

THE MAGAZINE OF THE BONN CENTER FOR DEPENDENCY AND SLAVERY STUDIES

DEPENDENT

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REPRESENTATIONS OF SLAVES IN ANCIENT MEDITERRANEAN VISUAL ART

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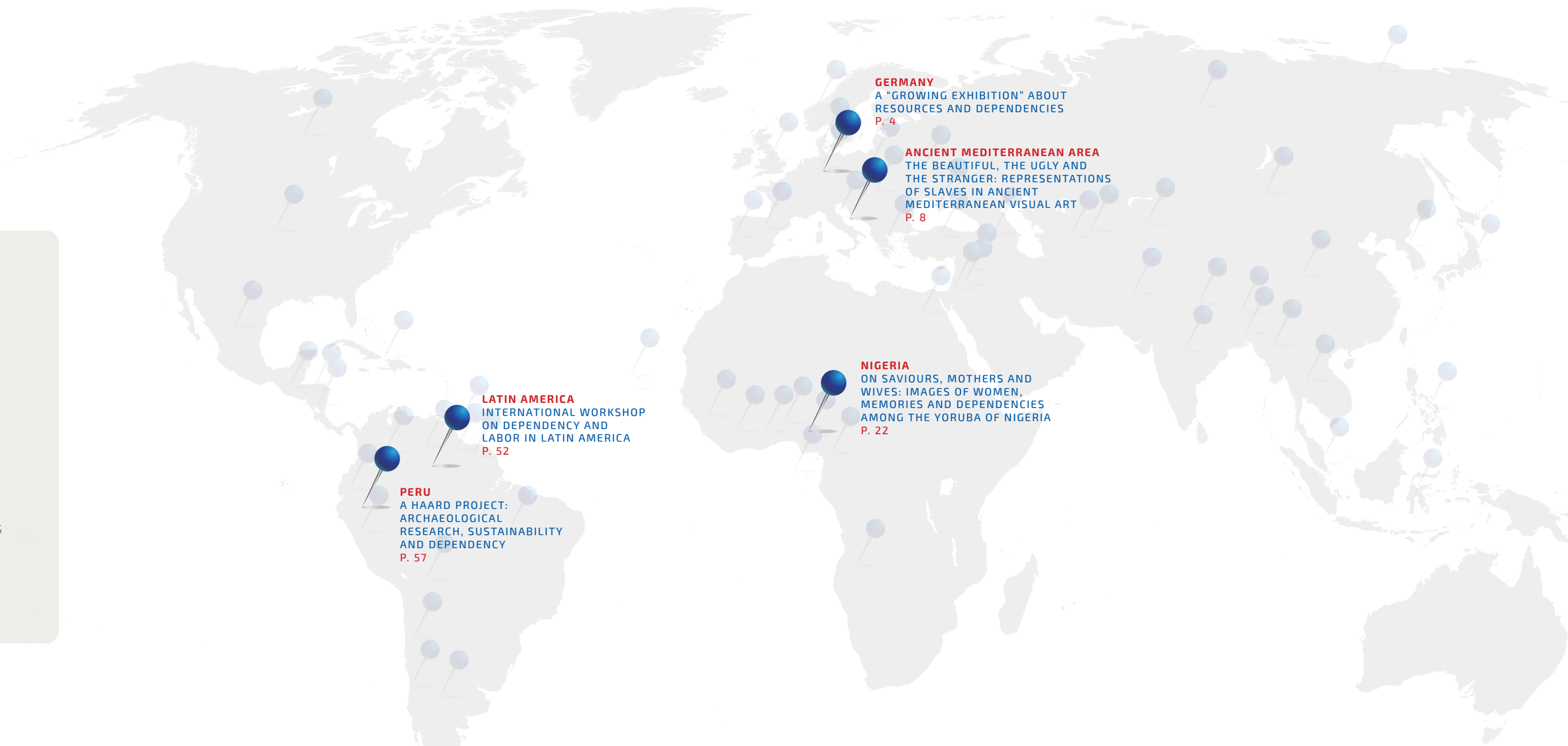
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Dear Readers,

We welcome you to the fourth issue of our Cluster Magazine DEPENDENT. The ongoing Covid-19 pandemic has been unable to stop research here at the BCDSS. We have some exciting news and events to report about.

We are excited to tell you about our new library on ancient slavery, which the BCDSS has been lent by the former Mainz Academy project Forschungen zur antiken Sklaverei (Research on Ancient Slavery). Specialist librarian Johannes Deißler, who was in charge of the library for many years, kindly gave us a short interview about the history and the special treasures of this collection. You can find the interview together with other recent events in the news section of this magazine.

Traveling is not an everyday occurrence for most of us anymore, but we hope that we can give you at least some inspiration for future travel destinations with our special focus and our field researchers' reports. In the special focus section, classical archaeologists Martin Bentz and Patrick Zeidler take you on a journey to ancient Mediterranean societies and describe different representations of slaves in visual art. Malik Ade shares with us experiences from his last field trip to Nigeria and his research about Moremi, a popular figure in Yoruba folklore.

Alexander Rothenberg takes you behind the scenes in his introduction of our working group "Contemporary Asymmetrical Dependencies" (CAD).

Anas Ansar, another group member, reports about the international e-Symposium "Beyond the Pandemic: Covid-19, Migration and Global Labour" organized by CAD in March. Two of our Master students, Marina Zielke and Julia Winkel, provide insights into their student lives in times of the global pandemic and the "new normal" of e-teaching.

Covid-19 not only restricts our daily lives, but also gives us room for discussion about how we want to rebuild or change our post-crisis society. In our new section "What matters to us", members of the BCDSS describe how sustainability can be realized in many different forms and spaces. From the BCDSS Events Office, Jan Hörber reports about sustainable event managing, while

archeologists Kevin Lane and Christian Mader give an exciting example of how archeology can be sustainable.

