



## **Corso online “Monuments, Europe, Colonialism”**

**Parte del progetto UnaEuropa: “EuroStatues. Toppling Statues: Public Spaces, Colonial Heritage, and European Identities”**

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**luogo: Zoom**

**periodo: novembre-dicembre 2022**

**martedì e giovedì dalle 14 alle 16**

**totale 8 incontri + una discussione finale**

**lingua di insegnamento: inglese**

Seminario a ciclo chiuso per la Laurea Magistrale in Antropologia Culturale ed Etnologia e per la Laurea Magistrale in Scienze Storiche e Orientalistiche valido per il riconoscimento dell'attività Seminari (1) (LM)

### **Breve presentazione:**

Il corso rientra nelle attività organizzate dal progetto UnaEuropa: “EuroStatues. Toppling Statues: Public Spaces, Colonial Heritage, and European Identities”, al quale partecipano otto università europee: University of Helsinki; Universidad Complutense de Madrid; KU Leuven; University of Edinburgh; Università di Bologna; Freie Universität Berlin; Université Paris 1 Panthéon-Sorbonne. I seminari saranno tenuti a rotazione da docenti appartenenti alle università partecipanti.

È prevista la partecipazione di un massimo di 20 studenti per ciascuna università. Per iscriversi, inviare un’e-mail a [karin.pallaver@unibo.it](mailto:karin.pallaver@unibo.it) entro e non oltre il **25 ottobre 2022**.

### **Regole per la verbalizzazione:**

Per la verbalizzazione dell’attività 29424 Seminari (1) (LM) da 6 CFU è necessario attenersi ai “Regolamenti Seminari” pubblicati sui siti web dei corsi di laurea: per Antropologia Culturale ed Etnologia [qui](#); per Scienze Storiche e Orientalistiche [qui](#)

La relazione dovrà essere inviata alla docente proponente almeno dieci giorni prima della data in cui si intende richiedere la verbalizzazione. Lunghezza minima: 5.000 parole, massima 7.000 parole. Formato: doc oppure docx. Invio: in allegato all’e-mail. La relazione dovrà discutere in maniera comparativa i diversi casi studio presentati dai docenti nel corso degli incontri, anche sulla base delle letture assegnate (vedi bibliografia in calce).

## **Objectives of the online course:**

What place do colonial statues occupy within conceptions of Europe's cultural heritage? Can Europe's colonial cultural heritage be re-invented and decolonized to build more open and inclusive communities? This seminar series looks at colonial heritage across Europe by centering the role, meanings, and narrations of statues and other monuments occupying public spaces. It explores the extent to which Europe's present is imbricated in the past by interrogating and comparing the way different states have constructed cultural identity and heritage in relation to different colonial pasts.

Students will learn about different national discussions, memory cultures, and about the current discourses on the contested meanings underlying different monuments. They will learn to understand colonial heritage as a multilayered yet joint European phenomenon, shared by bigger and smaller states alike.

## **Schedule:**

### **1. Introduction: Monuments and the Contested Colonial Past and Present**

3 November 2022, 14h-16h

Prof. Janne Lahti, University of Helsinki, Finland

### **2. Belgian colonization in the public space: from Congo pioneers to missionaries**

8 November 2022, 14h-16h

Prof. Idesbald Goddeeris, University of Leuven

The Belgian public space has hundreds of references to its colonial past. Some of them were subject to protest since the early 2000s, but this has not led to substantial changes. Only very recently, Belgium is becoming more receptive to decolonial criticism.

### **3. Colonialism, Memory and Monuments in Italy**

10 November 2022, 14h-16h

Prof. Karin Pallaver, University of Bologna

The Italian public space still retains many traces of Italy's colonial past. Some monuments and statues have been attacked since 2000s, but many of them still remain untouched and to a large extent "invisible". This testifies to a disconnection between history and memory, that since the 1940s has produced a sort of "colonial amnesia" and a lack of a serious public debate on the history of Italian colonialism.

#### **4. Toppling statues, Renaming Streets and the Decolonization of Public Spaces in Germany**

15 November 2022, 14h-16h

Prof. Ulrike Schaper, Freie Universität Berlin

In the last two decades, a growing public debate on colonialism and its legacies can be observed in Germany. In the early 2000s, partly on occasion of the anniversary of the Berlin Conference in 1884, civil society organizations and activists addressed the traces of the colonial past in various cities. The session will look at examples of this activism ranging from colonial monuments in a more narrow sense to the renaming of streets named after colonialists or referring to racist terms. It will contextualize these colonial monuments in the broader official memory landscape.

