



Universiteit Utrecht

Centre for the Humanities &
the Treaty of Utrecht Events

June 21-22, 2013



The
CoLonial
Legacy

of the Treaty of Utrecht: 1713-1863-2013

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Welcome

WELCOME MESSAGE

The commemoration of the 300th anniversary of the Treaty of Utrecht in 2013 has been an intellectual challenge for the team at the Centre for the Humanities.

The 1713 Treaty was a lengthy and complex affair, which we chose to commemorate not only in strictly historical terms, but also as a critical dialogue. Thanks to the support of the Utrecht Province, who endowed the Treaty of Utrecht Visiting Professorship, we were fortunate in being able to bring to our university leading international scholars with a strong interdisciplinary profile. Our distinguished visitors' expertise, knowledge and wisdom helped us assess the often problematic legacy of the 1713 Treaty.

These critical dialogues provided the backbone of the commemoration programme, which is definitely content-driven but it also combines academic excellence with a strong sense of social responsibility. The Colonial Legacy of the Treaty of Utrecht Conference, which you are about to participate in, has been conceived very much in this spirit: critique and creation need to join forces in coming to terms with the challenges of our times. We have a duty to remember, but our yearning is to transform the legacy of the past into something empowering and inspiring for the present. More than ever, democratic criticism is needed to bring peace into our troubled world.

It is a pleasure to welcome you to Utrecht and I and my team hope you will enjoy this great event.

*Rosi Braidotti,
Director, Centre for the Humanities*

CONFERENCE BACKGROUND

In 2013, the city of Utrecht is celebrating the 300th anniversary of the signing of the Treaty of Utrecht. This treaty marked the end of almost two centuries of (religious) wars and conflicts in Europe, and its colonies in Africa, Asia and the Americas. The Treaty of Utrecht is rightly considered as an important marker in European and even world history. Paradoxically however, many social-cultural historical aspects of the treaty are still relatively under-researched.

This is especially true for the aspect of the Treaty of Utrecht that concerned negotiation between various European countries about their overseas colonies. During the negotiations, it was agreed that Great-Britain received *asiento*: the right to deliver slaves to the Spanish for a period of thirty years, with which British slave traders and smugglers got access to the traditionally closed Spanish markets in the Americas. This human 'merchandise' was shipped to the Spanish and British colonies in the 'New World'.

As the year 2013 not only commemorates the signing of the Treaty of Utrecht in 1713, but also marks the 150th anniversary of the abolition of slavery by the Dutch in 1863, the 'Colonial Legacy Conference' aims to shed a new light on these crucial dates in European and Dutch history. The conference will examine the colonial and post-colonial heritage of the Treaty of Utrecht. It will also assess its legacy in contemporary scholarship on human trafficking, in the study of cultural memories of historical traumas, in practices of reconciliation and in popular culture.

Conference Conveners: Prof. Rosi Braidotti and Dr. Esther Captain

CONFERENCE BOARD AND ORGANISERS

The Centre for the Humanities, in collaboration with the Descartes Centre, the Research Institute for History and Culture (OGC), the Research Focus Area Cultures & Identities and the Treaty of Utrecht Foundation presents the international conference.

Conference Board

Conference Conveners: Prof. Rosi Braidotti
Dr. Esther Captain

Scientific Committee: Prof. dr. Wijnand Mijnhardt
prof. dr. Maarten Prak
prof.dr. Ann Rigney

Organiser The Centre for the Humanities (Utrecht University)

The Centre for the Humanities at Utrecht University is the platform for pioneering innovative research and research training within the faculty of Humanities and the University at large. Activities, such as symposia, seminars and conferences, aim to profile excellent research results and to stress the social relevance of the Humanities in a broader non-academic world. This aim is also implemented through an active arts programme held in conjunction with leading Utrecht Festival and Cultural institutions. The CfH also offers fellowships in new interdisciplinary areas of the research on Humanities in the 21st century – notably in the areas of environmental, cognitive, post-secular and digital humanities. Please find a full list of cooperative Institutes and partners on our website: www.uu.nl/cfh

Director: Prof. Rosi Braidotti

Executive Manager: Dr. Annemarie Houkes

Project Manager Fellowships: Tobijn de Graauw, MA

Office Coordinator: Ms. Cornelia Vermaas

Logistical Coordinator for Conferences 2013: Paulina Bolek, MA

Partners

Utrecht University

Utrecht University is a research university comprised of seven faculties which collectively cover the full spectrum of research and education. Founded in 1636, Utrecht University has evolved into a modern and leading institution with a growing international reputation. The Shanghai Ranking ranks the university in the Netherlands on 1, on a shared 12th place in Europe and worldwide on a shared 53rd place.

Utrecht University offers 52 Bachelor's and 178 Master's degree programmes, many of them English-taught. The University is home to 30.344 students and 7.500 staff. Each year, more than 2000 students and researchers from abroad come to Utrecht for a short or longer time. Commitment, inspiration, ambition and independence are Utrecht University's core values. The University fosters its academic community through investment in staff and students.

Faculty of the Humanities

The Faculty of Humanities is home to the disciplines of history, art, philosophy, music, literature, language, religious studies, and media. Our education and research in these fields are centred around Western culture, from classical antiquity to the present day, examined from a global perspective. Within this broad context, the faculty has earned a special reputation in certain fields, such as linguistics, economic and social history, philosophy and gender studies.

Most of our research is financed with public means, so we consider it only natural that the results of our research should be accessible to the general public. We achieve this by organising public activities, providing social services and contributing to social debates. We have also accumulated expertise in conducting commissioned research, especially in the field of corporate history. Furthermore, the faculty provides an important contribution to the social and cultural development of the city and the province of Utrecht, with efforts such as our comprehensive collaboration with the Stichting Vrede van Utrecht (Treaty of Utrecht Foundation). As a pioneer in the

Utrechts Actieplan Leraren (Utrecht Action Plan for Teachers), the faculty works on solutions to the shortage of teachers in secondary education and to improve the quality of teaching.

Treaty of Utrecht Visiting Professorship by Utrecht Province

The Treaty of Utrecht Chair offers a visiting professorship to various distinguished professors from a variety of academic and cultural fields of study. Until 2013, two times a year an international visiting professor will be invited to hold the Chair for a period of three months.

The Treaty of Utrecht Chair is an initiative of the Province of Utrecht and is sponsored by Utrecht University, the Treaty of Utrecht Organisation and the Province of Utrecht. The Chair is hosted by the Centre for the Humanities of the Faculty of Humanities, Utrecht University.

Autumn 2012	Joan Scott
Spring 2012	Femke Halsema
Autumn 2011	Martti Koskenniemi
Spring 2011	Joanne Bourke
Autumn 2010	Frans Timmermans
Spring 2010	Peter Galison
Autumn 2009	Paul Gilroy

Descartes Centre for the History and Philosophy of the Sciences and the Humanities

Descartes Centre for the History and Philosophy of the Sciences and the Humanities is a collaboration of all Faculties of Utrecht University. It was founded on September 1st, 2007. The Descartes Centre offers two English-taught Research Master's programs: History and Philosophy of Science, and Historical and Comparative Studies of the Sciences and Humanities. The Descartes Centre coordinates the research in the field of history and philosophy of the sciences and humanities at Utrecht University, and organises symposia, congresses, and seminars. The Centre is administered by The Faculty of Humanities.

Research Institute for History and Culture (OGC)

The Research Institute for History and Culture (OGC) performs and stimulates original research in the fields of history and culture that offers added value to the academic world as well as to the world at large. The priority in the institute's multifaceted research lies in the field of Western history and culture, from classical antiquity to the present day. The research fields include international, political, economic and social history, gender, art, literature, music and old and new media.

Focus Area Cultures & Identities

Focusarea Cultures & Identities represents one of Utrecht University's fifteen prioritised research areas. It provides a unique interdisciplinary platform bringing together expertise in the fields of media and the arts, religion, and organisations from the faculty of Humanities and the faculty of Law, Economics and Governance.