And of course, as in every issue, we give you an overview about past and upcoming events. Excitingly, the first of these is very close at hand: the "Growing exhibition" about resources and dependencies, which will open its (actual, physical) doors just as this issue of DEPENDENT comes out. You can read all about it in the article penned by Karoline Noack and Nikolai Grube.

We hope you enjoy our offerings.

Stay safe and stay healthy
Klara Wigger

Embroidered border, twentieth century, Gujarat, Western India, cotton fabric. Department of Asian and Islamic Art History, University of Bonn.



A “GROWING EXHIBITION” ABOUT RESOURCES AND DEPENDENCIES

Nikolai Grube and Karoline Noack

Museum exhibitions are the result of a long preparatory process. Months and years of conceptualising and planning finally culminate in the moment where the doors are opened and exhibition and public meet at last. Only very rarely does this process take centre stage as the subject of an exhibition itself.

Curating an exhibition is, like writing ethnography, a productive process that involves complex negotiations on a variety of levels and between numerous actors with different interests. This includes power relations and the contexts in which an exhibition is conceptualised, as well as, of course, discussions about the content of the exhibition itself. In fact, asymmetrical dependencies between institutions and between social actors impact the very design of an exhibition and the decisions about what kind of knowledge is to be showcased. How then do social actors behave in planning an exhibition that negotiates asymmetrical dependencies on resources themselves?

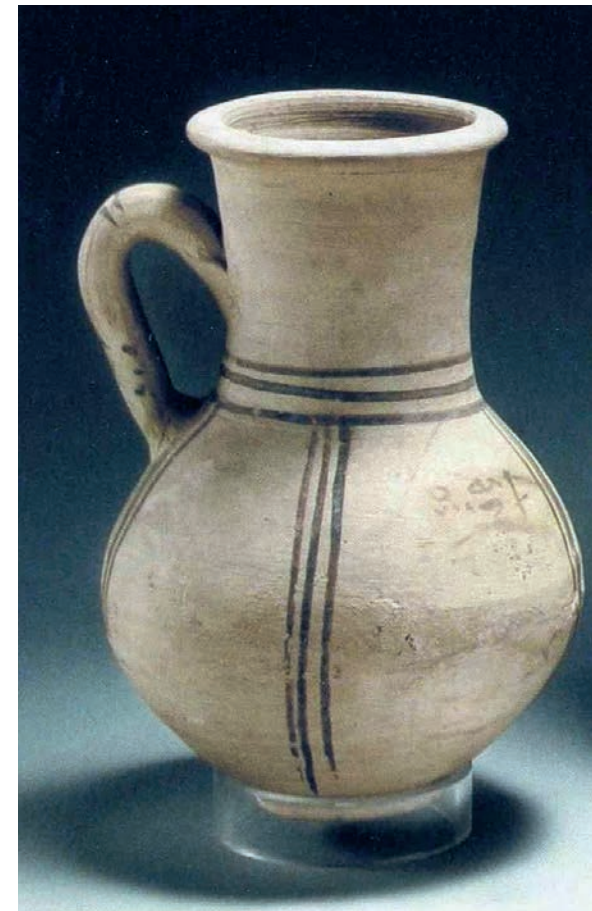
“*Asymmetrical dependencies between institutions and between social actors impact the very design of an exhibition and the decisions about what kind of knowledge is to be showcased. How then do social actors behave in planning an exhibition that negotiates asymmetrical dependencies on resources themselves?*”

This exhibition is being developed as part of the current thematic year of Research Area B “Embodied Dependencies”. When we began work on the concept two years ago, it swiftly became clear that the exhibition could only show a snapshot of the discussion

process, which will continue for many years and reflect the work of the Cluster of Excellence as a whole. As this is a research exhibition, we decided to develop a new and more open concept which would bring together the processes of knowledge production and exhibition design on a continuous and transparent basis. As such, there is continual interaction between content (the generated knowledge) and formats, a process that will only come to an end when the exhibition finally opens. Our exhibition will not only literally showcase the research results, but also open windows on to the processuality of knowledge generation with all its attendant negotiations.



Statue of the Aztec maize goddess Chicomecoatl (reproduction of a fourteenth- or fifteenth-century figure). BASA Museum (Bonn Collection of the Americas), University of Bonn



Wine jug with inscription, Egyptian, 1480–1397 BCE. Provenance not known. Marl, clay. Egyptian Museum of the University of Bonn.

The University of Bonn's research collections and museums will contribute objects to the initial exhibition. Its decentralized spatial distribution will reflect the fact that these museums and collections are scattered across the city. The selection of objects went hand in hand with ongoing discussions about the global interconnections of dependencies shaped by the access to and the processing and exchange of resources. As such, the cooperation between the university museums and collections retraces the dependencies shaped by the control of raw materials, goods, and commodities, as well as the people who produce and process them, over a period of time that stretches from Ancient Egypt to the present day.

“The cooperation between the university museums and collections retraces the dependencies shaped by the control of raw materials, goods, and commodities, as well as the people who produce and process them, over a period of time that stretches from Ancient Egypt to the present day.”

This approach reflects current thinking on exhibitions and knowledge production and complements ongoing discussions in museum studies in the fields of anthropology, archaeology, art history, and others. It does this by engaging with the central question: the interconnectedness and interdependency of materialities in social and political relations – especially those shaped by strong asymmetrical dependencies in a global context.

