, the French Embassy in Mozambique, the Réunion Regional Council and UNESCO, the garden is managed by the Mozambique Island Conservation Office (GACIM).



The garden is structured in three rings, each representing a function: festive and seductive dances involving the whole community; initiation dances for certain age groups as rites of passage; and trance dances, expressing the most intimate human feelings. The garden consists of three separate areas:

- 1. The first circle:** the circle at its centre recalls the circle of the traditional Réunion battle dance (moring). Four metal stelae are engraved (in Portuguese, Makua, French and English) with information on the history of the island and the slave trade.
- 2. The second circle:** a place of history and initiation, measuring twelve metres in diameter and ringed by twelve busts created by sculptors from Mozambique and Réunion. In the middle of the alley is an area marked by two concrete borders connected at each end by a piece of ebony. The whole of this area is densely planted (fruit trees, shrubs, plants, etc.) and crossed by a path. The line of the alley and the positioning of the sculptures and rock fragments interact to convey the idea that while we look at the past the future is looking at us.
- 3. The third circle:** this circle is crossed by an alley that runs beside the sea and leads to the far end of the enclosure. A 4-metre circle is marked on the ground and 12 small blocks are positioned on it to indicate the points of the compass and form a clock face. In its centre is a stone bench facing the 'empty space' of sea and sky, inviting the visitor to reflect.

The garden is a public area frequented by schoolchildren, local residents, hawkers and tourists.

Inaugurated in 2007, the garden has remained in an overall good state, despite the difficult climatic conditions. However, it has deteriorated slightly due to the alternation of periods of several months of very dry weather and occasional heavy rains. In 2015, work on the garden was begun in cooperation with the island's Conservation Office, with funding from private sponsors (the companies Oceinde and Labo Pix) and the Réunion Regional Council.

The originality of the concept lies in the creation of a commemorative garden. Indeed, it needs to be nurtured, as does memory, and has been designed as a living, collective space that evolves as the plants grow. The designer was keen to avoid making it an institutional place, like a museum. The garden was planned as a free, open space so that the island's residents can enter it spontaneously and connect with it.

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#### Contact:

Mozambique Island Conservation Office (GACIM)  
 Casa Girassol  
 Mozambique  
 Tel.: +258 826 400 580  
 E-mail: c.girimula@yahoo.com.br

Mozambique Island is listed as a UNESCO World Heritage Site: <http://whc.unesco.org/en/list/599/>





Cidade Velha, Historic Centre,  
Ribeira Grande, Cabo Verde  
© Shutterstock.com / Salvador Aznar

## Fact Sheet 12: Historic Centre of Ribeira Grande de Santiago, Cidade Velha, Cabo Verde



### ■ BACKGROUND

The islands of Cape Verde were discovered in 1460, 17 years after the first Africans captured on the coast of Mauritania were taken to Portugal. Portuguese traders soon transformed the site into a large open-air warehouse for slaves, the first of its kind in the world. Cidade Velha was the first colonial town to be built by Europeans in sub-Saharan Africa and was entirely dependent on the economy of the slave trade. It was also the site that led to the gradual population of the whole archipelago.

The foundation of Ribeira Grande/Cidade Velha marks a decisive step in European expansion in the late 15th century towards Africa and the Atlantic area. Subsequently, in the 16th and 17th centuries, Ribeira Grande was a key port of call for Portuguese colonization and its administration. It was an exceptional crossroads for international maritime trade, lying on the routes between Africa and the Cape, Brazil and the Caribbean. It provides an early image of transcontinental geopolitical visions. Its island location, isolated but close to the coast of Africa, made it an essential platform for the Atlantic slave trade in modern times. A place of concentration of enslaved persons and the inhuman practices of the slave trade, Ribeira Grande was also exceptional in terms of the intercultural encounters from which stemmed the first Creole society. The valley of Ribeira Grande experimented with new forms of colonial agriculture on the boundary between the temperate and tropical climates. It became a platform for the acclimatisation and dissemination of plant species across the world.

The site was added to the World Heritage List in June 2009. A management plan is in place to improve conservation of the site, which is managed in a participatory manner by the central government (Ministry of Culture), the local government (Municipality of Ribeira Grande de Santiago) and local organizations (civil society, business owners, fishing and farming associations, cultural associations, sports associations, etc.).

## ■ DESCRIPTION

Cidade Velha illustrates the first phase of the development of the slave trade. Between 1450 and 1640, the Portuguese had a monopoly over this trade, and Cidade Velha was at the heart of the system from 1460 onwards. Another unique feature of Cidade Velha/Ribeira Grande is the continuity of political control, which did not leave Portuguese hands, unlike other known sites of the slave trade such as Elmina (Portuguese 1482, Dutch 1637, British 1872), Gorée (Dutch 1627, French 1677, British 1758, French 1763), James Island (Latvian 1651, British 1661, French 1695, then regularly changed hands between the French and British). Cape Verde stands out for the great diversity of origin of the slaves who landed there, which led to the emergence of a very rich new culture: the Creole culture. Creole results from the need to invent a new language and new forms of cultural expression, and to create bonds between cultural groups that knew very little about each other.

Cidade Velha is no longer the dynamic port of the 16th and 17th centuries, or the platform for the exchange and storage of goods and information between slave traffickers, traders and Portuguese administrators. Nor is it any longer a strategic military and religious site, or a plant acclimatisation laboratory. However, the town on Ribeira Grande bay is still alive. Traces of bygone practices and functions remain in the landscape. The diversity of plants introduced to Ribeira Grande is still present in the crops grown in the valley. Cultural expressions are still active, reflecting the town's European and African roots.

The state of conservation of the monuments is very good, with considerable resources having been invested in recent years to safeguard them, mainly thanks to Spanish cooperation. The roof of the São Francisco chapel has been rebuilt and the space now hosts a range of cultural events. These restoration campaigns have generated a conservation dynamic that is gradually extending to private dwellings. In addition, work on the monuments has led to the training of a number of craftspersons and a revival of traditional skills. Besides these recent interventions, it should be remembered that work had already been undertaken in the 1960s to mark the 500th anniversary of the discovery of the archipelago. That work involved reconstruction of the perimeter wall of the Royal Fort of São Filipe and repairs to the rendering on the churches of Nossa Senhora do Rosário and São Roque. Not all the monuments have been restored, however. Some have been kept in their current condition, such as the cathedral, the ruins of which were cleaned and stabilized in 2004 with the support of Portuguese cooperation. Only a few sections of the walls were rebuilt to give a clearer idea of the volume of the former structure. The cathedral has lost both its roof and its north-east transept. The openings and the bases of the pillars at the crossing of the transept are still identifiable. This stabilized ruin is a good illustration of the town's eventful history. Archaeological digs have been carried out in the cathedral and at other sites of archaeological interest and additional initiatives are planned to renovate other monuments and undertake future archaeological interventions. These digs are carried out in collaboration with national and international archaeologists. Jean Piaget University in Praia works with the University of Cambridge and the British Museum on archaeological research in Cidade Velha and each year also trains architecture students.

Underwater excavations have revealed a large number of wrecks just off the shore, serving as a reminder of the greed and the dramas that unfolded in the bay. The excavations have uncovered objects of worship, coral beads, bronze items and other objects. This heritage will steadily shed more light on the history of the site.

Life in Cidade Velha and the archipelago in general was structured around social practices, rituals and festive events, customary activities valued and practised by the whole population, like their common Creole language. One example of this is the syncretic religious events held during popular festivities for patron saints linked to the toponymy (Saint James, Saint John, Saint Anthony, Saint Philip, Saint Catherine, etc.). These cultural expressions are some of the links that connect the site and the archipelago to communities and groups associated with the Atlantic slave trade. The people of Cape Verde have built a body of knowledge, skills, representations and practices that have been developed and passed down through the ages in interaction with the natural environment. These practices constitute one of the strongest cultural bonds of the archipelago. Manifestations of local creative crafts include clothing, ornaments, performing arts, objects used to transport and store agricultural produce and consumables, or for their processing and consumption, objects linked to domestic utensils and musical instruments.

The different African cultures that shaped the Creole culture are deeply rooted in Cape Verde's cultural life, in music and dance, but also in the Creole language and culinary tradition. All these components of Cape Verdean culture are found in Cidade Velha.

An average of 30,000 tourists visit Cidade Velha each year. However, it is very difficult to measure the number of national tourists, especially at weekends and during the summer, and the number of schoolchildren and students who come on study visits. The most optimistic estimates of 80,000 annual tourism visits to Cidade Velha, which has a resident population of 3,500 inhabitants, would represent huge human pressure on the site. Yet, the financial revenue for local businesses, the local population, the municipality and the government is extremely low.

Management of the tourist circuit is delegated to a private agency (Proim-Tur), which collects the fees for entry to the fort and manages maintenance of the monuments. The monument management staff (24 employees) are paid by Proim-Tur from the fees paid by the tourists to enter the fort. Part of the revenue from the tourist circuit management contract concluded with the managing company Proim-Tur will be reinvested in management and conservation of the site. The government's decision to entrust management of the Integrated Tourist Circuit to a private company was based on the fact that the Cultural Heritage Institute's remit does not cover handling the economic management of a tourist circuit which includes a hostel, among other things. Taking into account the unique characteristics of the historic site in the country, the aim is to ensure that the tourism offering delivers a good quality service with the cultural dimension at its heart.

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#### **Contact:**

Cidade Velha - Instituto do Património Cultural

Post Office Box 76

Praia

Cape Verde

Tel.: +238 262 3385

E-mail: [charlakibode@gmail.com](mailto:charlakibode@gmail.com)

Website: <http://cidadevelha1462.blogspot.com> or <http://cidadevelha.com/cidade-velha-de-santiago>

The Historic Centre of Ribeira Grande de Santiago is listed as a UNESCO World Heritage Site : <http://whc.unesco.org/en/list/1310/>





Aerial view of Citadelle Laferrière, Haiti  
© Gibran Torres (Public Domain)

## Fact Sheet 13: Citadelle Laferrière, Haiti



### ■ BACKGROUND

On the eve of the French Revolution in 1789, the former French colony of Saint-Domingue had over 8,500 businesses (coffee plantations, sugar mills, indigo mills, etc.) employing more than 500,000 slaves. The slave uprising in Saint-Domingue on 22 and 23 August 1791 forced the French authorities to proclaim the liberation of the slaves in 1793, the abolition of slavery being confirmed by the National Convention on 4 February 1794. Toussaint Louverture, the former slave who had become general-in-chief of the Saint-Domingue army, promulgated a constitution in 1801 as governor of the colony. Napoleon Bonaparte then decided to send a military expedition under the command of General Leclerc, which arrived on the island in January 1802. Its task was to restore slavery and the French colonial system in line with pre-1789 legislation. Toussaint Louverture was taken prisoner by Leclerc and transported to the Fort de Joux in the Jura Mountains, where he died in April 1803. Following a colonial war that left tens of thousands dead, the French troops were defeated at the Battle of Vertières in November 1803. On 1 January 1804, in Les Gonaïves, Jean-Jacques Dessalines proclaimed the independence of Saint-Domingue, under its original Taíno name of Haiti. This first independent black republic predominantly populated by former slaves was led by Dessalines, Emperor of Haiti, and subsequently by Henri Christophe, King of Haiti, in the north and by Jean-Pierre Boyer, President of Haiti, in the south.

Between 1804 and 1820, fearing an attempt by the French to re-colonize the island and restore slavery, the new authorities built numerous fortresses. The most symbolic and most imposing in the whole Caribbean was Citadelle Laferrière, built near the town of Milot in the north of the island, which took some 20,000 men and around 15 years to build, with 2,000 of them dying in the process. According to local guides, it is 'blood mixed with mortar' that explains the strength of the fort, which was nevertheless partly destroyed by the 1842 earthquake.

The National History Park (Citadel, Sans-Souci, Ramiers) has been on UNESCO's World Heritage List since 1982. Reconstruction work by the Haitian Institute for the Protection of National Heritage (ISPAN) made it possible to save the basic features. A plaque was laid in 1990 to remind visitors that King Henri I, faced with an uprising, committed suicide at Sans-Souci Palace on 8 October 1820. He was buried in this, his, citadel, which has become a powerful patriotic symbol.

## ■ DESCRIPTION

In 1932, under the government of Sténio Vincent (1930-1941), initial work began on ‘repairing and rehabilitating’ historical monuments in Haiti, including Citadelle Laferrière. Under President Paul-Eugène Magloire (1950-1956), the preservation and improvement programme continued with work to reinforce the citadel and the Sans-Souci Palace. After an interruption of some ten years, this effort resumed in the 1970s, which also saw a revival in tourism after the instability and upheavals of the 1960s. This was when the Haitian National Institute for the Protection of National Heritage (ISPAN) was set up, taking over from the Historical Monument Conservation Department the preservation work on Citadelle Laferrière and the Sans-Souci Palace.

A list of the citadel’s attractions was drawn up and an ambitious tourist trail established. Guided tours are conducted in groups of 20, lasting one to two hours. They cover the monument’s history (including its defence system) and the life of its builder, Henri Christophe. Various visitor facilities are available: a projection room for screening documentaries; a heritage interpretation centre; exhibition rooms for weapons, heavy artillery pieces from the late 18th century, and tools used to build the fortress; a souvenir shop; a cafeteria; and a reception desk and tourist information office.

The development plan also incorporates other functions, such as restoration workshops, storehouses, accommodation for administrative and maintenance staff and technical rooms. This plan is an initial phase. The Royal Battery Gallery and the Rotonde are currently undergoing restoration and are therefore closed to visitors. Other parts of the monument that ISPAN and UNESCO experts consider to be unstable, or even unsafe, will be included in a supplementary development plan once they have been stabilized and restored. In addition, from April 2013, with funds from the Haitian Treasury made available through the Ministry of Tourism, ISPAN began work on a number of projects simultaneously, some of which have now been completed:

### **1. Artillery Museum**

Citadelle Laferrière has the largest collection of 18-century ordnance in the world, with over 163 pieces of artillery. Some of the bronze cannons from Spain, France, Italy and Britain are true masterpieces. About a dozen are still on their original heavy timber carriages - the only such examples in the world.

### **2. Albert Mangonès Room**

Designed to accommodate an audience of 50, it is equipped with an audiovisual system for lectures and continuous viewing of documentaries.

### **3. Heritage Interpretation Centre**

With its cultural and educational role, the centre will have a permanent exhibition to inform and educate a wide range of visitors - both local residents and tourists from farther afield - about the architecture, construction, history and restoration of the citadel.

#### **4. The English Rooms**

These rooms will be open to the public once the walls and vaults have been renovated, the flooring has been restored and the English cannons captured from the enemy in Toussaint Louverture's time have been restored or replicated.

#### **5. Viewing platforms**

To complete the tourism development of the citadel, three landscape viewing points are planned: the Marie-Louise Battery, the Drawbridge Bastion terrace and the Princesses' Battery terrace.

In addition to this development plan, visitor facilities (accommodation, catering, etc.) will be provided, taking care to ensure that the preservation of historical heritage forms an integral part of a flourishing tourist economy.

These extensive works, which lasted 13 years and were the first phase in restoring Haiti's historical heritage, were completed in 1993 and carried out with technical assistance from UNESCO and funding from UNDP and the Haitian Treasury.

Also, in partnership with UNESCO, ISPAN has marked out the boundaries of the National History Park (25 square kilometres). In 2010, in national partnership with the Haitian Ministry of Tourism and the National Pantheon Museum of Haiti (MUPANAH), ISPAN published a tourism development plan for Citadelle Laferrière, which has been eagerly awaited since completion of the first phase of restoration work, which mainly involved protecting the famous monument from water damage.

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#### **Contact:**

Institut de sauvegarde du patrimoine national haïtien (ISPAN)  
Angle des rues Chériez et Alix-Roy  
Port-au-Prince  
HT 6117 Haiti  
Tel.: +509 24 45 31 18 or +509 24 45 32 11

The National History Park – Citadel, Sans-Souci, Ramiers is listed as a UNESCO World Heritage Site: <http://whc.unesco.org/en/list/180/>

## Fact Sheet 14: National Pantheon Museum of Haiti (MUPANAH), Haiti

### ■ BACKGROUND

The independence of Haiti, proclaimed on 1 January 1804, was a first in world history: the first successful slave uprising, the first emancipation of an indigenous colony, and the first black republic. Henri Christophe, Jean-Jacques Dessalines, Toussaint Louverture and Alexandre Pétion were the founders of this new republic, and occupy an omnipresent place in the collective national memory.

Construction of the building that houses the National Pantheon Museum of Haiti began in 1973 on the Place des Héros de l'Indépendance, on the Champ de Mars, Port-au-Prince.

It was opened as the Mausoleum of the Founding Fathers on 18 May 1975 and then given a new vocation by the decree of 20 October 1982 creating the National Pantheon Museum of Haiti (MUPANAH). Inaugurated on 7 April 1983, it is Haiti's only public museum dedicated to history.

As part of its remit to publicize and perpetuate the memory of the founding fathers, MUPANAH is helping preserve cultural heritage and promote national culture.

### ■ DESCRIPTION

The museum houses a pantheon, which carefully preserves the remains of the founding fathers Henry Christophe, Jean-Jacques Dessalines, Toussaint Louverture and Alexandre Pétion.

It also has two exhibition rooms. The first, which holds the museum's permanent collection, contains historical records and exhibits from the pre-Columbian era up to the present day, via the revolutionary period during which the indigenous army fought against the colonial system to create the world's first independent black state: Haiti.

The second room, commonly known as the art gallery, accommodates temporary exhibitions, which may be either artistic or historical. The museum also has a conference room.

The museum's collection includes archaeological and ethnographic items such as artefacts from the Spanish and French colonial periods, including the anchor of the *Santa Maria*, slave irons dating from the 17th century, rifles with fixed bayonets used by officers of the indigenous army and Taíno objects. In addition, its art collection includes works by the great masters of Haitian painting from 1944 to the present. It is also rich in sculptures.

The National Pantheon Museum of Haiti offers guided tours, seven days a week, for a variety of visitors: adults, school children, young people, professionals and tourists.

It had 42,200 visitors in 2011/2012: 26,000 schoolchildren, accounting for 62% of visitors (every year the museum receives over a thousand school parties from all over the country); 8,800 students (21%); and 3,400 foreign tourists (8%).

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**Contact:**

Musée du Panthéon national haïtien (MUPANAH)  
Rue de la République - Place des Héros de l'Indépendance  
Port-au-Prince  
HT6 113 Haiti  
Tel.: + 509 29 43 51 94 or +509 31 41 66 88  
E-mail: mupanah@yahoo.fr  
Website: <https://www.facebook.com/Mupanah>





## Fact Sheet 15: Ogier-Fombrun Museum, Montrouis, Haiti

### ■ BACKGROUND

As in all the Caribbean territories, whether French-, English- or Spanish-speaking, the majority of slaves lived, worked and died on large plantations, also known as *habitations* in the French colonies, during the period of colonial occupation of Saint-Domingue/Haiti. There were plantations producing sugar, coffee, indigo and cotton, as well as distilleries, communal farming plots, limekilns and tileworks. These places have become slavery memorial sites; for Haiti, their vestiges represent an important architectural heritage that bears witness to the slave system and the plantation economy based on the extreme exploitation of enslaved men, women and children.

The Ogier-Fombrun Museum is located in Montrouis, Haiti, on the site of a former plantation dating from the 18th century. The region of Montrouis, a coastal town 70 km from Port-au-Prince, offered ideal land for the cultivation of sugar cane, the manufacture of sugar and its export to France given its proximity to Saint-Marc, one of the most active ports of Saint-Domingue. Built in 1760 by the colonist from Bordeaux, Guillaume Ogier, the Ogier plantation had one of the main sugar mills in the region until 1791, the year of the general slave uprising. The plantation was abandoned in 1799 during the revolutionary period.

The architect Gérard Fombrun purchased the ruins of the plantation in March 1977 and immediately began renovation work, motivated by a desire to contribute to preserving Haiti's national heritage. Once completed, he decided to turn it into a museum documenting the country's history from the pre-Colombian period, through the Spanish and French colonial periods, up to the creation of the Haitian nation in 1804.

### ■ DESCRIPTION

The Ogier-Fombrun Museum exhibits various objects used in the production of sugar, such as boilers, tools and whetstones. It has a 150-metre-long aqueduct with its paddle wheel, which powered the sugar mill and has been restored to working condition. An animal-powered mill and an oven for drying sugar loaves have also been preserved on the site. The museum was built on the ruins of the foundations of the old sugar mill, and stones found on the site were used to reconstruct the walls.

A model of the plantation, based on studies conducted at the National Overseas Archives in France by heritage conservation students under the direction of the historian Michel Philippe Lerebours, is displayed in the museum. Authentic objects linked to slavery, such as chains, irons, a guillotine blade and even a slave trap, are part of the permanent exhibition. In addition, the life of the colonists on the plantation is portrayed through a large collection of furniture from the period. Sabres, swords, firearms, cannons, and hats and stripes used by the leaders and generals of the War of Independence are also exhibited to illustrate the revolutionary period.

In the gardens, a sculptural installation designed by Gérard Fombrun, the 'Cortège Macabre', represents the ordeal of slaves chained by the neck and harnessed to an old wooden cart. This cart, found in Léogâne, not far from Port-au-Prince, was donated to the museum and is believed to date from the colonial era.

The museum's collection of authentic objects and documents is presented according to three main themes:

- it explains the architecture and functioning of the sugar plantation in the colony of Saint-Domingue;
- it recounts the origins of the Haitian nation and identifies the three cultures that make up the identity of the Haitian people, namely the pre-Colombian, African and European cultures;
- it describes the history of slavery, the role played by the rebellion of the slaves on Saint-Domingue in the abolition of slavery in general, and Haiti's independence from France.

Recently renovated, the Ogier-Fombrun Museum has positioned itself in the cultural, tourism and educational sector with a renewed vision for fostering the development of the Montrouis region and the country as a whole. The renovation work had three main objectives:

1. Strengthen the museum's educational role
2. Integrate the museum into the tourism sector
3. Develop, around heritage, the notion of 'living together and pulling together'.

The Ogier-Fombrun Museum currently receives an average of 2,700 visitors a year. Given its vocation as an educational site of memory, it targets a diverse audience and works to strengthen these three focus areas.

The museum has implemented various strategies, projects and actions with the aim of facilitating the dissemination of history to various audiences, through both education and tourism. Here are some examples:

- Hiring and training local guides in order to foster the appropriation of history by people from the region and establish a better rapport with young visitors.
- Workshops on teaching history for local teachers and an initial visit to the museum before taking their pupils there.
- Training teachers in partnership with the mental health organization Rebâti Santé Mentale.
- Exercises for young people on the interactive whiteboard to stimulate their participation during the visit (in partnership with Haïti Futur).
- Theatre performances, discussion sessions, film screenings, etc.

- The creation of a history research centre in partnership with the French Shackles of memory Association and the Sugar Cane Historic Park.
- Participation in the Schools of the World on the Slave Route project, the Haiti Legacy Project and its website.

To guarantee the sustainability of the museum and its collection, which to date have been entirely maintained by Gérard Fombrun, a foundation called Fondation Moulin Sur Mer has been set up. This foundation, which also has the objective of creating social projects for the development of the Montrouis region, is responsible for the survival of the Ogier-Fombrun Museum and is primarily financed by the Moulin Sur Mer Hotel, which contributes a percentage of its turnover, and one-off donations from individuals and businesses. Partnerships have been established with different actors in the tourism sector to create circuits and networks, encouraging the local population to embrace this idea of showcasing heritage and presenting it in a lively and unbiased manner.

As there were seven other similar plantations in the region that have since disappeared, Gérard Fombrun's work constitutes an important contribution to the effort to preserve Haitian heritage. Opened to the public in 1993, the Ogier-Fombrun Museum is a vast depository of the history and memory of slavery in Haiti.

At the museum, the history of slavery is presented and recounted to children - who are the museum's main audience - through the objects on display, encouraging learning and imagination. To mitigate the difficult feelings raised by exploring this history, the emphasis during visits is on the uniqueness of Haiti's history, the history of the struggles by Haitians for the abolition of slavery and the independence of Haiti, making it the world's first black republic and paving the way for several other peoples to obtain their freedom.

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**Contact:**

Musée Ogier-Fombrun  
 14 Rue St. Cyr  
 Port-au-Prince  
 Haiti  
 Tel.: +509 37 02 19 18  
 E-mail: [musee.ogier.fombrun@moulinsurmer.com](mailto:musee.ogier.fombrun@moulinsurmer.com)  
 Website: <http://museeogierfombrun.org>





## Fact Sheet 16: "The Slave Route: Traces-memories in Guadeloupe" Itinerary, Guadeloupe, France



### ■ BACKGROUND

Guadeloupe became a French possession in 1635. Until slavery was abolished in 1848, over 300,000 slaves were transported there from Africa to provide labour, mostly for the production of sugar, indigo and coffee.

### ■ DESCRIPTION

'Slave Route. Traces-memories in Guadeloupe' itinerary linking Basse-Terre, Grande-Terre, Marie-Galante and Terre-de-Bas Island (Les Saintes) was established in 2010 to showcase a rich, varied and sometimes unique heritage that often goes unrecognized.

The Departmental Council of Guadeloupe financed the creation of the trail as part of its cultural and heritage policy. It has published a discovery booklet which is available on its website and, in 2012, provided specific signposting.

A ten-member specialist panel of historians and heritage, architecture and tourism experts was set up to implement the 'Slave Route. Traces-memories in Guadeloupe' project and to examine suggestions for new sites that might be added to the trail. The sites for this circuit were chosen on the basis of three main criteria: relevance to the theme of slavery, condition (adequate overall state of conservation) and public accessibility. Care has also been taken to ensure a fair balance between production sites, memorial sites and resistance sites and between sites in Basse-Terre, Grande-Terre, Marie-Galante and Terre-de-Bas (Les Saintes).

The trail currently comprises 18 sites:

- 1. Basse-Terre:** Beausoleil plantation; Vanibel plantation; La Gravelière House; Anse à la Barque indigo plantation; Fort Louis Delgrès; Belmont plantation slave dungeon.

**2. Grande-Terre:** Fort Fleur d'Épée; Victor Schoelcher Museum; Petit Canal monument to the abolition of slavery; Les Rotours canal; La Mahaudière house; Néron house; Anse Sainte-Marguerite slave burial ground.

**3. Marie-Galante:** Murat plantation; Roussel-Trianon plantation; Mare au Punch pond; east coast indigo plantations.

**4. Terre-de-Bas (Les Saintes):** Fidelin kiln.

The Schoelcher Museum education service, which is responsible for presenting this trail, offers guided tours to show schoolchildren the sites of the Slave Route in Guadeloupe:

- < one-day coach circuits around a given town or region;
- < thematic itineraries to visit a particular type of heritage sites:
  - agro-industrial production sites such as indigo factories, sugar mills and coffee plantations,
  - resistance sites,
  - historical and memorial sites.

Heritage workshops on this theme are also organized on request for primary and secondary pupils.

The Departmental Council has produced and posted on YouTube a series of short videos presenting the various sites in this itinerary.

This itinerary of memory presents a number of heritage sites representing different aspects of the history of slavery on the island. The creation of itineraries of memory made up of varied, proven sites is a practice encouraged by UNESCO's Slave Route project.

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#### Contact :

Departmental Council of Guadeloupe  
 Bd Félix Éboué – 97100 Basse-Terre – Guadeloupe – France  
 or  
 Victor Schoelcher Departmental Museum  
 24 rue Peynier – 97110 Pointe-à-Pitre – Guadeloupe – France  
 Tél.: + 590 05 90 82 08 04 ; 06 90 62 41 62  
 Fax: + 590 05 90 83 78 39  
 E-mail: matthieu.dussauge@cg971.fr



## Fact Sheet 17: National Slave Route Museum

(Museo nacional de la ruta del esclavo), San Severino Castle, Matanzas, Cuba

### ■ HISTORIQUE

Cuba has a special place in the history of colonial slavery. As the second land area to be discovered by Christopher Columbus, in 1493, the island experienced the longest period of slavery: from 1511 to 1886, when the practice was abolished. Of the 2.5 million slaves imported to the Spanish colonies from Africa during just under four centuries, almost 40% were taken to Cuba, with a peak matching the boom in first coffee and then sugar growing between 1800 and 1880.