Treaty of Utrecht Foundation

In 1713, art, culture, knowledge, interaction and dialogue between different cultures were instrumental in bringing about European peace, often with global implications. Today, Utrecht is still known as a city of knowledge and culture. The Treaty of Utrecht Foundation's mission is to strengthen Utrecht's international reputation as a city and region of knowledge and culture, with an appealing cultural programme for 2013 that hopefully will have a lasting impact on the city and its cultural infrastructure. The Treaty of Utrecht Foundation is not working on these ambitious plans alone. It has joined forces with several cultural organisations, educational and social institutions, entrepreneurs, artists, residents and the municipality and province of Utrecht.

Programme Day 1

FRIDAY, JUNE 21 - MORNING



History and Geography

Chair: Prof. Rosi Braidotti (Utrecht University)

- 09:00 - 10:30 Registration with Coffee & Tea
- 10:30 - 10:40 Welcoming address by Peter de Haan (Director of the Treaty of Utrecht)
- 10:40 - 11:00 Opening by Dr. Esther Captain and Prof. Rosi Braidotti
- 11:00 - 11:45 **Colonial Slavery: Cartographies of Global Trade, Race, and Modernities**
Dr. Françoise Vergès (Goldsmiths University of London, UK)
- 11:45 - 12:15 Q&A
- 12:15 - 13:15 Lunch

FRIDAY, JUNE 21 - AFTERNOON

Chair: Prof. Lydia Emerencia (University of Aruba)

- 13:15 - 14:00 **Colonialism and Slavery: the Dutch connection**
Prof. Gert Oostindie (Royal Netherlands Institute of Southeast Asian and Caribbean Studies, Leiden University)
- 14:00 - 14:15 Response: Dr. Wayne Modest (Tropenmuseum, Amsterdam)
- 14:15 - 14:30 Q&A
- 14:30 - 14:45 Short Break
- 14:45 - 15:30 **'The Asiento' and 'The Blackamoor' garden statue**
Dr. Patrick Eyres (Wentworth Castle Heritage Trust, UK)
- 15:30 - 15:45 Response: Prof. Alex van Stipriaan (Erasmus Universiteit Rotterdam en Tropenmuseum, Amsterdam)
- 15:45 - 16:00 Q&A
- 16:00 - 16:45 Tea Break

Programme Day 1 - follow-up

FRIDAY, JUNE 21 - AFTERNOON



Chair: Dr. Esther Captain (National Committee for 4 and 5 May)

- 16:45 - 17:30 **Legacies of Colonial Slavery: the British case**
Prof. Catherine Hall (University College London, UK)
- 17:30 - 17:45 Response by Dr. Dienne Hondius (Free University
Amsterdam)
- 17:45 - 18:00 Q&A

FRIDAY, JUNE 21 - EVENING



Location: Aula, Academy Building

- 20:00 - 20:45 **SPECIAL EVENING EVENT:**
**Memo To King Willem Alexander - It's Time For A
New Treaty Of Utrecht**
Prof. Kevin Bales (Prof. of Contemporary Slavery, Wilberforce
Institute for the Study of Slavery and Emancipation; Free
the Slaves, Washington DC, USA) author of *Disposable
People. New Slavery in the Global Economy*
- 20:45 - 21:00 Response by Dr. Sandra Claassen (Director of FairWork)
- 21:00 - 21:30 Q&A

Programme Day 2

SATURDAY, JUNE 22 - MORNING



Cultural Memory

Chair: Prof. Gloria Wekker

- 09:00 - 09:30 Registration with Coffee & Tea
- 09:30 - 10:15 **From hydrarchy to multi culture: peace, war and working through the double standard**
 Prof. Paul Gilroy, Treaty of Utrecht visiting professor (King's College London, UK)
- 10:15 - 10:30 Response: Dr. Francio Guadeloupe (University of Amsterdam)
- 10:30 - 10:45 Q&A
- 11:00 - 11:45 **On Being a Descendant: Implicated Subjects and the Legacies of Slavery**
 Prof. Michael Rothberg, (University of Illinois at Urbana-Champaign, USA)
- 11:45 - 12:00 Response: Prof. Ann Rigney (Utrecht University)
- 12:00 - 12:15 Q&A
- 12:15 - 13:30 Lunch break

SATURDAY, JUNE 22 - AFTERNOON

START OF PARALLEL PROGRAM; CHOICE BETWEEN PANEL 1 & 2

Chair: Prof. Philomena Essed (Antioch University, US)

Panel 1 Book Presentation: Dutch Racism

- 13:30 - 15:30 Location: Belle van Zuylenzaal (Academy Building)
 Panellists: Prof. Halleh Ghorashi (Free University Amsterdam),
 Dr. Isabel Hoving (Leiden University), Joseph Jordan
 (University of North Carolina, USA), Prof. Gloria Wekker
 (Utrecht University)

Chair: Prof. Ido de Haan (Utrecht University)

Panel 2 Reconciliation and Recovery in the Past and Present

- 13:30 - 15:30 Location: Aula (Academy Building)
The Challenge of History to Redress and Conflict Resolution
 Speaker: Prof. Elazar Barkan, (Columbia University, USA)
 Response: Dr. Paulla Ebron (Stanford University, USA)
- 15:30 - 16:00 Tea break

Programme Day 2 - follow-up

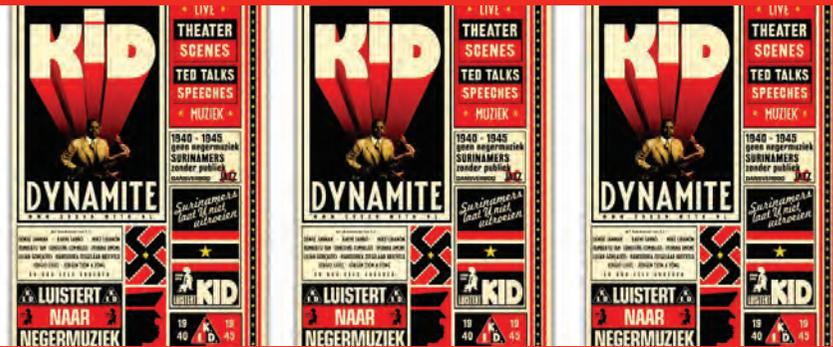
SATURDAY, JUNE 22 - AFTERNOON



Chair: Dr. Markus Balkenhol (Utrecht University)

- 16:00 - 17:15 CONTEMPORARY ISSUES
- 16:00 - 16:45 **The Figure of the Trafficked Victim: Gender, Rights and Representation**
Dr. Rutvica Andrijasevic (University of Leicester, UK)
- 16:45 - 17:00 Response: Prof. Jolle Demmers (Utrecht University)
- 17:00 - 17:15 O&A
- 17:15 Closing Remarks: Prof. Rosi Braidotti, Dr. Markus Balkenhol and Dr. Esther Captain

SATURDAY, JUNE 22 - EVENING



Cultural Programme

Location: Stadsschouwburg Utrecht

- 18:00 - 19:30 Dinner with Pop-Up performances by Kid Dynamite ensemble
- 20:00 - 21:30 Theatre Performance "Kid Dynamite" (an ensemble of Dutch-Surinames-Antillian-Marrocan musicians, artists and performers)

Conference Speakers

LECTURE | JUNE 22 (SAT), 16:00 - 17:15

Rutvica Andrijasevic

Rutvica Andrijasevic works at the Centre for Labour Market Studies and School of Management, University of Leicester. She is the author of *Migration, Agency and Citizenship in Sex Trafficking* (Palgrave, 2010) and has co-edited with Bridget Anderson a special issue of the journal *Subjectivity* entitled *Conflicts of Mobility: Migration, Labour and Political Subjectivity*. Her academic, policy and activist engagements are with issues of gender, sexuality, labour and citizenship in Europe. She is a member of the editorial collective *Feminist Review*.