The questions we ask in the growing exhibition are, How do materialities shape and form these dependencies?, and, How are dependencies in turn shaped and transformed by materialities? How do materialities and their relations influence the gendered representation and construction of knowledge in an exhibition? We want to implement the concept of the growing exhibition in a first step by exploring

the interrelations between material resources and dependencies in a small, decentralized initial exhibition. Over the following years this experimental exhibition will continue to grow and expand. The end result will be a large event that concludes the first phase of the Cluster. It will provide windows on our ongoing discussions about dependencies, and make visitors part of the process.

“Over the next few years this experimental exhibition will continue to grow and expand. The end result will be a large event that concludes the first phase of the Cluster. It will provide windows on our ongoing discussions about dependencies, and make visitors part of the process.”



Prof. Dr. Dr. h.c. Nikolai Grube

is Professor for the Anthropology of the Americas at the University of Bonn. He is director of the Maya Hieroglyphic

Dictionary Project and co editor of several academic journals. His research focuses on the structure of Mesoamerican societies, particularly pre-Columbian Maya societies. He is a Principal Investigator in the Cluster of Excellence “Beyond Slavery and Freedom” and Speaker of the Research Area B (“Embodied Dependencies”).



Prof. Dr. Karoline Noack

is Professor for the Anthropology of the Americas at the University of Bonn, Director of the BASA Museum (Bonn Collection of the Americas).

Her research within the BCDSS focuses on the categories of social dependency of the Inca Empire with the aim of developing methods for an interlinkage of archaeological, ethno-historical and ethnological sources and approaches. She is one of the Deputy Speakers of the BCDSS and affiliated to Research Area B (“Embodied Dependencies”) and E (“Gender (and Intersectionality)”), and one of the Speakers of the TRA “Present Pasts” at the University of Bonn.



THE BEAUTIFUL, THE UGLY AND THE STRANGER.

(1) Relief on Etruscan cinerary urn with banqueting scene and cupbearer, plaster cast: Bonn, Akademisches Kunstmuseum, inv. no. 1178, original: Berlin, Staatliche Museen, Antikensammlung, inv. no. E 24 (© Akademisches Kunstmuseum Bonn, photograph: Jutta Schubert)

In ancient Greek, Etruscan and Roman societies, slavery was an integral part of daily life. Numerous images of dependent persons can be found in the material culture. In this article we will identify the multiple strategies which were used to represent slaves, and investigate the ideological framework associated with the images. We will also discuss to what extent self-representations of slaves can give us a valuable perspective from the point of view of the enslaved.

REPRESENTATIONS OF SLAVES IN ANCIENT MEDITERRANEAN VISUAL ART

Martin Bentz
Patrick Zeidler

THE IMPORTANCE OF IMAGES FOR RESEARCH INTO ANCIENT SLAVERY

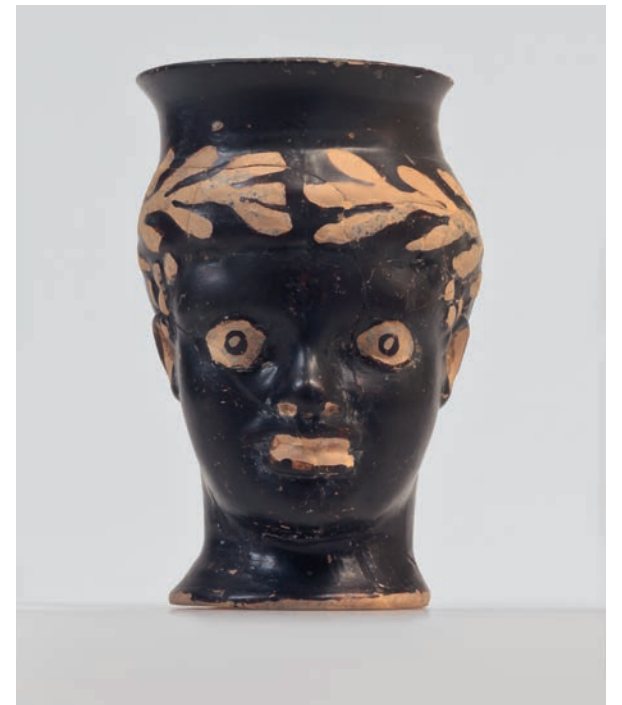
Slavery and other forms of institutionally legitimized social dependencies played a crucial role in the daily life of societies in the ancient Mediterranean area. So it is not surprising that dependent persons frequently occur in pictorial art. We have depictions of slaves not only in public representative art (such as honorary monuments, statues or coins), but also in many other fields, such as the private or domestic sphere (in gems, mirrors or vases) and on sepulchral art (on tomb paintings, urns and sarcophagi). The very large number of depictions means that we will only be able to discuss a small selection of the overall very broad spectrum in this article. The Greek, Etruscan and Roman artworks we will look at originated in the period between the sixth century BCE to the second century CE.

“ *Slavery and other forms of institutionally legitimized social dependencies played a crucial role in the daily life of societies in the ancient Mediterranean.* ”

Before we start our socio-historical analysis it is important to remember that these artworks are no “photo-realistic” images of real life. They should not be seen as neutral, unbiased sources of information. They are – conscious or unconscious – constructions that reflect historical and social processes in symbolic ways, and they are always associated with particular ideological ways of looking at the world. The meaning of these symbols has to be deciphered with the tools of visual science. The underlying “terminology” is based on particular features in the image that can be combined in different ways. We will next discuss in some more detail the various iconographic conventions used in ancient art to characterize slaves.