#### **5. What “Must Fall?” Colonial Monuments vs historical memory**

17 November, 14h-16h

Prof. Hephzibah Israel and Prof. Kirsten McKee, University of Edinburgh

This session will focus on how links between colonial monuments and collective memory have been created and perpetuated in urban public spaces in Europe and elsewhere. Starting with discussions on what colonial monuments memorialise and for whom, the session will analyse examples of debates and strategies witnessed so far in the UK regarding how societies should relate to monuments that commemorate controversial historical individuals, events or actions. An important question that the class will be expected to engage with is, who has or is seen to have the right *in* the present moment to make decisions *about* the past *for* future generations. The session's discussions will focus more specifically on monuments in the cities of Edinburgh in the UK and New Delhi in India that have been the centre of public attention in the recent past.

#### **6. An early decolonization? Statues of Libertadores in Madrid**

22 November 2022, 14h-16h

Prof. José M. Faraldo, Universidad Complutense de Madrid

In Spain in general, and in Madrid in particular, there is a large number of statues, monuments, plaques and stone tributes to the so-called "libertadores", the men -and some women- who participated in the wars of independence of the American countries and the Philippine. These men led armies that fought the Spanish crown or developed nationalist cultural or political activities; several of them were shot by the Spanish, others lived to be heroes of their new homelands. It is difficult to understand why a country that has lost its colonies erects monuments to those who fought against it.

## **7. “Black Lives Matter” in France: contested statues and colonial controversies**

24 November 2022, 14h-16h

Prof. Bertrand Tillier, Université Paris 1 Panthéon-Sorbonne

In the summer of 2020, France experienced a wave of protest against public statues linked to colonisation. Anti-racist collectives targeted monuments celebrating military and political figures involved in the making of the French colonial empire. But these protests, which were revived by the American "Black Lives Matter" movement, were not unprecedented and were played out on different territorial scales that need to be examined, between Paris, metropolitan France and the overseas territories.

## **8. Settler monuments and memory cultures**

29 November 2022, 14h-16h

Prof. Janne Lahti, University of Helsinki

Monuments from Finland to North America, Africa, and elsewhere celebrate settler colonial replacement and elimination of natives. But what happens when settler colonialism ends, when settler statues are being removed and replaced. Or what it means if these monuments are primarily ignored in public discussions or if the settler state seeks to reaffirm its grip on historical narrations by setting up new settler statues in the 2000s?

## **9. Discussion Session: led by Idesbald Goddeeris and Karin Pallaver**

1 December 2022, 14h-16h

### **Recommended readings:**

(papers and articles should be read in advance, in preparation of each online seminar)

#### **Nov. 8.**

Matthew G. Stanard. “Selling the Congo: a history of European pro-empire propaganda and the making of Belgian imperialism” (Lincoln: University of Nebraska Press, 2012), 167-202.

Goddeeris Idesbald Goddeeris. “Colonial Streets and Statues: Postcolonial Belgium in the Public Space”, *Postcolonial Studies*, 18:4 (2015), 397-409.

#### **Nov. 10**

Angelica Pesarini and Carla Panico. “From Colston to Montanelli: public memory and counter-monuments in the era of Black Lives Matter”, *From the European South*, 9 (2021): 99–113.

### **Nov. 15**

Schilling, Britta. "German Postcolonialism in Four Dimensions: A Historical Perspective." *Postcolonial studies*, 18.4 (2015): 427–439.

### **Nov. 17**

Plunkett, John. "A tale of two statues: Memorializing Queen Victoria in London and Calcutta", 19: *Interdisciplinary Studies in the Long Nineteenth Century*, 33 (2022): 1-32.

Watanabe-O'Kelly, H. "Inventing Empire in Twentieth-Century India and Britain," *Projecting Imperial Power: New Nineteenth Century Emperors and the Public Sphere*. Oxford: Oxford University Press (2021): 231-255.

News videos of toppling of Edward Colston statue, Bristol

<https://www.youtube.com/watch?v=bgMVI8GDp2k>

<https://www.youtube.com/watch?v=cs36SAytfuE>

### **Nov. 22**

Marcela García Sebastiani, David Marcihacy. "The Americas and the Celebration of 12 October". In: Javier Moreno Luzón, Xosé M. Núñez Seixas (eds.) *Metaphors of Spain: Representations of Spanish National Identity in The Twentieth Century*, Berghahn Books 2017: 161-180.

### **Nov. 29**

Bruce Scates. "Monumental errors: how Australia can fix its racist colonial statues," *The Conversation* <https://theconversation.com/monumental-errors-how-australia-can-fix-its-racist-colonial-statues-82980>

Words are Monuments site, <https://wordsaremonuments.org/> (Instructions to students: explore the site, familiarize yourself with the site blog, and be prepared to discuss the site contents in class)