Abstract

The Figure of the Trafficked Victim: Gender, Rights and Representation

During the last two decades, critical scholars in gender, migration and post-colonial studies have been engaged in attempting to dislodge the figure of the sex trafficking victim from its position of primacy in public, policy and academic debates. The body of work that stresses the agency and rights of migrant women in the sex sector has put forward a convincing critique of the passive and enslaved trafficking victim and has replaced the latter with the figures of the active migrant and the political protagonist. Despite such a shift, however, the figure of the trafficking victim continues to dominate public and policy arenas. In this chapter, I am interested in the persistence of the figure of the victim and suggest that that this figure is not a 'free-floating' one but rather produced through specific codes and conventions. These issues, I argue, become visible by bringing to the fore the nexus among sexuality, gender and narrative. By building on feminist scholarship on sexuality and representation in film, visual media studies and historical studies of East/West Europe, I explore the ways in which representations are embedded within narrative tropes and discursive constructions about women's sexuality that are culturally and historically specific.

LECTURE | JUNE 21 (FRI), 20:00 - 21:30

Kevin Bales

Kevin Bales is President of Free the Slaves (www.freetheslaves.net), and Professor of Contemporary Slavery at the Wilberforce Institute for the Study of Slavery and Emancipation, U.of Hull. His book *Disposable People: New Slavery in the Global Economy* was published in ten languages. Desmond Tutu called it "a well researched, scholarly and deeply disturbing expose of modern slavery." In 2008 *Utne Reader* named Bales one of "fifty visionaries who are changing your world;" the Association of British Universities named his work one of "100 World-Changing Discoveries." The film based on *Disposable People*, which he co-wrote, won the Peabody and two Emmys. Bales has advised the US, British, Irish, Norwegian, and Nepali governments. In 2008 he was invited to address the Summit of Nobel Peace Laureates. In 2007 he published *Ending Slavery: How We Free Today's Slaves*, a roadmap for the global eradication of slavery. In 2008, with Zoe Trodd, he published *To Plead Our Own Cause: Personal Stories by Today's Slaves*; and with eight Magnum photographers, *Documenting Disposable People: Contemporary Global Slavery*. In 2009, with Ron Soodalter, he published *The Slave Next Door: Modern Slavery in the United States*. He is currently writing a book on the relationship of slavery and environmental destruction; and with Jody Sarich, a book exploring forced marriage worldwide.

Abstract

Memo To King Willem Alexander – It's Time For A New Treaty Of Utrecht

Three hundred years ago the Treaty of Utrecht helped to end a terrible war, but it fostered a growth in the trans-Atlantic slave trade. One hundred and fifty years ago the Netherlands abolished slavery as part of the great movement to end legal slavery. On this double anniversary we have arrived at a unique historical moment, when slavery is so diminished, so little a part of our global society and economy that it stands on the precipice of its own extinction – if we choose to take steps to bring it to an end. Allow me, your Highness, to suggest provisions that you might propose that will establish a global movement that will eradicate slavery in the same way that global health campaigns have ended smallpox. An historic new Treaty of Utrecht that will be *De nous, chez nous, avec nous*.

CHAIR | JUNE 22 (SAT), 16:00 - 17:15 + CLOSING REMARKS | JUNE 22 (SAT)

Markus Balkenhol

Markus Balkenhol holds an M.A. degree in social anthropology from the University of Auckland, New Zealand, and a Magister degree in anthropology and German literature from Freie Universität Berlin. Currently he is affiliated with Meertens Instituut and Vrije Universiteit Amsterdam, where he is working towards a PhD degree as part of the research programme 'Heritage Dynamics'. In his project, he researches the commemoration of slavery in the Netherlands. In particular, he aims to understand the relationships of public or collective expressions of colonial heritage and their visceral and intimate experience in the formation of political subjectivities in the Netherlands. Markus is also affiliated with the Centre for the Humanities in Utrecht as a post-doctoral fellow. In the Centre's project on the postsecular, he researches the intersections of the postsecular and the postcolonial in acts of citizenship. His main research interests include memory studies, post-colonialism, the postsecular, the body, aesthetics, citizenship, religion, cultural heritage.

PANEL SPEAKER | JUNE 22 (SAT), 13:30 - 15:30

Elazar Barkan

Elazar Barkan is a Professor of International and Public Affairs and the Director of the Human Rights Concentration at Columbia's School of International and Public Affairs. His research interests focus on human rights and on the role of history in contemporary society and politics and the response to gross historical crimes and injustices. His human rights work seeks to achieve conflict resolution and reconciliation by bringing scholars from two or more sides of a conflict together and employing historical methodology to create shared narratives across political divides. A recent pertinent article: "Historians and Historical Reconciliation," (AHR Forum) *American Historical Review*, (October 2009). Professor Barkan's other current research interests include refugee repatriation, comparative analysis of historical commissions, shared sacred sites, and the question of human rights impact, specifically with regard to redress and transitional justice. His recent books include *No Return, No Refuge: Rites and Rights in Minority Repatriation* (with Howard Adelman, Columbia University Press 2011); *The Guilt of Nations: Restitution and Negotiating Historical Injustices* (2000); and *Taking Wrongs Seriously: Apologies and Reconciliation* (an edited volume with Alexander Karn, Stanford University Press, 2006); *Claiming the Stones/Naming the Bones: Cultural Property and the Negotiation of National and Ethnic Identity*, (an edited volume with Ronald Bush, Getty, 2003).

Abstract

The Challenge of History to Redress and Conflict Resolution

The politics of history plays a central role in international and intra-state conflicts. In the last few decades as a result of the growing centrality of human rights, societies have come to pay greater attention to past atrocity crimes (genocide, ethnic cleansing, gross violations of human rights, war crimes), and in turn this created a demand for redress. These developments coincided with the proliferation of cultural memory and commemorations, transitional justice mechanisms, reparations and state apologies. The dramatic increased in attention to historical

injustices led to social and political movements that demanded redress around the globe. Some of these demands have been successful, others have failed. Notwithstanding this increased role of history in contemporary politics, history is yet to be engaged as a tool in conflict resolution and reconciliation. The paper describes the state of politics in relation to crimes of atrocity, it describes some of the more prominent social movements for redress, as well as the budding efforts to bring historical dialogues into conflict resolution through official and civil society efforts, including historical commissions, education, demythologizing nationalists' histories, and constructing new historical narratives that take account of all sides of a conflict. Cases include those that result from the legacy of World War II; colonialism (slavery and indigenous peoples); and sites of contemporary political crises from North East Asia to the Balkans and to Turkey.

CHAIR | JUNE 21 (FRI), 10:15 - 12:15 + CLOSING REMARKS | JUNE 22 (SAT)

Rosi Braidotti

Rosi Braidotti (B.A. Hons. Australian National University, 1978; PhD Cum Laude, Université de Paris, Panthéon-Sorbonne, 1981; Senior Fulbright Scholar, 1994; Honorary Degree 'Philosophiae Doctrix Honoris Causa', University of Helsinki, 2007; Knight in the Order of the Netherlands Lion, 2005; Honorary Fellow of the Australian Academy of the Humanities, 2009) is Distinguished University Professor and founding Director of the Centre for the Humanities at Utrecht University. She was the founding professor of Gender Studies in the Humanities at Utrecht (1988–2005) and the first scientific director of the Netherlands Research School of Women's Studies. In 2005–2006, she was the Leverhulme Trust, Visiting Professorship in the Law School of Birkbeck College, University of London. In 2001–2003, she held the Jean Monnet Visiting Chair at the Robert Schuman Centre for Advanced Studies of the European Institute in Florence. In 1994–1995 she was a fellow in the School of Social Science at the Institute for Advanced Study at Princeton. Her books include *Nomadic Theory*, New York: Columbia Univ. Press, 2011b; *Patterns of Dissonance*. Cambridge, Polity Press, 1991; *Nomadic Subjects: Embodiment and Sexual Difference in Contemporary Feminist Theory*. New York: Columbia Univ. Press, 1994; *Metamorphoses: Towards a Materialist Theory of Becoming* Polity Press, 2002; *Transpositions. On Nomadic Ethics*, Polity Press, 2006 and *La philosophie, là où on ne l'attend pas*, Larousse, 2009. In 2011a thoroughly revised second edition of *Nomadic Subjects* was published by Columbia University Press in New York.