Built to defend the southern part of the island against attacks from privateers and pirates even before the town was established, San Severino Castle is the oldest building in Matanzas, Cuba. It was declared a national monument in 1978. Later, it was chosen to house the Slave Route Museum.

The opening of the Slave Route Museum in San Severino Castle, 100 kilometres to the east of the capital Havana, in 2009 was an important step towards breaking the silence about slavery and the slave trade.

### ■ DESCRIPTION

In Cuba, the slave system has left much material evidence: hutments where the slaves were crowded together; caves, fortresses, plantations, settlements, the *palenques*, where the fugitive slaves, called Maroons, took refuge, and archaeological remains. San Severino Castle, for example, whose construction - by thousands of African slaves - was completed in 1734, is considered to be the country's oldest piece of architecture. It became the main command centre for the town's defence system. In addition to its visible geographical traces on the island, slavery left a deep imprint on Cuban society. For this reason, the UNESCO Slave Route Project in Cuba has been guided by the island's information programmes on the social consequences and cultural interaction arising out of slavery and the slave trade. The slavery museum illustrates the rich, varied and lasting legacy of African cultures in the province of Matanzas in aspects such as food, music and religion.

This museum has a permanent exhibition called 'Afro-America: the third link', consisting of 105 information panels and 14 African sculptures donated by the Cuban artist Lorenzo Padilla. The exhibition shows visitors the significance of Africanity and its history in the countries of Latin America. It not only presents objects and photographs illustrating the horrors of the slavery period, such as the *calimbo*, a branding iron used to identify blacks as their owner's property, but also provides an overview of Afro-Cuban religion, including the rites, customs and legends surrounding each deity (*orisha*) and objects used in ceremonies. The first room to be opened was devoted to the *orishas*, and is the most popular with visitors. Created with the aim of depicting Africa's rich legacy to Cuban culture, it contains various sculptures of Afro-Cuban deities, together with ritual drums and tapestries showing the environment in which each *orisha* appears according to tradition.

San Severino, a stopping point on the way to Varadero, the island's main tourist centre, receives some 10,000 visitors a year - mainly Cuban, but also tourists of various nationalities. It engages in outreach by organizing various national and international events for researchers but also for school and university students - pupils from UNESCO Associated Schools or students from the University of Matanzas and from Africa - and groups of pensioners. In promoting this memorial heritage, the Cuban authorities have also been keen to highlight the various manifestations of slave resistance and revolt in the 19th century, such as the uprising at the La Dionisia coffee plantation.

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**Contact:**

Museo de la Ruta del Esclavo  
Castillo San Severino  
Reperto Versailles  
Matanzas, Cuba  
Tel.: + 53 4528 3250  
E-mail: [informacion@atenas.cult.cu](mailto:informacion@atenas.cult.cu)  
Website: <http://www.matanzascuba.org>





Pelourinho, Historic Centre of Salvador de Bahia, Brazil  
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## Fact Sheet 18: Historic Centre of Salvador de Bahia, Brazil

### ■ BACKGROUND

From 1550 onwards, the transatlantic slave trade organized by Portugal brought thousands of African slaves to the coasts of Pernambuco and Salvador de Bahia, which were the main destinations when the colonization of Brazil first began. Towards 1740, traffic to Rio de Janeiro and São Paulo replaced traffic to Salvador de Bahia.

As the first capital of Brazil from 1549 to 1763, Salvador de Bahia was a melting pot of African, Amerindian and European cultures. Today it has 3 million inhabitants - 80% percent being of African descent - and is the capital of the state of Bahia (one of Brazil's largest states, with over 14 million inhabitants and an area of 564,273 square kilometres). Owing to its rich heritage, Salvador de Bahia is an important tourist destination, particularly since the inclusion of its historic centre - made up of the neighbourhoods of Sé, Pelourinho, Misericórdia, São Bento, Taboão, Carmo and Santo Antônio - on UNESCO's World Heritage List in 1985.

Afro-Brazilian tourism in Salvador de Bahia has grown exponentially in recent decades, driven in particular by the State Secretariat of Tourism. This commitment on the part of the Bahia government reflects the growing wish to ensure that the entire population benefits from social and economic development. The development and institutionalization of this form of tourism aims to include communities of African descent in all aspects of the growth of local tourism. The project to promote 'ethnic tourism' - also called 'cultural tourism' or 'roots tourism', depending on the target audience - seeks to involve communities of African ancestry in tourism and heritage development initiatives, and ensure that they partake of the economic benefits, especially in terms of employment.

### ■ DESCRIPTION

Based on research, meetings and discussions, both the Bahia authorities and tourism agencies have developed promotional programmes and tourist trails. Different trails highlight various aspects of Afro-Brazilian culture, focusing on themes such as the Candomblé religion, the *quilombos* near Salvador de Bahia, urban spaces and cuisine.



The state of Bahia has accordingly developed vocational training programmes for people working in the tourist industry, especially those of African descent. One of the main audiences targeted in Salvador de Bahia is primarily made up of African-American tourists interested in discovering or learning more about the culture and practices of African origin that continue to have a strong presence in Afro-Brazilian culture. The involvement of local communities, especially women, in the development of Afro-Brazilian tourism in Salvador da Bahia is particularly important and interesting, and deserves to be highlighted.

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**Contact:**

Historic Centre of Salvador de Bahia

Secretaria de Turismo

Av. Tancredo Neves, Desembahia Bl-A, Caminho das Árvores

CEP 41.820-904, Salvador da Bahia

Brazil

Tel.: + 55 71 31 16 41 31

E-mail: [helo.sampaio@turismo.ba.gov.br](mailto:helo.sampaio@turismo.ba.gov.br) ; [lenilde.pacheco@turismo.ba.gov.br](mailto:lenilde.pacheco@turismo.ba.gov.br)

Website: <http://www.setur.ba.gov.br/>

The Historic Centre of Salvador de Bahia is listed as a UNESCO World Heritage Site:

<http://whc.unesco.org/en/list/309/>



The samba de Roda of the Recôncavo of Bahia, Brazil  
© Luiz Santos/UNESCO

## Fact Sheet 19: Historical and Archaeological Trail Celebrating African Heritage

(O Circuito Histórico e Arqueológico da Celebração da Herança Africana), Rio de Janeiro, Brazil

### ■ BACKGROUND

Of the 15 million Africans transported to the Americas between the 16th and 19th centuries, over 4 million arrived in Brazil and more than a million landed in Rio de Janeiro, making it the largest transatlantic slave-trade port of the Americas. In recent decades, particularly following the work carried out on the new Porto Maravilha, archaeological digs and studies have helped highlight the historical and cultural importance of Rio de Janeiro's port area for understanding the contribution of the African diaspora to the formation of Brazilian society. The archaeological finds prompted the creation, by Municipal Decree No. 34,803 of 29 November 2011, of the Historical and Archaeological Trail Celebrating African Heritage (*Circuito Histórico e Arqueológico da Herança Africana*) working group to establish collective guidelines for the implementation of policies of memory and policies to protect this cultural heritage.

### ■ DESCRIPTION

Each site on the trail established by the decree highlights an aspect of the history of Africans and their descendants in Rio de Janeiro's port area, such as Valongo Wharf, which was one of the main slave landing sites in Brazil. Originally built for that purpose, it was converted into a pier to receive, in 1843, Princess Teresa Cristina of the Two Sicilies, who married the future emperor of Brazil, Pedro II. In 1911, the pier was covered over and became Jornal do Comércio Square. The archaeological site was discovered in 2011 when redevelopment of the port area was commenced. *O Cemitério dos Pretos Novos*, literally Cemetery of the New Blacks, illustrates the irreverent manner in which the corpses of people from Africa were treated. Largo do Depósito was the site of a slave market. The historical and religious site of Pedra do Sal was a place of resistance, celebration and meeting for Africans and their descendants, as well as a place of culture and spirituality where heritage practices such as Samba and Candomblé developed. In 1984, the site was recognized by the State Institute of Cultural Heritage (*Instituto Estadual do Patrimônio Cultural* - INEPAC). Finally, the José Bonifácio Cultural Centre, located in the former primary school of the parish of Santa Rita, approaches education and culture as present-day instruments of liberation and emancipation.

Approximately four guided tours by the director of the Institute of Research and memory of the New Blacks (*Instituto de Pesquisa e Memória dos Pretos Novos* - IPN) are organized each month for groups of up to 80 people. Additional visits are planned to mark specific occasions such as Black Consciousness Week and Samba Day.

These various landmarks will have official signage for the Historical and Archaeological Circuit Celebrating African Heritage and will be given a special place in the Porto Maravilha Cultural Programme. In addition to the signage, the Circuit's working group has established actions to raise awareness of this part of the history of the African diaspora, including guided tours, publications and a variety of promotional activities.

The trail has 15 stopping points, bearing witness to the historical memory of Africa in Rio:

1. Rua da Alfândega: landing of slaves.
2. Praça Quinze de Novembro, rua 1 Março: slave market.
3. Villegagnon Island: quarantining of slave ships from Africa.
4. Rua da Quitanda: market where slaves - known as Negros de Ganho ('slaves for hire') - sold goods on behalf of their masters.
5. Rua Uruguaiana: site of the Rosário church, built by slaves.
6. Rua Rosário: formerly Rua dos Pretos, where the Negros de Ganho sold their goods.
7. Igreja Santa Rita (church): old burial ground for mixed-race slaves and new blacks (Cemitério de Escravos Ladinos et dos Pretos Novos) before its transfer to Valongo.
8. Cais do Valongo (Valongo Wharf): landing wharf for slaves, covered by the Empress's Wharf in 1843.
9. Rua do Valongo: now Rua do Camerino, former slave market from 1769.
10. Rua Barão de São Felix: site where the first Candomblé temples (*casas de santo*) were built; in the early 19th century Islam was practised here, albeit very discreetly.
11. Pedra do Sal: place where Bahians and Africans arriving in Rio lived, now a mecca for samba carioca.
12. Ladeira do Livramento, Casa de Machado de Assis: house of one of Brazil's most famous writers, the son of a mulatto.
14. Cemitério dos Pretos Novos: now Rua Pedro Ernesto, burial ground for African slaves who died shortly after landing (historical site and headquarters of the Instituto Pretos Novos, IPN).
15. José Bonifácio Cultural Centre: historical site and research and information centre on Afro-Brazilian culture.

This trail presents a diverse range of sites that cover various aspects of the life and history of the African and Afrodescendant populations of Rio de Janeiro. Guided tours are free of charge.

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#### Contact:

Instituto de Pesquisa e Memória Pretos Novos  
Rua Pedro Ernesto, 32/34  
Gambôa, Rio de Janeiro - RJ, 20220-350  
Brazil

Tel.: +(21) 25 16 70 89

E-mail: [circuito@pretosnovos.com.br](mailto:circuito@pretosnovos.com.br)

Website: <http://www.portomaravilha.com.br/circuito>

The Valongo Wharf Archaeological Site is listed as a UNESCO World Heritage Site: <http://whc.unesco.org/en/list/1548/>





Fazenda Machadinha Cultural Centre and restaurant, Brazil  
© Solange Cristina Virginio Barbosa

## Fact Sheet 20: Fazenda Machadinha, Quissamã, Brazil

### ■ BACKGROUND

Sugar growing was introduced to the Rio de Janeiro region in 1650 and continued to develop until 1798, when there was a worldwide sugar crisis owing to the slave uprising in Saint-Domingue. Taking advantage of rising prices, sugar mills modernized in order to increase production and improve the quality of their sugar. The government subsequently decided to offer support to the major sugar producers of Quissamã, who combined into a single company to set up the first centralized complex in South America. It was thus that the Quissamã sugar factory, equipped with the very latest machinery, began operating on 12 September 1877. In the second half of the 19th century, however, competition from sugar beet began to damage Brazilian exports. The situation became worse with the global depression of 1929, and many small planters lost their estates to Quissamã's central sugar factory, which eventually had a monopoly over the local economy.

In 1798, the first sugar mill in the Quissamã region was built, while 1803 saw construction of the first house for its owner. Today, although partly in ruins, the Machadinha estate gives some idea of what a *fazenda* - a large landed estate, in this case a sugar plantation - was like.

The estate is now a tourist and cultural complex, established on the initiative of the 8th generation of descendants of Africans transported from Kissama in Angola. It proposes a tour that presents the history of the town of Quissamã through various locations, such as the Casa Quissamã Museum and Sobradinho Cultural Centre, where visitors can discover vestiges of Afro-Brazilian culture.

### ■ DESCRIPTION

The Fazenda Machadinha comprises:

- the 'Casa Grande' (the master's house, now in ruins);
- former slave quarters, preserved by their owners, descendants of emancipated slaves who stayed on after the abolition of slavery in 1888;
- the old stables;
- Nossa Senhora do Patrocínio chapel.

In 2001, the municipality took over the entire estate to make it a tourist attraction. It restored the former slave quarters and built both the memorial to Quissamã's people of African ancestry and the Casa de Artes.

The former slave quarters, split into 47 dwellings, were saved and restored to their original appearance in 2007. They are currently inhabited by the families of employees of the Quissamã factory, which is currently inactive. These residents preserve the songs and dances of former plantation and sugar-mill slaves (the *fado* and *jongo cantado*) and, as contributors to the *Raízes do Sabor* (roots of flavour) project, the culinary traditions of Machadinha.

Tourism started in 2008, and visitors are now offered guided tours - led by local guides trained by the Afrodescendant community - of the estate's various buildings (the main house, the Nossa Senhora do Patrocínio chapel, the museum). They also have access to the facilities of the Casa de Artes (where cultural events are staged), a shop (where local craft products are sold) and a restaurant (serving typical local food).

The visitors are university students and national and international tourists. The site is promoted by tourist agencies in the town of Quissamã and is featured in English- and Portuguese-language guide books.

In 2009, the region's Afro-Brazilian community was recognized as descending from the Maroons (*remanescente de quilombo*).

The Fazenda Machadinha cultural complex is the product of municipal, state and federal policies with a shared goal: safeguarding the culture, history and heritage of the formative sites of Brazilian society, particularly those where Africans transported to Brazil by European slave traders used to live. The Fazenda is managed by the Afrodescendant community in partnership with the Quissamã Secretariat for Culture and Tourism..

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**Contact:**

Complexo Cultural Fazenda Machadinha  
Estrada de Machadinha, s/nº Machadinha  
Quissamã, Rio de Janeiro  
Brazil  
Tel.: +22 27 68 94 50 or +22 27 68 93 15  
E-mail: fcultura.quissama@gmail.com



Samba da Vela, Brazil  
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## Fact Sheet 21: Afro-Brazilian Tour

(O Roteiro Afro), São Paulo, Brazil

### ■ BACKGROUND

In 1723, coffee growing was introduced to Brazil in what is now the state of Pará before spreading to the Rio de Janeiro region, where it flourished thanks to demand from the considerable North American market. Large estates of over 1,000 hectares used substantial slave labour. For over a century, the coffee trade accounted for almost two-thirds of the country's export earnings. After the abolition of slavery in 1888, this economic boom was bolstered by the arrival of Brazilians from other parts of the country, such as the Northeast region.

Founded in 1554, the city of São Paulo now has one of the largest proportions of people of African descent in Brazil. The history of this population dates back to the 18th century, when slaves were imported on a large scale, replacing indigenous labour. In the early 19th century, enslaved people were exploited for various types of labour such as domestic chores, farming small plots of land, cutting firewood and working in brick factories, stone quarries, pottery factories, foundries or shoemaker's workshops. The town of São Paulo enjoyed particular prosperity in the 19th century with the boom in coffee growing that led to large numbers of African slaves being imported.

In the late 19th century, Brazilian society underwent significant changes that directly affected the population of African descent. Indeed, the abolition of slavery on 13 May 1888 was the result of intense pressure exerted by runaway and rebel slaves and supported by the abolitionists. The end of slavery did not mark an end to the difficulties endured by the Afrodescendant population, which still faced social exclusion, racial theories, and the ideology and policies of population 'whitening' that aimed to eliminate the African biological and cultural influence on the nation by encouraging European immigration, 'interbreeding' and eugenics. Throughout the 20th century, various movements rooted in black identity emerged with a view to ending prejudice and achieving social equality.

Despite the difficulties it has faced and still faces today, the Afrodescendant population has played, and continues to play, an important role in the cultural and economic development of the city of São Paulo.

## ■ DESCRIPTION

The Afro-Brazilian circuit was created by the municipality of São Paulo and the company responsible for organizing cultural events and tourism, São Paulo Turismo, in partnership with the Coordination Office for the Black Population (*A Coordenadoria dos Assuntos da População Negra – CONE*), in order to promote cultural tourism in the city. On 25 January 2011, the mayor of São Paulo signed Decree No. 52,743 which established and regulates the creation of this official circuit dedicated to Afro-Brazilian culture in São Paulo.

The circuit suggests different sites to visit in São Paulo, primarily focusing on manifestations and markers of Afro-Brazilian history and culture in the city.

Twenty-one sites of interest in and around the city of São Paulo are presented in a booklet, together with addresses, maps and photographs. Available in Portuguese, English and Spanish, this publication is intended for tourists and any person wishing to explore the city from this perspective.

The tour includes the following sites:

1. Academia Paulista de Letras (São Paulo Academy of Letters)
2. Associação Cultural Cachuera (Cachuera Cultural Association)
3. Casa das Áfricas (House of the Africas)
4. Casa Mestre Ananias
5. Cemitério da Consolação (Consolação Cemetery)
6. Centro Cultural Africano (African Cultural Centre)
7. Centro Cultural do Candomblé (Candomblé Cultural Centre)
8. Grupo Cordão de Ouro (Cordão de Ouro Group)
9. Igreja de Nossa Senhora da Boa Morte (Church of Our Lady of a Happy Death)
10. Igreja Nossa Senhora Achiropita (Church of Our Lady of Achiropita)
11. Igreja de Nossa Senhora do Rosário dos Homens Pretos (Church of Our Lady of the Rosary of Black Men)
12. Igreja de Santa Cruz das Almas dos Enforcados (Church of the Holy Cross of the Hanged Souls)
13. Largo São Francisco, Faculdade de Direito (Largo São Francisco, Law School)
14. Museu Afro Brasil (Afro-Brazil Museum)
15. Axé Ilê Obá (Candomblé temple)
16. Centro de Cultura Afro-Brasileira Asé Ylê do Hozooane (Asé Ylê do Hozooane Centre for Afro-Brazilian Culture)
17. Ilê Alákétu Ibualamo (Candomblé temple)
18. Panelafro
19. Samba da Laje
20. Samba do Monte
21. Samba da Vela

By promoting Afro-Brazilian culture and its history, the tour is also contributing to the development of cultural and historical tourism in São Paulo. At the same time, the tour allows people to pay homage to and preserve the memory of African slaves and their descendants in the city.

The tour is marketed by travel agencies, such as Reality Tour, in partnership with São Paulo city's Graffiti Turismo. In the same vein, routes highlighting other aspects of the city have also been created by São Paulo Turismo to promote the city from different perspectives.

A guidebook published by São Paulo Turismo has been designed so that the tour can be undertaken without a human guide. This guidebook is available in several languages and is provided free of charge, online and from the city's tourism agencies, thus contributing to the promotion of the Afro-Brazilian history and culture of the city of São Paulo.

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**Contact:**

Roteiro Afro - São Paulo Turismo  
Avenida Olavo Fontoura, 1209 Portão 35 Santana  
São Paulo SP CEP: 02012-021  
Brazil  
Tel.: +11 22 26 04 00  
E-mail: [cidadedesaopaulo@spturis.com](mailto:cidadedesaopaulo@spturis.com)  
Website: [www.cidadedesaopaulo.com](http://www.cidadedesaopaulo.com)



## Fact Sheet 22: Route of Freedom

(A Rota da Liberdade), São Paulo, Brazil

### ■ BACKGROUND

As the land to which the largest number of African slaves were transported (over 4 million), Brazil was the last country in the Americas to abolish slavery, in 1888. Initially concentrated between Salvador de Bahia and Rio de Janeiro, slavery prospered in the state of São Paulo between 1820 and 1850 due to coffee growing. This period, known as the illegal slave-trade period, saw the arrival of over 2,300 shipments of slaves: approximately one million people were thus transported as slaves to southern Brazil despite the prohibition of slavery.

The first coffee-growing *fazenda* (large plantation) in the state of São Paulo was established in 1817 in the Paraíba Valley. Many African slaves were sent there to meet the substantial demand for labour on the plantations. The coffee was exported through Rio de Janeiro. However, soil impoverishment in the Paraíba Valley and the prohibition of the slave trade in 1850 led to a decline in coffee growing after 1860. The valley therefore gradually became deserted, and coffee growing moved westward to the state of São Paulo, where it supplanted sugar growing. After Brazil became independent, coffee growing expanded and soon made the local cities rich.

### ■ DESCRIPTION

Established in 2007, the Route of Freedom tour covers a dozen towns and over 20 important sites exemplifying the history of black slaves in the Paraíba Valley: Aparecida (church of São Benedito); Taubaté (church of Nossa Senhora do Rosário dos Homens Pretos, founded in 1700); the north coast (São Francisco archaeological site in São Sebastião); Baía de Castelhanos, Ilhabela; the Quilombola communities of Ubatuba, Fazenda Macaco, Casanga, Camburi and Caçandoca; Guaratinguetá (Fazenda Neuchatel, Casa da Irmandade de São Benedito, jongo community of Tamandaré); Lorena (basilica of São Benedito); Piquete (Jongo de Piquete district, Fazenda Santa Lúcia slave quarters); São José do Barreiro (Fazenda São Francisco, slave burial ground); Bananal (fazenda that is part of the region's coffee history); São José do Barreiro (Quilombo district, Moçambique da Dona Luzia community).

During the period from 2010 to 2015, an average of 3,000 visitors have taken the tours overall. One-day tours are the most popular, consisting of a visit to a historical monument such as the Palacete Visconde da Palmeira in Pindamonhangaba. They are marketed by São Paulo travel agencies, which generate the largest number of visitors (for an average price of US\$75 per person). Most visitors prefer tours with a guide. The majority of visitors are adults and the young people who take part in the tours are mainly students.

Partnerships have been established with private enterprises: Hotel Continental and Apart-Hotel Olavo Bilac in Taubaté (accommodation); Fazenda Neuchatel (one-day tour); Fazenda São Francisco and Fazenda da Barra in São José do Barreiro (tour and accommodation); Mazzaropi Museum (tour); Gramado restaurant in Taubaté; Fazenda Santa Lúcia in Piquete (tour and accommodation); Pousada Aconchego in Paraty (accommodation and restaurant). In addition, there are partnerships with public authorities: the municipal councils of around 20 towns; the state government of São Paulo, with the Secretariat for Tourism (participation in trade fairs, development of publicity material); the Ministry of Tourism. There are also partnerships with associations: Brazilian Association of Rural Tourism (Abratur SP) and the Association of Faith Tourism Guides.

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**Contact:**

Rota da Liberdade, Reality Tour Viagens e Turismo Ltda  
Rua Barão da Pedra Negra 500, Sala 6  
Centro Taubaté SP  
Brazil  
Website: [www.realitytour.com.br](http://www.realitytour.com.br)  
E-mail: [sol.real@hotmail.com](mailto:sol.real@hotmail.com)



## Fact Sheet 23: Ribeira Valley Quilombola Tour (O Circuito Quilombola do Vale do Ribeira), Brazil

### ■ BACKGROUND

The term *quilombo* comes from the Angolan word *kilombo* meaning a fortified settlement. Captives and slaves manifested their rejection of servitude in various ways around the world. In Brazil, some managed to escape and join quilombos, villages organized into communities of fugitive slaves and Maroons. Today, in Brazil, the term *quilombo* refers to a rural community of descendants of escaped slaves established on land occupied for centuries by their ancestors. These communities maintain their know-how, ethical codes and cultural traditions, as well as historical story-telling, which are handed down from generation to generation. Recognition of their identity and rights (civic and property rights especially) remains a key demand of Quilombola communities today.

The equivalents of the Brazilian quilombos are the *palenques* in Cuba and Colombia, the *cumbes* of Venezuela, the *grands camps* and *ajoupas* of the former French colonies, and the Maroon camps of the former British colonies.

Ribeira Valley is located in the south of the state of São Paulo and the north of the state of Paraná. This area holds great ecological diversity and richness, in terms of both fauna and flora. With more than 2.1 million hectares of Atlantic Forest (Mata Atlântica), it is one of the country's main ecosystems. The valley lies within the Atlantic Forest which has been on UNESCO's Tentative List of Natural World Heritage Sites since 1999. Despite this important natural heritage and great cultural richness, Ribeira Valley has historically been one of the poorest regions of the states of São Paulo and Paraná. Its young population suffers from high unemployment and is forced to emigrate.

The Ribeira Valley Quilombola Tour (*O Circuito Quilombola do Vale do Ribeira*) was initiated by the non-governmental organization Socio-Environmental Institute (*Instituto Socioambiental* - ISA), the Secretariat of Family Farming, the Ministry of Agrarian Development, the National Secretariat of Tourism Policy and the Ministry of Tourism, with the support of Brazil's federal government, the organization Oikos - Cooperação e Desenvolvimento, the Coordination and Advice Team for the Black and Quilombola Communities in the Ribeira Valley (*Equipe de Articulação e Assessoria às Comunidades Negras e Quilombolas do Vale do Ribeira* - EAACONE) and the Federation of Quilombola Associations of Ribeira Valley (*Federação das Associações Quilombolas do Vale do Ribeira* - FAQUIVAR).



## ■ DESCRIPTION

The Ribeira Valley Quilombola Tour is a unique opportunity to learn about Afro-Brazilian culture by participating in its everyday life, observing its traditions and listening to stories about the various forms of resistance employed in the quilombos during the period of slavery and the struggles, which continue today, for their lands and recognition of their identity and culture.

Visitors discover the region's natural heritage through visits to waterfalls, rivers such as the Ribeira de Iguape and Pedro Cubas, caves such as the Caverna do Diabo with its inner lakes and thousands of stalactites and stalagmites that look like actual sculptures, centres for craft trades and stoneworking, gold trails, mounds of archaeological interest, and the ports of Fora and Abrão.

Tour participants can also visit organic banana plantations and manioc mounds and learn about the traditional medicinal plants and herbs used by the communities. Quilombola gastronomy helps to tell the story of the Ribeira quilombos. Visitors can sample traditional dishes and coffee from the hills.

There are many traditional festivals in the Quilombola calendar, such as the Oyster Festival, Saint Anthony, Saint Catherine, Saint Peter, Our Lady of Aparecida, and Our Lady of the Rosary of Black Men. Cultural attractions such as the 'tutuca no pilão' rice dish and the dances of the Nhamaruca, Trabalhador, Mão Esquerda, Roda de Capoeira and Bandeira do Divino do Espírito Santo are highlights of the tour.

This tour covers six Quilombola communities in the Ribeira Valley, which have been certified by the Palmares Cultural Foundation (*Fundação Cultural Palmares* - FCP):

- < São Pedro
- < Pedro Cubas
- < Sapatu
- < André Lopes
- < Ivaporunduva
- < Mandira

Short thematic visits are also offered to visitors (historic heritage; gastronomy; handicrafts; festive, religious and rural activities). The tour booklet, published in 2012, presents the various visits and activities linked to the history and traditions of each quilombo.

In 2013, a rich inventory of cultural references of the Quilombola communities of Ribeira Valley, containing 180 examples of cultural property, was drawn up and made available for consultation on the internet.

The Ribeira Valley Quilombola Tour has been designed in agreement with the Quilombola communities in order to offer visitors a varied experience and a real immersion in the Quilombola culture and traditions. This participatory community project is also linked to sustainable development and protection of the environment. Therefore, it contributes to the promotion of the region's tangible, intangible and natural heritage, dissemination of the Quilombola history and cultural traditions, and the self-determination of these communities, which are actively involved in this tour.

