Abstracts

Transnational Conversations

Heritage, Memory, Climate, and Reparatory Justice in the Caribbean, Europe, and Beyond

Leiden 29-30 October, 2025

- **René Koekkoek** (Utrecht University)

Historicizing the Politics of Reparatory Justice

Over the past decades, repairing historical injustices has become a form of politics driven mainly by considerations of justice, recognition, and regret. Historically, reparations have served a wider set of pragmatic and political purposes that differs from the moral universe of modern reparations politics. From a long-term historical perspective, reparations had multiple valences – safeguarding property ownership, nation-building, securing social order, restoring national honor – that do not always square with how reparations are conceived of today. In my contribution, I reconstruct and analyze the "politics" of a number of reparations cases from the seventeenth and eighteenth centuries and explore in what ways they form a "useful past" to rethink current-day reparations debates.

Dr René Koekkoek is an Assistant Professor in Political History at Utrecht University. He is currently writing a monograph tentatively titled Reparations. A History (under contract with University of Pennsylvania Press). This is one of the outcomes of his VENI research project on the long-term history of reparations (2019-2024). Another publication from this project entitled "Rethinking the History of Reparations for Historical Injustices: An Early Modern Perspective" appeared in The Journal of Modern History (2024). In other publications, Koekkoek wrote about the history of citizenship, empire, and the political ideas about liberty and slavery during the Age of Atlantic Revolutions. A new research project funded by an NWO xs-grant deals with political languages of rooted democracy in twentieth-century anticolonial political thought.

- **Kenan Van de Mieroop-Al Bahrani**

Retrospective politics or racial capitalism? A response to some common criticisms of reparations proposals.

Asked about his view on reparations for slavery and colonialism, British Prime Minister Kier Starmer replied that "I'd rather roll up my sleeves and work with them on the current future facing challenges than spend a lot of time on the past". His words echoed the those of his predecessor Rishi Sunak who also stated that "trying to unpick our history is not the right way forward". These remarks are examples of one of the most common varieties of criticisms of reparations proposals which has sought to present them as a form of retrospective politics. This

rhetorical move effectively sidesteps one of the main issues at the heart of the discussion: calls for reparations for slavery and colonialism have touched an open nerve precisely because they draw attention to the origins and nature of contemporary relations of power. After presenting a critique of social-scientific work that has sought to construe calls of redress as primarily backward looking, the paper will move on to discuss how the concept of "racial capitalism" has been developed and deployed as one way to theorize the persistent legacies of slavery and colonialism.

Kenan Van De Mieroop-Al Bahrani is Assistant Professor in the History Department at Leiden University and co-founder of the International Network for Theory of History.

- **Lina Le Pelley** (University of Amsterdam)

Fractured memory and diverging "truths": Reconciliation and reparations for German colonialism amidst continued inequality in postcolonial Namibia

Top-down efforts towards reparatory justice in postcolonial Namibia are ongoing: the 2021 German and Namibian "Joint Declaration" is predicated on a collective narrative of history which is largely absent in practice, despite the visible presence of colonial legacies in Namibia. Drawing on ethnographic fieldwork conducted among the German-speaking Namibian community in Windhoek and Swakopmund, and supplemented by photographic material produced during fieldwork, this paper highlights fragmented narratives in Namibian society surrounding Germany's genocidal colonial legacy and its afterlives. Ethnic and racialized segregation during German colonialism and South African apartheid have created diverging, often contradictory, understandings of the past: this paper argues that efforts to reconcile colonialism must also be a question of reconciling fractured memory, which is linked to and complicated by deep ethnic separations that persist today. Combined, these fractures and fraught narratives make reconciliation incredibly difficult in practice. Yet despite heterogeneity, "unity" is visible in a far-reaching rejection of the government-led approach to reconciliation and reparatory justice. Amidst emerging dialogues and discussions of colonial heritage in Namibia, an empirical examination of contested (colonial) memory complicates understandings of what "actual" reconciliation might look like and develops a critical perspective on dealing with the colonial past in the present.

Lina Le Pelley is a master's student in Cultural and Social Anthropology at the University of Amsterdam. Her master's thesis, supervised by Dr. Felix Stein, was based on 10 weeks of ethnographic fieldwork conducted primarily with the German-speaking Namibian community, exploring ongoing colonial reconciliation negotiations and German Namibian identity. Previously, her BSc in Cultural Anthropology and Development Sociology at Leiden University involved a literature-based thesis focused on colonial legacies in nature conservation in South Africa and Kenya. During an internship, Lina assisted with science communication work for two research projects led by Dr. Anouk de Koning; and later contributed to the EU-funded JustWind4All project through an internship at the Dutch Research Institute for Transitions (DRIFT), focusing on justice in the wind energy transition. Besides (de)coloniality,

racialization, identity, multimodal methodologies, and sustainability, she is also deeply interested in connecting academic work to broader public spheres.

- **Shelene Gomes**

Colonialism in the British West Indies and Postcolonial Reparative Justice for All

The modern histories of capitalism and labour exploitation, the social hierarchies and cultural denigration in the British and European colonies of the West Indies were dependent upon crosscontinental systems of Indigenous enslavement, Trans-Atlantic African slavery, and Asian indentureship. Maintained partly through systemic violence, as Caribbeanist Norman Girvan notes, "*The colonial condition is not just a matter of constitutional status. Control by external powers is exercised in a variety of other ways. Notable among these are ideological co-optation, finance, trade and security arrangements*." These spatio-temporal connections and legacies of colonialism and underdevelopment reverberate today. The need for reparations - restitution and recompense - is therefore not merely a symbolic exercise. Caribbean regional organisations, universities, and states have prioritised this issue. Recognising the agency of Caribbean peoples, from my 'postcolonial' vantage in the southern Caribbean, I also theorise the reproduction of systemic violence. Class stratification, racial and ethnic tensions, state capture, all characterise contemporary life in the Anglo-Caribbean, actively replicated and adapted by postcolonial logics of exploitation and extraction. The symbolic and material issue of reparations is fundamentally one of justice, not only for past harms and reverberating effects, but also toward universal human emancipation today. Keywords: emancipation, neocolonial, postcolonial, systems Conference Sub-section: The politics of reparatory justice

Shelene Gomes, PhD teaches Social Anthropology and Sociology at the University of the West Indies, St. Augustine in Trinidad and Tobago. She is an Honorary Research Associate in the Department of Anthropology, University of Cape Town. Her work is unified by a focus on contemporary solidarities, acts of agency and place-making within the context of unequal historical conditions of modernity. Shelene's monograph, Cosmopolitanism from the Global South (Palgrave Macmillan, 2021) explores Caribbean migratory movements, specifically Rastafari spiritual repatriation to Ethiopia, tracing the linkages between African diasporic imaginings and Caribbean cosmopolitan sensibilities. She is co-editor of Race, Class and Nationalism in the Twenty-First Century Caribbean (University of Georgia Press, 2024).