CHAIR | JUNE 21 (FRI), 16:45 - 18:00 + CLOSING REMARKS | JUNE 22 (SAT)

Esther Captain

Esther Captain is a historian who works as a senior researcher for the Nationaal Comité 4 en 5 mei in Amsterdam. She is also associated with the Centre for the Humanities of Utrecht University. She specializes in the heritage of the Second World War in the overseas territories and multiple, post-colonial memories and histories. The works she has written include *Oorlogserfgoed overzee. De erfenis van de Tweede Wereldoorlog in Aruba, Curaçao, Indonesië en Suriname [Overseas War Legacy: The Legacy of World War II in the Former Dutch Colonies]* (Amsterdam: Bert Bakker, 2010).

RESPONSE | JUNE 21 (FRI), 20:45 - 21:00

Sandra Claassen

Sandra Claassen MSc is director of FairWork. FairWork (formerly BLinN) aims to prevent and combat trafficking in human beings in the Netherlands and defends the rights of trafficked persons. FairWork focus on awarenessraising of the Dutch public, policy makers and employers; capacitybuilding of law enforcement agencies and social assistance institutions; and the development of empowerment activities for trafficked persons. Sandra is also International Board Member of the GAATW - Global Alliance Against Traffic in Women in which she represents the European Members.

PANEL CHAIR | JUNE 22 (SAT), 13:30 - 15:30

Ido de Haan

Ido de Haan is professor of political history at Utrecht University. He is a specialist with regard to histories of citizenship, regime change and the aftermath of revolutions, and the repercussions of the Holocaust. His publications include 'Le roi Louis, un modèle pour Guillaume?', in: Annie Jourdan, *Louis Bonaparte, Roi de Hollande*. Paris: Nouveau Monde 2010, with Jeroen van Zanten, 213-231; 'The paradox of Dutch history - historiography of the Holocaust in the Netherlands'. In D. Bankier & D. Michman (eds.), *Holocaust Historiography in Context, Emergence, Challenges, polemics & achievements*. New York: Yad Vashem/Berghahn 2009, 355-376; *Politieke reconstructie. Een nieuw begin in de politieke geschiedenis* (Political reconstruction. A new beginning in political history). Utrecht: Utrecht University 2004.

RESPONSE | JUNE 22 (SAT), 16:00 - 16:15

Jolle Demmers

Jolle Demmers is Associate Professor and co-founder of the Centre for Conflict Studies, Utrecht University, The Netherlands. She lectures and writes on theories of violent conflict, the role of diasporas in violent conflict, and on ethnographies of neoliberalism. She was Associate Visiting Professor at UC Berkeley (2007) and guest lectured at University of Ruhuna (Sri Lanka), Sabanci University (Turkey), Coimbra University (Portugal), and the European Peace University (Austria). Demmers studied Political Science and International Relations at the University of Amsterdam (MA, 1993) and carried out her PhD research on caciquismo, political violence and neoliberal reform in Mexico (Cultural Anthropology, Utrecht University, PhD 1999). She is currently academic coordinator of the EU funded Marie Curie programme *Sustainable Peacebuilding* (2010-2014) and is academic representative of the *Thematic Network Humanitarian Net (Peace and Conflict Studies)*. She has conducted years of fieldwork on political violence in central and southern Mexico and Sri Lanka. Jolle is currently engaged in writing projects on War Games, Representations of Borderland Violence, Neoliberal Panopticism, and Perpetual Peace. She is fellow of the Centre for the Humanities (Utrecht University) and is running the Politics of Portrayal research programme. Her newest book *Theories of Violent Conflict* (Routledge 2012) has been nominated for the ENMISA 2013 Distinguished Book Award.

RESPONSE | JUNE 22 (SAT), 13:30 - 15:30

Paulla Ebron

Paulla A. Ebron is Associate Professor of Anthropology, Stanford University, U.S.A. She is the author of *Performing Africa* (Princeton University Press, 2002). A current work in progress, *Making Tropical Africa in the Sea Islands* uses the concepts of landscape, memory and political uplift to track historical connections between Europe, Africa, and the New World. These categories help recreate the imagined geographies that so effectively map the cultural and material ties of the Atlantic world. A project that begins from the boom era of European exploration and exploitation of labor and natural resources ends with the final section, political uplift and an inquiry into the meaning of ethical citizenship.

CHAIR | JUNE 21 (FRI), 13:15 - 16:00

Lydia Emerencia

Lydia Emerencia is the Lieutenant-Governor of Bonaire since 2012. She was born in 1954 in Aruba and is of Bonairean descent. Her father was born in Bonaire. She has various family members living on the island. She knows Bonaire well and has been here on many occasions. Mrs. Emerencia has many years of experience in education. Since 2010 she is the director of the Center for Research and Development at the University of Aruba, before that she was the rector of the same university. She has two academic titles: a Ph.D. from the Utrechtse School voor Bestuur en Organisatie, University of Utrecht (UU), and a PhD, AbD. from the Katholieke Universiteit of Nijmegen. She is the successor of Mr. mr. dr. Glenn A.E. Thodé who as of January 1st, has been functioning as the rector of the University of Aruba.

PANEL CHAIR | JUNE 22 (SAT), 13:30 - 15:30

Philomena Essed

Philomena Essed has a PhD from the University of Amsterdam (1990) and an Honorary Doctorate from the University of Pretoria (2011). She is professor of Critical Race, Gender and Leadership studies, Antioch University (USA), *PhD in Leadership and Change Program*. Well known for introducing the concepts of *everyday racism* and *gendered racism* her work has been adopted and applied in a range of countries, including the US, Canada, South Africa, Sweden, Finland, Russia, the UK, Switzerland, and Australia. Books and edited volumes include *Understanding Everyday Racism; Diversity: Gender, Color and Culture; Race Critical Theories; Refugees and the Transformation of Societies; A Companion to Gender Studies* ('outstanding' 2005 CHOICE award), and *Clones, Fakes and Posthumans: Cultures of Replication*, (2012). A volume on *Dutch Racism* is in progress.

Essed has a life long commitment to social justice. In addition to her academic work in this area she has been advisor to governmental and non-governmental organizations, nationally and internationally. She is a deputy member of the Netherlands Institute for Human Rights. In 2011 The Queen of the Netherlands honored her with a Knighthood.

Book Presentation Dutch Racism

Chair: Philomena Essed, professor, Critical Race, Gender and Leadership Studies, Antioch University

Panelists: Prof. Halleh Ghorashi (Free University Amsterdam), Dr. Isabel Hoving (Leiden University), Joseph Jordan (University of North Carolina, USA), Prof. Gloria Wekker (Utrecht University)

This panel introduces the book *Dutch Racism* (Eds. Philomena Essed & Isabel Hoving). It is the first of its kind to present a comprehensive picture of the nature of Dutch racism. An interdisciplinary group of contributors unfolds the legacy

of racism in the Netherlands and the (former) colonies, how it operates in and beyond the national borders, is shaped by European and global influences, and intersects with other systems of domination. Topics include colonial histories revisited, Afrikaner settler racism, everyday antisemitism and islamophobia, racism and interaction at work, contemporary novels, government policy, the integration exam, the psychology of racism in public debates, and 21st century resistance. The panel focuses on the questions: what is specific to Dutch racism, what contributes to its complexity, and why is racism so intensely contested in the Netherlands.

LECTURE | JUNE 21 (FRI), 14:45 - 15:30

Patrick Eyres

Patrick Eyres is editor-publisher of the *New Arcadian Journal*, which engages with the cultural politics of landscape gardens. The 50th edition (2011) explores the significance of ‘The Blackamoor’ statue in 18th-century British gardens. The subject arose through the need to interpret the restored statue at Wentworth Castle. Patrick represents the Georgian Group on the Board of Trustees supervising the ongoing restoration of buildings, monuments, gardens and parkland within this Grade I historical landscape. He has published in numerous books and journals, and co-edited *Sculpture and the Garden* (Ashgate, 2006). He knew the poet-gardener Ian Hamilton Finlay (1925–2006) for almost thirty years and is thus a member of the Little Sparta Trust, which seeks to safeguard this unique garden. Patrick is also on the board of the Garden History Society and Leeds Art Fund, and a member of the Yorkshire Gardens Trust, Public Monuments and Sculpture Association and Folly Fellowship

Abstract

Utrecht, ‘The Asiento’ and ‘The Blackamoor’ garden statue

While British historians have acknowledged the Peace of Utrecht as the catalyst to Britain’s ascendancy as an imperial power, there is silence about the treaty’s pivotal role in British dominance of the Atlantic slave trade – through acquisition of the ‘Asiento de Negros’, the monopoly contract to transport African slaves to the Spanish New World Empire. This paper will discuss ‘The Blackamoor’ garden statue as a symbol of ‘The Asiento’ and later of the Atlantic slave trade as a whole.