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### Contact:

O Circuito Quilombola do Vale do Ribeira,  
E-mail: [circuitoquilombola@quilombosdoribeira.org.br](mailto:circuitoquilombola@quilombosdoribeira.org.br)  
Website: <http://www.circuitoquilombola.org.br/>



20th November Celebration, Brazil  
© Fundação Cultural Palmares - photo  
by Janine Mendes / iStock

## Fact Sheet 24: Quilombo dos Palmares Memorial Park

(Parque Memorial Quilombo dos Palmares), União dos Palmares, Brazil

### ■ BACKGROUND

The conquest of Brazil in 1500 soon led to the deportation of slaves to the north-east of the country. In 1590, a *quilombo* - an autonomous territory of fortified villages established by fugitive slaves - was set up in the Serra da Barriga and provided a refuge for more than 20,000 Maroons who had escaped from mines and plantations. It held out for nearly a century against more than 15 punitive expeditions by the Portuguese, but was destroyed in 1696, a year after the assassination of its leader, Zumbi dos Palmares, who is now regarded as a national hero of the slaves' resistance.

For most of the 17th century, Palmares was the most organized and longest-surviving of the fortified autonomous Maroon territories in Brazil, known as *quilombos* in Portuguese. For almost a century, it managed to defeat the Dutch and Portuguese military expeditions, making it the longest slave revolt in history.

Quilombo dos Palmares Memorial Park was inaugurated in 2007, on a plateau in the Serra da Barriga, on the site of the same name. It was classified by the National Institute of Historic and Artistic Heritage (*Instituto do Patrimônio Histórico e Artístico Nacional* - IPHAN) in 1985 and declared as being in the public interest by Decree No. 96,038 of 12 May 1988. The Memorial Park recreates the atmosphere of the Republic of Palmares, the largest and longest-surviving quilombo in the Americas.

### ■ DESCRIPTION

In this theme-based park, which is identical in size to the original quilombo and the only one of its kind devoted to the culture of resistance among the country's slaves, one can admire the magnificent landscapes of the Serra da Barriga from some remarkable vantage points (*atalaia*s), such as Acaiene, Acaiuba and Toculo. The park serves as a living model, since 16 of the most symbolic buildings have been reconstructed with dried-mud walls (*pau-a-pique*) that are covered in vegetation and inscriptions in the Bantu and Yoruba languages. These buildings include the Onjó de Farinha (flour hut), Onjó Cruzambê (Campo Santo hut), Oxile das ervas (herb yards), Ocas indígenas (indigenous communal houses) and Muxima de Palmares (Heart of Palmares).

The Memorial Park also provides audio points, where one can listen to music and explanations in any of four languages (English, Spanish, Italian or Portuguese) about the everyday lives and culture of the Quilombola community. The areas in question are Acotirene, Caá-Puêra, Ganga-Zumba, Quilombo, Zumbi and Aqualtune.

In addition, the site has an area (the *Batucajê*) for staging artistic and cultural events (organized by Fundação Cultural Palmares) and a restaurant (the Kúuku-Wáana) which serves traditional Afro-Brazilian food.


The Serra da Barriga site receives some 10,000 visitors a year. Quilombo dos Palmares Memorial Park comprises an archaeological, artistic and cultural complex which has a nationwide appeal. Every year, in October and November, Alagoas state organizes school visits and attracts an international audience with an interest in the life of the leader Zumbi dos Palmares and the work of Abdias do Nascimento (14 March 1914 - 23 May 2011), a Brazilian pan-Africanist politician, anti-racist activist, writer, painter, journalist and actor who campaigned tirelessly for the Quilomba culture to be recognized.

The park does not yet offer guided tours, so visitors make their own way. A wide range of activities (cultural, environmental, memory and sporting) are on offer in the park.

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**Contact:**

Parque Memorial Quilombo dos Palmares  
Fundação Cultural Palmares União dos Palmares  
Brazil  
E-mail: <http://serradabarriga.palmares.gov.br>  
Website: <http://www.palmares.gov.br>



Jesuit estancias of Córdoba, Argentina  
© Shutterstock.com / Roberto Michel

## Fact Sheet 25: Museum of the Jesuit Estancia of Alta Gracia and the Residence of Viceroy Liniers

(El Museo Nacional Estancia Jesuítica de Alta Gracia y Casa del Virrey Liniers),  
Córdoba, Argentina

### ■ BACKGROUND



At the beginning of the 19th century, Argentina had a large population of African slaves. Imported via Brazil, they were concentrated in the central provinces and the north-west. The landing of slaves at Buenos Aires supplied labour for the northern provinces of Argentina and, further afield, Bolivia and Peru.

From the middle of the 19th century, this Afrodescendant population gradually disappeared as a result of epidemics, wars and poor living conditions, leaving in its place an officially white population, which, from then on, formed a majority, owing to the arrival of waves of immigrants from Europe. Yet these Afrodescendant populations, which today are a minority, deeply influenced the national culture.

The 38-hectare complex of the Jesuit Block and five of its *estancias* (rural farming and manufacturing establishments) in the province of Córdoba, near the geographical centre of Argentina, contain religious and secular buildings from the 17th and 18th centuries that illustrate an unprecedented 150-year-long religious, social, and economic experiment. The Jesuit Block in the city of Córdoba contains the core buildings of the capital of the former Jesuit province of Paraguay: the church, the Jesuit priests' residence, the university, and the Colegio Convictorio de Montserrat. The Block's supporting *estancias* - comprised of Alta Gracia (located 36 km from the Block), Santa Catalina (70 km from the Block), Jesús María (48 km from the Block), La Candelaria (220 km from the Block), and Caroya (44 km from the Block) - each included a church or chapel, priests' residence, quarters for slaves and indigenous employees, work areas (camps, mills, beating mills, etc.), hydraulic systems (breakwaters, irrigation ditches, canals, etc.), agricultural buildings, and large extents of land for cattle breeding.

Among the rare vestiges bearing testimony to the days of black slavery in Argentina is the Jesuit Estancia of Alta Gracia. This rural centre, which dates from the 17th and 18th centuries, was created by the Society of Jesus to support educational work in Córdoba. It comprised the Jesuits' residence (now a museum), the church, the *obraje* (factory), the *rancheria* (the slaves' quarters), the *tajamar* (a dike 80 metres long), the flour mills, and the tile and brick kilns.

The main productive force on the site and the skilled labour was provided by slaves of African origin or descent who manned the workshops, performed the building work, tended the livestock and worked the forges, becoming true masters in their craft, evidence of which is still visible today. In 1767, the year when the Society of Jesus was expelled, there were still about 300 slaves on the *estancia*.

## ■ DESCRIPTION

The National Museum of the Jesuit Estancia of Alta Gracia and the Residence of Viceroy Liniers, which is managed by the Secretariat for Culture, is located in the city of Alta Gracia, in the province of Córdoba.

In 2000, the Jesuit Estancia of Alta Gracia was added to the UNESCO World Heritage List together with the other Jesuit *estancias* in Córdoba. This led to efforts to renovate the museum, incorporating into the narration and historical representation the important social role played by the slaves, which had previously remained invisible. Since 2010, the museum has participated in UNESCO's Slave Route Project, and to this end has set up the Córdoba Slave Route Group. It has joined forces with institutions, researchers and organizations whose members are of African descent, its aim being recognition and preservation of the African cultural heritage in Argentine society.

This project, which is viewed as a long-term undertaking, features in all of the museum's programmes and provides a forum for ideas to which all sectors of society are invited to contribute. Progress has already been observed in the following areas:

- 1. Commitment** by all museum staff to work for the recognition and promotion of Africa's contribution to the construction of Argentine identity.
- 2. Incorporation** of new themes: cultural diversity, identity and memory.
- 3. Recognition** by the community of the black presence in the history of the Estancia of Alta Gracia.
- 4. Inclusion** of these themes in the school curriculum.
- 5. Identification**, thanks to the work of the Córdoba Slave Route Group, of the memorial sites in Córdoba where black slaves lived during the colonial period, which lasted until the 19th century.
- 6. Organization** of the travelling exhibition 'Memorial sites in Córdoba. Black slaves: absence and presence', (*Sitios de memoria en Córdoba. Negros esclavizados: ausencias y presencias*), which has been staged in various cities in Argentina.
- 7. Wider dissemination** of knowledge of the black presence in Argentina through lectures, courses, and the publication of new research and specialist bibliographies.
- 8. Renewed interest** on the part of the community, locally and at provincial level, in taking part in activities linked to the African cultural legacy.

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**Contact:**

Museo de la Estancia Jesuítica de Alta Gracia y Casa del Virrey Liniers

Av. Padre Domingo Viera 41

5186 Alta Gracia – Córdoba

Argentina

Tel.: +54 35 47 42 13 03 or +54 35 47 42 87 34

E-mail: [rutadelesclavocba@gmail.com](mailto:rutadelesclavocba@gmail.com)

Website: <http://www.museoliniers.org.ar>

The Jesuit Block and Estancias of Córdoba are listed as a UNESCO World Heritage Site:

<http://whc.unesco.org/en/list/995/gallery/>





The dance of the devils of Zaña  
(Diablitos de Zaña), Peru  
© Oscar Chambi Echegaray/ Museo Afroperuano de Zaña

## Fact Sheet 26: Afro-Peruvian Museum of Zaña (Museo Afroperuano de Zaña), Peru

### ■ BACKGROUND

Of the 2.5 million African captives brought into the Spanish colonial empire between the beginning of the 16th and the end of the 19th century, more than a third were taken to the Andean region, from the ports of Cartagena (Colombia) and Porto Belo (Panama) in the north, and from Buenos Aires in Argentina in the south. In Peru, slavery lasted from 1528 to 1854.

Two slave-trading routes led to Zaña: the main route went from Cartagena (Colombia) to the north of Peru, while the second route went from the port of Callao (Peru) to Zaña. Slaves were distributed to the region's farms and sugar cane plantations via an overland route from the international port of Chérrepe to Zaña.

According to data from the census published in the book by the historians Maribel Arrelucea and Jesús Cosamalón *La presencia afrodescendiente en el Perú: Siglos XVI-XX* (Ministry of Culture, 2015)<sup>1</sup>, in 1791 there were 40,337 enslaved people in Peru, 4,297 of whom were in the northern coastal region where the town of Zaña is located. Today, people of African ancestry account for more than 10% of the country's 28 million inhabitants. Zaña was the first town to be founded by the Spanish colonists in the Lambayeque region, on 29 November 1563. In the 18th century, it had more than 31 *haciendas* (large plantations), as well as 7 religious buildings built by African and indigenous slaves. Instruments of torture and punishment have been found there. The most significant feature of the town, however, is Cerro de la Horca, a hill where slaves were executed.

There is considerable documentation about its history, which has been studied by the researchers Susan Ramirez and Lorenzo Huertas.

### ■ DESCRIPTION

The Afro-Peruvian Museum of Zaña was founded in 2003 and opened to the public in 2005. Since then, it has been promoting the preservation and development of the tangible and intangible heritage of Zaña and the Peruvian coast. The Afro-Peruvian Museum of Zaña and the municipality of Zaña have signed an agreement to protect, safeguard and promote the cultural heritage and traditions of Zaña.

1

J.A. Cosamalón Aguilar, M. Arrelucea Barrantes. *La presencia afrodescendiente en El Perú: Siglos XVI-XX*, Lima, Ministerio de Cultura, 2015.

The museum belongs to neither the state, nor the municipality, nor a private company. It is an autonomous entity established according to the idea that after more than three and a half centuries of slavery in Zaña, it was necessary to build a museum to keep alive the memory, freedom and creativity of the population.

The Afro-Peruvian Museum of Zaña comprises two buildings in a rustic architectural style, housing four rooms, in three of which cultural artefacts of African heritage are presented. Many of these artefacts come from the local community, which is very involved in the donation of objects to be exhibited. Special attention is given to the importance of Cerro de la Horca, a key symbolic site of slavery in Zaña. A monument to the freedom of slaves in the Americas was inaugurated there on 30 November 2013.

The mission of the Afro-Peruvian Museum of Zaña is to safeguard, preserve, document, define and educate about the history, cultures and heritage of people of African descent in Peru, from a community perspective. Its objectives are to:

1. produce knowledge about the history, memory, culture and arts of the Afrodescendant population;
2. achieve broad involvement of traditional communities and families so that they play a role in defending and conserving their various forms of African heritage - natural (rivers, nature, the environment), tangible (former slave plantations, colonial places of worship) and intangible (a variety of cultural expressions, oral traditions, spiritual beliefs, festivals and production techniques) - with a view to enhancing the value of their living heritage;
3. reconstruct and bring alive the local history, taking into account cognitive needs, community activities and educational materials in the layout of the rooms and artefacts, and in the accompanying narrative.

The exhibits in these rooms include:

- < Zaña in the colonial and slave periods;
  - < musical instruments;
  - < documents and artefacts relating to customs and traditions of African heritage;
  - < photographs and documents about the African diaspora;
  - < instruments of torture and punishment;
  - < a courtyard with wooden carts;
  - < a farmhouse with a room describing the life of farmers in Zaña in the 19th and early 20th centuries;
- an artistic creation space for music, signing, dance and theatre.



The museum has a collection of twenty audio recordings of former residents of Zaña made between 1975 and 1985, including accounts and oral histories, mainly about the memory of Zaña passed down from generation to generation in the form of historical stories. The museum also has five wooden carts for transporting sugar cane; instruments of punishment such as chains, irons and shackles found at Cerro de la Horca; maps, photos, paintings and books about the African diaspora, such as pictures of iconic figures like Nelson Mandela and Martin Luther King, and sculptures from Africa, the Caribbean, Brazil, Honduras and Esmeraldas (Ecuador); photographs of traditions and customs, newspaper cuttings, articles and a collection of masks; a collection of musical instruments from various South American countries and several banjos of African origin, recreated in the United States; a collection of copies of photographs taken by the French photographer Eugène Courret in Lima, in the second half of the 19th century.

In an effort to preserve the local history of slavery, the museum has established partnerships with national and international organizations including the UNESCO office in Quito, the Colombian ACUA foundation (set up by the International Fund for Agricultural Development), the municipality of Zaña and the Lambayeque regional government.

In ministerial order No. 187-2015-MC, the Ministry of Culture of Peru recognized the population of Zaña as a living repository of the collective memory, insofar as it is a unique witness of the historic memory and cultural continuity of the black population. This recognition is important for the population as it adds community value to the preservation of its cultural heritage.

The museum has published several works. It organizes a variety of cultural events such as temporary exhibitions, concerts, and training and awareness workshops, particularly on the subject of Afro-Peruvian culture, traditional music and the memory of slavery. Guided tours and lectures regularly take place, as do concerts and performances on musical instruments used in the 18th century.

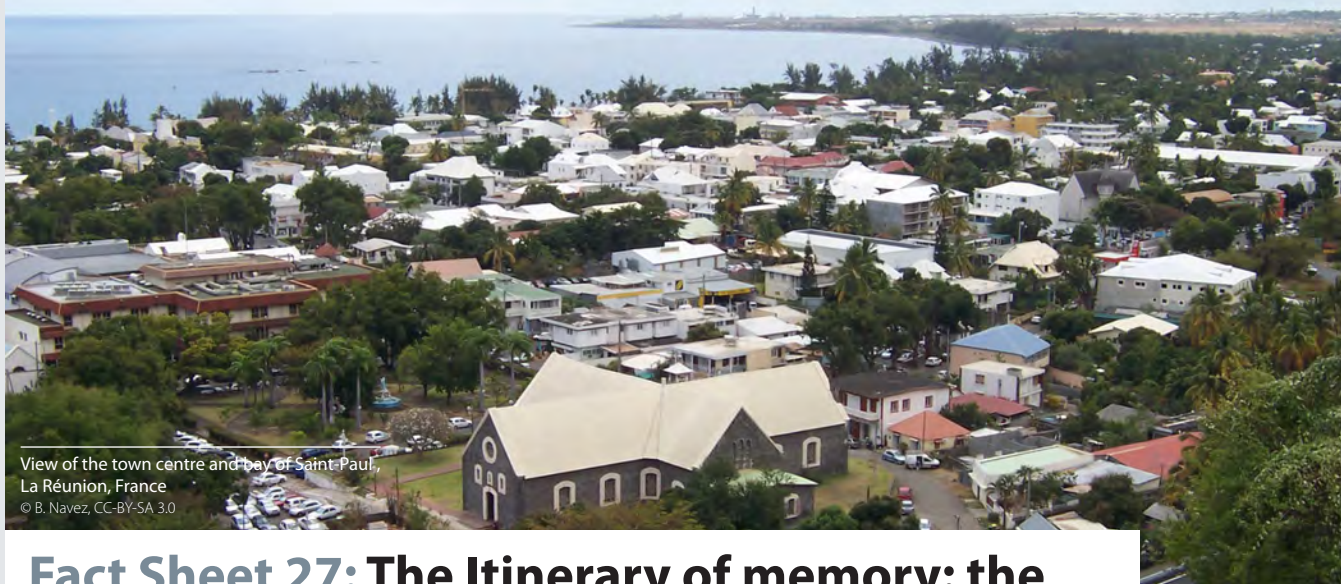
The Afro-Peruvian Museum of Zaña is a collective, community project made viable by the involvement and active participation of the community, particularly young people and volunteers. The general assembly is made up of members of the community.

Although this museum project has made the participation of community members of African descent its main priority, it has also involved artists and intellectuals, in partnership with the Ministry of Culture and the municipality.

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**Contact:**

Museo Afroperuano de Zaña  
Independencia 645, Distrito de Zaña  
Provincia Chiclayo, Región Lambayeque  
Peru  
Tel.: +51 74 43 10 42  
E-mail: museoafroperuano@yahoo.es  
Website: www.afroperuano.pe



View of the town centre and bay of Saint-Paul,  
La Réunion, France  
© B. Navez, CC-BY-SA 3.0

## Fact Sheet 27: The Itinerary of memory: the Slave Route in Réunion's Saint-Paul circuit, La Réunion, France

### ■ BACKGROUND

Already known to English, Arab, Dutch and Portuguese seafarers, who would stop off on the island to stock up on water and supplies, Réunion began to be developed by the French in the early 18th century. From 1715, the East India Company, which managed the island until 1767, organized coffee growing there. As that required plentiful labour, a slave-trading company was set up. Until the early 19th century, all sloping land on the island was covered with coffee plants. Clove and nutmeg trees were also successfully introduced to the island.

Offering natural protection for landing ships, 'the bay of best anchorage' was the name given by 18th century sailors to the bay of Saint-Paul, as it was protected from the trade winds that can hamper mooring during the cool season (from May to September). Thousands of slaves, mostly from Africa and Madagascar, disembarked on this black sand beach in the 18th and 19th centuries, with the colony receiving approximately 300,000 slaves in the period from 1689 to 1848.

Considered to be an important historical and natural heritage site of Réunion today, the bay of Saint-Paul was the main centre of French colonization and a busy shipping area until the port at Pointe des Galets was opened in 1886.

### ■ DESCRIPTION

As the epicentre of Réunion's history, the commune of Saint-Paul invites visitors to discover heritage sites associated with the history of slavery. The history circuit, called 'The Itinerary of memory: the Slave Route in Réunion's Saint-Paul', comprises material evidence still dispersed throughout the island's landscape:

1. **The bay of Saint-Paul:** where African captives were disembarked.

- 2. The square leading to the landing stage:** on 20 December 1998 - a holiday celebrating the freedom of slaves - commemorative steles were placed there, to mark the 150th anniversary of the abolition of slavery.
- 3. The government bridge:** the old landing stage, which was built at the beginning of the 19th century by private companies connected with the development of the sugar industry, and led to an intensification of maritime activity in the bay of Saint-Paul.
- 4. The Town Hall:** built using slave labour between 1730 and 1740 for the East India Company, it initially served as a warehouse for storing the colony's primary asset: coffee. Two steles - to women and men, respectively - pay homage to the unknown fugitive slaves known as Maroons.
- 5. The former Place du Tribunal:** a place of death, where the gallows stood, between the church, the barracks and most probably the tree from which those who had hunted down Maroons reportedly hung the hands of their victims as proof they had been executed. In 1812, the decapitated corpses of the four slave leaders of the famous Saint-Leu rebellion were displayed at the four corners of the square for all to see.
- 6. The slaves' graveyard:** covers an area of 2,500 square metres. The bodies of about 2,000 African and Malagasy captives were buried there in the first half of the 19th century.
- 7. The cavern:** where the first French settler set up home with ten Malagasy servants, in November 1663.
- 8. The chemins pavés (paved pathways):** Pavé Loughnon, Bois-Rouge and Grande-Montée, built by captives to facilitate the transport of coffee consignments down the cliffs to the maritime loading areas.
- 9. Mafate:** a centre for the history of the slaves who escaped into the mountains, where the Maroons were hunted down.
- 10. The Le Maïdo Glaciers:** situated at an altitude of 2,500 metres, on the bank of the Grande Ravine, they were Maroon territory.
- 11. The Desbassayns family residence:** a typical Réunion sugar plantation. The buildings of the old Villèle sugar refinery date from the first half of the 19th century.

The itinerary is about 40 kilometres long, and can be completed in half a day or a whole day. Some of the sites are located outside of the town of Saint-Paul, and a visit to one of them, the Le Maïdo Glaciers, involves a six-kilometre walk.

Guided tours are organized by the Commune of Saint-Paul tourist office in conjunction with various associations. Some sites have their own signage.

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#### Contact:

Office de tourisme de Saint-Paul - Région des Plages  
1, place Paul Julius Bénard - Galerie Amandine -97434  
Saint-Gilles-les-Bains  
La Réunion  
Tel.: +262 08 10 79 77 97 -  
Website: [www.saintpaul-lareunion.com](http://www.saintpaul-lareunion.com)



Statues of the Slave Route in St. Paul,  
La Réunion, France  
© Thierry Nicolas

## Fact Sheet 28: Steles, Memory and Slavery Network in the Indian Ocean, La Réunion, France

### ■ BACKGROUND

Between the 18th century and the late 19th century, the Indian Ocean was one of the centres of the slave trade and slavery, activities that were practised by the Arabs then by Europeans, and involved African, Indian, Malagasy, Chinese and Indonesian peoples..

The 'Steles, memory and Slavery' programme was conceived in the context of the international Slave Route Project launched by UNESCO in 1994, and was implemented by the Association Historun. Its aim is threefold:

1. To give to the different cultural groups who were traumatized during the colonial period concrete points of reference capable of conferring a sense of identity. The Creole islands of the Indian Ocean - Réunion, Mauritius, Rodrigues and the Seychelles - received their populations from the continents of Africa and Asia in the context of the colonial system and, in particular, the practice of slavery, which permeated customs, religions and oral traditions. Inter-marriage occurred on a large scale over several centuries.
2. To remind population groups, which are not always aware of the fact, of the close historical and cultural ties that exist between them.
3. To enrich, through works of art, the common heritage of the countries in the Indian Ocean marked by the history of the slave trade and slavery, and to link them in an original artistic itinerary.

### ■ DESCRIPTION

The programme, which, over a six-year period, aimed to strengthen intercultural bonds between the populations of the region and the memory of a past still very present in everyone's subconscious, has erected steles of memory in four ports linked to the slave trade: Fort-Dauphin in Madagascar, Saint-Paul in Réunion, Mozambique Island in Mozambique and Pondicherry in India.

1. **16 December 2004:** erection, in Fort-Dauphin (Madagascar), of two monumental steles created by a Malagasy artist and an artist from Réunion. They stand on one of the main squares on the bay, close to the

town hall and face Réunion in the direction of Saint-Paul. It was from this location that French nationals and Malagasy slaves and conscripts set sail for the French colony of Bourbon Island (now Réunion) between the 17th and 19th centuries. Slavery began there in the 18th century and ended with the French conquest in 1896, when 500,000 slaves were freed.

- 2. 8 December 2005:** completion, in Réunion, of the second part of the programme in Saint-Paul, the birthplace of the first settlement on the island by two French settlers and ten Malagasies, three of them women, in 1663. Shortly after Bourbon Island was settled, in 1665, the first African and Malagasy slaves arrived on the island via the bay of Saint-Paul. Between 1724 and 1848, between 300,000 and 400,000 slaves were deported to Réunion and Mauritius.
- 3. 23 August 2007:** erection of a stele on Mozambique Island in memory of the Mozambicans who were sent to settle Réunion from the 17th century onwards or deported to other destinations (Africa, the Americas, the West Indies, the Middle East and the Arab Peninsula) on Arab and European slave ships. Slavery was officially abolished there in 1878.
- 4. 1 February 2009:** erection of a stele in Le Morne, on Mauritius, in memory of Mauritian slaves, and the construction of a Garden of memory on the Le Morne site, designated a UNESCO World Heritage Site. There was some evidence of slavery on Mauritius by 1638, but it did not begin in earnest until 1724.
- 5. 27 April 2009:** inauguration of steles in Mamoudzou on the island of Mayotte in the Comoro Archipelago, in memory of the slaves of the Comoro Islands and the Indian Ocean, to mark the anniversary of the abolition of slavery in the French colony. Slavery ended in 1846 on Mayotte, in 1889 on Anjouan and in 1904 on Grande Comore. At the time of abolition, there were just over 12,000 slaves altogether on the islands of the archipelago.
- 6. 22 January 2010:** construction of a stele in Pondicherry, India, in memory of the first slaves and 300,000 conscripts sent from India to settle South Africa and the islands of Guadeloupe, Martinique, Réunion and Mauritius.
- 7. 13 October 2013:** erection of a stele in China in memory of the Chinese diaspora, which settled the islands of the Indian Ocean (Réunion, Madagascar, Mauritius, in particular). This project constituted the last phase of the programme.

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**Contact:**

Association Historun  
 Université de La Réunion  
 15, Avenue René Cassin  
 BP 7151 - 97715 Saint Denis Cedex 9  
 La Réunion  
 France



## Fact Sheet 29: Villèle History Museum, La Réunion, France

### ■ BACKGROUND

Although it was spotted by Arab seafarers back in the Middle Ages, the island of Réunion remained uninhabited until the second half of the 17th century. Slavery developed at the start of the 18th century, when coffee growing began and plantations were established. This period was marked by the trade of the East India Company. After the abolition of slavery, which took effect on the island on 20 December 1848, thousands of indentured workers from the Indian Ocean were brought to Réunion to cultivate sugar cane, which had become the main crop.

Located in the commune of Saint-Paul, the Panon-Desbassayns-Villèle plantation is one of the largest real-estate legacies on the island of Réunion. It offers a varied architectural complex bearing testimony to the farming of coffee in the 18th century, cotton and particularly sugar cane from 1825 until the definitive departure of the last occupants, descendants of a dynasty of Creole plantation owners, the Panon-Desbassayns-Villèle family.

Today, it houses the Villèle History Museum, created by Réunion's General Council in 1974. Inaugurated in 1976, this is one of the five Museums of France on the island of Réunion.

### ■ DESCRIPTION

The Villèle History Museum recounts the history of Réunion plantation society from the 18th century until the end of indenture in the 1930s. It evokes the history of the different plantation inhabitants, such as:

- < the dynasty of the Panon-Desbassayns-Villèle family of plantation owners;
- < African, Malagasy, Indian and Creole slaves;
- < bonded labourers after the abolition of slavery in 1848, most of whom came from India and Madagascar;
- < finally, *petits colons* (small-time colonists) who worked land leased from landowners.

This aspect of this island's history is particularly marked by the famous Madame Desbassayns, whose cruelty inspired numerous tales and oral legends, which remain alive in contemporary Réunion.