- **Phoebe Hargrave**

Lost and Found in Translation: Illegal Intercountry Adoptions and the Belgian Métis Civil Case

This proposed PhD project examines the enforced disappearances and illegal adoptions of mixed-race children born to African mothers and European fathers in 1950s Congo, Rwanda, and Burundi—then under Belgian colonial rule. Forcibly removed from their families and relocated to Europe, these children were subjected to a racialized logic of separation and

assimilation. Their disappearances reveal how race, kinship, and belonging were redefined through bureaucratic and legal frameworks rooted in colonial epistemologies.

This contribution focuses specifically on the potential for redefining reparative justice narratives through litigating these cases on the basis of the law of enforced disappearance. I draw from the recently concluded Belgian civil case brought by five Métis women from 2020-2024 to examine how these injustices are translated across institutional, legal, and cultural contexts. Translation is defined by the transformation of the meanings of events, stories, and ideas through their journey through different actors and institutions. This discussion reflects on the recent book publication of Facing the Past: Policies and Good Practices for Responses to Illegal Intercountry Adoptions (Loibl & Smolin, 2024). This research thereby examines how colonial knowledge systems are embedded within and managed through contemporary institutions like the law, structuring the way we ideate and implement reparative justice.

Phoebe Hargrave (LLM) is a Junior Lecturer in Political Science at VU Amsterdam with a background in international law, global politics, international security, and sociology. She is currently developing a PhD application with Dr. Nicole Immler (University of Humanities Studies) for the NWO PhD Humanities funding instrument. With a strong interest in understanding potentially transformative mechanisms for justice from slavery and colonialism, Phoebe works with an interdisciplinary focus on civil litigation as a site for epistemic (in)justice and restorative communication.

- **Francio Guadeloupe**

Uncommoning reparations

Can we repair, or promote a politics of reparation, without uncommoning away of the globe towards a common wealth of planetarities? Much of what passes for calls toward the reparative are global, or rather glocal, or glo-regional, or glo-islandic. They remaining working in the map of our inherited universality that continues to suffocate planetarities. Uncommoning is a way of fleeing the globe, and its equivalents without succumbing, to a combative One or an opposition. In this paper we present what this would mean for what goes by the name of reparations.

Francio Guadeloupe is the endowed KNAW-KITLV and the University of Amsterdam Professor of the Public Anthropology of Kingdom Relations. Guadeloupe's academic work and posts span both sides of the trans-Atlantic Kingdom of the Netherlands. Besides holding posts at many of the major universities in the Netherlands and the KNAW, Guadeloupe also served for four years, between 2013 to 2017, as the President of the University of St. Martin on the bi-national island of Sint Maarten and Saint Martin (Dutch and French West Indies). He is the program Chair of the NWO funded research programs 'Island(er)s at the Helm: Co-creating research on sustainable and inclusive solutions for social adaptation to climate challenges in the Dutch Caribbean'. Guadeloupe also co-Chairs the NWA funded research program 'Re/Presenting Europe: popular representations of diversity and belonging in the Netherlands'

- **Kenneth Cuvalay**,

Lack of cultural heritage legislation and ethical guidelines for archaeological practices on St. Eustatius and reparative justice

Academic literature in the past decade increasingly reports on climate change affecting cultural heritage sites around the globe. In the case of St. Eustatius not at all reported is the systematic & structural for decades unethical and disrespectful excavations of Afrikan burial grounds by SECAR.

St. Eustatius, some of its most unique heritage sites, Golden Rock and Godet/Waterfort, used during the middle passage as a depot for Enslaved Afrikans in the Caribbean inter-island Trafficking in Enslaved Afrikans, are suffering from large scale archaeologist destructions. The burial ground Godet was excavated several times and 18th century burial ground Golden Rock in 2021 and damaged Enslaved Afrikan village July 2023 without raising concern for the worrying conditions. Archaeology as science is in many ways based on Eurocentric legacy, models, methods and contributed to the ways in which the excavations were carried out and how the sites were left behind. Reparatory justice starts with the much-needed decolonization process within academia in the Netherlands. Reflection on racial bias among white archaeologists is important giving Afrikan descendants access to policy making, implementation, restitution of stolen assets and restoring heritage sites where our enslaved ancestors forcibly worked, lived and died. Afrikan centered Caribbean archaeologists play a role in collectively raising awareness of endangered Caribbean Afrikan cultural heritage lacking policies for heritage and awareness of the tremendous value for heritage sites in the territory concerned.

Kenneth Cuvalay was born and raised on the island of St. Eustatius (formerly Netherlands Antilles). He has been fighting for equality, human rights, against injustice and disparities towards the most vulnerable people in our Afrikan communities and, in general, for reparations and reparatory justice. Cuvalay was coordinator of EARN, a movement of Black trade unionists from various FNV unions.

He initiated the development of addiction and psychiatric care in the Caribbean Netherlands (Bonaire, Saba, and St. Eustatius) in 2010. He is a member of the political party Ubuntu Connected Front, and in 2021 he became president of grassroots movement St. Eustatius Afrikan Burial Ground Alliance.

His ideological conviction was founded on the struggle of his life against economic inequality, the legacy of Dutch Trans-Atlantic colonialism and Chattel Enslavement of Afrikan people. The legacy of colonialism is the basis of marginalization, structural institutional racism and discrimination against Afrikans which continues domination of people within the former Netherlands Antilles, depriving and destroying their cultural identity, heritage and self-determination.

- **John Njenga Karugia**

Memory Ethics of Slavery in Transnational Memory Spaces

How should we deal with painful memories experienced by strangers? This paper analyses transnational slavery memory practices I have observed during intensive field research across global spaces contesting, silencing and memoriliasing slavery across Asia, Africa, Europe, America and Arabia. These analyses emerge from two transnational research projects I have been part of for a decade that analyze relational spaces. Firstly, an 'Indian Ocean Memories' research project where slavery memories are inevitably connected across maritime and hinterland spaces. Secondly, 'New Silk Roads' spaces where slavery discourses have been reactivated along contemporary trade routes as China's Belt and Road Initiative takes shape. This paper particularly focusses on analyzing practices and aesthetics of memorialising slavery that I observed during research in memory places connected to Dutch slavery history in Suriname, Indonesia, South Africa and The Netherlands. Due to the transregional nature of slave trade, the transnational afterlives of slavery and its memorialisation, this paper connects its analysis of Dutch slavery history to various other histories in Zanzibar in Tanzania, Rabai in Kenya, Diego Garcia in Mauritius, Muscat in Oman, and United Arab Emirates. Using a connective memories framework to conceptualize how these memories function within a transnational logic, and through a 'responsible geographies of memory' framework, this paper analyses the ethics of representation within these cosmopolitan spaces. It thus contributes to understanding the complexities of legacies of slavery within a transnational memory perspective. These analyses will hopefully contribute to reflections on reparatory justice connected to these transnational memory spaces.