Also known as ‘The Kneeling Slave’, ‘The Blackamoor’ is a lead figure of a male African supporting a sundial. The first of these statues was commissioned by King William III from the sculptor, John Nost I, for the Privy Garden at Hampton Court Palace in 1701, the year ‘The Asiento’ was awarded to Louis XIV of France. After 1713 ‘The Blackamoor’ was among the garden statues installed at Wentworth Castle by Lord Strafford, one of Britain’s two negotiators at Utrecht,

who embellished his country estate as a monument to the peace treaty.

‘The Blackamoor’ proved to be the most popular of all the lead garden statues cast in London – until the 1780s when the movement for abolition of the slave trade gathered momentum, and the image of the kneeling African was appropriated as the emblem first of abolition and then, in the 1830s, of emancipation.

Het Loo, Hampton Court, Melbourne Hall and Wentworth Castle are among the baroque gardens that will be discussed.

PANELIST | JUNE 22 (SAT), 13:30 - 15:30

Halleh Ghorashi

Halleh Ghorashi is professor of Diversity and Integration in the Department Sociology at the Faculty of Social Sciences, VU University Amsterdam, the Netherlands. She is the author and co-author of several books and has published many articles on topics such as identity, diasporic positioning and cultural diversity both inside and outside organizations. Her most recent international publication is the edited volume, *Muslim Diaspora in the West: Negotiating Gender, Home and Belonging* (together with H. Moghissi, eds., Ashgate 2010). Her present research focus is on the narratives of identity and belonging of migrants, along with the processes of exclusion and inclusion (in and beyond organizations) in the context of growing culturalism.

LECTURE | JUNE 22 (SAT), 09:30 - 10:15

Paul Gilroy

Paul Gilroy is the holder of the Anthony Giddens Fellowship at the London School of Economics and Political Science in London. He is well-known for his critical explorations into the legacy of colonialism, the rich promises of culturally and ethnically diverse societies and the ideal of “cosmopolitanism from below”. Gilroy taught at Yale University in the USA for some years and has been active in the artistic and cultural life in London, where he has also cooperated with the city council. Paul Gilroy is also a specialist in the field of musical culture. Music is very important for Gilroy, not only because of its popular status, but also because it unseats language and textuality as “preeminent expressions of human consciousness”. His most recent books include *Kuroi Taiseiyo to Chishikijin no Genzai* (The Black Atlantic and Intellectuals Today), *Shoraisha* (2009, co-author), *Black Britain – A Photographic History* (with an intro by Stuart Hall), *Saqi* (2007), *After Empire: Multiculture or Postcolonial Melancholia*, Routledge (2004), “*Without Guarantees: Essays In Honour of Stuart Hall*”, Verso (co-edited with Angela McRobbie and Lawrence Grossberg) (2000), *Between Camps: Nations, Culture and the Allure of Race*, Allen Lane (2000), *Against Race: Imagining Political Culture Beyond the Color Line*, The Belknap Press of Harvard University Press (2000).

Abstract

This presentation will address the difficult question of what European polities might gain by being prepared to revisit and work through the horrors of the colonial past. In particular, I will suggest that the issue of racism, specified as the assumption of racial hierarchy as well as radicalised inequality, can enrich and augment the narrow understanding of human rights and humanity that circulates today.

RESPONSE | JUNE 22 (SAT), 10:15 - 10:30

Francio Guadeloupe

Francio Guadeloupe's roots and routes connect the French, Dutch, English, and Spanish speaking Caribbean. He was born on the Dutch West Indian Island of Aruba. He has lived most of his life in Europe up till now. In 1999, Guadeloupe obtained his Master's degree in Development Studies at the University of Nijmegen, based on his research on the Afro-Brazilian cults Candomblé and Umbanda in Rio de Janeiro and Salvador da Bahia (Brazil). On the basis of his dissertation Guadeloupe has published two books: *A vida e uma dança – The Candomble Through the Lives of Two Cariocas* (Nijmegen, CIDI, 1999), and *Dansen om te leven: over Afro-Braziliaanse cultuur en religie* (Luyten & Babar, 1999). Guadeloupe's principle areas of research have been on the manner in which nationalism, multiculturalism, media, and religion continue to be impacted by the long colonial moment and global capital. He has pursued these interests in his research and publications on social processes on the bi-national island of Saint Martin (French) / Sint Maarten (Dutch), Brazil, Aruba, and the Netherlands. His latest book, *Chanting Down the New Jerusalem: Calypso, Christianity & Capitalism in the Caribbean*, was published by the University of California Press in 2010. Currently Dr. Guadeloupe is researching the culturalisation of citizenship in Europe; the growing conflation of ethno-racial nationalist discourse with civic understandings of citizenship. He pursues this by charting the ways in which European citizens hailing from the non-independent Caribbean (French, Dutch and British territories) perceive current trends in France, the Netherlands, and Great Britain.

LECTURE | JUNE 21 (FRI), 16:45 - 17:30

Catherine Hall

Catherine Hall is Professor of Modern British Social and Cultural History at University College London. Her work has focused on the relation between Britain and its empire. *Macaulay and Son: Architects of Imperial Britain* will be published by Yale University Press in September 2012. She is the Principal Investigator on the ESRC funded project Legacies of British Slave Ownership. *Civilising Subjects: metropole and colony in the English imagination* was published in 2002 and a collection edited with Sonya O. Rose, *At Home with the Empire: metropolitan culture and the imperial world* in 2006.

Abstract

Legacies of Colonial Slavery: the British case

This presentation will draw on the work of the project on Legacies of British Slave Ownership which has been based in the History Department at University College London since 2009. The project is focused on the significance of slave ownership as one of the ways in which the fruits of the slave trade and slavery were transmitted to Britain and contributed to the development of a modern industrial capitalist society. A group of wealthy absentee owners, West Indians proprietors as they were called, based in the metropole, were able to invest the profits from their plantations in a variety of different ways – in merchant banking and shipping, in railways and insurance, in country houses and collections of art, and in imperial enterprises. They influenced the terms of emancipation, protected the interests of West Indian planters and merchants for two decades after the abolition of slavery, and contributed to the ways in which race was reconfigured once the figure of 'the African' could no longer be defined by enslavement. These legacies – economic, political and cultural – need to be documented and remembered.

RESPONSE | JUNE 21 (FRI), 17:30 - 17:45

Dienke Hondius

Dienke Hondius is Associate Professor of Contemporary History at Free University Amsterdam. Her research interests include: History, historiography and sociology of the Holocaust, anti-Semitism, 'race', racism, toleration, equality, genocide, ethnicity, intermarriage, transatlantic slave trade, slavery, African-European encounters, international, interreligious and interracial intimacy, migration, empire, postcolonialism, European expansion, Surinam, Dutch Caribbean, Africa, racial imagery, history of the Jews in the Netherlands, oral history. Her research topics are: History of 'race' and racism, in particular the Dutch contributions since 1600; Africans in the Netherlands: image, self-image, autobiography since 1700; Oral History Project: Eyewitnesses of the Holocaust in the Netherlands.