Today, this history museum comprises an architectural complex of seven buildings, some of which are accessible to visitors while others are occupied by the museum services or are undergoing renovation:

- < The reception building: the reception building in the courtyard of the museum houses the ticket office and the sales counter. It is a wood-frame construction with panels covered with shingles. This building was completely restored in the 1980s. An old print from 1847 shows a similar building, although with some differences, such as windows in the roof which are no longer there today.
- < The ruins of a sugar factory: near the museum entrance lies the former sugar factory, which was built in 1825. This factory was powered by steam and served as a model for other establishments in the west of Bourbon Island. Partially destroyed by a cyclone in 1932, it has never been rebuilt; only the upper part of the smokestack is still standing. The four buildings that still exist on the site today are in ruins and are not safe to enter. Some rare elements remain in place, however, such as two large cast-iron tanks where the process of centrifuging was performed to separate the sugar crystals from the syrup.
- < A domestic chapel, the Chapelle Pointue: located on the highest part of the property, the Chapelle Pointue (or Pointed Chapel) was built in 1841. Having been badly damaged by the 1932 cyclone, it was rebuilt in 1933. This unusual building is built as a rotunda, from blocks of stone covered in a thick, ochre-coloured render. The chapel owes its name to its eight-sided pointed roof, which gives its architecture an oriental appearance. Blue and purple stained-glass windows, the work of master stained-glass artist Guy Lefèvre, were made in 1987 when the building was restored.

The plantation owner's house: sited on the lower part of the property, facing the sea, is the plantation owner's house. Its construction was completed in 1788, the date inscribed on the pediment of the main façade. It is built on two floors, the ground floor and first floor. The roof, which could be accessed via a ladder, is terraced and was used in the 18th and early 19th centuries for drying coffee. Today, parts of the museum's collection are displayed on the ground floor of the plantation owner's house:

- < the family's furniture;
- < period and contemporary maps, prints and paintings depicting the historical context of the island and certain aspects of its slave society.

On the first floor, which is accessed via a staircase located under the veranda facing the ocean, temporary exhibitions are mounted in four rooms used as galleries.

- < The plantation owners' kitchen: built in stone, the plantation owners' kitchen is located near the main residence. In Réunion, it was customary to build the kitchen separately from the house to minimize the risk of fire and avoid the discomfort of the smoke produced by the wood fire. Opposite the kitchen entrance, an imposing fireplace occupying almost the entire width of the wall was used to cook over a wood fire. The meals were prepared there until the 1970s. Numerous domestic objects are now displayed in the kitchen behind a glass partition. Prior to the abolition of slavery in 1848, there was also a kitchen for preparing the slaves' meals, although the precise location of that building can no longer be determined.

- < The long house: the construction referred to today as the long house was originally two storehouses built alongside each other, which were joined by a wall in the 20th century to create a garage. This long building is located on the southern part of the property and separates the plantation owner's house from the sugar factory and the camp of huts where the slaves lived until abolition and where the indentured workers lived after 1848. Access to these buildings is reserved for staff of the museum and they are not accessible to the public, apart from a space where workshops are occasionally held for schoolchildren, and a small reference room where, by appointment, a selection of works on the history of slavery can be consulted.
- < The slave hospital: continuing on from the two storehouses forming the long house, further down, is a small stone building that served as a 'hospital', the term used at that time to designate a plantation's infirmary. The rudimentary structure comprises three small windowless rooms on the ground floor, two of which are directly connected, with two further spaces on the first floor, under the gable roof. Even when sick, the slaves were kept busy doing work compatible with their state of health, particularly making burlap sacks for transporting the sugar. One slave was assigned to the 'hospital' to act as a nurse and oversee the work of the sick slaves. The will drawn up by Madame Desbassayns in 1845 lists all the slaves and the tasks assigned to them. It states that the nurse was called Véronique. Creole and 71 years of age, her value was estimated to be 500 francs at the time. Genealogical research undertaken in 1998 made it possible to trace the descendants of that slave, who was given the patronymic name Carlo after her emancipation in 1848.

In 1996, a memorial room was created in one of the spaces of the slave hospital, on the floor of which are laid basalt slabs inscribed with the name, age, ethnic origin and duties of the slaves living on the estate in 1824. Since its reopening in 1990, the Villèle History Museum has sought to strengthen its historical dimension. It has also gradually opened up to the cultures of the islands and countries of the Indian Ocean region, especially East Africa. Moreover, when the museum reopened in 1990, it became clear that there was a need to establish a collection of iconographic documents, maps and old books to enable visitors to the museum to gain a better understanding of the history of slavery in its most complex reality and most varied representations. Furthermore, while not a central focus of the museum's acquisition policy, contemporary art has been added to its collection since 2001.

The museum also has a documentation centre with a small library and a collection of ancient works.

The Villèle History Museum has established relationships with local residents, many of whom are descendants of slaves or bonded labourers from the former plantation. In addition, it has numerous partners such as the Departmental Council of Réunion, the Circle of Museophiles of Villèle (society of friends of the museum), the Kan Villèle Association (local mobilization group), the Ministry of Culture and Communication, which gave it the prestigious designation Museum of France, and the Directorate of Cultural Affairs of the Indian Ocean (DAC Océan Indien).

Schoolchildren account for approximately 25% of visitors. The museum is visited by pupils from numerous schools for guided tours of the collections and temporary exhibitions, theme-based workshops, fun activities such as treasure hunts, and special events (Museums Night, Arts Fortnight, European Heritage Days, and the holiday on 20 December that celebrates the 1848 abolition).



A wide range of teaching tools are provided: pre-visit fact sheets; information folders for teaching teams; study packs; information packs on temporary exhibitions and travelling exhibitions; training modules for teachers; documentaries; CD ROMs; a visit notebook for schoolchildren called In the Footsteps of Omblin (a discovery trail for the site and the history of slavery); post-visit assessment forms (with multiple-choice questions); visual documents (categories of slaves, living and working conditions); a bibliography organized by theme; fun materials (colouring sheets, puzzles, paper models, maps of the estate).

In 2016, the museum developed a digital application that will present several visit tours and a wealth of additional information.

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**Contact:**

Musée Historique de Villèle  
Domaine Panon-Desbassayns  
97435 Saint-Gilles-les-Hauts  
La Réunion  
France  
Tel.: +2 62 55 64 10  
E-mail: [musee.villele@cg974.fr](mailto:musee.villele@cg974.fr)  
Website: [www.cg974.fr](http://www.cg974.fr)



## **Fact Sheet 30: The Frederick Douglass National Historic Site, National Park Service, Washington DC, United States**

### **■ BACKGROUND**

Frederick Douglass was born a slave on a plantation on the eastern shore of Maryland around 1818. He died in 1895 at the age of 77 at his home, Cedar Hill, on the heights overlooking Washington DC. A former slave, he achieved freedom by fleeing north. Douglass was a distinguished public servant and national and international icon: abolitionist; Underground Railroad conductor; civil rights advocate; writer; editor; publisher; lecturer; statesman; U.S. Civil War Union Army recruiter; women's suffragist; District of Columbia Recorder of Deeds; U.S. Marshal for the District of Columbia; and U.S. Minister to Haiti and Charge d'Affairs to the Dominican Republic. Thanks to his actions, which gained him international prominence, Douglass became one of the most prominent abolitionists in the U.S., before taking up a diplomatic role. He is still a source of reference concerning the fight to end slavery and for civil rights worldwide.

The historic site consists of the very house in which Frederick Douglass lived from 1878 until his death in 1895. It was built by John Van Hook, an architect from Philadelphia, Pennsylvania, and its grounds extend over more than six hectares.

In 1900, at the instigation of Helen Pitts Douglass, the second wife of Frederick Douglass, herself an abolitionist and a suffragette, the American Congress gave its support to the establishment of the Douglass Memorial and the creation of the Frederick Douglass Memorial and Historical Association. When Helen Pitts Douglass died in 1903, the Association inherited the property. In partnership with the National Association of Colored Women's Clubs (which Harriet Tubman co-founded), it completed the first restoration of the site in 1922.

On 5 September 1962, Frederick Douglass' estate was incorporated into the National Park Service (NPS), with the Frederick Douglass Memorial and Historical Association as its main partner. Plans for restoring the site were then implemented and the abolitionist's residence re-opened its doors to visitors on 14 February 1972. The site was declared a National Historic Site in 1988.

The site is a member of the American Alliance of Museums (AAM) and of the National Park Service National Underground Railroad Network to Freedom.


## ■ DESCRIPTION

The site offers guided tours for primary- and secondary-school pupils, students in higher education, teachers and the general public. It welcomes scholars, and offers a range of educational services via the Washington Association of Teachers of the Civil War, including group visits by teachers, distance learning (web videoconferences) and an annual public-speaking competition for students. It also organizes commemorative events and talks.

---

### **Contact:**

Frederick Douglass National Historic Site  
National Park Service  
1411 W Street SE  
Washington, DC 20020  
USA  
Tel.: +202 426 5961  
Website: <https://www.nps.gov/frdo/index.htm>



Carter G. Woodson's house,  
Washington DC, United States  
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## **Fact Sheet 31: The Carter G. Woodson Home National Historic Site, National Park Service, Washington DC, United States**

### **■ BACKGROUND**

The son of former slaves, Carter Godwin Woodson gained a doctorate in History at Harvard University in 1912, becoming only the second African American to be awarded a qualification at that level by the University. General ignorance, a lack of information on the history of African Americans and the need to combat racist propaganda claiming the inferiority of black people persuaded Carter Godwin Woodson (1875-1950) to found, on 3 October 1915, the Association for the Study of Negro Life and History (ASNLH), its mission being to highlight the contributions of African Americans and incorporate them into national and international history. Under the leadership of Dr Woodson, the association founded the *Journal of Negro History* (1916) and the *Black History Bulletin* (1937), and persuaded associated publishers to publish works by African American authors or on African American history.

In 1926, the association initiated Black History Week, the annual celebration that takes place in the second week in February to honour the abolitionists Frederick Douglass and Abraham Lincoln. Since 1976, the year of the nation's bicentenary, the celebration has been widened to include the history of black people generally. Thus, the president at the time, Gerald R. Ford, urged Americans to 'seize the opportunity to honor the all-too-often neglected accomplishments of Black Americans in every area of endeavor throughout our history'. Since then, every US president has been at pains to make a declaration along similar lines.

Renamed the Association for the Study of African American Life and History (ASALH), its mission has remained that of researching, preserving, interpreting and disseminating information on the culture, history and life of the black community. The ASALH still publishes the two reviews started by Woodson, under the titles *Journal of African American History* and *Black History Bulletin*. Woodson's idea of celebrating the history of black people nationally has evolved and expanded into other countries, such as Canada (every February since 1996) and the United Kingdom (every October since 1987).

## ■ DESCRIPTION

The residence of Carter Godwin Woodson is located in the historical district of Shaw, and its Victorian style is typical of the architecture of Washington DC. After Woodson died, the house continued to serve as the national headquarters of the association until the early 1970s; subsequently, on 11 May 1976, it was designated a 'national historic site'. In June 2002, a report concluded that the house could be incorporated into the National Park Service (NPS), as Woodson is considered the father of African American history.

In 2003, Eleanor Holmes Norton, the representative for the District of Columbia, and her colleagues presented a bill to Congress to allow the NPS to acquire the house and to make it a National Historic Site (NHS) of the National Park Service (NPS). The law also authorized the ASALH to use part of the site for its administrative activities and to maintain the historical link between the association and Carter Godwin Woodson's residence. Thus, on 27 February 2006, the house was officially recognized as a National Historic Site (NHS), with the National Park Service (NPS) assuming responsibility for restoring it and for opening a visitor centre on the site for various activities such as meetings and conferences.

---

### Contact:

Carter G. Woodson Home National Historic Site  
 National Park Service  
 1538 9th Street, NW  
 Washington, DC 20001  
 USA  
 Tel.: +1 20 24 26 59 61  
 Websites: [www.nps.gov/cawo](http://www.nps.gov/cawo)  
[www.asalh.org](http://www.asalh.org)  
 Mailing address:  
 National Park Service  
 National Capital Parks-East  
 1900 Anacostia Drive, SE  
 Washington, DC 20020  
 USA





African American Civil War Memorial,  
Washington DC, United States  
© Peter Fitzgerald, CC-BY-SA

## Fact Sheet 32: African American Civil War Memorial and Museum, Washington DC, United States

### ■ BACKGROUND

During the American Civil War, which lasted from 1861 to 1865, a small number of units made up of African Americans were formed in 1862 following local enlistment initiatives. However, it was not until the start of January 1863, after the second Act passed by Abraham Lincoln confirming the slave Emancipation Proclamation, that official enrolment of runaway slaves, slaves freed by the Union and free men of African descent began. The United States Colored Troops (USCT) were regiments of the Union Army made up of African Americans. However, various forms of discrimination against USCT soldiers persisted, even though they thought they had proven their commitment to the Unionist cause. Furthermore, wounded or captured USCT soldiers were often summarily executed by the Confederates. At the end of the American Civil War, 25 African Americans (7 marines, 15 USCT soldiers and 3 soldiers from various units) were decorated with the Medal of Honor, the United States' highest military award. During that war of secession, more than 200,000 African American soldiers and 18,000 African American seamen helped preserve the unity of the United States and free more than 4 million human beings being held in bondage.

The African American Civil War Memorial Freedom Foundation and Museum was established in 1992 to tell the largely unknown story of the United States Colored Troops (USCT). Since 2004, the monument and museum have been managed by the National Mall and Memorial Parks of the National Park Service (NPS).

A commemorative monument in honour of those soldiers who fought for freedom during the Civil War was unveiled by Dr Frank Smith Jr and General Colin Powell in July 1998. The monument consists of a sculpture entitled *The Spirit of Freedom* and a wall of honour. The sculpture depicts soldiers in uniform and a sailor. It is set in the middle of a granite-paved square and is surrounded on three sides by the Wall of Honour, on which are engraved - on 166 steel plaques - the names of 209,145 African American soldiers, drawn from the official records of the Bureau of the USCT at the United States National Archives.

The museum first opened in 1999. In 2011, it changed address and moved to its current location in the historic Grimké Building, named in honour of Archibald Grimké (1849-1930), who was born into slavery but went on to become the second African American to graduate from Harvard Law School.

## ■ DESCRIPTION

The African American Civil War Memorial and Museum preserve, recount and commemorate the legacy of United States Colored Troops (USCT) and African American participation in the American Civil War.

The museum's aim is to encourage research and help the general public learn about and understand this dramatic period of American history through newspaper articles, photographs, replicas of period clothing, uniforms and weapons dating from the Civil War. It has a database and documents the family trees of more than 2,000 descendants of African American troops who fought for the Union. It provides guided tours for all sections of the public, but more specifically for primary- and secondary-school pupils and university students, invites experts and organizes lectures, workshops for teachers and annual commemorative broadcasts.

During the 2011-2015 period, the museum hosted a range of activities to commemorate the 150th anniversary of the Civil War and promote the various contributions made by African Americans to the nation's history and culture.

The memorial and museum are an integral part of the tours arranged by local, regional and national tourist organizations for groups of all ages. The African American Civil War Memorial and Museum are part of the National Park Service (NPS) National Underground Railroad Network for Freedom. In addition, the museum management has joined the Association of African American Museums and the Association for the Study of African American Life and History (ASALH).

---

### Contact:

African American Civil War Memorial Freedom Foundation and Museum (AACWM)  
 1925 Vermont Ave, NW  
 Washington DC 20001  
 USA  
 Tel.: +1 20 26 67 26 67  
 E-mail: [franksmith@afroamcivilwar.org](mailto:franksmith@afroamcivilwar.org)  
 Websites: <https://afroamcivilwar.org>  
<https://www.nps.gov/afam/index.htm>  
<https://www.nps.gov/civilwar/soldiers-and-sailors-database.htm>



A photograph of the entrance to the Schomburg Center for Research in Black Culture. The building features a prominent, modern glass and metal canopy over the entrance. Above the canopy, the words "SCHOMBURG CENTER FOR RESEARCH IN BLACK CULTURE" are displayed in large, raised, metallic letters. To the right, a vertical sign on the brick building also reads "Schomburg Center for Research in Black Culture". The sky is visible in the background.

Entrance of the Schomburg Center,  
New York, United States  
© Dmadedo, CC-BY-SA 3.0

## Fact Sheet 33: Schomburg Center for Research in Black Culture, New York Public Library, New York, United States

### ■ BACKGROUND

In 1925, a special collection entitled 'The Division of Negro Literature, History and Prints' opened at the New York Public Library in response to the needs of those active in the Harlem Renaissance. Since 1926, it has included the personal collection of the African American author, historian, bibliophile and activist of Puerto Rican origin, Arturo Alfonso Schomburg (1874–1938). Composed of more than five thousand books, three thousand manuscripts, and two thousand drawings and paintings, the works contributed by Schomburg, who was curator of the division from 1932 until his death, immediately gave the division an international reputation. In 1972, the collection became one of the research libraries of the New York Public Library and was named the Schomburg Center for Research in Black Culture. Expansion of the centre in 1991 enabled the creation of exhibition rooms and refurbishment of the American Negro Theatre and the Langston Hughes Auditorium.

### ■ DESCRIPTION

The Schomburg Center for Research in Black Culture is a department of the New York Public Library. Situated on Malcolm X Boulevard in Harlem, Upper Manhattan, the centre is made up of three buildings: the Schomburg Building, the Langston Hughes Building and the Landmark Building. The centre has several reference rooms: the Jean Blackwell Hutson Research and Reference Division, the Manuscript Room, Archives and Rare Books, a room reserved for consulting photographs and another for multimedia. Containing more than ten million items, it is one of the main research centres dedicated to the history and culture of African Americans, the African diaspora and Africa.

In 2015, it was awarded the National Medal for Museum and Library Service. Each year, the American Negro Theatre and the Langston Hughes Auditorium host new projects, plays, exhibitions and lectures. Among recent exhibitions staged by the Schomburg Center, which these days are taken all over the world, two, relating to human trafficking and slavery, deserve a special mention: 'Lest We Forget: The Triumph Over Slavery', produced in collaboration with the Slave Route Project in 2004 to mark the United Nations International Year to Commemorate the Struggle against Slavery and its Abolition and, in 2013, 'Africans in India: From Slaves to Generals and Rulers'.

The Schomburg Center also houses the Lapidus Center for the Historical Analysis of Transatlantic Slavery, created and funded by Ruth and Sid Lapidus, with a collection of rare documents and collections of books and documents on slavery throughout the world. In addition, fellowships are awarded to young scholars working on transatlantic slavery or abolitionism, thus opening up new avenues in African American studies and studies of the African diaspora. The Harriet Tubman Book Prize, awarded for the first time in 2016, rewards the author of a book published in the United States in the course of the previous year on the subject of the slave trade, slavery or abolitionism.

---

**Contact:**

Schomburg Center for Research in Black Culture

515 Malcolm X Boulevard

New York, NY, 10037

USA

E-mail: [lapiduscenter@nypl.org](mailto:lapiduscenter@nypl.org)

Websites: <http://www.lapiduscenter.org/>; <http://www.nypl.org/about/locations/schomburg>



Aerial view of the African Burial Ground National Monument,  
New York, United States  
© United States - National Park Service (Public Domain)

## Fact Sheet 34: African Burial Ground National Monument, National Park Service, New York, United States

### ■ BACKGROUND

In the early 18th century, the city of New York had the second largest urban slave population in the United States. Four in ten households had at least one slave. Brought in via the Atlantic slave-trade networks, the slaves started to arrive on the scene in the 16th century, when New York - then called New Amsterdam - was a Dutch colony. The city, which contained more than 10,000 slaves by the end of the 18th century, became English in 1664 and abolished slavery in 1827.

From the 1690s until 1794, free and enslaved Africans were buried in a burial ground measuring 2.6 hectares in Lower Manhattan, outside the boundaries of the settlement of New York. Lost to history, the site was rediscovered in 1991. Studies of the unearthed skeletons revealed evidence of the extreme harshness of the lives of New York slaves, who were used, in particular, in the construction and activities of the port. The main findings of the analyses undertaken were that the slaves suffered from malnutrition, bone growth disorders, an exceptionally high premature death rate in relation to the rest of the city's population and work-related back injuries.

The African Burial Ground National Monument in New York is located at 290 Broadway in Lower Manhattan. The burial ground, which was discovered beneath a construction site in the early 1990s, was a former cemetery - marked on a map from 1755 as 'Negros Burial Ground'. Of the 15,000 to 20,000 people who would have been buried on the site according to historians' estimates, the remains of 419 women, men and children buried between the 17th and early 19th century were found and exhumed. The burial ground was designated a National Historic Landmark (NHL) in 1993 and a national monument in 2006. Since its designation as a national monument, it has been managed by the National Park Service (NPS). In 2003, recognizing the historical and symbolic importance of this archaeological site, the United States Congress allocated funds for the creation of a memorial and requested a revision of the plans for the construction of the federal court planned at that location.

## ■ DESCRIPTION

The scientific and historical exploration of the site, considered to be the only protected urban slave burial ground in the United States, was entrusted to Howard University (Washington DC), and a week of events was organized to coincide with the return of the excavated remains to their original location. Once the analyses had been completed, the excavated remains were reinterred at the monument in October 2003, during a commemorative ceremony organized with the Schomburg Center for Research in Black Culture.

Following a competition which received more than 60 entries, the winning commemorative monument, created by the architect Rodney Leon, was inaugurated in 2007. In 2010, a visitor centre and an exhibition hall were opened nearby in order to provide keys to interpreting this exceptional historic site and the history of people of African descent in New York.

The interest and involvement of the African American community following the discovery of this site played a crucial role in the recognition of its historical and symbolic importance, the protection and study of the remains, and the project of building a memorial. Thus, the activism of members of the African American community - through the organization of demonstrations, lobbying, petitions and alliances - was decisive. The excavation project was entrusted to the anthropologist Michael Blakey and his team at Howard University, which was originally founded for students of African descent.

---

### Contact:

African Burial Ground National Monument  
National Park Service  
Ted Weiss Federal Building  
290 Broadway, at Duane Street  
Lower Manhattan, New York, NY  
USA  
Mailing address  
African Burial Ground National Monument  
National Park Service  
c/o Federal Hall National Memorial  
26 Wall Street  
New York, NY 10005  
USA  
Tel.: +1 21 26 37 2019  
Website: [www.nps.gov/afbg](http://www.nps.gov/afbg)



"The Old Plantation", South Carolina, United States, circa 1790  
© Gilder Lehrman Center for the Study of Slavery, Resistance, and Abolition (Public Domain)

## Fact Sheet 35: Gullah Geechee Cultural Heritage Corridor, National Park Service, North and South Carolina, Florida, Georgia, United States

### ■ BACKGROUND

The Gullah Geechee community is made up of the descendants of African captives deported to be enslaved and exploited on the plantations on the coasts of North and South Carolina, Georgia and Florida. The Gullah Geechee have preserved many of the traditions of their African heritage thanks to the geographical impediments of the coastal landscape and the strong sense of belonging to their community. Consequently, they possess one of the most original cultures in the United States, a culture which is passed on from generation to generation and is the result of traditions brought from Africa but also of mixing with other cultures encountered during and after the period of slavery.

The Gullah Geechee Cultural Heritage Corridor stretches along the eastern seaboard of the United States, from Wilmington in North Carolina to Saint Augustine in Florida. The geographical area of the Corridor is approximately that designated in 1865 at the time of the abolition of slavery in the United States by Special Order No. 15, which promised that this would be a self-governing territory for settlement by emancipated slaves. In 1866, the Order was rescinded. Communities did nonetheless gradually settle in the area, acquiring acreage and promoting self-sufficiency, an important factor in sustaining the Gullah Geechee culture which includes a strong attachment to the land and its African heritage.

### ■ DESCRIPTION

The creation of the Corridor and the commitment to preserving the Gullah Geechee heritage are the result of a series of initiatives. In 2004, Congressman James E. Clyburn introduced a bill to establish the Corridor. That same year, the National Trust for Historic Preservation placed the Gullah Geechee coast on the list of America's 11 Most Endangered Historic Places. At the request of Congress, in 2005 the National Park Service completed The Low Country Gullah Culture Special Resource Study and Final Environmental Impact Statement (which is available online).

The Gullah Geechee Cultural Heritage Corridor was recognized by the United States Congress as a national heritage area on 12 October 2006 (Public Law 109-338), within the framework of the National Heritage Areas Act. As such, it does not form part of the National Park Service, although the Act does authorize the Department of the Interior to provide it with technical and financial assistance with development and implementation of its management plan.

The Heritage Corridor was created to:

1. Recognize the significant contributions made by the culture and history of Gullah Geechee African Americans.
2. Help local and state authorities, as well as private and public organizations in North Carolina, South Carolina, Georgia and Florida, learn more about the Gullah Geechee community's history and preserve its cultural heritage (including crafts, arts, folklore and music).
3. Help with the identification and preservation of historical sites, archives, artefacts and objects connected with the Gullah Geechee, in order to raise awareness of this African American heritage among as wide an audience as possible.

The Corridor provides an opportunity not only to better understand the development and evolution of Gullah Geechee identity in the four states in question but also, more broadly, the Creole identities resulting from interactions between various regions of the world.

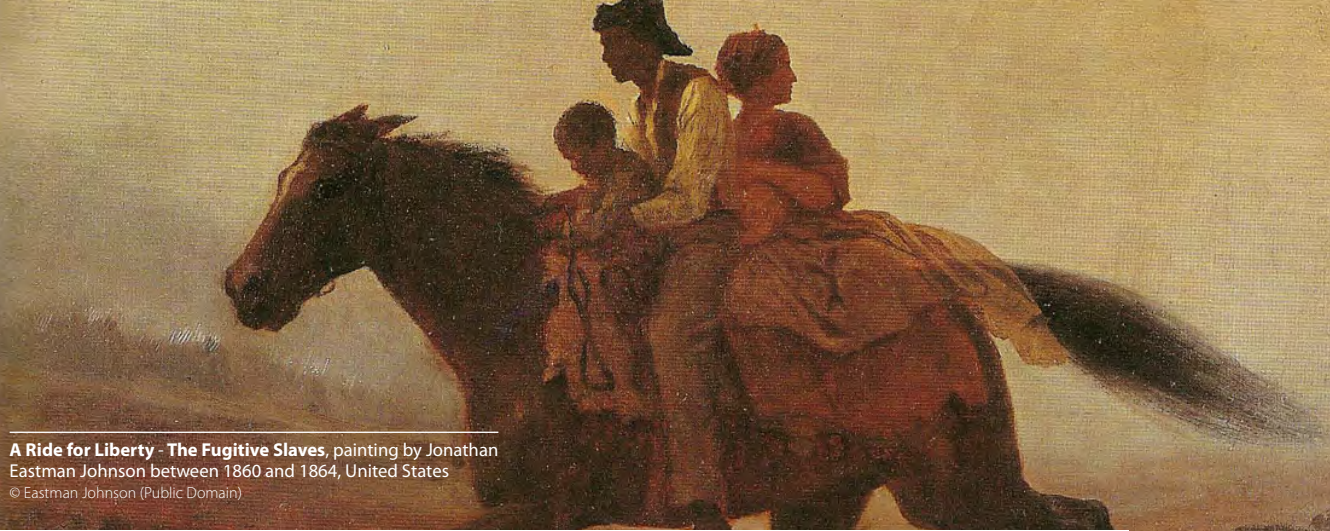
The local coordinating body legally responsible for running the Gullah Geechee Cultural Heritage Corridor is the Gullah Geechee Cultural Heritage Corridor Commission. It is a federal commission made up of 15 members appointed by the Secretary of the Interior, representing the states of North Carolina, South Carolina, Georgia and Florida. Ten members are proposed by the head of the State Historic Preservation Office and the other five are experts in historic, anthropological and cultural preservation, specializing in Gullah Geechee culture. Several of its members are also members of various heritage preservation organizations: the Association for the Study of the Association for the Study of African American Life and History (ASALH), the Association of African American Museums (AAAM), the National Underground Railroad Network to Freedom, National Park Service (NPS), the National Trust for Historic Preservation and the National Park Service (NPS). A partnership has also been set up between the authorities at the local and state levels and public and private organizations in the four states involved in the Gullah Geechee Cultural Heritage Corridor.