John Njenga Karugia's current research project at the Institute for Asian and African Studies at the Humboldt University in Berlin analyzes transregional memory politics and memory ethics of the Belt and Road Inititiave (BRI). He is a Kenyan-German scholar of Transregional Memory Studies, Indian Ocean Studies, Africa-China Relations, Asia Pacific Studies and Area Studies. He is a member of the Frankfurt Memory Studies Platform with a focus on memory politics, memory ethics and responsible cosmopolitanism. He is a Visiting Professor at Hasanuddin University in Makassar, Indonesia, with a focus on transoceanic maritime research. As he also is a documentary filmmaker, he made 'Afrasian Memories in East Africa' (2018) and 'New Silk Roads in Local and Global Politics' (2025).

- **Marlous van den Akker**

Good culture, bad culture' – The legacy of colonialism's demonization of black cultural practices, and the question of how to come to terms with it

Colonial oppression, and the ideology of white supremacy, ridiculed, criminalized and outright prohibited the cultural and religious expressions of the people it suppressed and tyrannized. Examples abound: from winti to tambu, from kaseko to Sranantongo, from Kumanti to traditional healing methods. Today, in a society that continuous to be fundamentally colonial

and racist, we have to seriously consider the ongoing (mental) effects of the centuries-long circulation of such policies and perspectives. What does it do to a people when they are taught, for instance by Christianity, that the pillars of their identity, of who they are as a collective, are expressions of barbarous idolatry? What happens when black bodies internalize such ideas and pass them on from generation to generation? How do these processes tie in with colonial divide and conquer tactics, and the contemporary ongoing repercussions of such politics? And what, if these are the historical circumstances we have to come to terms with and take responsibility for, can reparatory justice look like? What does it require and necessitate, practically and spiritually, and who can be mobilizers in this regard? And above all, how can we ensure that these reparatory initiatives do not reproduce what they mean to heal?

Marlous van den Akker is a cultural anthropologist. She examines how (the consequences of) colonial pasts are ingrained in peoples cultural practices and expressions. She has a special fascination for how, in a society that is still fundamentally colonial and racist in design, processes of agency and emancipation rub against processes of oppression and discrimination. In addition, she is preoccupied with the question of what it demands from cultural institutions to truly decolonize. Asking, among others, how we can deconstruct prevailing power structures whilst building back relations of respect, trust, empathy and kindness. As a critical heritage studies scholar, she challenges heritage institutes to question the (UNESCO) heritage discourse they reproduce, to critically evaluate the methods, practices and bureaucracies they came to normalize, and to face white Western-centric foundations.

- **Khoren H. Grigoryan**

Heritage as Autonomy: Musa Dagh memory in Anjar and the Politics of Community sovereignty

This paper examines how the legacy of the 1915 Musa Dagh resistance has been preserved, ritualized, and politicized by the Armenian community of Anjar in Lebanon as a form of grassroots cultural sovereignty. Drawing on long-term ethnographic research, the study explores how collective memory functions not simply as historical remembrance but as an infrastructure of autonomy, authority, and internal cohesion in a diasporic setting. In Anjar, memory of resistance is enacted annually through public rituals, localized festivals, dialect preservation, and oral storytelling traditions. These commemorative practices are not passive traditions but strategic tools that reinforce group boundaries, maintain generational continuity, and legitimize local leadership structures. The Musa Dagh narrative thus operates as a heritage regime that sustains Anjar's distinct identity within the broader Armenian diaspora and the Lebanese sociopolitical landscape. By treating memory as a community resource rather than a state project, the paper argues that heritage in this case is not institutionalized from above but activated from below—embodying a claim to dignity, endurance, and self-rule. In a world where statelessness often leads to cultural erasure, the Musa Dagh case demonstrates how memory can serve as a substitute for political sovereignty, enabling communities to self-organize, educate, and assert belonging in transnational contexts.

Khoren H. Grigoryan is a cultural anthropologist and researcher at the Institute of Archaeology and Ethnography, National Academy of Sciences of Armenia. He holds a PhD in History and specializes in post-genocide Armenian identity, memory politics, and migration. His current work focuses on the cultural and political uses of memory among displaced Armenian communities, particularly the Musa Dagh Armenians in Lebanon and Armenia. Grigoryan has conducted extensive fieldwork in Anjar, documenting how collective memory is enacted as a form of local heritage and community autonomy. He has served as an advisor on intangible cultural heritage for the Armenian National Committee for UNESCO and is currently preparing a monograph based on his research. His interdisciplinary approach bridges ethnographic fieldwork with critical memory studies.

- **Cristiano Berti**

Discreet Monument

I first met Cuban citizens who bore the Italian surname Boggiano in 2014. I later understood that not only were they the descendants of the people that a certain Antonio Boggiano had owned, but their ancestors had all purchased their freedom before this man's death. All the other enslaved people in fact got another surname with the sale of the coffee plantation (1857).

This awareness was the result of five years of research in Italian, Cuban and Spanish archives, followed by an artist's book/historical essay, a video, and two wall installations. The Cuban Boggianos enthusiastically welcomed the results of my work. They created groups in social media and messaging networks, including me in them.

Working on this project, I asked myself what tangible form the commemoration of the slave past could take today. How to avoid rhetorics? My wall installations represent some family trees of the Boggianos, from African ancestors in early nineteenth century to children born in recent years. They include hundreds of names of people about whom very little or nothing is known. Reconstructing these connections has involved years of independent research, a lot of care. I wonder if the memorialization of atrocious sufferings be separated from the act of care.