PANELIST | JUNE 22 (SAT), 13:30 - 15:30

Isabel Hoving

Isabel Hoving is a Lecturer at the Centre for the Arts in Society (Leiden University). She obtained her PhD at Amsterdam University in 1995 with a dissertation on the multi-voiced literatures Caribbean migrant women (cum laude; supervisor Mieke Bal). Her work aims at relating critically to postcolonial literary theory and the theories of migration and globalization, by confronting and mixing these theories with other theories, and testing them in new contexts. She is translating postcolonial (and related critical) insights to the Dutch situation (see e.g. my publications on Surinamese literature (2004), the influence of migration on Dutch everyday culture (2005), and (forthcoming) Dutch Racism). Her most recent work inquires into the baffling intersections of postcolonial theory, ecocriticism, and queer theory. After working at the Universities of Amsterdam and Antwerp, she had the fortune to join the Department of Literary Studies in Leiden, where she is now in particular responsible for courses in interculturality, and gender and sexuality. She is a member of the editorial team of *Thamyris/ Intersecting: Place, sex and race, and Ecozon@, Journal for European Literature, Culture and Environment*.

PANELIST | JUNE 22 (SAT), 13:30 - 15:30

Joseph D. Jordan

Joseph D. Jordan is an independent scholar who works at the intersection of Postcolonial Studies and Black Studies. His research interests include entanglements of memory, narratives of slavery, philosophies of history and Black speculative fiction. He is committed to teacher training as well as anti-discriminatory practices in education..

RESPONSE | JUNE 21 (FRI), 15:30 - 15:45

Wayne Modest

Wayne Modest is the Head of the Curatorial Department at the Tropenmuseum. He was previously the Keeper of Anthropology at the Horniman Museums and Gardens in London and Director of the Museums of History and Ethnography in Kingston, Jamaica, and has held visiting research fellowships at the Yale Centre for British Art, Yale University and the School for Museums Studies, New York University. As a curator and an academic, he sought to combine practical and theoretical museology. His work is driven by a concern for more historically contingent ways of understanding the present, especially in relation to material culture. His research interests include issues of connectedness, belonging and displacement; museum anthropology; histories of ethnographic collecting and exhibitionary practices; difficult/contested heritage (with a special focus on slavery, colonialism and post-colonialism); the Caribbean; heritage and development; and urban life. His most recent publications include “We’ve Always Been Modern: Museums, Collections and Modernity.” *Museum Anthropology* 35(1). 2012, “Material Bridges: Objects, Museums and New Indigeneity in the Caribbean.” *Seeking Bridges: Anthropology and Indigenous/Native Studies* (Routledge, 2012), “Museums, African Collections and Social Justice (with Helen Mears)” in *Museums, Equality and Social Justice* (Routledge, 2012), and “Slavery and the (Symbolic) Politics of Memory in Jamaica: Rethinking the Bicentenary” in *Representing Enslavement and Abolition in Museums* (Routledge, 2011). He is currently working on three co-edited books: *Museums and Communities: Curators, Collections, Collaborations* (Bloomsbury Academic Publishers, with Viv Golding, forthcoming 2013); *Museums, Heritage and International Development* (Routledge, with Paul Basu, 2013) and *Victorian Jamaica* (Duke University Press, with Tim Barringer, 2014).

Gert Oostindie

Gert Oostindie is director of the KITLV/Royal Institute of Southeast Asian and Caribbean Studies in Leiden and Professor of Caribbean History at the History Department of Leiden University. He obtained his education in History and Social Sciences at the Vrije Universiteit of Amsterdam and Utrecht University, previously held a chair in Caribbean Studies at Utrecht University and was a research fellow at the Johns Hopkins University (Baltimore); the Netherlands Institute of Advanced Studies (NIAS, Wassenaar); the Eric Remarque Institute for European Studies at New York University; and the Fondation Maison des Sciences de l'Homme (Paris). He served on many editorial, scholarly and governmental committees both in the Netherlands and abroad and is a frequent contributor to the Dutch mass media on his areas of expertise. Professor Oostindie's principal areas of research have been the Caribbean and Dutch (post)colonial history in a comparative perspective. He (co-)published and edited over 25 books and 200 articles with a wide range of publishers. His most recent publications include *Postcolonial Netherlands. Sixty-five years of forgetting, commemorating, silencing* (Amsterdam University Press, 2011) and *Dutch Colonialism, Migration and Cultural Heritage* (ed., KITLV Press, 2008).

Abstract

'Dutch national greatness': toleration, democracy, work ethic, and the like – a Golden Century with a long after-story into the present. But by now the other side of the coin is also accepted – not as much in contemporary nation-branding, but certainly among historians. Thus the Golden Century also as an era of elite politics, pseudo-monarchy, imperfect religious toleration, and the beginnings of colonialism. Was there ever an age of innocence? Useful to first go another 150 years back in time, hence 1563, time of the beginnings of the fight against Spain, origins of the Dutch nation. Fragile narratives of national unity include clear allusions to colonialism, invariably critical – because the Spanish are colonial, and hence their victims, the Indians of the Americas, suffer the same fate as

the 'Dutch'. Hence narratives of solidarity. By 1713, all of that is lost. Heavy Dutch engagement in colonialism, in all continents, without even a need felt for justification. Slavery and the Atlantic slave trade have become widely accepted within a few decades. This is European world politics, and the Dutch Republic has no intention to lose opportunities. Whatever its real significance for the average Dutch person, liberty and civil rights certainly have become matters for the metropolis and the colonial elites only. It's all about geopolitics and economics, just as it is for the other European powers. Dutch colonialism stands out for one feature: extreme lack of interest in cultural imperialism.

What does the colonial world look like in 1713, and where will it stand in 1863? What meaning did the Peace of Utrecht (1713) have in this long-term development? And how should we define the 1863 Netherlands and its relation to the colonies? And how did the Dutch nation relate to the colonial history and slavery since 1863? So how is the legacy of slavery remembered, in 2013?

RESPONSE | JUNE 22 (SAT), 11:45 - 12:00

Ann Rigney

Ann Rigney is professor of Comparative Literature at Utrecht University and co-director of the University research focus area Cultures & Identities. She has published widely in the field of cultural memory studies, philosophy of history, and memory cultures since the nineteenth century. Her books include *The Rhetoric of Historical Representation* (Cambridge UP, 1990), *Imperfect Histories* (Cornell UP, 2011) and *The Afterlives of Walter Scott: Memory on the Move* (Oxford UP, 2012). She also recently co-edited a special issue of *Memory Studies* (2012) on *Memory and Reconciliation: Critical Perspectives*.

LECTURE | JUNE 22 (SAT), 11:00 - 11:45

Michael Rothberg

Michael Rothberg is Professor of English and Conrad Humanities Scholar at the University of Illinois at Urbana-Champaign, where he is also Director of the Holocaust, Genocide, and Memory Studies Initiative. His work has been published in such journals as *American Literary History*, *Critical Inquiry*, *Cultural Critique*, *History and Memory*, *New German Critique*, and *PMLA*, and has been translated into French, German, and Hungarian. His latest book is *Multidirectional Memory: Remembering the Holocaust in the Age of Decolonization* (2009), published by Stanford University Press in their “Cultural Memory in the Present” series. He is also the author of *Traumatic Realism: The Demands of Holocaust Representation* (2000), and has co-edited *The Holocaust: Theoretical Readings* (2003), *Cary Nelson and the Struggle for the University: Poetry, Politics, and the Profession* (2009), and special issues of the journals *Criticism*, *Interventions*, *Occasion*, and *Yale French Studies*. Together with Yasemin Yildiz and Andrés Nader he won a 2011–2012 ACLS Collaborative Research Fellowship for a project on immigration and Holocaust memory in contemporary Germany.