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#### **Contact:**

Gullah Geechee Cultural Heritage Corridor Commission  
 2817 Maybank Highway  
 John's Island, SC 29455  
 USA  
 Tel.: +1 84 38 18 45 87  
 E-mail: [info@gullahgeecheecorridor.org](mailto:info@gullahgeecheecorridor.org)  
 Websites: <http://gullahgeecheecorridor.org>  
 NPS: <https://www.nps.gov>  
 Mailing address:  
 Gullah Geechee Cultural Heritage Corridor Commission  
 P.O. Box 1007  
 John's Island, SC 29455  
 USA





**A Ride for Liberty - The Fugitive Slaves**, painting by Jonathan Eastman Johnson between 1860 and 1864, United States  
© Eastman Johnson (Public Domain)

## Fact Sheet 36: National Underground Railroad Network to Freedom, National Park Service, United States

### ■ BACKGROUND

Wherever people were enslaved, there was a desire to resist. The Underground Railroad refers to the phenomenon of resistance to slavery by fleeing, as African American fugitive slaves did in the United States until the end of the Civil War. There were secret routes leading to the states of the north, which from the late 18th century began to gradually abolish slavery, and Canada where slavery had already been abolished in 1834, but also to Mexico, Spanish Florida, Indian country, the west, the Caribbean and Europe. The fugitives (or freedom seekers) demonstrated great ingenuity and intelligence in planning and executing strategies at every stage of their flight. While the fugitives mostly completed their journeys unassisted, with each passing decade of legal slavery, active efforts to help the runaways increased. In some cases, that help might be spontaneous. However, in 1850, a second Fugitive Slave Act was passed by Congress, which had a Southern majority. While the Fugitive Slave Act of 1793 had decreed that responsibility for catching runaway slaves lay with the authorities of the states from which the slaves had fled, the 1850 Act authorized the search for and capture of fugitives throughout the United States, made it a crime to aid fugitive slaves and withdrew the alleged fugitives' right to defend their cases in a trial. That was when the Underground Railroad was organized. The network, which was set up at the beginning of the 19th century, was most active between 1850 and 1860. The 1850 Fugitive Slaves Act prompted the largest migration of African Americans to Canada in the 19th century. Canada, which was then a British possession where slavery was banned, was a safe destination, its long border offering many entry points. It is estimated that in the 1850s, more than 100,000 slaves escaped to the north by this means.

The National Park Service (NPS) became involved with the Underground Railroad following Public Law 101-628 of November 1990 which instructed this federal agency - which is responsible for the management of national parks and monuments, and other historical properties and protected areas - to study alternatives for commemorating and interpreting this historical phenomenon.

Under the supervision of an advisory committee, as specified in the legislation, the NPS completed a study in 1995. It proposed and evaluated several commemoration options that the advisory committee recommended implementing. The findings of this study set the stage for the National Underground Railroad Network to Freedom Act of 1998, which established the Network that is still active today.



## ■ DESCRIPTION

The National Underground Railroad Network to Freedom programme was introduced by Public Law 105-203 and is overseen by the National Park Service (NPS).

It coordinates initiatives undertaken at historical sites and in museums to preserve the heritage, commemorate the slaves and educate the public in direct relation to the history of the Underground Railroad, as well as programmes linked to this history, scattered across a patchwork of local, national and regional stories. Supported by community initiatives throughout the country, the programme also serves to facilitate communication between scholars and to mobilize help for the development of organizations to protect the sites of this network. By encouraging research, education, commemoration and preservation, the programme shows that this historical phenomenon of resistance to slavery through flight played a crucial role in the movement to abolish slavery in the United States.

The aims of the programme are to:

- 1. Raise** public awareness of the historical importance of the Underground Railroad.
- 2. Provide** technical assistance with documenting, preserving and interpreting the history of the Underground Railroad.
- 3. Develop** a network of historical sites, educational and interpretive programmes, researchers and educational establishments having a verifiable connection with the Underground Railroad.

The programme is administered by a national management committee made up of a national NPS manager and regional members representing the various regions connected to the history of the Underground Railroad. Applications from new members are examined at public meetings, the locations of which change in order to promote interaction with and interest in the Network in the different regions of the country. The regional managers of the Network look for formal and informal partnerships to stimulate interest in the subject and activities of the Network.

Within the NPS, the Act of 1998 calls on the Network managers to identify associated sites and themes. Meanwhile, the programme staff aim to integrate existing activities, studies and programmes into the NPS units and to foster the cooperation of federal and local agencies, organizations and individuals.

In April 2016, the Network had 583 members, including 427 historical sites, 109 interpretation or education centres and 67 research centres.

The National Underground Railroad Network to Freedom enables individuals and organizations to join a national system of historical sites, interpretive programmes, research centres, archives and museums. One of the objectives of the Network is to encourage exchanges between its members so that they exchange programme models, case studies, teaching materials and technical advice.

In October 2000, as part of the Omnibus Appropriations Act, Public Law 106-291, the Network to Freedom Grants programme was established to provide support for 'preservation and related research' to members of the Network to Freedom. In total, 79 grants have been awarded for almost US\$1.9 million.

Since 2007, the Network has also organized an annual conference. These thematic conferences, held in different locations, encourage dialogue and the partnership and collaboration possibilities that may emerge from that dialogue.

The programme has also developed a website that includes a history of the Underground Railroad, historical documents, a map of the Network, life stories, news on events associated with the Network, technical assistance for site owners and a discussion forum.

Through the resources produced by members of the Network, the Underground Railroad Network to Freedom helps raise awareness of and demystify the history of the Underground Railroad, which was very real and is today central to understanding the history of slavery and resistance in the United States. This unique programme brings together a large number of actors, from a broad spectrum of specialities and fields, around a subject and connects them throughout the territory of the United States. Thus, it has stimulated and coordinated the creation of non-profit organizations and government agencies that share resources and cooperate in the fields of education, preservation and commemoration on the subject of this history.

---

**Contact:**

National Underground Railroad Network to Freedom  
National Park Service  
4068 Golden Hill Road  
Church Creek  
Maryland 21622  
USA  
Tel.: +1 44 34 77 44 76



Actors of the Colonial Williamsburg Foundation, Virginia, United States  
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## Fact Sheet 37: Colonial Williamsburg Foundation, Virginia, United States

### ■ BACKGROUND

The first Africans to be deported to North America during the transatlantic slave trade landed in Virginia in 1619. By 1775, 52% of the population of Williamsburg in Virginia was of African origin or descent, and most of them were slaves.

From 1699 - the year it was founded - to 1780, Williamsburg was the largest, most populous and most influential British colony in North America.

In the early 20th century, the restoration and rebuilding of Colonial Williamsburg were sponsored by William Archer Rutherford Goodwin and the Rockefeller family.

### ■ DESCRIPTION

The Colonial Williamsburg Foundation is a private, non-profit organization whose mission is to preserve and interpret the historic area as well as operating for-profit activities and subsidiaries such as hotels, restaurants, convention facilities, golf courses and products for the tourist market. In addition to the historic area, the Foundation runs the DeWitt Wallace Decorative Arts Museum, the Abby Aldrich Rockefeller Folk Art Museum, the John D Rockefeller Jr Library and Bassett Hall.

The 301 acres of this historical area contain buildings dating from 1699 to 1780, structures from the neo-colonial period and other, more recent, restored buildings, illustrating colonial history and the American War of Independence (1775-1783). They include the Raleigh Tavern, the Capitol, the Governor's Palace, the courthouse and Bruton Parish Church. Actors dress in period costume and speak using colonial vocabulary and grammar.

The Colonial Williamsburg Foundation also actively supports history teaching in schools about the beginnings of the United States, specifically through a wide range of educational and promotional programmes and materials: publications, videotapes and audio recordings about the stories, language and music of the 18th century, as well as digital tools, some of which are interactive and allow pupils to 'converse' with people of the past who were either actively involved in or witnessed the American Revolution.

Study visits, as well as seminars, conferences, forums and workshops, are also on offer to students in higher education and to teachers wishing to hone their teaching skills.

The Colonial Williamsburg Foundation has been greatly criticized for having long neglected the part played by African Americans - freemen and slaves - during the colonial era. It is true that when it opened, in the 1930s, the Foundation practised racial segregation (separate dormitories for white and black employees and a ban on blacks entering hotels, shops and restaurants frequented by whites) and that, in the 1950s, African Americans were only allowed to visit the site on a specific day of the week, which remained the case until segregation was abolished. In the 1970s, in response to the criticisms levelled against it, the Colonial Williamsburg Foundation increased the number of African American actors/performers. In 1994, it added to its scenarios scenes of slaves getting married and slaves being sold, and, in 1999, set up a project about slavery in the 18th century and life on a plantation.

Nowadays, several programmes offer visitors the opportunity to discover the history of slavery in Williamsburg. The Revolutionary City tour allows visitors to interact with a range of people from the time of the American Revolution. Visitors can discover the history of African American resistance as they visit historic buildings and workshops such as the Peyton Randolph House and Great Hopes Plantation. The African American Religion exhibit traces the heritage of the Baptist congregation in Williamsburg in the late 18th century. In addition, the Equiano Forum on Early African American History and Culture is an ongoing series of lectures about the transatlantic slave trade and resistance.

The museum's originality lies in the major reconstruction and restoration work undertaken and the use of actors on the site to bring the history alive. The Foundation places particular importance on the historical accuracy of its reconstructions and choices of performances.

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**Contact:**

The Colonial Williamsburg Foundation

PO Box 1776

Williamsburg, VA 23187

Tel.: +1 75 72 29 10 00

USA

Website: [www.history.org](http://www.history.org) ; [www.colonialwilliamsburg.com](http://www.colonialwilliamsburg.com)



Thomas Jefferson's House in Monticello,  
Virginia, United States  
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## Fact Sheet 38: Monticello, Thomas Jefferson's House, Charlottesville, Virginia, United States

### ■ BACKGROUND



In 1720, after the English immigrants had claimed the lands bordering the navigable rivers of the coastal plain of Virginia, colonization spread west towards the Blue Ridge Mountains. In the 1730s, Thomas Jefferson's father, Peter, was one of the first settlers of what would become Albemarle County. There, he established a cotton plantation that he called Shadwell, later renamed Monticello by his son. Through the actions of Peter Jefferson and other settlers, the slave plantation culture spread from the Tidewater region further west, becoming increasingly embedded in colonial life in Virginia due to the expansion of the slave trade.

Monticello, a UNESCO World Heritage Site, was the residence and plantation of Thomas Jefferson, the principal author of the United States Declaration of Independence and the country's third president. Jefferson owned 607 slaves, the majority of whom lived and worked on the Monticello plantation and in the nearby 'quarter farms'.

Monticello itself was a 'quarter farm', a satellite farm of the main estate. Peter Jefferson and his wife, Jane Randolph Jefferson, owned more than 60 slaves who were mainly put to work farming tobacco destined for the British and European markets. This land, combined with the additional holdings acquired by Thomas Jefferson over his lifetime, totalled some 2,023 hectares. As well as Monticello, the 'home farm', Jefferson acquired surrounding parcels of land that were divided into 'quarter farms'. These 'quarters' were called Lego, Tufton and Shadwell (after the name of his father's home farm) and were sometimes managed by overseers or other family members. Throughout Jefferson's adult life, 100 to 150 enslaved men, women and children worked on these 'quarter farms'.

## ■ DESCRIPTION

The property has been open to the public since 1924. Today, it is managed by the Thomas Jefferson Foundation, a non-profit organization working in the areas of preservation and education. Historians, restoration specialists and archaeologists have carried out more than 60 years of documentary and archaeological studies of Monticello, particularly its slave community, encompassing several generations of families. Among those families are the Hearn, Fossitt, Gillette, Granger and Hemings. These families were frequently separated by sales of their members or dispersed after obtaining their freedom.

Since 1993, the Thomas Jefferson Foundation has worked to address the complex subject of slavery through general and specialized tours, exhibitions, films, the launch of a website and a mobile application. Furthermore, the Foundation has been recording the oral histories of the descendants of slave families from Monticello for more than 20 years, an undertaking known as the Getting Word oral history project. In 2014, the Thomas Jefferson Foundation also began a project to restore and reconstruct the places where Monticello's slave families lived and worked, along Mulberry Row, the main road on the plantation. The structures and exhibits on Mulberry Row reveal the personal stories of the slaves, as well as of Jefferson and his family. All these initiatives make Monticello one of the main historical sites giving a clear interpretation of slavery on North American plantations.

In the 1950s, archaeological work and documentary research was intensified with a view to gaining a better understanding of the work and composition of the plantation's workforce. Slave workers were described as 'servants' on notice boards and during visits. However, at the start of the 1980s, following additional archaeological and documentary research, the management and researchers decided to more directly address the subject of slavery, starting with exhibitions presenting the archaeological findings about the life of the slaves at Mulberry Row. Combined with the documentary information, these details of the life of the slaves were presented to the public in 1993 in an exhibition to mark the 250th anniversary of Jefferson's birth, as well as during tours of the main house, Mulberry Row and its outbuildings. The service areas at Monticello were located in the basement and along the house's north and south wings. In 2001, most of those service areas were restored, including the kitchen, the chef's bedroom and the wine cellar. Each of these spaces is brimming with archaeological objects and documentary information about the people who worked and lived in them. The interpretation aspect concentrates on specific scenes from the lives of the slaves at Monticello, focusing on their skills and on accounts of individual experiences of servitude and freedom.

In 2012, the Thomas Jefferson Foundation created a website to continue telling the story of the slave families at Monticello: *Landscape of Slavery: Mulberry Row at Monticello*<sup>1</sup>. Then, from 2014 to 2017, the restoration of structures along Mulberry Row through the Mountaintop Project gave a better feel of the area surrounding the main house and Mulberry Row, as it would have been during Jefferson's lifetime. A mobile application called *Slavery at Monticello: Life and Work along Mulberry Row* was also launched in 2015, providing short life stories and images of architectural and documentary content to supplement the information presented on the interpretive panels.

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1 <https://www.monticello.org/mulberry-row>



The Thomas Jefferson Foundation has a dual mission of preservation and education. Its preservation mission goes beyond conservation of the main house and its collections. Monticello's Department of Archaeology is also conducting an archaeological survey of the plantation and a systemic analysis of the landscape. These methods, correlated with others, have made it possible to develop a broader research agenda to include the evolution of the Monticello plantation over time, changes in the way slaves lived and changes in agricultural production methods, which are not always highlighted in the documentary evidence. More than 38 spaces have now been restored at Monticello, showing the living and working conditions of both the slaves and free residents. On Mulberry Row, a single-room dwelling, which may have been the house of the slave John Hemings, who worked as a carpenter, and his wife Elizabeth Hemings, has been reconstructed on its original site after thorough research and after the objects found during the archaeological digs had been protected.

The Thomas Jefferson Foundation has three main collections. The largest collection is made up of the findings from the archaeological digs at Monticello and the neighbouring 'quarter farms'. It contains more than a million objects, half of which come from Mulberry Row and other sites such as dwellings and agricultural buildings on the plantation. The second collection contains objects from Monticello's main house and its outbuildings. The Foundation holds and exhibits thousands of original artefacts including furniture, works of art, books, and ceramic, glass and metal pieces. Some of these items were associated with the sites where the slaves lived and worked. The third collection consists of the living flora grown in the ornamental and working gardens and orchards. They have been restored in the area around the main house and Mulberry Row and contain hundreds of varieties of fruits, vegetables, trees and plants that would have been grown at Monticello in Jefferson's time, or varieties very close to those grown at that time. The seeds of most of these plants are harvested and then sold or exchanged by the Thomas Jefferson Center for Historic Plants, which is based in Tufton, one of the original 'quarter farms'.

The African American Graveyard is introduced by a panel indicating that an official inauguration ceremony was held to commemorate the site as 'blessed land' in 2001. Other plaques acknowledge the contributions of the Garden Club of Virginia for its work restoring Monticello's gardens and features of the landscape, most recently by helping restore Kitchen Road, part of the plantation landscape that had been forgotten.

The UNESCO World Heritage plaque is displayed at the centre of the site.

The Thomas Jefferson Foundation also runs the David M. Rubenstein Visitor Center at Monticello, with a café, exhibitions, a souvenir shop and teaching facilities, as well as an introductory film. One of the main exhibitions, 'To Try All Things: Monticello as Experiment' provides additional information about the material culture of domestic slavery as well as bibliographic information. In addition, less than 1 kilometre from the visitor centre is the Robert H. Smith International Center for Jefferson Studies (ICJS). The ICJS has a research library specializing in subjects linked to the founding era and the beginnings of the American Republic, as well as access to databases on that period. The ICJS also offers students from around the world research fellowships and hosts a variety of conferences and panel discussions. Several fellowship beneficiaries have undertaken research into subjects closely related to Thomas Jefferson and slavery on the plantations.



According to sections 5.3 and 5.4 of the periodic report on the UNESCO World Heritage Sites (2013), the authenticity of the main house and its surroundings has been preserved and their integrity is intact. The report mentions that Monticello remains in 'an excellent state of preservation'.

The Thomas Jefferson Foundation has 180 full-time employees, 190 part-time employees and 100 volunteers.

An outdoor guided tour of the plantation called 'Slavery at Monticello' is offered six times a day during high season, from mid-March to early November. This tour is also available on several weekends during low season and during Black History Month in February. Each year, around 50,000 visitors take this tour. In 2015, the majority of visitors were from the United States (95%) and 50% of visitors were couples or groups of adults, 35% were families with young children and 15% were groups of students. Visitors come to Monticello from all over the United States as well as many other countries.

Monticello is one of the best documented plantation sites in North America and was also the main home and plantation of the principal author of the American Declaration of Independence. For United States citizens, Jefferson is an important historical figure given his role in articulating the values of freedom and self-government that the citizens of the United States consider to be a fundamental element of their national identity. However, Jefferson did own 607 slaves during his lifetime. Monticello is a site of memory that integrates the important ideals of freedom and self-government combined with the central role of slavery in the economy and society of the United States.

Monticello offers a variety of online materials that explore the landscape and legacy of slavery on this site.

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**Contact:**

Thomas Jefferson Foundation

PO Box 316

Charlottesville, VA 22902

USA

Tel.: +1 43 4 9 84 98 80

E-mail: [visitor@monticello.org](mailto:visitor@monticello.org)

Website: [www.monticello.org](http://www.monticello.org)

<http://www.monticello.org/site/plantation-and-slavery>

<http://www.monticello.org/site/visit/landscape-slavery-mulberry-row-monticello>

<http://slavery.monticello.org/getting-word>

<http://www.monticello.org/slavery-at-monticello>

Monticello and the University of Virginia in Charlottesville are listed as a UNESCO World Heritage site: <http://whc.unesco.org/en/list/442/>



## Fact Sheet 39: Lisbon, an African city - Memorial itineraries and sites of the African presence

**(Lisboa, Cidade Africana - Percursos e Lugares de Memória da Presença Africana), Lisbon, Portugal**

### ■ BACKGROUND

Portugal is a special case in the history of the slave trade and slavery. It played a precursory and major role in the deportation of African captives to the Americas.

Won from the Moors in 1147, Lisbon acquired a new political dimension when the Portuguese court moved there; in 1256, it became the capital of the Kingdom of Portugal. Trade, population growth and the construction of city walls, towers, palaces, churches, residential quarters, public buildings and spaces such as warehouses and marketplaces, gave a new impetus to the medieval city. In the Portuguese colonial empire, the slave trade was essentially conducted in a straight line, which went directly from Angola to the coasts of Brazil. This is why Lisbon, unlike its British and French counterparts, was not a major slave port, even though interactions with Africa and the wealth extracted from the colonial empire shaped the architecture of the city, an influence which is still visible today.

### ■ DESCRIPTION

Lisbon, an African city - memorial itineraries and sites of the African presence' (*Lisboa, Cidade Africana, – Percursos e Lugares de Memória da Presença Africana*) is a historical tour that leads the visitor around the city to discover a little-known side of Lisbon. It shows visitors Africa's contribution to the behaviours, practices and values that still permeate everyday life and even the Portuguese identity. A tourist route has been designed to reveal Lisbon's Africanness, evident in various vestiges linked to the slave trade and slavery, the traces of which are now mostly intangible, but to which the history of certain sites testifies:

**I. Riverfront Lisbon: power, trade and entertainment**

1. Monastery dos Jerónimos and the Tower of Belém
2. The Port of Lisbon
3. Terreiro do Paço *versus* Praça do Comércio
4. The city's wharves, and its social and trading relationships

**II. Lisbon, the city of the seven hills**

5. Rossio, Largo de São Domingos and Praça da Figueira
6. Mouraria, Graça, Alfama: social and religious customs
7. Campo de Sant'Ana and Rua das Pretas, on the climb up to the Chiado

**III. Mocambo District**

8. Bairro Alto, Santa Catarina, Poço dos Negros
9. Mocambo and its residents
10. From the Bairro to Travessa, from Mocambo to Madragoa

**IV. From a colonial Lisbon to a Lisbon of freedom**

11. From the debasement of Africans to the abolition of slavery
12. On the empire: from Belém to Bairro das Colónias
13. The Lisbon of democracy: the peripheral districts, the New Africans.

**Contact:**

Lisboa, Cidade Africana – Percursos e Lugares de Memória da Presença Africana  
 Comité português de A rota do escravo da UNESCO  
 Centro de Estudos Africanos, Faculdade de Letras, Universidade de Lisboa  
 Alameda da Universidade  
 1600 - 214 Lisbon, Portugal  
 Tel.: +351 217 920 054  
 E-mail: rota\_escravo@sapo.pt



General view of the room dedicated to slavery at the House of Negritude and Human Rights, Champagny, France  
© A. BourgeoisP, CC-BY-SA-4.0

## Fact Sheet 40: The Abolition of Slavery and Human Rights Route, France

### ■ BACKGROUND

A legacy of Enlightenment philosophy and Anglo-Saxon influences, the abolitionist movement in France had opened the debate on the question of slavery on the eve of the French Revolution; however, it took the triggering of the revolutionary process and the events in Saint-Domingue (where slavery was abolished in 1793 following the slaves' rebellion, which began in August 1791) for measures to be taken to end slavery. Slavery was abolished in the French colonies in 1794, but re-established by Napoleon Bonaparte in 1802, before an abolitionist movement resurfaced during the Restoration, starting in 1820 and culminating in the decree of 1848 abolishing slavery.

The 'Abolition of Slavery and Human Rights' Route is the first network of memorial sites and monuments linked to the history of slavery to be given a legal and financial structure in France. It was created locally following a law passed by the French parliament on 21 May 2001. The project was officially launched in 2004, as France's contribution to the United Nations International Year to Commemorate the Struggle against Slavery and its Abolition.

### ■ DESCRIPTION

The 'Abolition of Slavery and Human Rights' Route brings together five memorial sites and monuments located in eastern France:

1. **The Champagny House of Negritude** (Haute-Saône): on 19 March 1789, the inhabitants of Champagny formally requested King Louis XVI to abolish the slave trade and the enslavement of black people. A museum, a stele and the church preserve this history. In 1998, Champagny was declared a national site to mark the 150th anniversary of the abolition of slavery. Since 2000, the House of Negritude and Human Rights has been open to the public throughout the year. Although a memorial site, it is also a place of contemplation that invites visitors to reflect on human rights abuses in general. The House of Negritude and Human Rights works closely with the French Ministry of Education through the local education authority, the schools inspectorate and the secondary school in Champagny. Educational visits are organized for school pupils and an information pack is sent to the teachers in advance of the visit. Special events are also organized for school groups.

These are mainly for primary and secondary school pupils in their 9th or 11th year of vocational education. Other subjects are also covered during guided visits, such as African history or topics relating to citizenship and heritage.

**2. The Abbé Grégoire House** (Emberménil, Meurthe-et-Moselle): The Abbé Grégoire House Museum honours the work of Abbé Henri Grégoire (1750-1831), a priest and politician renowned for vigorously advocating the abolition of privileges, universal suffrage, recognition of the rights of French Jews and the abolition of slavery in the French colonies. After slavery was re-established by Napoleon Bonaparte in 1802, Grégoire continued his work and his efforts to bring an end to bonded labour in the colonies and the illegal slave trade. He maintained regular correspondence with Toussaint Louverture and other Haitian leaders during the first three decades of the 19th century. Grégoire was a Member of the Society of the Friends of the Blacks, founded in 1788 by Jacques-Pierre Brissot, and the author of numerous books. His ashes were transferred to the Panthéon in 1989, in the bicentenary year of the French Revolution. In addition to the museum, the village has a number of steles commemorating the work of Abbé Grégoire. The site was opened to the public in 1995.

**3. Fort de Joux** (Doubs): Built in the 12th century, Fort de Joux served as a state prison from 1678 to 1815. It is to this prison that Toussaint Louverture was deported in 1802. Toussaint Louverture was the French army's first black general, the first black governor of a colony, the first leader of a successful slave rebellion and the father of the independence of the first black republic in history (the future Haiti). Born a slave on a plantation in the French colony of Saint-Domingue, he features in the history of mankind as a pioneer of the struggle for freedom, citizenship and self-determination of peoples. The site has been open to the public since 1958 and visitors can see the cell where Toussaint Louverture was incarcerated. It has been classified as a historic monument since 18 July 1996. Fort de Joux was the first site in France to engage in a commemorative initiative that has gathered momentum since 2003:

1. 1901: the first plaque honouring the memory of Toussaint Louverture
2. 1927: the first official ceremony in the presence of Colonel Nemours
3. 1954: the first commemorative stele dedicated to Toussaint Louverture and visits by Haitians
4. 1989: events celebrating the bicentenary of the French Revolution and the first Toussaint Louverture exhibition
5. 2003: with the full support of the French president, commemoration of the bicentenary of the death of Toussaint Louverture
6. Since 2003, every year on 7 April: an anniversary ceremony commemorating the death of Toussaint Louverture
7. Since 2006, every year on 10 May: an official ceremony for the National Day of memory of the Slave Trade, Slavery and their Abolition.

- 4. The Anne Marie Javouhey House** (Chamblanc, Côte d'Or): In 1838, Anne-Marie Javouhey, who founded the Congregation of the Sisters of Saint Joseph of Cluny, helped free 185 slaves on the Congregation's plantation in Mana, Guiana. In addition to Anne-Marie Javouhey's family home, located on the grounds of the lycée Anne-Marie Javouhey in Chamblanc, a walking trail retraces the main stages of the life of this missionary. In 2011, following genealogical research, 150 trees were planted in Chamblanc by the descendants of Guianese emancipated slaves in homage to their ancestors, as part of the commemoration and inauguration ceremony of this 'Memorial Forest'.
- 5. The Victor Schœlcher House** (Fessenheim, Haut-Rhin): The building known as the 'Victor Schœlcher House' in Fessenheim comprises a museum and a stele. It has been open to the public since 1982, with a new museum space being added in 2013. In this old house dating from the 16th century, the life, work and struggles of Victor Schœlcher (1804-1893), president of the Commission for the Abolition of Slavery in the French Colonies in 1848, are described. The tour includes more than 150 images, original works (books, manuscripts and newspapers), period objects and pieces of porcelain produced by his father, Marc. The visit is complemented with touch tablets, audiovisual presentations and an interactive library.

Nationally, the Abolition of Slavery and Human Rights Route network enjoys the special support of five departments, four regions and several ministries including the Ministry of Foreign Affairs, the Ministry for Cooperation and the Ministry of Culture.

Its programme consists of:

- organizing ceremonies, events and commemorative occasions at local, national and international level (for example, the bicentenary of the death of Toussaint Louverture in 2003);
- engaging in public relations activities and extending invitations to prominent figures from politics, the arts and entertainment, and the national and international media;
- developing educational tools and organizing trips, as well as hosting educational and awareness-raising activities about the network to introduce schoolchildren to this aspect of history;
- developing promotional and informative materials such as brochures and websites;
- participating in meetings: organization of seminars, conferences and lectures related to this aspect of history;
- developing international cooperation concerning various memorial sites and monuments (French West Indies, Brazil, Haiti and Senegal).

