

ARCHAEOLOGY AND HERITAGE OF COLONIALISM: TRANS-ATLANTIC PERSPECTIVES

21 September 2017, 14.00-17.00, Moesgård, room 4206:139 (Foredragssalen)

14.00-14.45

Magdalena Naum (AU) *Introduction*

Lu Ann De Cunzo (University of Delaware) *Intimacies and strangeness in a North American colonial borderland*

In this presentation, I explore postcolonial approaches to lived experiences through a case study of the 1650s in Lenapehocking/Fort Casimir/Fort Trefaldighet/New Amstel (today New Castle, Delaware) between Philadelphia, PA, and Baltimore, MD, USA. This project contributes to contemporary debates regarding the relationships among Lenape, Susquehannock, Swedish, Dutch, and English powers and their peoples. I conclude with a discussion of the implications of these debates on heritage tourism.

14.45-15.00: Coffee break

15.00-16.15

Emilie Paaske Drachmann (ENIGMA) *New queen of Copenhagen: Im/material imprints of Danish colonialism*

Drawing on inspiration from actor-network theory (ANT), my talk examines the collective memory of the Danish engagement in the transatlantic slave trade through the analysis of a proposed memorial by the Danish-Caribbean artist, Jeannette Ehlers. The proposed statue of the Crucian rebel Queen Mary presents an interpretation of the past where Black resistance and power is highlighted as opposed to the patriotic narrative usually presented in Danish collective memory and historiography. By showing an alternative version of the past, the statue sheds light on the fact that the colonial past is actually present in Danish society today but in a way that coincides with the Danish culture and thus goes unnoticed.

Nick Shepherd (AU) *The Mirror in the Ground: archaeology, photography and the visual imagination in colonial worlds of practice*

In this short talk I will draw on a recent book publication of mine *The Mirror in the Ground*, (<https://mirror-intheground.com>) to open up questions around the role that photographic practices and the visual imagination played in the formation of archaeology as a discipline in colonial worlds of practice. I consider questions of race and gender, via the figures of "the archaeologist's wife" and "the black co-worker". I also consider questions of ethics, aesthetics and the politics of representation, via the ambivalent power of the image of the ancestral dead.

16.15-17.00: Discussion