Abstract

On Being a Descendant: Implicated Subjects and the Legacies of Slavery

To ask about the legacies of the Treaty of Utrecht and the abolition of slavery is to ask what it means to inherit a history. How has the contemporary world inherited the histories of slavery and colonialism as well as those of abolition and decolonization? In what ways are contemporary subjects descendants of these histories? I propose to explore such questions in this talk through the notion of *the implicated subject*. This deliberately open-ended term is meant to extend beyond the participants generally discussed in discourses on violence, trauma, and restitution: namely, *victims and perpetrators*. Instead, the notion of implication encompasses a range of differentially situated subjects, including bystanders, beneficiaries, latecomers, and others connected to pasts they did not directly experience and to contemporary contexts that might seem distant. A focus on implicated subjects

RESPONSE | JUNE 21 (FRI), 15:30 - 15:45

opens up a broad and murky terrain in which we can locate many dilemmas of remembrance, responsibility, and reparation. This talk will consider the challenge of thinking redress at a (temporal) distance by reflecting on the legacies of Atlantic slavery. What can the history and memory of slavery teach us about problems of transnational memory and restitution? What kinds of implication in the history of slavery define contemporary subjects in the Americas, Europe, and Africa? How can we align the differentiated forms of implication of contemporary subjects with claims for justice emanating from the past? I will consider these questions with reference to a variety of materials, including debates about reparations and apologies for slavery and fictional and non-fictional explorations of the history of slavery by Black Atlantic writers such as Octavia Butler, Saidiya Hartman, Jamaica Kincaid, and Caryl Phillips.

Alex van Stipriaan

Alex van Stipriaan is currently the Curator Culture and History Latin America & the Caribbean at Tropenmuseum, Amsterdam. He was trained as a historian of the non-western world, which means he has always operated in the area where history and anthropology meet. Most of his research has been focused on history and cultures of Suriname and what is known today as the Black Atlantic, i.e. the connected histories of West- and Central Africa, Afro-America, and Western Europe. He has almost thirty years' experience of research in this field. His main interest is developments of creolization in noticeable as well as hidden dimensions of culture. He is also professor of Caribbean history at the Erasmus University of Rotterdam at which his focus is on the history of slavery and its present day legacies. He has developed substantial skills to apply and share scholarly knowledge and expertise for/with a wider audience. This ranges from academic colleagues to grass roots organizations in the Netherlands, Suriname and The Netherlands Antilles. He also co-curated and co-edited exhibitions and (school) television documentaries in this field.

LECTURE | JUNE 21 (FRI), 11:00 - 11:45

Françoise Vergès

Françoise Vergès is currently Consulting Professor at the Center for Cultural Studies, Goldsmiths College, University of London, and president of the *Comité pour la Mémoire et l'Histoire de l'Esclavage* (France). Françoise Vergès has written on vernacular practices of memories, on slavery and the economy of predation, the ambiguities of French abolitionism, French republican colonialism, colonial and postcolonial psychiatry in the French colonial empire, Frantz Fanon, Aimé Césaire, French postcoloniality, postcolonial museography, the routes of migration and processes of creolization in the Indian Ocean world. She has worked with filmmakers and artists Isaac Julien, Yinka Shonibare, Arnaud Ngatcha. She was a project advisor for Documenta 11 in 2002 and has contributed to 2012 Paris Triennial. Her most recent publication is *Lives That Matter*, in Okwui Enwezor, *Intense Proximity*, Paris Triennial Catalog, 2012 and *L'Homme prédateur. Ce que nous enseigne l'esclavage sur notre temps*, Paris 2011.

Abstract

Colonial Slavery: Cartographies of Global Trade, Race, and Modernities

In which ways the transformation of the human body into an object to capture, to trade and to sell is telling us something about the world we live in? What can we learn from colonial slavery—predatory economy and wars, racialized and gendered workforce, geopolitics of inequalities, laws..—that will help us understand contemporary global economy? What practices and methodologies may be used to “exhibit” colonial slavery? In which ways European and American abolitionist discourse and representation continue to weight on the ways in which we understand enslavement and freedom? Drawing from her practice as the president of the French Committee for the Memory and History of Slavery (2008–2012), installed by the 2001 Law recognizing slave trade and slavery “crime against humanity” and as the Project Director of a “Museum Without Objects,” Françoise Vergès will revisit the legacies of slave trade and colonial slavery, the ways in which the attempt to “Europeanize” the World has been linked to a construction of a moral, political, and aesthetic subject in terms of identity and culture, and the politics of reparation.

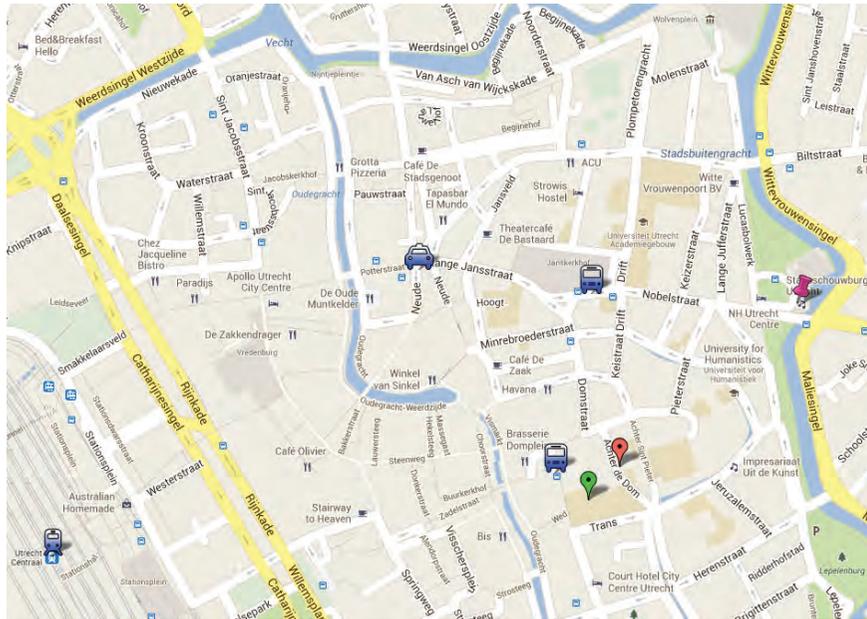
CHAIR | JUNE 22 (SAT), 09:30 - 12:15 + PANELIST | JUNE 22 (SAT), 13:30 - 15:30

Gloria Wekker

Prof. Dr. Gloria Wekker is emerita professor in Gender and Ethnicity at the Department of Gender Studies at the Faculty of the Arts of Utrecht University. She is a social and cultural anthropologist (PhD UCLA, 1992), specialized in Gender Studies, African American and Caribbean Studies and In 2007, she won the Ruth Benedict Prize of American Anthropological Association for *The Politics of Passion; Women's sexual Culture in the Afro-Surinamese Diaspora* (Columbia University Press). Her research themes are: constructions of sexual subjectivity in the black Diaspora; gendered and racialized knowledge systems in the Dutch academy and society and the Dutch cultural Archive; and the history of the black, migrant and refugee women's movement in the Netherlands. She also writes poetry and prose.

Practical Information

LOCATIONS AND MAPS



Centre for the Humanities
Achter de Dom 20, 3512JP Utrecht



University Hall (Academiegebouw)
Domplein 29, 3512JE Utrecht



Stadsschouwburg Utrecht
Lucasbowerk 24, 3512EJ Utrecht



Bus Stop Domplein
Bus 2



Bus Stop Janskerkhof
Bus 2, 3, 4, 8, 11



Taxi



Train station Utrecht Centraal



LOCAL TRANSPORT

How to get from Utrecht Central Station to the University Hall (Academiegebouw) by Bus

The Academiegebouw is right next to the Dom in the city centre of Utrecht. When you arrive in Utrecht you have to leave the Central Station by following 'Busstation Stadsvervoer'. To travel to the Academiegebouw, you can take Buses 2, 3, 4, 8 or 11, all of which have frequent schedules. The journey will take around 5 minutes. You have to get off the bus at bus stop 'Janskerkhof' or 'Domplein'. You can ask the bus driver to give you a signal when you arrive at this stop. If you get off the bus at Janskerkhof, walk back to café Broers on the corner and turn left onto Domstraat. If you get off the bus at Domplein, follow Domstraat towards the Dom church. You can go around it on the right side (passing the Dom on your left side). The Academiegebouw is situated in the left corner. It is the building with the round ball at the entrance.