Local projects also play a significant part in its activities:

- in **Champagney**: a complete upgrade of the present museum, with the addition of rooms for visiting schoolchildren, the creation of a resource and archive centre and the development of educational facilities, from 2012;
- in **Emberménil**: the development of collaboration with the Château de Lunéville on the theme of the Age of Enlightenment and the great philosophers associated with abolition;

- at **Fort de Joux**: renovation and enhancement of Fort de Joux (over the 2001-2015 period, more than US\$25 million were invested to this end); an exhibition, a Toussaint Louverture memorial, a Toussaint Louverture and Haiti resource centre, the hosting of temporary collections, and participation in events and festivals;
- at the **Anne-Marie Javouhey House** in Côte d'Or: the development of theme-based spaces, the establishment of a Guiana-Brazil partnership, a travelling exhibition, educational activities, etc.;
- at the **Victor Schoelcher House** in Fessenheim: the creation, in 2013, of a new museum space, a travelling exhibition and the development of a visitor centre for schoolchildren.

The Abolition of Slavery and Human Rights Route is:

- 1. A unique historical and memorial experience:** it presents the different stages of the abolitionist movement over the course of French history - 1789, 1794, 1802, 1838 and 1848 - and provides an overview of all the movements involved (including grassroots movements, revolutionaries, religious figures and slave rebellions).
- 2. A practical and accessible itinerary:** the whole Route lies within a 200-kilometre radius and can be covered in two to three days.
- 3. A pioneering network:** it was a pioneering initiative in the creation of networks and itineraries of memory linked to the history of slavery in France.
- 4. A structured organization:** the sites are owned by like-minded local authorities that have come together to form an association of local authorities and politicians with its own resources and assistance from the French state.

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#### Contact:

Association Route des abolitions de l'esclavage  
 8B, rue de la Grande Oie  
 25300 Houtaud,  
 France  
 Tel.: +33 03 81 46 59 17  
 Website: [www.abolitions.org](http://www.abolitions.org)





## Fact Sheet 41: Museum of the New World, La Rochelle, France

### ■ BACKGROUND

Numerous colonists from La Rochelle settled in Saint-Domingue from the late 17th century to the early 18th century, and trade relations between the city and the island were intense and profitable. At the end of the 17th century, La Rochelle was the most important city on France's Atlantic coast for trade with the French colonies of the Caribbean and developed a significant slave trade, until it was superseded by Bordeaux and Nantes in the following century, although that change did not undermine its enrichment.

The Museum of the New World was planned and inaugurated in 1982 by Michel Crépeau, the mayor of La Rochelle at the time. The museum is located in a private mansion from the 18th century, named after the Fleuriau family who lived there from 1772 to 1974. Built by Jean Regnaud de Beaulieu between 1740 and 1750, inspired by the Parisian style - a central body framed by two wings around a courtyard enclosed with a large gate - it was purchased in 1772 by Aimé-Benjamin Fleuriau (1709-1787), whose wealth had come from his plantation in Saint-Domingue. A few years later, around 1780, through the acquisition of a plot fronting the parallel street, the mansion was enlarged with a new construction adjoining the original building, opening onto a garden and connected internally by door openings on each half floor. The museum is entered via the main courtyard in a Louis XV style mansion, while the opposite façade is neoclassical, a stylistic difference reflected by the interior décor which has been largely preserved.

Stakeholders involved in the project:

< La Rochelle City Council, conservation of museums of art and history

### ■ DESCRIPTION

In this building, symbolizing the links established between La Rochelle and Saint-Domingue (present-day Haiti), the collections show the importance the transatlantic slave trade had for creating the wealth of La Rochelle in the 18th century, making this museum a source of knowledge and a place for thinking about history.

- < Spaces: 1,000 hectares
- < Collections: approximately 200 to 300 pieces linked to slavery and the Caribbean
- < Monuments/plaques/memorial elements added to the site: statue of Toussaint Louverture by O. Sow (2015); information plaque
- < Specific signage: plaques, audio guides and educational documentation
- < Ancillary services (archives, library, cafeteria, etc.): documentation centre accessible by appointment, bookshop
- < Events: regular conferences and exhibitions
- < Support tools developed: guided tours, audio guides, teaching materials
- < Staff (full time, part time, volunteers): 1 curator, 2 cultural mediation officers
- < Number of annual visitors: 20,000
- < Types of audiences: the general public.

The museum is a place of reference for La Rochelle's involvement in the slave trade thanks to the quality of its collections and building. It has an active policy of organizing exhibitions and conferences on the subjects of the slave trade, slavery and abolition, as well as actively targeting school groups.

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**Contact:**

Musée du Nouveau Monde

10 rue Fleuriau

17000 La Rochelle,

France

Tel.: 05 4641 4650

E-mail: [musee-art@ville-larochelle.fr](mailto:musee-art@ville-larochelle.fr)

Website: <http://www.alienor.org/musees/index.php/fre/La-liste-des-villes/La-Rochelle/Musee-du-Nouveau-Monde>



## Fact Sheet 42: The 'Bordeaux Nègre' tourist trail, Bordeaux, France

### ■ BACKGROUND

Between the 16th and 19th centuries, more than 150,000 African captives were transported on ships from Bordeaux. Trade in goods from the Caribbean colonies, Guadeloupe, Martinique, Guiana and especially Saint-Domingue (the latter until 1803), also enriched the city, particularly in the late 18th century, when the transatlantic slave trade from the African coast was at its height. The trafficking of slaves continued in Bordeaux, as it did in many other European ports, after the slave trade was prohibited.

For the period between 1685 and 1826, historians have listed 186 Bordeaux shipowners who were directly involved in this trade, especially with Saint-Domingue, allowing them to make considerable fortunes.

### ■ DESCRIPTION

The mission of the Mémoires & Partages (memory and Sharing) association is to actively participate in the development of a pluralistic memory based on a critical look at the history of the city and highlighting the contribution of deported slaves and their descendants to the defence and promotion of humanistic values. This association's most emblematic activity is the 'Bordeaux Nègre' (Black Bordeaux) guided tour.

This guided tour, which was begun by Martinican writer Patrick Chamoiseau, was inspired by the first memory tour organized on the transatlantic slave trade in France. From 2005 to 2008, DiversCités, an association based in Bordeaux, organized a cultural event called 'A moment of slavery', designed as an artistic performance to raise awareness in the streets of a city that was insufficiently informed about its history. After the performance became an event, Mémoires & Partages decided to make the concept a more permanent fixture, proposing it in the form of a guided tour which has been offered throughout the year since the 2012 Heritage Days.

Moreover, since 2006, this aspect of humanity's history has a reserved space at the Regional History Museum of Aquitaine.

This original tour has been described by its creator, Karfa Sira Diallo, as: 'A moment to look at the history of the black slave trade and slavery, a time to grasp the horror of that crime, and a way to transmit the cultures and civilisations born of that huge upheaval, so as to make this memory a resource for individual and collective growth'.

Very different from a formal tour or classic guided excursion, the 'Bordeaux Nègre' trail is an invitation to stroll through the tangible and intangible memory of the French cit. Private mansions, street signs, mascarons, boats, official buildings, museums, squares, graveyards, wineries, bridges, warehouses, churches, slave prisons and cultural sites all serve as tangible supports for a walking tour that guides enliven with anecdotes, weaving background stories into the tragic encounter of peoples thrown together. This walk calls to mind the universal history of freedom, slavery and exploitation, but also of the resistance and creativity born of that encounter.

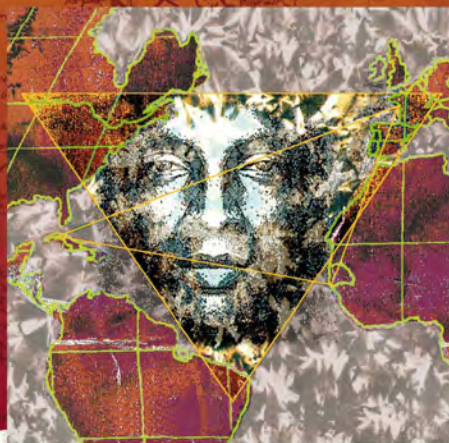
Consisting of six parts, this guided tour recounts the history of the meeting between Europe, Africa and the Americas. Architectural traces support each part to evoke the history of the slave trade and slavery, from the ship's hold to sites of resistance across the Atlantic.

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**Contact:**

'Bordeaux Nègre' Guided Tour – Association Internationale Mémoire & Partages  
 5 Place Camille Jullian  
 33000 Bordeaux  
 France  
 Director Karfa Sira Diallo  
 Tel.: +33 09 83 05 18 63  
 E-mail: [memoires.partages@gmail.com](mailto:memoires.partages@gmail.com)  
 Website: [www.memoiresetpartages.com](http://www.memoiresetpartages.com)

# Nantes regarde son histoire du 15<sup>ème</sup> au 21<sup>ème</sup> siècle



Panel No.1 of the educational exhibition of the Shackles of Memory Association - France - 2008 version  
© Association les Anneaux de la Mémoire

## Fact Sheet 43: The Shackles of Memory Association and Alliance, Nantes, France

### ■ BACKGROUND

Nantes was the most important slave port in France between the 17th and 19th centuries, with the city's shipowners organizing 1,744 slave-trading expeditions, 41.3% of the total number for the whole of France. The three cities that followed Nantes, in order of importance, were Le Havre, La Rochelle and Bordeaux, accounting for 33.5% of expeditions.

In 1985, after a long period of neglect, Nantes began a process of gradually acknowledging its past and its involvement in the slave trade when Nantes University welcomed historians from around the world to a conference entitled 'From the Slave Trade to Slavery'. In 1991, the Shackles of memory Association was founded. In 1992, 'The Shackles of memory' exhibition attracted more than 400,000 visitors, and enabled a broader, less specialized audience to understand and analyse these historical facts. In 2012, a Memorial to the Abolition of Slavery was inaugurated in Nantes.

### ■ DESCRIPTION

The Shackles of memory Association is the driving force behind numerous cultural activities such as exhibitions, both in France and abroad, international conferences and seminars, publications, and educational events. In addition, it contributes operational support to projects and policies for the development of culture and tourism, both through its own members and through its international partners. Its objective is to familiarize the general public with the history of the slave trade and slavery but also the present-day consequences of these phenomena, with the ultimate goal of promoting new exchanges, on a fairer and more equal footing, between the societies of Africa, the Americas and Europe.

The Association has created:

#### 1. A resource centre.



- 2. Educational materials:** a) an educational exhibition 'The Shackles of memory' (13 theme-based display panels); b) a travelling exhibition 'From Ayiti to Haiti, freedom won' (31 display panels), in association with the Musée du Panthéon National Haïtien (MUPANAH), in French and Creole, which is available for hire; c) teaching packs with workbooks, produced for schools and teachers, with each pack containing multimedia resources and documents aimed at pupils from age eight to late secondary level. The workbook, *De Nantes aux Antilles, sur les routes des esclaves* (From Nantes to the Caribbean, following the Slave Route)<sup>1</sup>, published in 2012, consists of four printed, theme-based worksheets and a printed vocabulary sheet, plus a CD ROM with the worksheets in electronic format, supplemented by other texts and illustrations. There is also a film about the voyage, in 1815, of a ship called the 'Bonne-Mère' with its cargo of slaves; a book of illustrations and a book of maps; a high-definition scan of the logbook of the Bonne-Mère; and a list of websites with resources on the subject of slavery.
- 3. A journal,** *Les Cahiers des Anneaux de la Mémoire*, in French, published since 1999 and containing multidisciplinary articles by scholars of international standing. Sixteen thematic issues of the journal have been published to date.

In 2003, in partnership with the **University of Nantes**, the Association created a study centre - the Centre d'études des Anneaux de la Mémoire (CEAM) - to develop and disseminate research on the transatlantic slave trade as well as on the different types of trafficking and forms of slavery that have existed (or still exist) around the world. To this end, until 2013, the Association organized a series of talks that were open to everyone, as well as international gatherings aimed at developing transcontinental relations and ventures between Africa, the Americas and Europe.

Since 2009, with the support of the International Organisation of la Francophonie (Fonds francophone des Inforoutes), the Shackles of memory Association has a website and an internet platform that includes an online resource centre.

The Shackles of memory International Alliance was created in November 2005, at the General Assembly of the International Association of Francophone Mayors (AIMF) in Antananarivo, Madagascar. It was initiated by mayors from Africa, the Americas and Europe and representatives of the city of Nantes and the Shackles of memory Association itself. Made up of a variety of stakeholders from the three continents sharing an interest in the history of the slave trade and slavery (Africa, the Americas and Europe), the network's aim is to share knowledge on these subjects, to work together in pursuing the study of this shared past in greater depth and to set up practical development and cultural mediation projects (exhibitions, museums, seminars and publications). Initially, the members of the Shackles of memory International Alliance were cities in Europe, Africa and the Americas eager to exchange their knowledge and points of view of the transatlantic slave trade. Today, the Alliance is open to other actors such as associations, cultural institutions and individuals from the three Atlantic continents, as well as from the Indian Ocean.

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#### Contact :

Les Anneaux de la Mémoire  
18, rue Scribe, 44000 Nantes, France  
Tel.: +33 33 02 40 69 68 52  
E-mail: [contact@anneauxdelamemoire.org](mailto:contact@anneauxdelamemoire.org)  
Website: <http://www.anneauxdelamemoire.org/>

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<sup>1</sup> Association Les Anneaux de la mémoire. *De Nantes aux Antilles, sur les routes des esclaves* [CD-ROOM]. Nantes, Anneaux de la mémoire, 2012.





# III – NEW MUSEUMS





International Slavery Museum, Liverpool, United Kingdom  
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## Fact Sheet 44: International Slavery Museum, Liverpool, United Kingdom

### ■ BACKGROUND

In the 1780s, Liverpool was considered the European capital of the transatlantic slave trade. The considerable profits from this trade contributed to making it one of the largest and richest cities in Great Britain. While other British ports, such as London and Bristol, were also heavily involved in the transatlantic slave trade, some 5,000 slave ship voyages were undertaken from Liverpool. In 1795, Liverpool controlled around 80% of the British transatlantic slave trade and about 40% of the European transatlantic slave trade.

Thus, Liverpool was the epicentre of the transatlantic slave trade during the 18th century. Liverpool's International Slavery Museum is located within the Merseyside Maritime Museum, on Albert Dock. Liverpool's shipping docks have been on the UNESCO World Heritage List since 2004.

The International Slavery Museum opened on 23 August 2007, the International Day for the memory of the Slave Trade and its Abolition, to mark the bicentenary of the year the slave trade was outlawed by the Parliament of the United Kingdom.

### ■ DESCRIPTION

In opening a gallery devoted to the transatlantic slave trade - the first of its kind in the world - inside the Merseyside Maritime Museum in 1994, the National Museums Liverpool group sought to draw attention to the importance of this tragic period in British history.

The museum's audience is diverse: scholars, primary- and secondary-school pupils, doctoral students, historians, individuals from the immediate locality and the wider area, and British and foreign tourists. With regard to schoolchildren, the museum houses the Anthony Walker Education Centre, offering an educational programme tailored specifically for 7 to 14 year-olds. The museum also offers a wide range of activities and services for all age groups, such as the publication of a newsletter and, more recently, of its lavishly illustrated catalogue, in addition to a regularly updated website and various social networks.

Setting up partnerships, at international as well as national and local levels, is at the core of the museum's strategic plan. At the international level: UNESCO, for logistic and promotional support; at the national level: the Department for Culture, Media and Sport for funding, Anti-Slavery International for promotion and the staff of the country's schools and universities, such as Edge Hill University; and at the local level: Liverpool City Council for funding and staffing, the St James Heritage Project, Stop the Traffic, Active Communities against Trafficking (ACT) for promotion, as well as the city of Liverpool's primary and secondary schools, not forgetting its university, under the umbrella of the Centre for the Study of International Slavery.

In 2010, the Liverpool International Slavery Museum coordinated a new initiative, the creation of a Federation of International Human Rights Museums (FIHRM; <http://www.fihrm.org/>).

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**Contact:**

International Slavery Museum, National Museums Liverpool  
Albert Dock, Liverpool L3 4AQ  
United Kingdom  
Tel.: +44 0151 478 4499  
E-mail: [ISMEnquiries@liverpoolmuseums.org.uk](mailto:ISMEnquiries@liverpoolmuseums.org.uk)  
Website: [www.liverpoolmuseums.org.uk/ism](http://www.liverpoolmuseums.org.uk/ism)



## Fact Sheet 45: Mémorial ACTe, Guadeloupe, France

### ■ BACKGROUND

The Mémorial ACTe project is a response to the commitment expressed by the Regional Council, in its in-depth policy address of 26 October 2004, to participate in preserving the collective memory of and to encourage research on the slave trade, slavery and their abolition. It is a way for the local authorities to contribute, through knowledge, culture and creation, to healing the wounds of a past that has greatly impacted the development of not only Guadeloupean society, but also the societies of the Caribbean and the Americas, by giving the general public access to a historical information and research space on the subject of the slave trade and slavery. With this project of international scope, the Guadeloupe Regional Council wished to demonstrate its determination to denounce all forms of slavery, whether past or present, by creating an open space dedicated to the fight against oppression and illustrating the struggles for freedom. That was the original idea of the International Committee of Black Peoples (CIPN) for a memorial, whose scientific and cultural project was validated in May 2007 by the Scientific Committee, the Steering Committee and the Regional Assembly.

### ■ DESCRIPTION

The initial location near the airport was judiciously changed to the site of the former Darboussier sugar refinery in Pointe-à-Pitre, which was the largest sugar production unit in the Lesser Antilles, on the seafront by the port. It is a symbolic site with direct links to the slave trade and slavery.

Inaugurated by the French President in May 2015, the architecture of Mémorial ACTe - the Caribbean Centre of Expression and memory of Slavery and the Slave Trade - is unique in the Caribbean.

Educational and accessible, Mémorial ACTe offers several spaces of discovery:

- < a permanent exhibition extending over an area of 1,700 sq. metres;
- < a space dedicated to contemporary artistic expression during temporary exhibitions;
- < a panoramic garden, Morne Mémoire (memory Hill) Park, with views of the ocean, the mountains of Basse-Terre and Pointe-à-Pitre bay;

- < a monumental footbridge (12 metres high and 275 metres long) connecting Morne Mémoire Park to the rest of the complex.

The permanent exhibition has a multilingual design (French, Creole, Spanish and English) and incorporates multimedia content. Through 39 teaching modules called 'islands', grouped into 6 'archipelagos', the exhibition guides visitors through the periods from Antiquity to 1492, from post-Columbian slavery to its abolition, from colonial times to independence and up to the present day:

1. The Americas
2. Towards slavery and the slave trade
3. The slavery period
4. Abolition
5. Post-abolition and segregation
6. Today

Through its programme, Mémorial ACTe contributes to exchange and debate, as well as the development of research and information for the general public with a series of lectures entitled 'Rencontres Mémorial-ACTe' addressing topics related to the global history of slavery and the slave trade, the specific experience of the Caribbean, culture and contemporary arts.

Each year, Mémorial ACTe puts on two temporary exhibitions on themes developed through colloquia, seminars, lectures and round table discussions, which are open to the public and aim to contribute to increasing knowledge of the issues raised and to shed light on some of their more obscure aspects through research. The first international colloquium at Mémorial ACTe took place from 20 to 24 November 2012 on the topic 'Slavery: history, memories, narratives and creation'.

Master classes for Master's students, young researchers and higher-education teachers are also organized depending on the programming, and can encompass several lecture series.

The digital media library has online resources, including several databases linked to the research themes, and focuses on the Caribbean Centre of Expression and memory of Slavery and the Slave Trade. In the documentary resource centre, users can consult a collection centred on the history of slavery, the slave trade and art. It is open to academics, historians and researchers, as well as the general public.

Mémorial ACTe runs a genealogical research workshop on the practice of genealogy. Workshop participants can trace their family trees based on family names from Guadeloupe and Martinique. They register upon arrival and, under the guidance of support staff, begin building their family trees using genealogy software. They can also search external resources such as the National Overseas Archives, the Departmental Archives and the Martinique Heritage Database. This workshop provides an opportunity to go back through family memory, remember inter-generational exchanges, and start or continue tracing back one's ancestors.

A cultural mediation service, in collaboration with the education service, prepares teaching materials and activities to develop the main themes of the museum's permanent and temporary exhibitions and artistic and cultural programme. Educational booklets, visit sheets, audio guides in several languages and other mediation actions geared towards schoolchildren and the general public offer support and access to the site's specific editorial policy.

A shop, snack bar and gourmet restaurant make this a lively and welcoming venue. An outdoor terrace is used for events and receptions throughout the year.

Approximately 150,000 visitors a year are expected, excluding use of the site for recreational activities and walks.

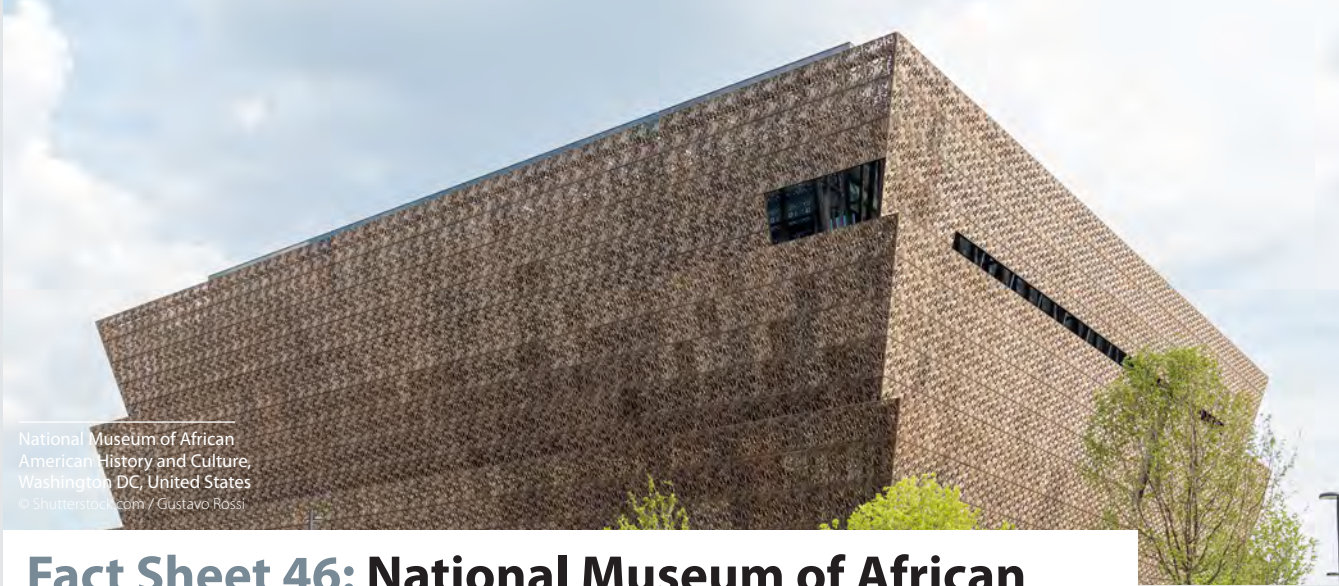
Mémorial ACTe is designed as a place for building a collective memory of slavery and the slave trade, a space for the Guadeloupean population to assimilate the wealth and diversity of its history, and a centre for knowledge, historical reading and meetings, open to the Caribbean and connected with the world's major museums. It is a resolutely forward-looking multi-purpose space for sharing knowledge and practices linked to Afro-Caribbean cultural heritage and diverse expressions of contemporary art. The site has a monumental architectural footprint. The originality of the site lies in its multi-faceted, multi-sensory approach, while its presentations are brought alive by the variety of media used, including film, artistic installations, performance, sounds, models and authentic objects. Around 30 advisors, most of them academics and researchers, document and assist with the scientific content of the teaching modules. Three contemporary art curators studied and put forward for selection by the local authorities 20 contemporary works of art for inclusion in the permanent exhibition.

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**Contact:**

Mémorial ACTe  
Rue Raspail  
Darboussier  
97110 Pointe-à-Pitre  
Guadeloupe,  
France  
Tel.: +590 251 600  
E-mail: [contact@memorial-acte.fr](mailto:contact@memorial-acte.fr)  
Website: <http://memorial-acte.fr>





National Museum of African  
American History and Culture,  
Washington DC, United States  
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## **Fact Sheet 46: National Museum of African American History and Culture (NMAAHC), Smithsonian Institution, Washington DC, United States**

### **■ BACKGROUND**

When the initiative began to take shape to create the museum on the National Mall in Washington DC, near the Washington Monument, the Smithsonian Institution's ambitious plan was to establish a place of discovery, history and memory, a place of connection between the United States and its past to make it present and alive through a vast, abundant and coherent collection. For some, African American history serves as a revealing lens through which to view American history.

A huge step was taken in September 2016 when the National Museum of African American History and Culture was opened in Washington, more than a century after College Museum, the country's first national African American history museum, which opened in Hampton, Virginia, in 1868 on the campus of Hampton Institute. Other establishments had been opened since then, in Cleveland (Ohio) in 1953 and Wilberforce (Ohio) in 1988. The Charles H Wright Museum of African American History opened in Detroit in 1997. Due to budgetary constraints in Congress, the museum project conceived by the Smithsonian Institution was delayed, and it was not until 2006 that the Smithsonian was able to announce the upcoming construction of NMAAHC in the centre of Washington.

The external architectural form of the building is inspired by the crown of a statue by the Yoruba artist Olowe of Ise (circa 1873 - circa 1938). The overall cost of building and fitting out the museum was US\$540 million. Private financial support received for the project includes a donation from the television talk show host Oprah Winfrey and considerable fundraising carried out by the actor Denzel Washington.

### **■ DESCRIPTION**

The museum presents six centuries of history. The project's designers considered that the museum's collection of more than 36,000 exhibited pieces would make it possible to recount the nation's history through the African American prism.



The museum's design is based on four pillars: 1/ it provides an exceptional opportunity for those interested in African American culture to explore this history through interactive exhibitions; 2/ it aims to gauge the ties forged between the peoples of the United States over the course of history; 3/ it explores the meaning of values like resilience and spirituality in African American history and culture; and 4/ it serves as a place of collaboration with museums and educational institutions that have given themselves the mission of preserving and promoting this history.

The basement level provides a chronology encompassing the beginnings of slavery, examples of slave resistance, the abolition of slavery and the long century of segregation that followed, up to the civil rights struggles of the 20th century. The remaining floors are dedicated to African American contributions to the cultures of the United States and the world.

The Middle Passage process is portrayed through items salvaged from a late-18th-century Portuguese slave ship, the *São José*, which sank off the coast of South Africa in 1794, including a slave ship whip, and chains, irons and shackles from the hold. The space dedicated to survival on the plantations contains a slave hut and several objects from work and daily life. The Bible that Nat Turner, who led a slave rebellion in Southampton County, Virginia, in 1831, is said to have been carrying at the time of his arrest, and the dagger of John Brown, leader of the raid on Harpers Ferry, Virginia, in 1859, are some the key pieces in this part of the museum.

The space dedicated to the slavery abolition period gives pride of place to a shawl given to Harriet Tubman, a former fugitive slave who was very active in the Underground Railroad during the 19th century, by Queen Victoria in 1897, as well as Frederick Douglass' walking stick. The post-abolition era and the long period of segregation are represented by the long scarlet robe of a Ku Klux Klan officer dating from shortly after World War I and a wall listing the names of over 2,200 people who were lynched between 1882 and 1930. The room also contains a 'segregation wagon', showing the specific arrangements for black and white passengers. The final stage, 'A Changing America: 1968 and Beyond' recalls the ongoing discrimination and key contributors to the civil rights movement, such as the Black Panthers, the Nation of Islam, the activism of Malcolm X and Martin Luther King, the Black Arts Movement, and the consequences of the Vietnam War.

A dress designed by Rosa Parks, donated by the Black Fashion Museum, is exhibited along with statues showing the athletes Tommie Smith and John Carlos with their fists raised in the Black Power salute as the American national anthem played in honour of their victory at the Mexico Olympic Games in 1968, and the Olympic torch carried by Rafer Johnson at the Los Angeles Olympics in 1984. James Baldwin's passport and a pair of boxing gloves worn by Muhammad Ali lead to the rooms dedicated to the period from 1968 to the present day, where more recent events such as the election of President Barack Obama are covered and a 'Black Lives Matter' t-shirt is displayed.