Cristiano Berti is an interdisciplinary visual artist, researcher, and teacher based in Jesi (Italy). His most recent research-oriented art projects mainly deal with issues of migration and discrimination, sex work, crime, magic, contentious heritages and, more generally, with the phenomenologies of the past. He has exhibited widely internationally, including solo exhibitions at Guido Costa Projects Gallery in Turin (2025), Uqbar in Berlin (2017) and the Genoa Museum of Contemporary Art (2015); the most recent group exhibitions he participated in include the Biennials of Havana (15th ed. 2024), Asunción (3rd ed. 2020), Casablanca (4th ed. 2018), and Bucharest (5th ed. 2012). He is the author of two books conceived as artist's books and historical essays at the same time: Boggiano Heirs (Quodlibet, 2022) and Gaggini: Le Alpi e il Tropico del Cancro (Quodlibet, 2017). He teaches at the Academy of Art of Macerata (Italy). www.cristianoberti.it.

- **Vanessa L. Deane**

Institutional Arrangements, Multi-level Governance, and Climate Justice Considerations for Non-Sovereign Overseas Territories of the European Union

Overseas territories of the European Union (EU) are ineligible for certain international climate funding mechanisms, like the Green Climate Fund, due to post-colonial arrangements that politically situate them in the Global North. For French non-sovereign nations, such as Guadeloupe, with climate-related risks more akin to those of other eligible countries in the Global South, this institutional framework restricts access to much-needed resources, thereby further exacerbating their climate vulnerability relative to mainland French jurisdictions. By contrast, France's ability to leverage its entrenched geopolitical status as the world's second-largest maritime power largely derives from its former colonial territories, collectively known as the outremer.

The objective of this paper, therefore, is to provide a deeper understanding of multi-level governance frameworks that impact climate adaptation planning and implementation efforts, specifically in the French Caribbean. Using the overseas department of Guadeloupe as a site of analysis, this paper aims to establish a preliminary basis from which to examine broader political economic considerations for climate adaptation in non-sovereign Caribbean countries through a climate justice lens. Ultimately, the goal is to amplify the unique plight of overseas EU territories in ongoing geopolitical discussions, thus promoting greater inclusivity of countries outside traditional nation-state boundaries in global climate considerations.

Dr. Vanessa L. Deane is Associate Clinical Professor of Urban Planning and Public Service at and Director of the graduate Urban Planning program. Her research praxis is rooted in the political economy of climate change and disasters, primarily in non-sovereign European overseas territories in the Caribbean, particularly in terms of climate financing. In 2022, she was a Visiting Professor of Urban Planning at Sorbonne Université in Paris.

Before her academic career, Dr. Deane spent a decade consulting in Haiti following the 2010 earthquake. She also pioneered a comprehensive analysis of the country's ongoing institutional development challenges, which earned her the 2021-2022 'Outstanding Decentralization Paper Award for Latin America and the Caribbean.' Dr. Deane is a member of the American Institute of Certified Planners, the only independent verification of an urban planner's qualifications in the United States. She is also the Founding Principal of Pinchina Consulting.

- **Lucia Beck**

Heritage, Remembrance and Continuities: Confronting slavery's afterlives and shaping a hopeful future in the Dutch Caribbean – an audiovisual creation

By means of a 15 minutes video production, the Slavery Memorial Committee has the objective to offer insight into how the six Caribbean islands of the Kingdom have each begun their own

journey of recognizing, commemorating, and processing the history of slavery and its impact, as well as working to raise awareness and educate on the topic. The island –Aruba, Curaçao, Bonaire, Sint Maarten, Saba and Sint Eustatius are all supported by the Slavery Memorial Committee in their journey. In addition, the video aims to emphasize the importance of cooperation, knowledge sharing and cultural sensitivity, and show the steps the islands have already taken or still want to take. Besides the unique character of each island, there are also shared experiences and themes. Aspecific theme for 2025 is the intergenerational knowledge transfer planned for this year. Young people will engage in dialogue or interview with elders from two to three generations before them, documenting their experiences and knowledge related to history and culture through written text and/or audiovisual productions. This has a dual purpose: young people will receive important and unique information in a way that truly resonates with them, and the information will be preserved for the future.

The video production covers the following topics:
• Introduction to the Slavery Memorial Committee, which was established on January 6, 2025, as one of the ways in which the promise of "comma, not full stop," as promised by former Prime Minister Mark Rutte when he apologized for the Dutch slavery past on December 19, 2022, has been fulfilled
• Explanation of the intergenerational knowledge transfer project
• Discussions that the Working Group of the Slavery Memorial Committee held on each island with local organizations about their perspectives on the theme
• Clips and photos showing moments of reflection, educational projects or monuments related to the commemorations of the 162th anniversary of the abolition of slavery, which took place on all six islands on July 1, 2025 on all 6 islands
• Clips of the documentary "Awo, Now, Now" on the six Caribbean islands of the Kingdom of the Netherlands, which captures the voices and experiences of young people in relation to the slavery past and its impact on their lives
• Small insight into the future plans of the Slavery Memorial Committee
• At the end of the video there will be a 5 minutes Q&A section
This video will not only inform but also connect. By giving space to the unique perspectives of each island, while simultaneously acknowledging their shared history, it can contribute to an open and respectful dialogue throughout the Kingdom of the Netherlands.

- **Hosna J. Shewly**

The Forest as Archive: Border Militarisation, Extractive Aesthetics, and Indigenous Counter-Heritage in the Chittagong Hill Tracts of Bangladesh

This paper conceptualises the forest as a living, embodied archive in the militarised borderlands of the Chittagong Hill Tracts (CHT), Bangladesh. It interrogates how the postcolonial state has inherited and reactivated colonial logics of extractivism, militarisation, and territorial control—treating the forest as both resource and spectacle. Framed as zones of security, eco-tourism, and national unity, Indigenous lands have been transformed into curated landscapes through military viewpoints, commemorative plaques, toponymic nationalism, and securitised

aesthetics. These interventions obscure histories of low-intensity wartime genocide, post-war dispossession, and ongoing marginalisation—particularly of hill-dwelling Indigenous groups like the Mro—who are increasingly cast as outsiders and pushed toward the Myanmar border under the banners of development and internal security.

Through ethnographic fieldwork, oral histories, and visual-material culture, the paper foregrounds how Indigenous communities resist these hegemonic heritage formations by mobilising counter-memory practices rooted in land, ritual, and story. It theorises the forest as a non-textual, mnemonic archive—scarred by logging, militarism, and displacement, yet still capable of remembering. These forests, hills, and river paths encode erased histories, ancestral relations, and spatial knowledge, making them crucial sites of reparative counter-heritage. Practices such as ritual mapping, community murals, and storytelling function as reparative acts of survivance—reclaiming voice, space, and historical presence. Positioned at the intersection of environmental memory, heritage politics, and border governance, the paper calls for an expanded understanding of reparatory justice—one that centres symbolic, spatial, and epistemic redress. In challenging extractive conservation, aestheticised erasure, and toponymic nationalism, it contributes to broader decolonial conversations on heritage, memory activism, and Indigenous futurity in postcolonial frontiers of the Global South.