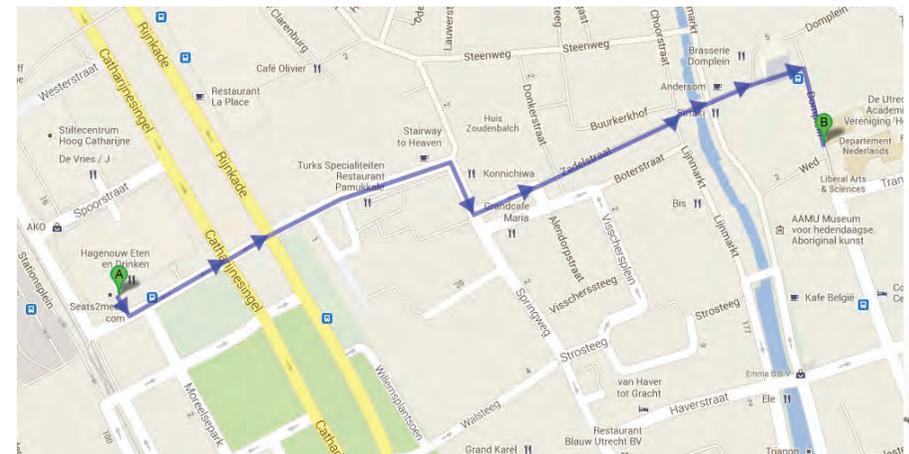
There are two bus stops in the close vicinity of the Centre for the Humanities and the University Hall (Academiegebouw):

Domplein: Bus 2
 Janskerkhof: Bus 2, 3, 4, 8, 11

To quickly plan your journey, go to the website <http://9292.nl> or download the 9292 smartphone application.

How to walk from Utrecht Central Station to University Hall (Academiegebouw)

When you get off the train at Central Station head towards the Shopping Mall Hoog Catherijne which is located in the same building as the Station, but in the opposite direction. When you spot the ABN Amro Bank ATM machines on your right hand side take a turn right past them and follow the shopping alley towards Moreelsepark and from there follow the map below.



TRAVELLING WITHIN UTRECHT

Public Transport Chipcard: OV-chipkaart

The OV-chipkaart is a new means of payment for the public transport system. The smart card is the size of a bank card and contains an invisible chip. The OV-chipkaart can be loaded with credit in euros with which you can travel anywhere within The Netherlands, or with a travel product such as a single or season ticket. There are personal, anonymous, and disposable cards.

Taxi

There is a taxi platform at the Central Station. You may follow the signs inside the station. Within the city there are several taxi platforms, for instance on Neude and Janskerkhof.

UTC Taxi: 030-230-0400

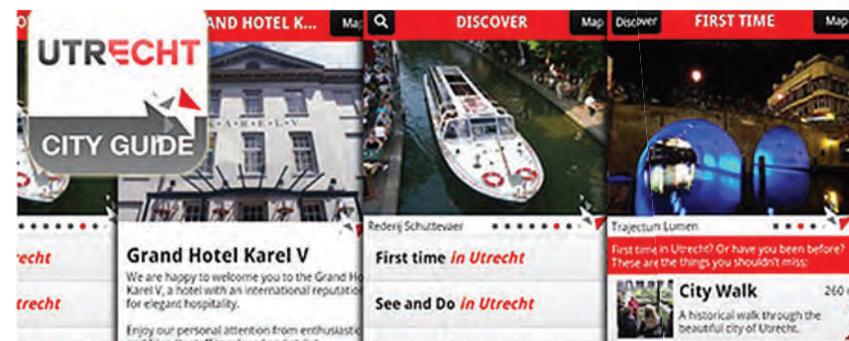
DISCOVER THE CITY OF UTRECHT

Utrecht is the beating heart of the Netherlands. A city with an unparalleled vitality. A medieval city centre small enough to explore on foot. Large enough to enjoy world class festivals, modern architecture, trendy shops and interesting museums for days on end. Utrecht has a wealth of culture and history and simply bustles with life.

Utrecht Tourist Information: www.visit-utrecht.com/en

Utrecht City Guide App

With the Utrecht City Guide as an application on your mobile phone, you can easily find information about companies and events in Utrecht. What are the best spots to go shopping, see an exhibition, enjoy a meal or spend the night? The Utrecht City Guide shows it all! You will also find practical information about getting into the city, public transport, emergency services, wifi hotspots and more. Available from Apple Store and Google Play.



WHERE TO EAT/DRINK/RELAX

By showing your conference badge or booklet you can take advantage of the following discounts in the conference area

Restaurant 'de Artisjok'

Come and experience the genuine Mediterranean hospitality and food in this stately canal house on one of the most beautiful canal streets in Utrecht.

Address: Nieuwegracht 33, Utrecht, Tel. 030-2317494 www.deartisjok.nl

Discount: 10 % per conference party

Barbeton

Utrecht's newest place for good food and drinks! Our fresh sandwiches, house-made soups and salads and our high-quality coffees and teas tickle your taste buds! Work at our large community table or relax in our lounge while chatting with your colleagues or new friends! WiFi available.

Open daily from 09.00-19.00, weekends from 10.00.

Address: Korte Jansstraat 13-15 www.facebook.com/barbetonutrecht

Discount: 10% on coffee-to-go

Brasserie Bresson

A paris-style brasserie in the centre of Utrecht. Our food is brasserie-style: simple but of high quality, enjoy typical French dishes and excellent French wines. Our restaurant is open on a daily basis, starting at 17.00 hours. On Friday, Saturday and Sunday we also serve lunch from 12.00 h. Café Bresson is famous for its music: on a regular base there is live jazz, performed by the best jazz musicians this town has to offer. At the bar we serve French specials like Pastis or Floc de Gacogne, and most of the wines are available by the glass.

Address: Oudegracht 214, 3511 NS Utrecht, 030 - 232 26 23 info@brasseriebresson.nl

Discount: €29,50 value 3 course menu for €25,- & a small give-away present after dinner

Douwe Egberts Café

Browse the web using free WiFi, hang out with friends on the terrace, in the basement or just read a book while enjoying Utrecht's' best coffee! A variety of

coffee specialties, iced coffees, tea, and pastries (also to take out) is served. Free 11th coffee for all regular customers and 10% discount on coffee-to-go, just show this booklet!

Open daily from 08.00-18.00, weekends from 09.30.

Address: Korte Jansstraat 17-19 www.decafeutrecht.nl

Discount: 10% on coffee-to-go

Luden

Luden is located in the heart of Utrecht and has a unique Mediterranean courtyard. The peaceful and sunny courtyard offers the perfect setting to enjoy a good glass of wine, while sitting underneath the grapevines. The monumental building breathes history and hospitality with its enchanting mirrored room and painted ceilings. The restaurant serves refined dishes with seasonal products. In the informal brasserie you can enjoy a delicious lunch or dinner. Make your stay in Utrecht complete with a culinary visit to Luden! We look forward to welcoming you for a cup of coffee, drinks & snacks, a quick meal or excellent wining & dining.

Address: Janskerkhof 10, +31 (0)30 232 23 44 www.ludenutrecht.nl

Discount: 10% on a € 29,50 order from restaurant menu including 1 drink

De Rechtbank

Behind the monumental façade of the former courthouse of Utrecht, you will find a world of surprising design. Restaurant & Brasserie "De Rechtbank" located on a unique location in the city centre of Utrecht, is open all days for breakfast, lunch and dinner. Both the brasserie and the restaurant have a very varied menu. Spoil yourselves with delicious dishes and wines in the restaurant. The brasserie offers splendid but affordable dishes. Nice weather? Enjoy the most beautiful terrace of Utrecht and have a drink or bite on a beautiful monumental square.

Address: Court Hotel Utrecht City Centre, Korte Nieuwstraat 14, 3512 NM Utrecht

Discount: 10 % per conference party



EMERGENCY AND MEDICAL INFO

Of course we hope that your stay in the Netherlands will be without any problems regarding your health or safety. And most likely this will be the case. However, should you need any medical assistance or emergency services (ambulance, police or fire brigade), here is some useful information.

- Ambulance, police or fire brigade: call 112 (this is the general European emergency number).
- For police matters that are not an emergency: call 0900-8844.
- Utrecht University Security: call (030) 253 4444 or call 4444 from a campus phone.

SAVANNAH BAY'S READING RECOMMENDATIONS

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Notes

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