The galleries on the upper floors are dedicated to African American cultural history, the contributions and achievements of African Americans in fields as diverse as teaching, the humanities, social and political science, science, visual arts, music, literature, theatre, and audiovisual and cinematographic creation. The objective is to highlight their numerous contributions to the construction of the United States in the areas of economics, government, the military, culture and sport.

There is also a room dedicated to genealogical research and another for accessing various media.

Music also has a place in the museum, not only through references to African American musical history, musicians, composers and instrumentalists, but also thanks to the Oprah Winfrey Theater, which is located in the basement of the building and has a varied programme of concerts and cultural events each month.

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**Contact:**

National Museum of African American History and Culture

Smithsonian Institution

Founding Director: Lonnie G. Bunch III

1400 Constitution Avenue NW

Washington DC 20560

USA

Tel.: +1 84 47 50 30 12

General information: [info@si.edu](mailto:info@si.edu)

Information on upcoming programmes: [nmaahcpubpgms@si.edu](mailto:nmaahcpubpgms@si.edu)

Educational website: <https://nmaahc.si.edu>

## GLOSSARY

- **Abolition of slavery:** act that declares the system of slavery, its rules and the servitude to which slaves are subjected illegal and prohibited. Abolitionism was a movement that first emerged towards the end of the seventeenth century in the Western world, which condemned, and then fought to abolish, slavery. The term abolitionist refers to a supporter of the abolition of slavery. Most abolitionists also proposed ways to reform the colonial system.
- **Anti-slavery:** used to describe an opposition to the slavery system on moral, religious or political grounds. Those who adopted this position did not necessarily propose reforms to the system.
- **Asiento (dos Negros):** monopoly over the transatlantic slave trade that was granted under a contractual agreement first to the Portuguese, and then to the Dutch, the French and the English, in return for the payment of a licence fee to the Spanish authorities. The system enabled Spain, which was unable to trade along the coast of West Africa under the Treaty of Tordesillas, to supply its colonies with slave labour from Africa. It would continue until the 1720s.
- **Captive:** this word originates from the Latin *captivus*, from the verb *capere*, to take. It is used to describe a person captured during a raid or taken as a prisoner of war. In the history of slavery, captives became slaves when they were sold to a person who would become their owner.
- **Code noir, Slave Laws, Slave Code, Código negro:** texts in which European governments laid down the essential rules of slavery in their colonies in the Caribbean and the Americas and in the Indian Ocean from the end of the seventeenth century to the end of the eighteenth century. The texts stipulated the status of slaves, the restrictions on their liberties, the obligations of enslaved persons to their owners and a small number of responsibilities imposed on slave owners.
- **Congress of Vienna (1815):** during the congress, the leading European powers opposed to the Napoleonic Empire (the United Kingdom of Great Britain and Ireland, Russian Empire, United Kingdoms of Sweden and of Norway, Kingdom of France, Kingdom of Spain, Kingdom of Portugal, Kingdom of Prussia and Austrian Empire) agreed, in the 8 February 1815 declaration, to take measures to stop the trafficking of humans from the coasts of Africa. Slave trading continued illegally and covertly until the end of the nineteenth century.
- **Crime against humanity:** the expression, which was first defined at an international level in the wake of the Second World War (see Article 6(c) of the Charter of the International Military Tribunal in Nuremberg), designates four groups of crimes: genocide; deportation, enslavement, execution, kidnapping and torture when executed massively and systematically; crimes against humanity committed against combatants in times of war; complicity in such crimes when executing concerted actions. With regards to human trafficking and slavery, the notion of crimes against humanity was first introduced at the end of the seventeenth century by British and North American Quakers such as Anthony Benezet and Benjamin Rush, and subsequently in the eighteenth century by individuals such as Condorcet, Chevalier Louis de Jaucourt (Diderot's *Encyclopaedia*), Abbé Grégoire, Thomas Clarkson, William Wilberforce, the cosignatories of the Haitian Declaration of Independence that rejected all submission to the "inhuman government" of France (1 January 1804), by William L. Garrison in the 1830s and then Frederick Douglass in the United States and Victor Schœlcher in France, who believed that the abolition of slavery in the French colonies in 1848 would be "reparation" for a "crime injuring humanity". The trade in human beings and slavery were described as "crimes against humanity" by the United Nations World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance that took place in Durban, South Africa.

- **Deportation:** the forced transportation of an individual or group of individuals from one country or continent to another under duress.
- **Trading forts:** fortified trading posts were erected along most of the West African coast from Senegambia to Angola. They served as trading centres, as holding pens for captives – and other merchandise – as well as defence posts. Furthermore, they represented a first attempt at European supremacy along the West African coast. These coastal regions were called the Grain Coast (Sierra Leone, Liberia), the Ivory Coast (Côte d'Ivoire), the Slave Coast (Benin, Togo, Nigeria), the Gold Coast (Ghana), South-East Nigeria, Cameroon, Equatorial Guinea, Gabon, Congo and Angola.

The forts of Arguin, which was the first to be built in 1555 by the Portuguese (today's Mauritania), N'dar, Albreda, Saint James, Gorée (Senegal), Cacheo, Bissau (today's Guinea-Bissau), and of Elmina, Axim, Ruychaver, Aboasi, Carolusborg, which was built by the Swedish Africa Company, Cape Coast Castle (Gold Coast, today's Ghana), Ouidah (today's Benin) and the two Danish forts of Christiansborg and Friedrichsburg (Ghana) were, for example, at the heart of European rivalries to dominate this human trafficking and to attempt – in vain – to take over and colonize the continent's inland territories.

- **Freed slave:** an enslaved person who had been freed by his or her owner or on a governor's orders. Emancipation was an act that gave an enslaved person his or her freedom and was formalized in a notarial deed that was subject to charges. Most acts of emancipation were, however, granted tacitly only by slaveholders who did not pay the freedom duties on their technically "free" slaves. The term manumission (from the Latin *manumissio*: freedom) was also used, particularly in British and Spanish colonies.
- **ICOM, International Council of Museums** established in 1946, is the leading international non-governmental organization for museums and museum professionals. The Council's main objectives are the development of cooperation and scientific exchanges between museums, and the protection of the existing and future tangible and intangible cultural and natural heritage.
- **ICOMOS, International Council on Monuments and Sites**, is an international non-governmental organization working to protect cultural heritage monuments and sites throughout the world. It was founded in 1965.
- **Indentured, indentured labour:** these terms have had two meanings in history. In the seventeenth and eighteenth centuries the word "indenture" referred to European workers who signed indentures for three years to work as farm labourers or artisans in the French and English colonies. Once their indentures had expired, they were free to settle permanently in the colonies and were given a plot of land to develop. In the nineteenth century, the term "indentured servitude" described the practice of bringing free indentured labourers to colonies that had recently abolished slavery and were experiencing labour shortages. Most of these labourers came from India.
- **International Decade for People of African Descent, United Nations, 2015-2024:** "Under the theme of "People of African Descent: recognition, justice and development", the Decade also symbolizes the international community's determination to reveal the history, the memory and the contemporary implications of slavery across the globe. It offers an occasion to reflect upon the dehumanization and deportation of millions of human beings, but also upon resistance which enabled to redefine the very notions of humanity, dignity, citizenship, equity and freedom.

The main objectives of the International Decade are as follows:

1. Promote respect, protection and fulfilment of all human rights and fundamental freedoms of people of African Descent, as recognized in the Universal Declaration of Human Rights;

2. Promote a greater knowledge of and respect for the diverse heritage, culture and contribution of people of African descent to the development of societies;
  3. Adopt and strengthen national, regional and international legal frameworks according to the Durban Declaration and Programme of Action and the International Convention on the Elimination of All Forms of Racial Discrimination and to ensure their full and effective implementation.”
- **Maroon, marooning:** the “maroon” was a runaway slave who had escaped from the plantation or mine to which he or she had “belonged”. Marooning occurred right from the very beginning of the colonization of the islands and continental territories of the Caribbean and the Americas. A “maroon” could live as a fugitive for several days or even several months if he or she was not recaptured during the searches or “maroon” hunts that were common throughout these colonies. Some remained hidden for years, or even until the end of their lives, if they were able to find refuge in one of the fortified shelters known as Palenque in the Spanish colonies, *quilombo* in Brazil, *grand camps* in the French and British Caribbean island colonies and *cumbes* in Venezuela. In Brazil, the Quilombola are inhabitants of the quilombos and the communities that have descended from them. In Dutch Guyana (Suriname), maroons were known as “boschneger” (forest negro), which then became “bushinengue”.
  - **Negro:** this term was used both in the colonies and by slave ship owners to refer to captives and enslaved people of African origin. Often perceived as controversial and derogatory, the connotation and meaning of the word *Negro* have evolved through the work of historians and writers who have reclaimed it in recognition of its profound historical significance: the *Negro* is a person – or the descendant of a person – who was deported from Africa and enslaved. The Francophone intellectuals Aimé Césaire, Léon-Gontran Damas and Léopold Sédar Senghor, for example, coined the term “Negritude” and laid claim to the sense of identity contained in the word.
  - **Newly freed (nouveau libre):** term used to describe the slaves freed in 1848 in Guadeloupe, Martinique, French Guiana and La Réunion.
  - **Office of the United Nations High Commissioner for Human Rights** is a United Nations agency based in Geneva that works to promote, monitor and report on the respect of international human rights law and international humanitarian law in the world, according to the Vienna Declaration and Programme of Action adopted at the 1993 World Conference on Human Rights. It is the lead agency of the International Decade for People of African Descent (2015-2024).
  - **Plantation:** large agricultural property of varying sizes with from about ten to several hundred slaves. A plantation was usually specialized in a single cash crop such as sugar, coffee, cotton, indigo or tobacco.
  - **Quilombo:** fortified refuge built by fugitive slaves in Brazil from the sixteenth century. The word originates from “kilombo”, large fortified camps in Africa, particularly in Angola, which were surrounded by large wooden palisades and could contain one or several villages. The Angolares people – shipwrecked Angolan captives who settled on São Tomé – established a kilombo in the island’s mountains. The Portuguese launched offenses against them for several decades.
  - **Razzia:** armed raid on the African continent to capture prisoners who would be sold as captives.
  - **Reparation:** term describing all the means of compensating the descendants of the captives and enslaved people of African origin deported to the Caribbean and the Americas from the sixteenth to the nineteenth centuries for the crimes committed against them. Deportation and servitude were described as “crimes against humanity” by the 2001 United Nations World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance

in Durban, South Africa. Reparation can take several forms: historical, educational, economic or financial. During abolition, slave owners were compensated for the loss of “their property” rather than those who had suffered the horrors of slavery.

- **Resistance:** the resistance of captives began right from the moment they had been captured on the African continent and continued while they were held in the forts and holding pens (*barracoons*) along the coast and on the slave ships, as they were embarked and during the voyage. On the plantations, the non-acceptance of enslavement took different forms from individual resistance (refusal to work, sabotage, poisoning of livestock or people, infanticide, suicide) to collective resistance in a constant series of revolts which began in the very first months of colonial settlement.
- **Site, place and itinerary of memory:** a *site* of memory is a place, a geographical area, where one or more memorable or symbolic events have taken place – of spiritual, religious or cultural value – that a community decides to commemorate, that is, that it wishes to remember collectively. Architectural or archaeological remains may bear witness to such events, as may evocative landscapes. A *place* of memory is more specifically related to certain important historic events, which have been commemorated in the form of a museum, a memorial or a monument. *Itineraries* of memory connect the different sites and places related to a given historical phenomenon, for example, the routes and ports of call for human trafficking, slavery, and places related to the history of abolition. Some sites have been included in the UNESCO World Heritage List for their “outstanding universal value”. **Sites of conscience** – a term that emerged in the 1990s – are sites of memory predominantly related to events that took place in recent history and incite visitors to reflect on their contemporary implications. The International Coalition of Sites of Conscience (ICSC) is a worldwide network of Sites of Conscience – historic sites, museums and memory initiatives. Its main objective is to engage the public in a deeper understanding of the past and inspire action to shape a just future. (ICOM website)
- **Slave ship owner:** ship owners who financed slaving voyages on private vessels, including the recruitment of the captain and crew and the provisions required. They also organized commercial negotiations, determined destinations and ports of call and negotiated insurance.
- **Slave ship:** ship that was used to transport captives being deported from Africa.
- **Slave:** it is thought that this term originates from *slave* (*slavus* in Latin) that was used to describe the people from central and Eastern Europe who were enslaved and sold in the Middle East and North Africa. It describes a person who is not free, who is not paid for the work he does and who is deprived of all his rights. There is some controversy over the term today as it describes a condition at the expense of a historical process. It suggests the existence of a natural condition, and entirely neglects the process of using violence to enslave free human beings. The terms “enslaved person” and “enslavement” are increasingly preferred.
- **Slavery:** this term refers to the deprivation of a person’s liberty and the submission and dependence to which an enslaved person is subjected.
- **The Slave Route:** Resistance, Liberty, Heritage: Launched in 1994 in Ouidah, Benin, on a proposal from Haiti, UNESCO’s *Slave Route* Project pursues the following objectives:
  - “– Contribute to a better understanding of the causes, forms of operation, stakes and consequences of slavery and the slave trade in the world (Africa, Europe, the Americas, the Caribbean, the Indian Ocean, Middle East and Asia);

- Highlight the global transformations and cultural interactions that have resulted from this history;
- Contribute to a culture of peace by promoting reflection on cultural pluralism, intercultural dialogue and the construction of new identities and citizenships.”

Important progress has been made through research and international dialogue between researchers and the regular diffusion of educational materials for use by pupils and teachers (consult the programme website).

- **The United Nations Educational, Scientific and Cultural Organization, UNESCO**, is a specialized agency of the United Nations that was established on 16 November 1945 in London. The Organization’s Headquarters are in Paris. According the UNESCO Constitution, one of the Organization’s most important goals is to “contribute to peace and security by promoting collaboration among the nations through education, science and culture in order to further universal respect for justice, for the rule of law and for the human rights and fundamental freedoms which are affirmed for the peoples of the world, without distinction of race, sex, language or religion, by the Charter of the United Nations.” In 1964, UNESCO launched the *General History of Africa* project, and in 1994, the *Slave Route Project*.
- **Slave Trade**: from the Latin *tradere*: give back, transmit, trade, deliver. (Cicero used the expression “*livrer un esclave* [deliver a slave]”, *Dictionnaire Gaffiot*). The expression “slave trade” is today challenged as colonial terminology to be deconstructed, with “trafficking in human beings” proposed as an alternative.
- **Underground Railroad**: a network of secret routes used by enslaved people fleeing the Southern states of the United States of America to seek refuge in the Northern states and in Canada with help from abolitionists who supported their cause. Harriet Tubman and Frederick Douglass, themselves former slaves, were the most famous of the abolitionists who accompanied these fugitives on their journey to freedom.
- **World Heritage**: designates a collection of cultural, material and natural sites of outstanding interest for the common heritage of humanity. The list of cultural properties is updated every year by the UNESCO World Heritage Committee.





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## Qualitative criteria for granting the UNESCO label 'Site of memory associated with the UNESCO Slave Route Project'

In order to be awarded the Slave Route Site label created by the Slave Route Project in 2013, sites and itineraries of memory must meet the following criteria.

- < **Originality of the site.** The site must illustrate the diverse range of places linked to the slave trade, slavery, resistance and abolition, such as: work and agro-industrial production sites; places of mistreatment, imprisonment or concentration; sites of resistance and Maroon communities; commemoration sites; places of cultural expression; graveyards; places of ritual; and buildings constructed by slaves. The aim is to avoid the predominance of one type of site and to give priority to honouring the memory of the victims and the contributions of enslaved persons to the development of societies.
- < **The scientific relevance of the information about the site and its link with the theme of slavery.** The identification and choice of the site must be based on a thorough, documented study. The site must be scientifically established by historical research (history work) and recognized by the communities concerned (memory work). Information about the site should be gathered from four types of sources: a) written documents; b) oral traditions (including songs, epic poems, legends, myths, proverbs and narratives); c) the memories of the populations concerned; d) archaeological research and discoveries. Consensus on the recognition of sites is indispensable for the ultimate choice of sites.
- < **Integration of the site/itinerary into a broader inventory** presenting a typology encompassing the full panorama of memorial sites linked to the geography and history of the territory concerned (architectural heritage, natural heritage and intangible heritage). This inventory must use the methodology and fact sheet established by the Slave Route Project. By analogy, and based on the work carried out within the framework of the World Heritage Convention (1972), the concept of routes or itineraries:
  - is based on the dynamics of movement and the idea of exchange, with **continuity** in space and time;
  - refers to a **whole**, where the route has a worth over and above the sum of the elements making it up and through which it gains its cultural significance;
  - highlights exchange and dialogue between countries or between regions;
  - is multi-dimensional, with different aspects developing and adding to its prime purpose.
- < **The significance and impact of the site.** The site must make a significant contribution to raising awareness of the importance of the events of the slave trade and slavery associated with it, and reflects a particular aspect of that history. Through its historical value and its renown as a place of memory, the site must contribute to memory and history work on this subject.

- < **Preservation and promotion of the site.** A preservation strategy must be in place ensuring maintenance and restoration of the site in order to conserve the qualities and features that determined its selection. Actions must also be taken to promote the site and educate the public on the subject of the tragedy of slavery and the resulting heritage.
- < Sites and itineraries of memory granted the Slave Route Site label must keep the UNESCO Slave Route Project informed of their development and report on their promotional activities and initiatives.

The **Resource Book** for managers of sites and itineraries of memory provides technical guidance for applicants. The steering committee may also be consulted during the preparation of applications, particularly with regard to methodological points. In this respect, a sample inventory form may be provided to applicants on request; applicants may freely draw inspiration from it, making any necessary changes.

For information purposes, here is a sample identification plaque for a **Site of memory associated with the UNESCO Slave Route Project**.

**The Slave Route: Resistance, Liberty, Heritage  
History and Heritage Site of memory  
associated with the UNESCO Slave Route Project**



*Launched in 1994, the international and inter-regional project 'The Slave Route: Resistance, Liberty, Heritage' addresses the history of the slave trade and slavery through the prism of intercultural dialogue, a culture of peace and reconciliation. It thereby endeavours to improve the understanding and transmission of this human tragedy by making better known its deep-seated causes, its consequences for societies today and the cultural interactions born of this history. The project is structured around five key fields of activity: scientific research, the development of educational materials, the preservation of written archives and oral traditions, the promotion of living cultures and contributions by the African diaspora and, lastly, the preservation of sites of memory.*

*The promotion of memorial itineraries connected with the slave trade and slavery plays a decisive role not only in educating the general public, and young people in particular, but also in national reconciliation and social cohesion processes in societies with legacies from the tragedy.*

*It is in this perspective that 'The Slave Route: Resistance, Liberty, Heritage' project has created a UNESCO Slave Route Site label to encourage the establishment of itineraries of memory that can tell this story and ensure that the intangible cultural heritage connected with it receives due attention at the national, regional and international levels.*

*This site fulfils the quality criteria set by the UNESCO Slave Route Project in conjunction with the International Network of Managers of Sites and Itineraries of memory*



## Chronology of prohibitions of the slave trade and abolitions of slavery

- 1777** Vermont incorporates the abolition of slavery into its constitution
- 1778** In the United States, the first laws granting freedom to slaves who agree to enlist in the army
- 1780** Pennsylvania passes a law to abolish slavery over time
- 1783** Abolition of slavery in Massachusetts
- 1784** The states of Rhode Island and Connecticut abolish slavery
- 1791** 23 August, slave uprising in the north of the French colony of Saint-Domingue
- 1793** Abolition of slavery in Saint-Domingue
- 1794** French National Convention decree abolishing slavery
- 1801** Publication by Toussaint Louverture of the first constitution of Saint-Domingue confirming the abolition of slavery  
Toussaint Louverture occupies the eastern Spanish part of the island (Santo Domingo) where he proclaims the abolition of slavery
- 1802** Re-establishment of slavery in the French colonies
- 1803** The slave trade is banned by Denmark
- 1804** Haiti declares its independence
- 1807** The United Kingdom's ban on slave trading comes into effect
- 1808** The United States bans the slave trade
- 1814** The Netherlands bans the slave trade
- 1815** The European powers meeting at the Congress of Vienna pledge to outlaw the slave trade
- 1816** Simón Bolívar's decrees abolishing slavery
- 1821** President Boyer of Haiti refuses to hand over African captives set free in Port-au-Prince to the Spanish authorities in Cuba
- 1822** Abolition of slavery in Santo Domingo by Haitian President Boyer  
Liberia founded by the American Colonization Society
- 1823** Abolition of slavery in Chile  
The Society for the Abolition of Slavery is founded in London
- 1824** Abolition of slavery in Costa Rica, Honduras, Panama, El Salvador and Guatemala
- 1826** Abolition of slavery in Bolivia
- 1829** Abolition of slavery in Mexico
- 1831** French law prohibiting the slave trade
- 1833-1838** Abolition of slavery in the British colonies of the West Indies, British Guyana and Mauritius  
Abolition of slavery in Canada
- 1838** Abolition of slavery in the territories controlled by the British in India  
Abolition of slavery in Nicaragua
- 1842** Abolition of slavery in Uruguay

- 1844** Abolition of slavery in the Dominican Republic
- 1846** Abolition of slavery in Tunisia
- 1847** Abolition of slavery in the Swedish colony of Saint-Barthélemy  
Independence of Liberia
- 1848** Decree abolishing slavery in the French colonies  
Abolition of slavery in the colonies of the Danish Virgin Islands (Saint Thomas, Saint Jean, Saint Croix)
- 1851** Abolition of slavery in Colombia
- 1853** Abolition of slavery in Argentina
- 1854** Abolition of slavery in Venezuela
- 1855** Abolition of slavery in Peru
- 1863** Abolition of slavery in the Caribbean colonies of the Netherlands, in Suriname and in the islands of Southeast Asia
- 1863-1865** Abolition of slavery in the United States
- 1866** Spanish decree prohibiting the slave trade
- 1868-1878** The Ten Years' War in Cuba, during which freedom is promised to slaves who are willing to enlist in the army
- 1869** Abolition of slavery in the Portuguese colonies
- 1870** The Moret Law is passed to abolish slavery in the Spanish colonies
- 1873** Abolition of slavery in Puerto Rico
- 1876** Abolition of slavery in Turkey
- 1880-1886** Gradual abolition of slavery in Cuba
- 1888** Abolition of slavery in Brazil
- 1896** Abolition of slavery in Madagascar
- 1900** The delegates to the Pan-African Conference meeting in London send a petition to Queen Victoria denouncing 'the labour system applied to African natives in Rhodesia, the indenture system, a legalized form of slavery and compulsory labour'
- 1909** The British and Foreign Anti-Slavery Society founded in 1839 becomes Anti-Slavery International
- 1923** Abolition of slavery in Ethiopia and Afghanistan
- 1924** Abolition of slavery in Iraq
- 1926** The League of Nations adopts the Convention on Slavery
- 1930** The International Labour Office adopts the Convention concerning forced labour
- 1948** The Universal Declaration of Human Rights is adopted by the United Nations
- 1949** Adoption by the United Nations of the Convention for the Suppression of the Traffic in Persons and of the Exploitation of the Prostitution of Others (2 December)
- 1956** Adoption by the United Nations of the Supplementary Convention on the Abolition of Slavery, the Slave Trade and Institutions and Practices similar to Slavery



<b>1957</b>	The International Labour Organization adopts the Convention concerning the Abolition of Forced Labour
<b>1963</b>	Abolition of slavery in Saudi Arabia
<b>1974</b>	Creation by the United Nations (Commission on Human Rights) of the Working Group on Contemporary Forms of Slavery
<b>1981</b>	Abolition of slavery in Mauritania
<b>1989</b>	The United Nations adopts the Convention on the Rights of the Child
<b>1992</b>	Abolition of slavery in Pakistan
<b>1994</b>	Launch of UNESCO's 'Slave Route' Project
<b>2000</b>	The Charter of Fundamental Rights of the European Union prohibits slavery, forced labour and traffic in human beings
<b>2001</b>	Acknowledgement of slavery and the slave trade as 'crimes against humanity' by the United Nations World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance (Durban, South Africa)  A French law is passed recognizing the transatlantic slave trade and slavery as a crime against humanity
<b>2002</b>	Implementation of International Labour Organization Convention No. 182 'eliminating the worst forms of child labour'
<b>2004</b>	Declared by the United Nations the International Year for the Commemoration of the Struggle against Slavery and its Abolition to mark the bicentenary of Haiti
<b>2007</b>	A new decision to abolish slavery in Mauritania
<b>2010</b>	Senegal adopts a law declaring the slave trade and slavery to be crimes against humanity
<b>2015</b>	Mauritania adopts a law declaring slavery a crime against humanity

## Dates to remember<sup>1</sup>

- January 1: Haiti — Independence Day (1804)<sup>2</sup>
- January 11: United States — National Human Trafficking Awareness Day (2007)
- January 23: Tunisia — Abolition of slavery (1846)
- January 3rd Monday: United States — Martin Luther King Jr. Day (1983)
- January: United States — National Slavery and Human Trafficking Prevention Month (2016)
  
- February 1: Mauritius — Abolition of slavery (1835)
- February 1: United States — National Freedom Day (signing of the Thirteenth Amendment to the Constitution of the United States, 1865)
- February : United States — Black History Month (Black History Week: 1926 ; Black History Month: 1976)
- February: Canada — Black History Month ( Toronto, 1979)
  
- March 21: International Day for the Elimination of Racial Discrimination (United Nations, 1966)
- March 21: South Africa — Human Rights Day (1960)
- March 21: Panama — Abolition of slavery (1851)
- March 22: Puerto Rico — Emancipation Day, Abolition of slavery (1873)
- March 25: International Day of Remembrance of the Victims of Slavery and the Transatlantic Slave Trade (United Nations, 2007)
  
- April 16: United States—Emancipation Day (2002), Abolition of slavery in the District of Columbia (1862)
- April 17: Costa Rica—Abolition of slavery (1824)
- April 23: Honduras, El Salvador, and Guatemala—Abolition of slavery (1824)
- April 27: Senegal and Mayotte—Abolition of slavery (1848)
- April 28: Barbados—National Heroes Day (1998)
- April 30: International Jazz Day (UNESCO, 2011)
- April: Honduras—African Heritage Month (2002)
  
- May 1: Argentina — Abolition of slavery (1853)
- May 8: Columbus, Mississippi — Emancipation Day, Abolition of slavery (1865)
- May 10: France — National Day of Remembrance of the Slave Trade, Slavery, and Their Abolition (2005)
- May 10: Venezuela — Afro-Venezuelan Day (2005)
- May 13: Brazil — Abolition of slavery (1888)
- May 20: Florida — Emancipation Day, Abolition of slavery (1865)

1 The year indicated in parentheses is that of the proclamation of abolition or of the decision to commemorate the event.