Hosna J. Shewly is a Researcher at the Department of Anthropology, University of Amsterdam, and the Department of Social and Cultural Anthropology, VU Amsterdam. She holds a PhD from Durham University, UK. Through critical, feminist, political ecological, and decolonial lenses, her research explores the political, spatial, and social constructions of peripherality, and examines how marginalised communities contest and reconfigure these conditions. Building on these concerns, she works across research domains including mobility and migration, borderlands, environmental governance, digital and material public spaces, activism, and the politics of expendability in South Asia and West Africa. Email: h.j.shewly2@uva.nl

- **Daphina Misiedjan**

'We Have Always Known': Maroon Technologies and Climate Justice as Continuity

This article explores Stones Have Laws (2018) as a cinematic and ritual site for engaging reparatory justice beyond Eurocentric frameworks. Centering the spiritual and ecological practices of Surinamese Maroon communities, the film offers a powerful articulation of what Ruha Benjamin calls ancestral intelligence: embodied, land-based knowledge systems that imagine justice as continuity, not just redress. Through rituals, oracles, and storytelling, Stones Have Laws foregrounds Maroon technologies as speculative and reparative infrastructure tools that have sustained life across generations of colonial violence and environmental extraction.

Positioning these practices within contemporary calls for climate justice and reparations, this paper argues that Maroon cosmologies offer transnational insights into how heritage, memory, and ecological knowledge converge in struggles over land, sovereignty, and survival. In doing

so, the paper reframes reparatory justice not only as institutional or material redress, but as the ongoing recognition of Black ecological thought, spiritual sovereignty, and relational memory. The film challenges colonial conceptions of law and environment, inviting us to consider how climate coloniality is resisted through practices grounded in ancestral land relations.

By bringing Maroon worldviews into conversation with climate justice and Benjamin's speculative framework, this talk contributes to broader conversations on reparations that foreground grassroots, spiritual, and place-based modes of remembering, repairing, and imagining otherwise.

Dr. Daphina Misiedjan is an Assistant Professor at the International Institute of Social Studies (ISS) of Erasmus University Rotterdam and the Vice-Chair of the Young Academy of the Royal Netherlands Academy of Arts and Sciences. Her interdisciplinary research bridges law, environmental studies, and social justice, often centering local Dutch and Dutch Caribbean contexts.

- **Kai Tjong-Ayong**

Chinese Indenture and the Plantation Ecology in Suriname

The plantation lives of Chinese indentured laborers in Suriname were firmly intertwined with those of the (formerly) enslaved, Dutch colonizers, and the non-human. I introduce the idea of "the plantation ecology" as an analytic and methodological lens that can shed light on the way the human and non-human form a living and social ecosystem of relations on the colonial plantations of Suriname. The plantation ecology allows for an analysis that recognizes the deep entanglements that exist on the plantation, while the focus on Chinese indentured laborers (1853 – 1874) expands research on Surinamese colonial history by focusing on a group whose (hi)story has been neglected in discourses around abolition, and Suriname's colonial history at large. I demonstrate the importance of taking an ecological approach to the plantation rooted in Caribbean and Black studies, while my analysis illustrates the relevance of looking at the historical embeddedness of colonial structures that influence the interconnected lives of Surinamese people in the present. For this paper, I will focus on "Eene Surinaamsche plantage" excerpted from an 1869 Dutch travel journal, to illustrate how the plantation ecology operates as a methodological lens to read for intimacy, encounter and solidarity between the lines of the colonial archive.

Kai Tjong-Ayong (they/them) is an independent scholar and archivist trained in Heritage and Memory studies at the University of Amsterdam. Their research interests are situated at the intersections of Caribbean and Black studies, ecology and decolonial studies. At its core, their work engages with the afterlives of slavery, indenture, and the plantation, and engages questions of intimacy, plantation life, interaction and futurity as it arises between the Caribbean and the European mainland.

- **Oluwasola Festus Obisesan**

Re-reading Power and Memory: The Ife-Osugbo Forests in the era of Mining and Colonial Sculptural Economies

This study examines the territoriality of cultural approaches toward the politics of memory preservation in the age of mining and artefact coloniality in Africa, particularly Nigeria. It unravels the unique storytelling and cultural practices used in preserving identity-community rich heritages in an era of hyperextractivism in rich forests across Southwestern Nigeria for colonial consumption. Using Ife Osun-Osugbo as an entry point, the study argues that 'storytelling, sacred taboos practices, and other forms of cultural practices represent a unique way colonial spiritualities and heritages intersect and are deployed for power and identity acculturation in an era where control, agency, and institutions were largely absent. The paper employs primary sources of data collection. Data are drawn through key informant interviews with Ile-Ife Royal Council and complemented with archival method, oral History, photo voicing, photo elicitation, and semi-structured purposive interviews. The study concludes that African cultural practices and sacred rhetoricising offer a viable navigation of colonial governmentalities and artefacts expropriation and exploitation in long-standing African heritage assets during and beyond the era of mining or colonial looting of sculptural artefacts. Put differently, this demonstrates the salience of the power in storytelling, taboos, and cultural negotiations against colonial logics.

- **Fidel Rodríguez Velásquez** & **Oliver Antczak**

Reeling in the Years: Millenary Fishing Heritage of the Southern Caribbean

This article explores the deeply rooted fishing traditions of the Southern Caribbean, tracing legacies, current practices, and future implications. Fishing has played a pivotal role in the cultural development of the region and the maintenance of identity and heritage practices across AD 1492. From the first humans in the region (around 7000 BP, Banwari Trace, Trinidad) who relied on marine resources and left large shell middens as evidence, we draw similarities with the current renewed practice of harvesting chipi chipi (Donax variabilis) and pepitona (Arca zebra) to address economic hardship in Margarita, Venezuela. The social implications of ranchería practices, we argue, underlie the development of early colonial enterprises, such as the pearl exploitation in Nueva Cádiz de Cubagua, Margarita, and Cumaná in the 16th century, and eventually the sailing fame of Bonaireans and Margariteños at the turn of the 20th century. Fishing has kept the region interconnected, for example, in the spread of the cult of the Virgen del Valle, and has co-participated in practices that have crisscrossed the region, such as salt, guano, and timber extraction. In the face of growing threats from predatory tourism and extractive projects, which jeopardize the ecosystems and livelihoods of the Southern Caribbean, we reflect on the agency and mobility of fishermen, exploring how reparatory justice could counter these climatic, extractive, and political challenges in the region.