BEAUTIFUL, IDEALIZING DEPICTIONS OF SLAVES

Numerous images in painting and sculpture depict aesthetically pleasing slaves at work. This is particularly true for domestic slaves, who may be shown serving their master at meals or helping their mistress get dressed. A typical example is this Etruscan relief from the sixth century BCE (see fig. 1), which shows a luxurious banquet with revelers reclining on couches while on the ground in front of them stand bronze vessels with wine and water. The figure on the left is marked as a servant by its smaller size. He is a cup bearer who holds a ladle for the wine in his right hand. He is unclothed, with a muscular, well-proportioned body, and well-groomed, long hair gathered together at the nape of his neck. Without the context and his reduced size he would be indistinguishable from a free citizen. Such attractive and unclothed attendants – who were meant to be erotically attractive, too – should be read attributively: they are displayed in order to highlight their master’s status, just like the rich tableware in the foreground. Domestic slaves of African ancestry were particularly extravagant status symbols, as few could afford them. Pictures or vessels may have served as substitutes, such as the fourth-century BCE drinking cup shaped like the head of a Black African boy wearing a wreath (fig. 2).



(2) Etruscan terracotta drinking cup in the form of a black African boy's head. Bonn, Akademisches Kunstmuseum, inv. no. 945 (© Akademisches Kunstmuseum Bonn, photograph: Jutta Schubert)

Occasionally, there are also idealized depictions from the world of labor, of workshops or quarries – which in reality obviously would have been much harsher. An Athenian black-figure vase from the late sixth century BCE (fig. 3) depicts a scene in a pottery: one of the two unclothed slaves carries fuel, the other stokes the kiln. Their muscular, toned bodies would look exactly the same as those of any citizen athletes without the context. These industrious, exemplary slaves underline the status of the workshop owner, who is shown clothed in a robe and carrying a staff as he oversees their work. The harmonious tone is further strengthened by the fact that the workers wear wreaths, just as guests at a banquet would. This large, high-quality vessel was found in a richly furnished tomb. It was probably commissioned by a workshop owner.



(3) Greek vase painting depicting a workshop owner and two slaves at work, Munich Antikensammlungen, inv. no. 1717 (© Staatliche Antikensammlungen und Glyptothek München)

“ **Depictions of good-looking, hard-working slaves served to underline the master's status.** ”



(4) Votive tablet showing workers in a clay pit (reproduction from S. Scholl – D. Grassinger – E. Ambros (eds.), *Die Rückkehr der Götter*, Ausstellungskatalog Berlin, Pergamonmuseum (Regensburg 2008) 313 upper fig.)

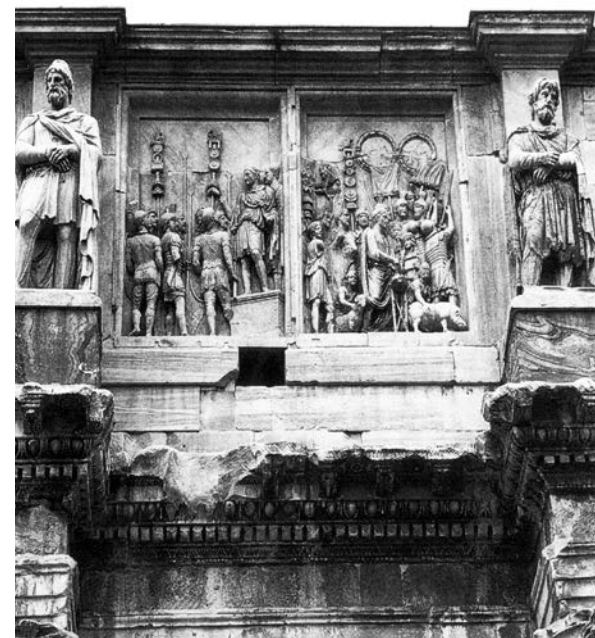
DELINEATING AND OTHERING

In sharp contrast to those idealized images are depictions of dependent persons that show them as alien, different, ugly, and deformed in order to distinguish them from the beautiful, idealized representations of freeborn citizens. One example are the painted votive tablets from Penteskouphia near Corinth in Greece, which were given as offerings to the god Poseidon. The images show dependent persons engaged in typical activities, such as carrying heavy objects, with negatively connoted behaviors, such as indecent exposure, and negatively connoted physiognomic features such as physical defects. Our tablet (fig. 4) from the sixth century BCE shows several workers who seem to be mining clay in a pit and carrying it away in baskets. They include a naked, bearded man who wields a hoe and who has an elongated, flaccidly dangling phallus. A respectable citizen would never have been depicted in this way. This is therefore an image cipher that enables the viewer to identify the man as a dependent, socially inferior worker. Other iconographic features used to characterize slaves as

ugly or disfigured in ancient pictorial art may include baldness, a hunched back, dwarfism, or physical disabilities.

“ **Dependent, socially inferior people were sometimes shown as alien, different, ugly, and deformed to distinguish them from the free.** ”

There are also numerous depictions in Roman art of “barbarians” from the north, such as Celts, Germans or Dacians (from the western Black Sea region), who have long manes and shaggy beards and wear long trousers – no Roman would look like that. Although these depictions emphasize the savagery and physical strength of the “barbarians”, they are always shown as inferior enemies who submit to the Roman emperor or general, pleading for mercy or already in chains. This latter motif can be seen in a couple of statues now on the arch of Constantine, which were originally made under the emperor Trajan (early second century CE). They are of men clad in long trousers, tunics and cloaks, whose hands are crossed in front of their bodies in a gesture that suggests bondage (fig. 5). The context indicates that these men are captive Dacians, and that the statues are meant to commemorate Trajan's successful campaigns in this region. So the portrayal of captive, chained “barbarians” from a distant, foreign land is part of public representative art, intended to symbolize Rome's military successes and cultural superiority.