2 The abolition of slavery was proclaimed in August and September 1793.

- May 21: World Day for Cultural Diversity for Dialogue and Development (UNESCO, 2001)
- May 21: Colombia — Abolition of slavery (1851) and Afro-Colombian Day (2001)
- May 22: Martinique — Abolition of slavery (1848)
- May 23: France — National Remembering Day for the Victims of Colonial Slavery (2017)
- May 25: African Liberation Day (Organization of African Unity, 1963)
- May 27: Guadeloupe — Abolition of slavery (1848)
- May 27: Saint Martin (French) — Abolition of slavery (1848)
- May 30: Panama — National Black Ethnicity Day (2000)
- May: Colombia — African Heritage and Slave Route Month (2011)
  
- June 4: Peru — Afro-Peruvian Culture Day (2006)
- June 10: French Guiana — Abolition of slavery (1848)
- June 19: Texas and the southern United States — Emancipation Day, Abolition of slavery (1865)
  
- July 1: Suriname, Curaçao, Aruba, Bonaire, Saba, Sint Eustatius, Saint Martin (Dutch), and the Netherlands — Emancipation Day, Abolition of slavery (1863)
- July 3: Saint Thomas, Saint John, and Saint Croix — Abolition of slavery (1848)
- July 18: Ecuador — Abolition of slavery (1851)
- July 18: Nelson Mandela International Day (UNESCO, 2009)
- July 24: Chile — Abolition of slavery (1823)
- July 25: International Afro–Latin American and Afro-Caribbean Women’s Day (Santo Domingo, 1992)
  
- August 1: Saint Lucia — Emancipation Day, Abolition of slavery (1838)
- August 1: San Andrés, Isla de Providencia, and Santa Catalina — Emancipation Day, Abolition of slavery (1851)
- August 1: Canada — Emancipation Day, Abolition of slavery (1834)
- August 1: Guyana — Emancipation Day, Abolition of slavery (1838)
- August 1: Turks and Caicos Islands — Emancipation Day, Abolition of slavery (1838)
- August 1: Jamaica — Emancipation Day, Abolition of slavery (1838)
- August 1: Saint Vincent and the Grenadines — Emancipation Day, Abolition of slavery (1838)
- August 3: Trinidad and Tobago — Emancipation Day, Abolition of slavery (1838)
- August 4: Barbados — Emancipation Day, Abolition of slavery (1838)
- August 8: Paducah and McCracken County, Kentucky — Emancipation Day, Abolition of slavery (1865)
- August 1st Monday: Dominica and Grenada — Emancipation Day, Abolition of slavery (1838)
- August 1st Monday: Bahamas — Emancipation Day/Carnival, Abolition of slavery (1838)
- August 1st Monday: Anguilla — Emancipation Day, Abolition of slavery (1838)
- August 1st Monday: Antigua and Barbuda — Emancipation Day/Carnival, Abolition of slavery (1834)

- August 1st Monday & Tuesday: Saint Kitts–Nevis — Emancipation Day, Abolition of slavery (1838) and “Culturama” on Nevis (1974)
- August 1st Monday, Tuesday & Wednesday: British Virgin Islands (Tortola, Virgin Gorda, Anegada, Jost Van Dyke) Emancipation Day, Abolition of slavery (1838)
- Thursday before the first Monday in August: Bermuda — Emancipation Day, Abolition of slavery (1838)
- August 2nd Tuesday: Bahamas — Fox Hill Day, Abolition of slavery (1834)
- August 17: Curaçao: Commemoration of the 1795 slave revolt
- August 23: International Day for the Remembrance of the Slave Trade and Its Abolition (1998)
- August 27: Nicaragua — Freedom Day, Crab Festival (Corn Island) (1841)
- August 31: Costa Rica — Day of the Blacks and of Afro–Costa Rican Culture (1980)
  
- September 15: Mexico — Abolition of slavery (1829)
- September 23: Bolivia — National Day for Afro-Bolivian People and Culture (2011)
  
- October 1st Sunday : Ecuador — National Day for Afro-Ecuadoran People (1997)
- October 2: Paraguay — Abolition of slavery (1869)
- October 9: Saint-Barthélemy — Abolition of slavery (1847)
- October 10: Cuba — Black Day (1868)
- October 12: Argentina — Day of Respect for Cultural Diversity (2010)
- October 12: Costa Rica — Cultures Day (1994)
- October 12: Dominican Republic — Dominican Race and Identity Day
- October 19: Mexico — Black Afro-Mexican People of Oaxaca Day (2013)
- October 3rd Monday: Jamaica — National Heroes Day (1965)
- October 26: Bolivia — Abolition of slavery (1826) — United Kingdom — Black History Month November
  
- November 8: Argentina — National Afro-Argentinian and African Culture Day (2013)
- November 12: Nicaragua — Abolition of slavery (1838)
- November 19: Belize — Garifuna Settlement Day (1977)
- November 20: Brazil — Black Awareness Day/National Day for Black Consciousness (2003)
  
- December 2: International Day for the Abolition of Slavery (United Nations, 1949)
- December 3: Uruguay — National Day for Candombe, Afro-Uruguayan Culture, and Racial Equality (2006)
- December 5: Peru — Abolition of slavery (1855)
- December 6: Dominican Republic — Abolition of slavery (1844)
- December 10: Human Rights Day (United Nations, 1950)
- December 12: Uruguay — Abolition of slavery (1842)
- December 20: La Réunion — Abolition of slavery (1848)

## International days related to the slave trade and slavery proclaimed by the United Nations

**2 December** International Day for the Abolition of Slavery

**23 August** International Day for the Remembrance of the Slave Trade and its Abolition

**25 March** International Day of Remembrance of Victims of Slavery and Transatlantic Slave Trade

## International Decade for People of African Descent (2015-2024)

In 2001, the World Conference Against Racism held in Durban, South Africa, which had recognized the slave trade and slavery as 'crimes against humanity', adopted a Declaration and Programme of Action proposing concrete measures to combat racism, racial discrimination, xenophobia and related intolerance. Ten years later, in 2011, during the Durban III Conference a mid-term evaluation that was done previously (April 2009) revealed the need to revive this momentum and mobilize Member States to translate their commitment into concrete actions.

In an effort to revive the momentum generated by the Durban Conference, 2011 was proclaimed as International Year for People of African Descent. At the end of that International Year, it was recognized that despite the large number of actions undertaken by some Member States, international organizations and civil society, the extensive work needed to live up to expectations of significant progress in the rights of people of African descent could not be achieved in a single year. Therefore, the need for a Decade was recognized by the United Nations to give Member States enough time to meet their commitments.

In December 2014, the International Decade for People of African Descent (2015-2024) was proclaimed by the United Nations General Assembly through its resolution 68/237. Taking account of the burden of history, its consequences and present-day realities, the Decade is centred on the themes of 'Recognition, Justice and Development'.

The proclamation of this Decade was the result of a lengthy debate between Member States from all regions regarding its utility, relevance, goals and themes. Member States from Latin America, the Caribbean and Africa have endeavoured for this Decade to be proclaimed with a practical activities programme.

The Decade aims to set up a framework and an operational platform that encourage Member States to put policies into place that reduce the social injustice handed down through history from which people of African descent still suffer; to combat racism, racial prejudice and racial discrimination through education; and to promote their contributions to the progress of humanity and to the development of modern societies.

The main objectives of the International Decade are:

- To strengthen national, regional and international action and cooperation in relation to the full enjoyment of economic, social, cultural, civil and political rights by people of African descent and their full and equal participation in all aspects of society;

- To promote a greater knowledge of and respect for the diverse heritage, culture and contribution of people of African descent to the development of societies;
- To adopt and strengthen national, regional and international legal frameworks in accordance with the Durban Declaration and Programme of Action and the International Convention on the Elimination of All Forms of Racial Discrimination, and to ensure their full and effective implementation.

Since this Decade follows on from the World Conference in Durban, the Office of the United Nations High Commissioner for Human Rights (OHCHR) was designated as lead agency. With the support of the UN Working Group of Experts on People of African Descent, a wide-scale consultation of the key stakeholders (governments, civil society, professional organizations, international and regional organizations, and experts, among others) was held to prepare a draft programme of activities for the Decade, which was submitted to the General Assembly of the United Nations for adoption (A/RES/69/16).

UNESCO, whose efforts to combat prejudice and discrimination are at the heart of its mandate, was involved in the consultation through its Slave Route Project and General History of Africa, among other projects. It is explicitly involved in contributing to certain recommendations of the action programme, aiming to:

- promote a greater knowledge of and respect for people of African descent and their culture, history and heritage through research, education and inclusion in curricula;
- ensure that textbooks and other teaching materials adequately reflect the history of tragedies suffered by these people, including the slave trade, slavery and colonialism, to prevent falsifications and stereotyping of this history;
- preserve the memory of the victims of these tragedies and their descendants through the establishment of memory sites testifying to this past and encourage the international community to honour this memory, in various ways;
- combat discrimination against people of African descent in their access to education, particularly quality education, a tool to counteract prejudice, stereotypes, stigmatization and racial profiling.

## Cultural assets bearing direct or indirect traces of the slave trade, inscribed on the World Heritage List<sup>3</sup>

### Antigua and Barbuda

- Antigua Naval Dockyard and Related Archaeological Sites (2016)

### Barbados

- Historic Bridgetown and its Garrison (2011)

### Benin

- Royal Palaces of Abomey (1985)

3 All the sites related to the slave trade and slavery have an outstanding universal value that recognizes this history. However, they can be inscribed on the World Heritage List according to different criteria.

**Brazil**

- Historic Town of Ouro Preto (1980)
- Historic Centre of the town of Olinda (1982)
- Historic Centre of Salvador de Bahia (1985)
- Valongo Wharf Archaeological Site (2017)

**Cape Verde**

- Cidade Velha, Historic Centre of Ribeira Grande (2009)

**Chile**

- Rapa Nui National Park (1995)
- Historic Quarter of the Seaport City of Valparaíso (2003)

**Colombia**

- Port, Fortresses and Group of Monuments, Cartagena (1984)

**Cuba**

- Old Havana and its Fortifications (1982)
- Trinidad and the Valley of Los Ingenios (1988)
- San Pedro de la Roca Castle, Santiago de Cuba (1997)
- Archaeological Landscape of the First Coffee Plantations in the South-East of Cuba (2000)

**Dominican Republic**

- Colonial City of Santo Domingo (1990)

**France**

- Bordeaux, Port of the Moon (2007)

**Gambia**

- Kunta Kinteh Island and related sites (2003)

**Ghana**

- Forts and Castles, Volta, Greater Accra, Central and Western Regions (1979)

**Haiti**

- National History Park - Citadel, Sans Souci, Ramiers (1982)

**Kenya**

- Lamu Old Town (2001)



## **Mauritania**

- Ancient Ksour of Ouadane, Chinguetti, Tichitt and Oualata (1996)

## **Mauritius**

- Apravasi Ghat (2006)
- Le Morne Cultural Landscape (2008)

## **Mozambique**

- Island of Mozambique (1991)

## **Netherlands**

- Historic Area of Willemstad, Inner City and Harbour, Curaçao (1997)

## **Panama**

- Fortifications on the Caribbean Side of Panama: Portobelo, San Lorenzo (1980)

## **Paraguay**

- Jesuit Missions of la Santísima Trinidad de Paraná and Jesús de Tavarangue (1993)

## **Peru**

- Historic Centre of Lima (1988)

## **Portugal**

- Central Zone of the Town of Angra do Heroísmo in the Azores (1983)
- Historic Centre of Oporto (1996)

## **Saint Kitts and Nevis**

- Brimstone Hill Fortress National Park (1999)

## **Senegal**

- Island of Gorée (1978)
- Island of Saint-Louis (2007)

## **Suriname**

- Historic Inner City of Paramaribo (2002)

## **United Kingdom of Great Britain and Northern Ireland**

- Maritime Greenwich (1997)
- Historic Town of St George and Related Fortifications, Bermuda (2000)
- Liverpool – Maritime Mercantile City (2004)

**United Republic of Tanzania**

- Ruins of Kilwa Kisiwani and Ruins of Songo Mnara (1981)
- Stone Town of Zanzibar (2000)

**United States**

- Independence Hall (1979)
- Statue of Liberty (1984)
- Monticello and the University of Virginia in Charlottesville (1987)

**Yemen**

- Historic Town of Zabid (1993)

*For more information:*

UNESCO World Heritage website: <http://whc.unesco.org/>

## Elements directly or indirectly related to the slave trade and slavery included in the Representative List of the UNESCO Intangible Cultural Heritage

**Argentina and Uruguay**

- Tango (2009)

**Belize, Guatemala, Honduras and Nicaragua**

- Language, dance and music Garifuna (2008)

**Brazil**

- Samba de Roda of the Recôncavo of Bahia (2008)
- Frevo, performing arts of the Carnival of Recife (2012)
- The Candle of Our Lady of Nazareth at Belem, in the State of Para (2013)
- Capoeira circle (2014)

**Colombia**

- Carnival of Barranquilla (2008)
- Cultural space of Palenque de San Basilio (2008)
- Marimba music and traditional chants from Colombia's South Pacific region (2010)
- Festival of St Francis of Assisi, Quibdó (2012)
- Traditional Vallenato music of the Greater Magdalena region (2015)

### **Colombia, Ecuador**

- Marimba music, traditional chants and dances from the Colombia South Pacific region and Esmeraldas Province of Ecuador (2015)

### **Cuba**

- La Tumba Francesa (2008)
- Rumba in Cuba, a festive combination of music and dances and all the associated practices (2016)

### **Dominican Republic**

- Cocolo dance drama tradition (2008)
- Cultural space of the Brotherhood of the Holy Spirit of the Congos de Villa Mella (2008)
- Music and dance of the merengue in the Dominican Republic (2016)

### **France (Guadeloupe)**

- Gwoka: music, song, dance and cultural practice representative of Guadeloupean identity (2014)

### **France (Réunion)**

- Maloya (2009)

### **Jamaica**

- Maroon heritage of Moore Town (2008)

### **Maurice**

- Traditional Mauritian Segha (2014)

### **Uruguay**

- Candombe and its socio-cultural space: a community practice (2009)

### **Venezuela (Bolivarian Republic of)**

- The Parranda of San Pedro de Guarenas and Guatire (2013)
- Carnival of El Callao, a festive representation of a memory and cultural identity (2016)

*For more information:*

UNESCO Intangible Cultural Heritage website: <https://ich.unesco.org/>

## List of documentary heritage inscribed on the ‘Memory of the World : Documentary Heritage’ and directly or indirectly related to the history of slavery

### 1. Documentary heritage related to the history of slavery

#### ■ **Archive Middelburgsche Commercie Compagnie (MCC)**

*Documentary heritage submitted by Curacao the Netherlands and Suriname and recommended for inclusion in the memory of the World Register in 2011.*

*The archives of the Middelburgsche Commercie Compagnie (MCC, Trade Company of Middelburg), constitute both a unique and, from a global perspective, crucial collection of documentary heritage that allows a greater understanding of the slave trade in the so-called triangle trade from Middelburg, the capital of the province of Zeeland in the Netherlands, across the Atlantic in the 18th century (1730-1800).*

*Year of submission: 2010*

*Year of inscription: 2011*

*Country: Curacao, the Netherlands, Suriname*

#### ■ **Book for the Baptism of Slaves (1636-1670)**

*Documentary heritage submitted by the Dominican Republic and recommended for inclusion in the memory of the World Register in 2009.*

*The book is a source of precious information on the form, character and other details of slavery in the Americas, particularly in the Dominican Republic. It sheds light on a lesser-known aspect of the colonial slave system and provides insight into the country's transition from a slave society to a society with slaves, or rather from a slave plantation society to patriarchal slavery. This later concept was accepted simply because it was not dependent on the world market system, but rather served to consolidate or secure the social levels in a native society or the Creole society.*

*Year of submission: 2008*

*Year of inscription: 2009*

*Country: Dominican Republic*

### ■ **Dutch West India Company (Westindische Compagnie) archives**

*Documentary heritage submitted by Brazil, Ghana, Guyana, the Netherlands, the Netherlands Antilles, Suriname, the United Kingdom and the United States and recommended for inclusion in the memory of the World Register in 2011.*

*The DWIC archives are primary resources for researching the history of the European expansion into West Africa and the Americas. The records concern various themes such as commerce and slave trade, warfare, early modern diplomacy, plantation cultures and daily life issues. Moreover, the DWIC archives contain information on the history of the regions where the DWIC founded colonies and trading posts. In many instances there is no other written information available for that period. The DWIC archives provide unique information that is important for the history of Brazil, Ghana, Guyana, the Netherlands, the Netherlands Antilles, Suriname and the United States and therefore have great international value.*

*Year of submission: 2010*

*Year of inscription: 2011*

*Country: Brazil, Ghana, Guyana, the Netherlands, the Netherlands Antilles, Suriname, the United Kingdom and the United States*

### ■ **Negros y Esclavos archives**

*Documentary heritage submitted by Colombia and recommended for inclusion in the memory of the World Register in 2005.*

*The archive collection entitled 'Negros y Esclavos' that forms part of the documentary assets of the 'Archivo General de la Nación' contains extensive and very important testimonial information about the development of the African slave trade in the 'Neogranadino' territory. The collection is composed of 55 files, equivalent to approximately 55,000 pages, that refer not only to the history of Colombia, but also to the history of Ecuador, Panama and Venezuela.*

*New slaves were sent to the different Spanish colonies in South America from the port of Cartagena, which documented information about slaves and their treatment. Regrettably, most documents produced in Cartagena during that period, 16th to 18th centuries, have disappeared. The 'Archivo General de la Nación' together with the archives of the 'General de Indias de Sevilla', preserve the remaining documents on this topic.*

*Year of submission: 2005*

*Year of inscription: 2005*

*Country: Colombia*

## ■ Records of the French occupation of Mauritius

*Documentary heritage submitted by Mauritius and recommended for inclusion in the memory of the World Register in 1997.*

*Series of records of the French occupation of Mauritius, then known as Isle de France, and the early English period - 17th and 18th centuries. These series include records of the early French settlements in Isle de France and Isle Bourbon, other islands of the Indian Ocean, Africa and Asia, as well as records of the East India Company, navigation, pirates and corsairs, naval troops and battles in the Indian Ocean and the first European settlers in this part of the world.*

*Year of submission: 1997*

*Year of inscription: 1997*

*Country: Mauritius*

## ■ Records of Indian indentured labourers

*Documentary heritage submitted by Fiji, Guyana, Suriname, Trinidad and Tobago and recommended for inclusion in the memory of the World Register in 2011.*

*The immigration of Indian indentured labourers was first accounted for in the 1830s. Over a period of roughly 100 years, 1,194,957 Indians were relocated to 19 colonies. These records are the only documents available for ancestral and lineage research for the numerous descendants of those Indian labourers. The arrival of large groups of Indian labourers in the receiving colonies had immense repercussions, many of which are still being felt today. The Indian diaspora had an enormous impact on the local economy, the politics and the socio-cultural make-up of the colonies.*

*Year of submission: 2010*

*Year of inscription: 2011*

*Countries: Fiji, Guyana, Suriname, Trinidad and Tobago*

### ■ Registry of Slaves of the British Caribbean 1817-1834

*Documentary heritage submitted by the Bahamas, Belize, Bermuda, Dominica, Jamaica, St Kitts, Trinidad and Tobago and the United Kingdom and recommended for inclusion in the memory of the World Register in 2009, with an addendum in 2011.*

*Enslaved Africans made up the great majority of transatlantic migrants who were forcibly removed to the Americas from Columbus' first voyages in the 15th century until the 19th century. The transatlantic slave trade, originating in Africa and ending in the Caribbean and the Americas, remains a sensitive subject for several reasons, including issues of race, morality, ethics, identity, underdevelopment and reparations.*

*Year of submission: 2008*

*Year of inscription: 2009*

*Country: the Bahamas, Belize, Dominica, Jamaica, St Kitts, Trinidad and Tobago, the United Kingdom*

### ■ West India Committee collection

*Documentary heritage submitted by Anguilla, Antigua and Barbuda, Jamaica, Montserrat and the United Kingdom, and recommended for inclusion in the memory of the World Register in 2016.*

*The West India Committee (WIC) collection is a unique documentary heritage crucial to the comprehension of the transatlantic slave trade, providing insight into many unacknowledged innovations, institutions and inventions derived directly from the trade. The WIC archival collection enhances the historiography and general understanding of the contribution made by West Indians to the development of the global economy, and civil society.*

*Year of submission: 2014*

*Year of inscription: 2016*

*Country: Anguilla, Antigua and Barbuda, Jamaica, Montserrat, the United Kingdom*



## ■ Records of indentured immigration

*Documentary heritage submitted by Mauritius and recommended for inclusion in the memory of the World Register in 2015.*

*Unique and comprehensive documentation depicting the success and extent of the 'Great Experiment' undertaken during the mid-19th century to assess the viability of a new system of labour following the abolition of slavery and the end of the apprenticeship system to which the liberated slaves were subjected. Indentured immigration led to the displacement of some 456,000 individuals originating from China, India, Madagascar, South-East Asia and areas of the African continent. Having proved successful, this new system was emulated by other British and European colonies and countries around the world.*

*Year of submission: 2014*

*Year of inscription: 2015*

*Country: Mauritius*

## ■ Eric Williams Collection

*Documentary heritage submitted by Trinidad and Tobago and recommended for inclusion in the memory of the World Register in 1999.*

*The Eric Williams Heritage is of worldwide significance since it documents the life and times of Dr Eric Williams, Prime Minister of Trinidad and Tobago, international statesman and esteemed scholar, during the period 1956-1981. The material depicts various aspects of Dr Williams' life and his contribution to Trinidad and Tobago, the Caribbean region and the world. His scholarship comprises a number of significant writings. His seminal work, *Capitalism and Slavery*, has made an indelible contribution to the historiography of slavery and has defined the study of Caribbean history.*

*Year of submission: 1999*

*Year of inscription: 1999*

*Country: Trinidad and Tobago*

### ■ West Indian Commission papers

*Documentary heritage submitted by Barbados and recommended for inclusion in the memory of the World Register in 2015.*

*The West Indian Commission papers represent the first in-depth enquiry commissioned by independent nations to examine the impact of a rapidly changing global environment on living conditions in small island developing states. Established in July 1989 as an independent body by the Caribbean Community (CARICOM), the Commission was mandated to undertake consultations with Caribbean people on issues pertaining to social, cultural and economic development. The collection contains transcripts of over 350 written submissions, several commissioned studies, special reports and publications.*

*Year of submission: 2014*

*Year of inscription: 2015*

*Country: Barbados*

## 2. Documentary heritage not explicitly referring to the history of slavery

### ■ Archives of the Dutch East India Company

*Documentary heritage submitted by India, Indonesia, the Netherlands, South Africa Sri Lanka and recommended for inclusion in the memory of the World Register in 2003.*

*The Dutch East India Company (VOC, Vereenigde Oostindische Compagnie), founded in 1602 and liquidated in 1795, was the largest and most impressive of the early modern European trading companies operating in Asia. About 25 million pages of VOC records have survived in repositories in Jakarta, Colombo, Chennai, Cape Town, and The Hague. The VOC archives make up the most complete and extensive source on early modern world history anywhere with data relevant to the history of hundreds of Asia's and Africa's former local political and trade regions.*

*Additional information is available at the website [www.tanap.net](http://www.tanap.net).*

*Year of submission: 2003*

*Year of inscription: 2003*

*Country: India, Indonesia, the Netherlands, South Africa Sri Lanka*

## ■ Archives of the Danish overseas trading companies

*Documentary heritage submitted by Denmark and recommended for inclusion in the memory of the World Register in 1997.*

*A number of archival collections held in the Danish National Archives reflect Denmark's relations with foreign countries such as other European states, Russia, Turkey, as well as countries in North Africa and in the Americas. The archival collection of the Danish overseas trading companies includes, in particular, the archives of the Danish East India Company, the Danish Asiatic Company, the Danish West India and Guinea Company and the Danish West India Trading Company. It consists of around 4,000 protocols and bundles of documents and includes royal charters, copybooks, letters, instructions, accounts, ship's logs, maps...*

*Year of submission: 1997*

*Year of inscription: 1997*

*Country: Denmark*

## ■ Colonial music in the Americas: a sample of its documentary richness

*Documentary heritage submitted by Bolivia, Colombia, Mexico and Peru and recommended for inclusion in the memory of the World Register in 2007.*

*The documentary collections of music from the 16th to the 18th century from different countries of the Americas are an essential part of the cultural history of the New World in all aspects: religious and lay, civil and political, cultural and popular, vocal and instrumental, mystic and dramatic, renaissance, baroque and classic. They constitute the testimony of different cultures (indigenous, African and European) which mixed and gave birth to a new culture, not completely western, nor Hispanic, nor purely American, for three centuries.*

*Year of submission: 2007*

*Year of inscription: 2007*

*Country: Bolivia, Colombia, Mexico, Peru*

### ■ **Corpo Cronológico (collection of manuscripts on the Portuguese discoveries)**

*Documentary heritage submitted by Portugal and recommended for inclusion in the memory of the World Register in 2007.*

*A truly unique and significant set of public manuscript documents that offer information about and throw light on European, and more particularly Portuguese, relations with the peoples of Africa, Asia and Latin America, for the most part during the 15th century and the first half of the 16th century.*

*These documents represent a heritage of archives of considerable importance for acquiring knowledge of the political, diplomatic, military, economic and religious history of numerous countries at the time of the Portuguese discoveries.*

*Year of submission: 2007*

*Year of inscription: 2007*

*Country: Portugal*

### ■ **Farquharson's Journal**

*Documentary heritage submitted by the Bahamas and recommended for inclusion in the memory of the World Register in 2009.*

*A handwritten diary by Charles Farquharson, planter, and owner of the cotton growing Prospect Hill Plantation, located on the east side of Watlings Island (now known as San Salvador). It records the day-to-day happenings on the plantation from 1 January 1831 to 31 December 1832. As most plantation owners were absentee landlords, this journal from the lived experience of an owner provides unique insights into plantation life*

*Year of submission: 2008*

*Year of inscription: 2009*

*Country: the Bahamas*

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*The UNESCO Slave Route Project: Resistance, Liberty, Heritage*



The Ark of Return  
© Rodney Leon Architects

# The Ark of Return

*Permanent memorial at the United Nations in New York  
to honour the victims of slavery and the transatlantic slave trade*

Designed by Rodney Leon, an American architect of Haitian descent, the permanent memorial titled The Ark of Return was unveiled on 25 March 2015 in New York. The design was selected in 2013 from 310 design proposals from 83 countries, through an international competition organized in partnership with UNESCO's Slave Route Project and the Permanent Memorial Committee.

The Ark of Return is a tribute to the courage of enslaved people, abolitionists and unsung heroes who helped end the oppression of slavery. It also promotes a greater recognition of the significant contributions that enslaved peoples and their descendants have made to their societies.

The memorial contains three main elements:

- **THE FIRST ELEMENT:** '*Acknowledge the tragedy*' is a three-dimensional map inscribed on the interior of the memorial. This map highlights the African continent at the centre of the slave trade and illustrates the global scale, complexity and impact of the triangular slave trade.
- **THE SECOND ELEMENT:** '*Consider the legacy*' features a full-scale human replica carved out of black Zimbabwean granite. This element illustrates the extreme conditions under which millions of African people were transported during the Middle Passage. The sculpture represents the spirit of the men, women and children who lost their lives in the transatlantic slave trade.
- **THIRD ELEMENT:** '*Lest we forget*' is a triangular reflecting pool where visitors can honour the memory of the millions of souls who were lost.

United Nations Visitors Plaza  
46<sup>th</sup> Street and 1<sup>st</sup> Avenue New York, NY 10017

**For more information:**

Website: [remember-slavery.un.org](http://remember-slavery.un.org)  
Twitter: @RememberSlavery  
Facebook: [facebook.com/RememberSlavery](https://www.facebook.com/RememberSlavery)  
Email: [education-outreach@un.org](mailto:education-outreach@un.org)



The Slave Route:

Resistance, Liberty, Heritage

<http://www.unesco.org/new/en/social-and-human-sciences/themes/slave-route/>

#slaveroute

UNESCO

History and Memory for Dialogue Section

Tel.: +33 (0) 1 45 68 16 98

E-mail : [projetlaroutedelesclave@unesco.org](mailto:projetlaroutedelesclave@unesco.org)

# Legacies of Slavery

## *A Resource Book for Managers of Sites and Itineraries of Memory*

This resource book is designed for managers of sites and itineraries of memory related to the slave trade and slavery. It provides a comparative analysis of experiences in the preservation and promotion of such sites across the world and proposes practical guidance for their management and development.

It is the first resource book on this specific issue to be published by a UN agency, and provides guidelines on how best to preserve, promote and manage sites of memory, taking into account the sensitivity of this painful memory.

Designed in two parts, the resource book contains conceptual and practical information for managers. It showcases concrete examples of sites and museums implementing particular strategies for the preservation, promotion and interpretation of heritage related to the slave trade and slavery. Moreover, it offers advice and recommendations for the development of memory tourism, responding to the growing demand from citizens to better know this history.

Its main purpose is to contribute to capacity-building for the benefit of site managers and memory itineraries, and to raise awareness on the ethical issues posed by these historical sites.



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