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Museo Marino de Margarita. He is the coeditor of Mundos del Trabajo: Sociabilidad, resistencias y vidas en movimiento.

Oliver Antczak is Teaching Associate in Heritage Studies at the University of Cambridge and College Teaching Associate in Archaeology and Bye-Fellow at Downing College. Oliver is also an Associate Researcher with the Unidad de Estudios Arqueológicos, Universidad Simón Bolívar, He is the coeditor of Rethinking the Archaeology Heritage Divide.

- **Maarten van der Bent**

Reparatory justice for Maawina: conceptualizing a river as a historical person

Reparatory justice for Maawina: conceptualizing a river as a historical person In this contribution, I explore the historical personality of Maawina (Marowijne/Maroni), a river forming the natural border between Suriname and French Guiana. Rather than as a mere border, I propose to see Maawina as an integrated space, not only ecologically and socially but also historically and cosmologically. Building on the recent granting of legal personality to rivers in Colombia and New Zealand, I ask to what extent Maawina can be conceptualized as a historical person that, having experienced a diversity of historical injustices, merits its own share of restitution, regeneration and rehabilitation.

Global racial empire has left indelible marks on Maawina[1]. To this day, Maawina forms both a frontier and a contact zone, offering shelter and livelihoods to Maroons and Amerindians who fled enslavement, and connecting the South American interior with the Atlantic world. A gold rush dragged Maawina and its residents into the capitalist world economy, thereby wreaking havoc on Maawina's ecosystem. Along with the miners came scientists who extracted knowledge from Maawina and exported ethnographic and natural history collections overseas.

Using examples from museum collections, archives, literature and film, I argue that redressing the historical wrongs inflicted on Maawina would require a diversity of approaches. Among other things, reparatory justice for Maawina should entail compensation and restitution, historical rehabilitation, and ecological restoration.

Maarten van der Bent is a researcher at the Expert Centre Restitution of the NIOD Institute for War, Holocaust and Genocide Studies, the Netherlands. As a provenance researcher with a background in cultural anthropology, he has published reports about objects involuntarily lost during the colonial era and during World War II. He is also involved in projects of the Dutch Colonial Collections Consortium. For his master's thesis in cultural anthropology, he conducted fieldwork in an Okanisi village on the Cottica River in Suriname.

- **Neha Singh** & **Preeti Jhajharia**

The Museum as Contact Zone: Bhojpuri Diasporic Memory and Cultural Resilience

[1] See Táíwò, Olúfémi O. (2022). Reconsidering Reparations. Oxford University Press.

Globalization is another form of colonisation. The process of globalisation is intensifying the war of hegemony having an objective to impose superior cultural models over others. The war of cultural hegemony is leading to the impoverishment of human society. Imposing uniformity exacerbates the loss of cultural heritage. Diversity is the soul of human society and preserving plural identities means promoting harmony in intercultural relations and respecting differences.

Museums possess the power to shape collective values and social understandings in a decisively important fashion. The concept of an ecomuseum is pivotal to highlight here where people are the curators and community people are the owner of the museum. Retaining the memories often conceptualized as a reflection of the socio-cultural life of a community. Memory plays an imperative role in shaping the trajectory of migration as people peregrinate along with the cultural memories of the homeland. In Mauritius, the Folk Museum of Indian Immigration was set up to exhibit the history of Indian indentured labour migration in the nineteenth century. It has curated the cultural resources of Indian migrants such as religious text *Ramayana*, traditional agricultural tools, *guirni* necklace; traditional jewellery of girmitiya women who converted their savings into gold sovereign. It provides overview of history of British coin jewellery and its importance. It is one of the tangible heritages of *girmitiya*[2] community in Mauritius.

In this context, I will focus on the idea that museums should not be used as placing objects for display only. Museums have to think beyond the challenges and how they can combat social inequalities, discrimination, and the idea of cultural hegemony. My central point of argument is that how the Folk Museum of Indian Immigration will help in understanding the colonial past of Bhojpuri community and exposing struggles related to power. It will address one pertinent question that how the museum will act as a contact zone to foster cultural diversity which is in grave danger. Within the regime of the museum, the display of artefacts, cultural objects, and illustrations of daily life activities will provide a medium to counter the arguments that are presented from a British perspective. It will also forefront the idea of social impact on the lives of individuals such as awareness about ancestral past, style of dressing, religious practices, heritage resources, acquisition of culinary skills, reviving the lost tradition, etc. This paper will draw attention to the important aspect that when we visit the museum it affects not only the interpretation of what we see but also the experiences and memories we take away with ourselves.

Reflecting on these concern, it is necessary to revisit some crucial sentiments such as how the valuable aspects of the illustration of the girmitiya Bhojpuri community in the museum can be brought down to present society and how we can unravel the idea behind introducing a new system of slavery in the name of indentured labour migration that shattered communities, lives, and world of Bhojpuri people. We will discuss how the colonial modes of thinking ostracised the importance of the rich tradition of the Bhojpuri community and labeled them as ‘uncultured’. There are some ways to promote creativity and preserve cultural diversity such

[2] “Girmitiya” refers to indentured laborers from India who were recruited to work on plantations in British colonies, particularly in the 19th and early 20th centuries. The term is derived from the Hindi word “Girmit,” a corruption of the English word “agreement,” signifying the contracts they signed. These laborers were often subjected to harsh conditions and limited rights during their indenture

as organising exhibitions, workshops, and other cultural activities to educate the future generation about the rich tradition of the Bhojpuri community. These interactive exhibitions will help in understanding the folk beliefs of girmitiya Bhojpuri community and their contribution in overseas British plantation economy. Due recognition should be given to those who are holding its value, and we should encourage its transmission

Dr. Neha Singh is an Assistant Professor in Business Communication and Liberal Arts, with a deep engagement in migration and diaspora studies. She organised one conference on Labour migration as one of the members of the International Scientific Committee – Indian Ocean Committee, Indentured Labour Route Project. Her academic contributions include publications in reputed international journals and the UNESCO World Heritage Site Aapravasi Ghat Trust Fund's newsletter. She has co-edited the volume Literature of Girmitiya: History, Culture and Identity (Palgrave Macmillan, 2023), Girmitiya Culture and Memory (Palgrave Macmillan 2024) reflecting her interdisciplinary approach to history, literature, and identity. A recipient of the prestigious ICSSR data collection abroad award, she was also awarded an ICSSR-funded research project on Documenting Interactive Visual Living Heritage of Siddi's Dhamaal Dance in 2023. Her research interests span migration and diaspora, gendered migration, slave narratives, and cultural production.