(5) Statues of captive barbarians on the arch of Constantine in Rome (reproduction from P. Pensabene (ed.), *Arco di Costantino tra archeologia e archeometria* (Rome 1999) 199 fig. 6)

“ **Showing captive, chained “barbarians” from a foreign land symbolizes Rome's military success and cultural superiority.** ”

Another example for the element of foreignness is the depiction of Black Africans. Most of these have been interpreted as images of slaves, which can be seen in the fact that most are shown in subordinate roles: carrying objects, serving, performing as dancers or musicians, or asleep or huddled as they wait for their masters; some are even tied up. These images show a great interest in depicting physiognomic features, such as rounded faces, fleshy lips, wide noses and short, curly hair. In general, Black African slaves were seen as exotic in antiquity. This also explains why vases such as the one in Bonn's Akademisches Kunstmuseum (fig. 2), which were used at the banquets of the wealthy upper class, were decorated with images of Africans.

SELF-REPRESENTATIONS OF SLAVES

In addition to images seen from the perspective of the elites we also have a number of depictions that were created by or on behalf of the dependent. Are they different from the images we have looked at so far? Do they show a more realistic perspective? An analysis enables us to distinguish between two types of pictures: first, depictions of work and everyday life that at least in part adopt the iconography of the othering, less-than-ideal images. Second, images that express an idealizing or “wishful-thinking” perspective that show the dependent in ways typical for citizens. We know of no images that cast a critical eye at everyday work or life situations.

Earlier we discussed a votive tablet from the sanctuary in the Greek village of Penteskouphia (fig. 4), where artisans dedicated their humble gifts to the god to ask for support in their tasks. Their use of the stereotypical image ciphers – elongated sex, snub nose, baldness etc. – clearly show that they lacked an alternative iconographic vocabulary of their own with which to characterize and distinguish themselves from their citizen masters.

We do, however, have a whole range of “wishful-thinking” images that depict dependent persons in situations they were extremely unlikely ever to achieve. Slaves, occasionally named, are shown as finely dressed and well-groomed citizens participating in festive banquets with musicians and *hetaerae* (high-class concubines), taking music lessons and or practicing athletics in the gymnasium – a space that

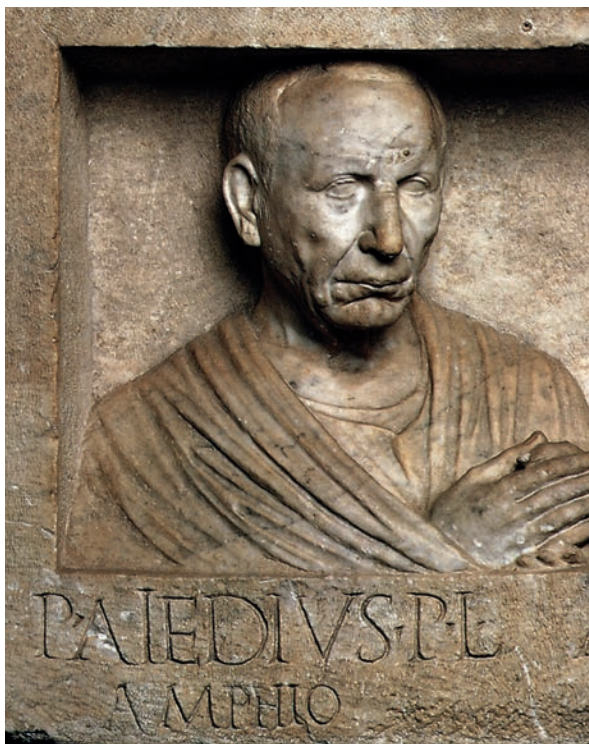


(6) Greek vase painting showing the coronation of a craftsman by the goddess Athena, Vicenza, Banca Intesa (reproduction from Adl 1876, tab. DE)

was reserved for citizens. On a fifth-century BCE pottery vessel (fig. 6) a vase painter has portrayed himself as a wealthy citizen. He is seated in an expensive armchair with his hair in ring-shaped curls (a style typical for the sons of Athenian aristocrats). In real life, his carefully pleated robe would only get in the way if he really were at work, and to cap it all the goddess Athena is putting a wreath on his head. Clearly, these unrealistic scenes are unattainable wishful thinking, but they also demonstrate a certain professional confidence of the expert craftsmen (and indeed craftswomen; we also have some, albeit rare, depictions of women at work) who depict themselves with pride.

“ **Some enslaved craftsmen depict themselves as well-dressed, well-groomed citizens. This is wishful thinking, but it also shows their self-confidence and pride.** ”

A mixture of both of these modes of representation occurs in the grave markers of Roman freedpeople (*liberti*). After manumission, former slaves proudly signal their new social position by wearing both a tunic and a toga – the latter garment was strictly reserved for male citizens. Our example (fig. 7) from the first century CE shows, according to the inscription, P(ublius) Aedius Amphio, who was the freedman of a Roman man named Publius (the inscription reads, P[ublii] L[ibertus]: freedman of Publius). Although he took the name of his former master, the freedman's face does not show the idealizing features of a member of the nobility, but an old man with a receding hairline, deep wrinkles, sunken cheeks, no teeth, and



(7) Relief of a Roman freedman (reproduction from Staatliche Museen zu Berlin (eds.), *Die Antikensammlung im Pergamonmuseum und in Charlottenburg* (Mainz 1992) 202 upper fig.)

several warts. But his unembellished, warts-and-all features clearly carry a positive connotation. The freed were proud of the hard work by which they had earned their new social status, and wanted to demonstrate this publicly through the medium of this almost exaggerated realism, combined with the garments that signalled their achievement.

“Roman freedpeople were proud of the hard work by which they had earned their freedom and their new citizen status. They wanted to demonstrate this publicly.”