- **Rebecca Hussey**

The Jamaica Film Unit and the Question of Reparatory Justice in the Context of Audiovisual Archives

Created in 1951, the Jamaica Film Unit (JFU) produced hundreds of films the originals of which can currently only be found in London. The result of an intiative of the British Colonial Film Unit (CFU), this unit operated with the motto, "to make movies in Jamaica, for Jamaicans, by Jamaicans, about Jamaicans." However, through the post-production process and due to the lack of processing and archival infrastructure in Jamaica, these films were sent to London to be processed and the originals remained there. This paper aims to address the question of reparatory justice in the context of audiovisual archives, with specific focus on the films of the JFU sitting in archives in London. Discussing the intentional underdevelopment of infrastructure in Jamaica, to the benefit of commercial film labs in London, this paper proposes that colonial archival practices are historical injustices that must be addressed through reparatory justice. The paper will further discuss the colonial violence of the Archive and archival practices, alongside recent calls for restitution and what this means for audiovisual archives. Ultimately, this paper asks how reparatory justice can address this case which involves films that are both material and immaterial Jamaican cultural heritage.

Rebecca Hussey is an independent researcher from Jamaica, now based in Amsterdam. A recent graduate of University of Amsterdam's Media Studies and Preservation and Presentation of the Moving Image Dual MA, her research interests include critical archival studies, decolonial praxis, and Caribbean film historiography. The research that this paper is based on was conducted as part of her MA thesis at the UvA.

- **Mary Uhunoma Isibor**

Reclaiming Cultural Heritage: Exploring Reparations and Heritage Practices through the Lens of Benin Arts

The recent return and digitization of Benin arts have sparked renewed discussions about cultural heritage, reparations, and the role of museums and cultural institutions in preserving and promoting cultural artifacts. This paper explores the complex issues surrounding the return and digitization of Benin arts, with a focus on the implications for heritage practices and reparations.

The looting of Benin City in 1897 resulted in the loss of countless cultural artifacts, including bronze plaques, ivory carvings, and other artworks. Many of these artifacts were sold to European museums and collectors, where they were often displayed as exotic curiosities or trophies of colonial conquest. However, in recent years, some European museums have begun to return Benin arts to Nigeria, and digital technologies have enabled the creation of online platforms for showcasing and preserving these cultural artifacts. This work will employ historical methodology.

The paper will argue that the return and digitization of Benin arts represent important steps towards rectifying historical injustices and promoting cultural heritage preservation. By exploring the complexities and challenges involved in these processes, this paper aims to contribute to a deeper understanding of the relationships between cultural heritage, reparations, and heritage practices, and to inform ongoing discussions about the future of cultural heritage preservation and promotion. Ultimately, this research seeks to shed light on the significance of Benin arts in contemporary cultural discourse.

Dr. Mary Uhunoma Isibor is a Lecturer in the Department of History and International Studies at the University of Benin, Nigeria. She holds a BA in History and International Studies from Ambrose Alli University, an MA in History from the University of Ibadan, and a PhD in Gender and Economic History from Nnamdi Azikiwe University, Nigeria. Her research interests include Gender History, African History, Cultural Studies, Entrepreneurship, Migration, and Diaspora Studies. Dr. Isibor is a recipient of the Best Graduate Paper Award at the Lagos Studies Association Conference in 2024. With a passion for exploring the complexities of history and identity, she contributes to academic discourse through her research and teaching. Her work aims to deepen understanding of Africa's rich cultural heritage and its global relevance. Dr. Isibor is committed to mentoring students and fostering a love for historical inquiry.

- **Natalie N. Clue**

Consumption Construction and the Windrush Generations: Diasporic Celebration as Resistance and Reclamation

This study critically examines migration and acculturation through a diasporic lens, challenging the assimilationist paradigm prevalent in Consumer Culture Theory (CCT). Traditional approaches assumed migrants would assimilate into Western norms, sharing

consumption resources with host societies (Stayman & Deshpande, 1989; Peñaloza, 1994; Oswald, 1999). Such frameworks reify (neo)colonial narratives (Crockett, 2021) and marginalise Global South migratory experiences. Although recent studies move beyond linear assimilation (Sharifonnasabi et al., 2019), limited attention is given to post-second-generation consumption and the under-theorisation of race, ethnicity, and nationality (Hui et al., 1998).

This research situates the Windrush Generation within the broader historical legacies of British colonialism. Post-war Caribbean migration was encouraged to aid national reconstruction, yet migrants faced exclusionary racial structures that exposed the contradictions of imperial citizenship (Hall, 2000). The ideological residues of Empire continue to influence how diasporic identities and practices are negotiated (Hall, 1990).

Focusing on the Notting Hill Carnival (NHC) - a creative cultural response to racial violence experienced by the early Windrush migrants in 1958 - this study will explore how diasporic consumption culture becomes a medium for identity reclamation and resistance (Brah, 1997). It investigates the interrelations between consumption practices such as the NHC, moral ideals of home and belonging, and their transformative impact on host culture - framed within the socio-historical nexus of 'Empire' and the 'Mother Land'.

Using archival discourse analysis, cross-generational interviews, and ethnographic methods, the study adopts Askegaard and Linnet's (2011) 'context of contexts' framework, which emphasises historically and culturally situated understandings of consumer culture. In doing so, it contributes to the decolonisation of CCT by advancing knowledge of diasporic agency within inter-ethnic marketplace interactions (Wright, 2004).

Natalie is a second-year PhD candidate at Bayes Business School researching marketing, cultural consumption, and race in Britain and Europe. Her work examines anti-Black marketplace dynamics and the consumption culture of the Windrush Generation and their descendants.

Using decolonial methods such as critical race semiotics and socio-historical discourse analysis, she challenges Eurocentric narratives and explores acculturation through creative consumption. Alongside her academic work, Natalie is an experienced marketing and branding professional, having worked with brands including Adidas, eBay UK, Spotify UK, and the International Olympic Organising Committee. She also holds an MBA from Warwick Business School.

- **Georges Eddy Lucien**

The Restitution of the 1825 Indemnity: Between the Erasure of a Subversive Memory and the Construction of a Neocolonial Order

The indemnity imposed on Haiti by France in 1825, in exchange for the formal recognition of its independence, constitutes a pivotal moment in the country's post-revolutionary trajectory. It not only signaled the neutralization of the emancipatory momentum born of the Haitian Revolution but also inaugurated a subtle yet enduring form of neocolonial domination. While contemporary demands for restitution have gained visibility in public discourse, they are

frequently reduced to a narrowly financial framework, thereby obscuring the political, symbolic, and historical dimensions of this coerced debt.