(8) Greek vase painting showing workshop in caricatured fashion, Athens, National Museum, inv. no. 1114 (reproduction after H. Blümer, *Scenen des Handwerkes*, AM 14, 1889, fig. 151)

One of the few negative depictions of working conditions is clearly exaggerated with, apparently, hyperbolic humor. In a workshop scene on a crudely painted pottery vessel from the fifth century BCE (fig. 8) a naked potter and his wife are shown at work making drinking vessels. On the right, an also naked slave is suspended from the ceiling and being whipped; while a slave who hurries away to the left is being pushed or beaten with an object by the woman. Given that the scene just described is on a wine cup, it seems reasonable to assume that it served to provide entertainment at a banquet rather than transport serious criticism.



Martin Bentz

is Professor of Classical Archaeology at the University of Bonn and Principal Investigator at the BCDSS. He studies different forms of dependency in

the Greek and pre-Roman world of the first millennium BCE, beginning with the material evidence – archaeological finds and ancient images – and contextualizing it with literary sources. At present, he is directing a research project on the Etruscan necropolis of Monte Abatone at Cerveteri (Italy) that looks at social inequalities and dependency structures. The project is funded by the DFG.



Patrick Zeidler

is a PhD candidate in Classical Archaeology at the University of Bonn and works at the BCDSS as a Research Associate in Research Area B “Embodied

Dependencies”. His research project deals with the material, epigraphical and literary evidence for slavery and other forms of asymmetrical dependencies in Etruria. He analyzes depictions of dependent persons, such as prisoners of war, or different types of household servants including cupbearers, musicians, dancers, pedagogues and nurses, from between the sixth to the first centuries BCE in different classes of Etruscan visual culture, among them mural and vase paintings, urns, sarcophagi, mirrors, statuettes and gems.

NEWS

BCDSS PUBLISHING SERIES AVAILABLE AS GOLD OPEN ACCESS

The BCDSS is committed to building bridges between researchers from all over the world on the one hand, and researchers and the general public on the other. Being aware of the fact that sharing knowledge is one of the key values of responsible research, the Cluster of Excellence makes available all of our publishing series as Gold Open Access content. This publishing strategy makes research findings immediately accessible to everyone, without any embargo period. Immediate open access significantly increases the international visibility of the Cluster and overcomes socio-economic obstacles that may challenge individuals and research institutions interested in having direct access free of charge.

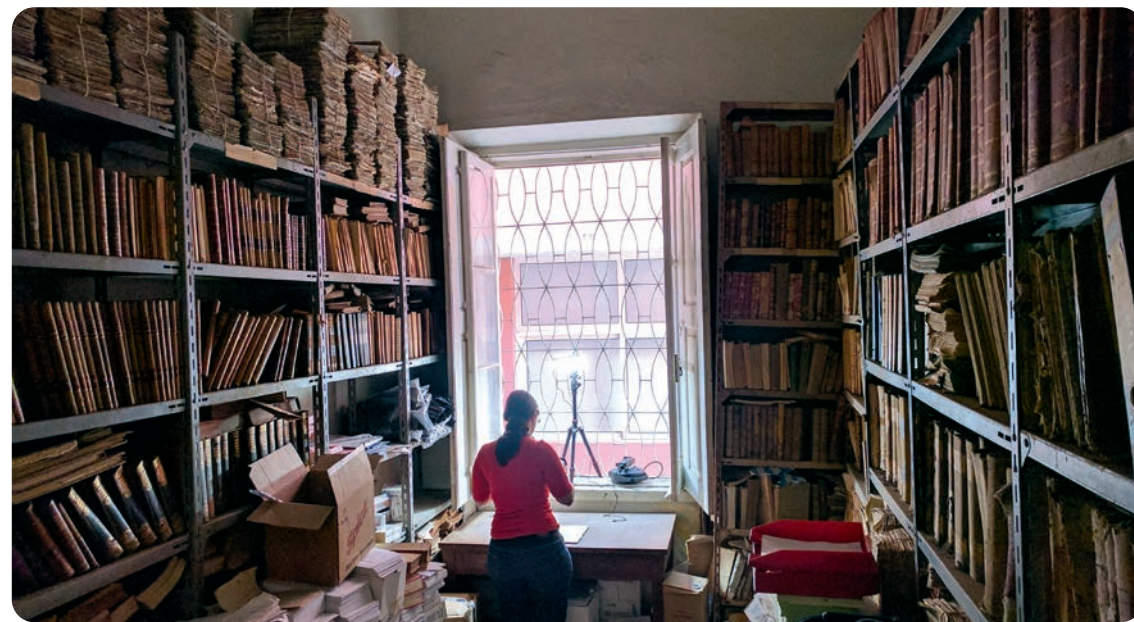
In addition to workshops, movie series, podcasts and social media content, Gold Open Access represents an important element in the BCDSS' outreach strategy. A conscious and targeted use of this toolbox accompanied with unlimited access to the Cluster's e-publications means that truly everybody – young people, teachers, policy makers and the general public, as well as of course scholars across the globe – can be informed about current scholarly debates on slavery and other forms of strong asymmetrical dependencies that are of crucial significance for understanding current socio-political challenges. This interconnectedness between researchers and the general public lies at the center of our research agenda.

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GLOBAL LEGAL HISTORY ON THE GROUND

We are happy to announce that our researcher **Dr. Mariana Dias Paes** will be conducting a Max Planck Research Group from January 2022 at the Max Planck Institute for Legal History and Legal Theory in Frankfurt am Main. She successfully participated in a rigorous and highly competitive selection procedure held by the Max Planck Society. Max Planck Research Group Leaders hold a five-year W2 position, have their own budget for personnel and resources and have scientific autonomy. The group will be titled "Global Legal History on the Ground" and will put forward new theoretical and methodological perspectives in writing about how norms and legal categories are created in a global perspective. African Legal History plays a central role in this new perspective.

“*Dr. Mariana Dias Paes will be conducting the new Max Planck Research Group “Global Legal History on the Ground”, which will put forward new theoretical and methodological perspectives in writing about how norms and legal categories are created in a global perspective.*”

The title of the project expresses the two main goals of the Research Group: first, writing a global legal history told from the perspective of daily and concrete normative production that took place in ordinary places and in which local and subaltern groups were active participants: on the ground of normative production. Second, to create a global legal history that privileges research on African archives. The project will therefore put forward joint initiatives with a number of African archives and academic institutions: on the ground of the archives. Dr. Dias Paes is at present engaged in leading the research group "Law and the Creation of Dependency in the Ibero-Atlantic", at the Cluster of Excellence "Beyond Slavery and Freedom". She has also extensive experience in research that analyzes court cases filed before courts in Brazil, Angola, Cape Verde and Guinea Bissau.

FURTHER NEWS
AND ANNOUNCEMENTS OF
BCDSS EVENTS CAN BE FOUND
ON OUR WEBSITE:

<https://www.dependency.uni-bonn.de/en/press-releases>

<https://www.dependency.uni-bonn.de/en/events>

PROFESSORS AT THE BONN CENTER FOR DEPENDENCY AND SLAVERY STUDIES

The BCDSS is delighted to announce that as of October 2021, Julia Hillner, Claudia Jarzebowski, Pia Wiegink and Christoph Witzenrath will hold our four BCDSS Professorships.



Julia Hillner

who will start her post in October 2021m, is already at the BCDSS as a Heinz Heinen Fellow. She works predominantly on the transformations of the family and the household in the period 300–750 and how these are reflected in legal norms and practices. In addition, she also focuses on a number of related topics ranging from the urban context of the family and property holding, particularly in the late antique city of Rome, to issues of authority, hierarchy and discipline within the household and how these have influenced concepts and practices of state punishment in late antiquity.



Claudia Jarzebowski

will start her BCDSS Professorship in September 2021. In her current research, she focuses on global and gender history of the early modern period, including the history of dependence and enslavement, as well as the genesis of bourgeois society. She has previously focused on the social and cultural history of the early modern period, the history of children and emotion during the period of 1450-1800, and on historical research into violence and crime.



Pia Wiegink

will start her BCDSS Professorship in September 2021. Pia Wiegink is interested in cultural practices and narratives of nineteenth-century American slavery and dependency and their transatlantic entanglements and circulation. In previous research projects, she examined US American abolitionist literature in specific transnational contexts and highlighted the role of women as producers, subjects and audiences of abolitionist literature.



Christoph Witzenrath

has been Professor at the BCDSS since 2017. His research focuses on the Eurasian steppe and its neighbors, and on the influence of nomadic-settled relations and the slave trade on social dependency and political representation. He aims to analyze Eurasian societies' structural and cultural specificities that are characterized by a significant gap between state and dependent social groups.

Each of our four Professors has one Postdoctoral Research Associate on their team and will supervise PhD theses within the Bonn Center for Dependency and Slavery Studies and beyond. Their teaching will form the core of our two MA programs, "*Dependency and Slavery Studies*" and "*Slavery Studies*."

We are looking forward to shaping the field of dependency and slavery studies together in the future.

INTERVIEW “A VERY EXCITING LONG-TERM LOAN”

with Johannes Deißler,
Mainz Academy of Sciences and
Literature.

The library of the former Mainz Academy project *Forschungen zur antiken Sklaverei* (Research on Ancient Slavery) has moved to Bonn and is now available to the students, Fellows and faculty of the *Bonn Center for Dependency and Slavery Studies* (BCDSS) and the Heinz Heinen Kolleg (HHK) within the Cluster of Excellence *Beyond Slavery and Freedom: Asymmetrical Dependencies in Pre-Modern Societies*.

The Roman statesman and philosopher Cicero once claimed that a person wanted for nothing as long as they had a garden and a library (Letter to Varro: Ad Familiares IX 4). Covid-19 has doubly confirmed the validity of this statement: under pandemic conditions, researchers especially know how important reliable and fast access to necessary literature can be. The *Bonn Center for Dependency and Slavery Studies* (BCDSS) and the *Heinz Heinen Center for Advanced Studies* are therefore very pleased that the library collected by the Mainz Academy Project *Forschungen zur antiken Sklaverei* (Research on Ancient Slavery) (www.sklaven.adwmainz.de) is being housed in Bonn for the duration of the Cluster of Excellence. The transfer was initiated by Winfried Schmitz, Professor of Ancient History at the University of Bonn and a member of the Mainz Academy (www.adwmainz.de). The Academy is loaning its library to Bonn for free. We spoke with Johannes Deißler, a former researcher at the Academy project who was in charge of the library for many years.

“Researchers know how important access to literature can be, especially under pandemic conditions. The BCDSS and the Heinz Heinen Center are therefore very pleased that the Mainz Academy specialist library on Ancient Slavery is now in Bonn for the duration of the Cluster of Excellence.”



The arrival of the books.

Mr. Deißler, what kind of library is now enriching the Bonn collections?

The Academy project *Forschungen zur antiken Sklaverei* was a long-term project jointly funded by the Academy, the Federal Republic of Germany and the state of Rhineland-Palatinate until 2012. With the

founding of the Academy Program in 1977, this Academy project established a research center whose tasks included building a special library available to all contributors of the project and to all other interested researchers worldwide. With start-up capital, special funds and an annual budget, the project aimed to collect all existing and

subsequently published literature on slavery in the ancient Mediterranean and the surrounding region. Over the course of these three decades, the library accumulated some 16,600 media units.

**Media units?
What does that mean?**

Besides classic books or monographs there are also numerous printouts or photocopies from encyclopaedias, journals and anthologies, as well as some microfilms and a large stock of PDF files.

How are the holdings catalogued?