This communication seeks to critically examine the dominant representations of restitution by foregrounding the class dynamics and power relations that have shaped historical narratives. It advocates for a broader conceptualization of restitution—not as a mere financial claim, but as a catalyst for historical justice and a reconfiguration of Haiti's relationship with the postcolonial global order. Restitution, in this light, cannot erase the profound wounds inflicted upon a people who secured their freedom at the cost of bloodshed; yet it may serve as a pathway toward substantive recognition and structural redress.

Lucien is a historian and geographer. He is a Professor at the Université d' Etat d' Haiti.

- **Joseph Sony Jean** *&* **Jhon Picard Byron**

Haiti, a place to not Forget: The political and memorial dynamics of reparations and restitution

Following a lengthy anti-colonial, anti-racist and anti-slavery struggle against European colonial powers, notably France, Haiti became the world's first Black republic. The successful revolt of the enslaved paved the way for the end of the transatlantic slave trade and the establishment of an independent nation, ushering in a new era of freedom and social justice. However, the course of history changed in 1825, when France forced the newly formed republic to pay indemnities to former colonists who had lost property in recognition of Haiti's independence. This ransom contributed to plunging Haiti into devastating debt and a catastrophic economic crisis. In 2003, Haiti demanded reparations and the restitution of the ransom paid to France, but this demand was dismissed. Now, at a time when demands for reparations for slavery and colonialism are growing worldwide, particularly within CARICOM-Caribbean Community, the Haitian government has set up an official commission to seek the restitution of the ransom and reparations. What policies does Haiti have in place for reparations and restitution? What political and memorial challenges are related to the reparations and restitution advocated by Haiti? This communication will analyse these issues and explore the relationship between historical injustice, national memory, heritage, and contemporary politics in the context of Haiti's ongoing struggle for redress.

Joseph Sony Jean is a Haitian archaeologist. He holds a PhD in archaeology from Leiden University. He is an NWO-Veni fellow and a researcher at both Leiden University and KITLV (Royal Netherlands Institute of Southeast Asian and Caribbean Studies, Leiden). His archaeological research focuses on the long-term landscape transformation of Haiti, combining ethnographic, historical, oral history, and ethnohistoric sources. His work also lies in Critical Heritage Studies, precolonial history, colonial history, archaeology of African diaspora, heritage in times of "disaster", particularly the politics of heritage and the relationships between contemporary societies and heritage-making. He is the co-editor of book Local Voices, Global Debates: The Uses of Archaeological Heritage in the Caribbean. Brill, 2024.

Jhon Picard Byron, professor at the Université d' Etat d' Haiti, permanent member of the LADIREP laboratory (Research Unit of UEH, attached to the Faculty of Ethnology), and Director of the Master's program in Social Anthropology at the same faculty, conducts

research on cultural and civic construction in Haiti. His work engages with anticolonial and counter-historical writings, nation-building and cultural identity, the memory of slavery, as well as the political instrumentalization of ethnology. He has published scholarly articles and contributed to the editing of three major collective volumes, including Cuba-Haïti: Engager l'anthropologie. Anthologie critique et histoire comparée (1884–1959), co-edited in 2020 with Kali Argyriadis, Emma Gobin, Maud Laëthier, and Niurka Núñez González. He is a member of the Comité National Haïtien sur les Restitutions et Réparations (CNHRR), Haiti.

- **Esther Captain** & **Matthias van Rossum**

Slavery and The Dutch State: Dutch Colonial Slavery and Its Afterlives, edited by Allen, R. M., Captain, E., van Rossum, M., & Vyent, U. (2025).

Colonial Slavery and Its Afterlives is the paradox at the heart of the Dutch Republic: how could a state emerge from resistance to political slavery and subjugation by a foreign power, only to become a colonial empire that promoted slavery all over the world? Slavery & the Dutch State shows how the modern Dutch state and its predecessors were complicit in colonial slavery. It describes the roles of various actors, such as enslaved people, administrators and merchants in the Netherlands and the colonized societies. More than thirty authors discuss the afterlives of slavery, the systematic nature of slavery in the nineteenth and twentieth centuries, the worldwide scope of slavery, and the various individuals, groups and organizations that had interests in slavery and colonialism starting in the sixteenth century.

Esther Captain is the endowed KNAW-KITLV and the University of Utrecht Professor of Intergenerational Impact of Slavery and Colonialism and a senior researcher at KITLV. Her work deals with the long-term impact of colonialism and slavery in the Netherlands, Indonesia, Suriname, the Dutch Caribbean islands and South Africa, with a specific focus on how experiences and memories of these systems have been transmitted from generation to generation. Her work focuses on the intergenerational transfer of slavery, postcolonial and post-WW II memories and the issue of healing. Currently, she is a member of the committee doing research The House of Orange-Nassau and Colonial History, instigated by King Willem Alexander.

Matthias van Rossum is endowed professor Global Histories of Labour and Colonialism at the Radboud University, and works as senior researcher at the International Institute of Social History (Royal Dutch Academy of Sciences). He focuses on the history of slavery in Asia and its links to the Atlantic slave trade. He heads several research projects such as 'Globalise', in which a digital research infrastructure for VOC archives is developed, in 'Exploring Slave Trade in Asia' the reconstruction of slave trade in this region is analyzed and in 'Resisting Enslavement', courtroom eyewitness testimonies are highlighted to study the resistance by enslaved people.

Discussant 1

Stanley LOUIS is a PhD candidate (CY Cergy-Paris Université) whose research focuses on the preservation and enhancement of the memories of slavery in Caribbean museums. His project undertakes a comparative analysis of major museums in the Caribbean and Europe, examining curatorial approaches, audience engagement strategies, and communication practices related to the history of slavery. Through literature review, fieldwork, and multidisciplinary analysis, he aims to develop recommendations to strengthen Caribbean museology and advance scholarship on the memory of slavery. His work also promotes transnational dialogue with museums and heritage professionals in Europe, bridging Caribbean and European perspectives on memory and cultural heritage. In parallel, Stan develops documentary filmmaking projects to make complex academic debates accessible to broader audiences. Situated at the intersection of history, museum studies, and cultural heritage, his research contributes to social and cultural development while enhancing public engagement with the legacies of slavery.

Discussant 2 (tbc)

NWO KITLV Universiteit Leiden Graduate School Posthumus