The entire collection is accessible by means of an alphabetical card catalogue, which also moved to Bonn. For the titles that are directly relevant to slavery there is also a digital catalogue, the *Bibliography on Ancient Slavery Online* (BASO) (<https://www.sklaven.adwmainz.de/index.php?id=1584>). This is the updated version of the last printed version of our Bibliographie zur antiken Sklaverei (Bibliography on Ancient Slavery) from 2003. We converted this printed version to a database and added all subsequently published titles to it directly. BASO thus contains all monographs, essays, and encyclopaedia articles on the scholarly study of ancient slavery known to our Slavery Center up to 2012. The database has a sophisticated expert search function and is equipped with indexes and a descriptor search based on the systematics of the print version, allowing quite complex search strategies. BASO lists all titles relevant to ancient slavery, and the collection that is now in Bonn contains 95% of those titles. Sadly, we were unable to procure the remaining five percent during the project period. They can be easily identified in the database by the absence of a shelf mark. In the card catalogue, of course, these missing titles do not appear at all. About one third of the collection is more general, i.e. texts on general or social history that are not directly relevant to slavery. But because it was a working library, scholars needed to be able to consult those titles for general background. These titles that are not part

of BASO, but they are included in the card catalogue and listed in a separate data list. Of course, it would be great if the different databases could now be merged in Bonn.¹

What are the main focuses of the collection?

The project primarily focused on ancient slavery, i.e. in classical Greece and the Roman Empire. However, we were always concerned to include literature from other areas and epochs. The library includes works on slavery in prehistory, in the Ancient Near East (Egypt, Mesopotamia, Iran/India) and East Asia, as well as Byzantium, the Barbarian successor kingdoms to the Roman Empire, the Early Middle Ages and early Islam. We also collected reception history (including children's and young adult literature) and didactic material. However, the majority of the works looks at classical antiquity. Importantly, we did not restrict ourselves in terms of language; in addition to the European scholarly languages, we also have many texts from the Slavic, Nordic and Finno-Ugric language families, as well as titles in Hebrew, Turkish, Japanese, Korean and Chinese. It is my opinion that with this loan, Bonn gains the most comprehensive specialized library on the subject of ancient slavery worldwide!

“The library includes works on slavery in prehistory, in Egypt, Mesopotamia, Iran, India and East Asia, as well as Byzantium, the Barbarian successor kingdoms to the Roman Empire, the Early Middle Ages and early Islam.”

You mentioned books in Japanese, Korean and Chinese. So there are researchers in modern Asia who focus on ancient Mediterranean slavery?

There are indeed, especially colleagues in South Korea and Japan have been quite outstanding. I am convinced that we only know about a small part of their research, unfortunately. Finding out about them was quite a laborious process, and in some cases only possible with the support of native speakers. To incorporate these titles into the database was a challenge. For literature with non-Latin characters we used simplified transliteration according to the rules for alphabetical cataloguing in academic libraries. Whenever an object was written in a less common language, we added a German translation and a language abbreviation of the original language in parentheses. In the days before services such as Google Translate were widely available to the public, this took a lot of time and effort.

Do you regret the library's relocation?

Of course it is never easy to hand over a library from one's own care into the custody of others. However, it is a necessary and a good step: a library must be used and its contents must be looked after. If there is no budget to keep the library updated, it makes sense to open it up again and make its contents accessible to a larger group. Some former employees, researchers or students from Germany and abroad from time to time asked for literature or even spent a few days and weeks in Mainz working with the library, but this was only occasionally. Such a valuable collection deserves more frequent use, even if we no longer added to the collection after 2012. So I was absolutely in favour of the transfer. Requests and users will now simply be redirected to Bonn.

¹We are happy to say that the University and State Library Bonn is currently engaged in exactly this task.



Bibl. Reg.
1923-24. 2791
Mainiensis

(Giovanni Pontano)

The earliest work in the library, a book on obedience by the Italian humanist Giovanni Pontano, or, in its Latinized form, Ioannes Iovianus Pontatus.

IOANNIS IOVIANI PONTANI AD
ROBERTVM SANSEVERINVM
PRINCIPEM SALERNITANVM:
IN LIBROS OBEDIENTIAE PRO
HEMIVM INCIPIT FELICITER.

Orante te iusto & iubente Prin-
ceps Robertus ut quos de obedi-
tia scripsissem libros tandem ali-
quando ederem: perdifficile uisum
est exhortationem aut parum sequi
etiam aut non obtemperare uoluntati. Equidem
edendis his abstinere non potui non libenter
ultimam eis manum imponerem: sed quia in-
telligere quibus ipse me obsecrationibus ex-
ponerem scire non potui. Etenim con-
siderabam eos qui nunc philosophantur genus
hoc dicendi (quantum periculis ipsum quidem &
philosophorum proprium) omnino improba-
re: et quidam nimis se ieiunios ac parum iu-
cundas auditoribus dissertationes sedantes: quas
autem ipsi folli legant aut pauci admodum coram
similes: ut mihi quidem uideantur non tam do-
cere uelle quam litigare nec ita studere ut obsecras:
atque abdicatas res aperire: quam inculcare atque deicere
a illo

Collecting ended in 2012?

It had to. Without a project, there were no funds. From 2012 onwards, we could only add in-house productions of the former project or donations, and the library could no longer be expanded. The in-house productions were several monographs published in the *Forschungen zur antiken Sklaverei* series – and of course the *Handwörterbuch der antiken Sklaverei*, a valuable reference work.

What is the oldest work in the collection?

The earliest work in the library dates from 1472; it is the work of an Italian humanist, Giovanni Pontano, entitled *De obedientia*. This is not an original, of course, but a reprint of the 1490 edition. One of the great challenges was precisely how to acquire pieces that had been published a long time before the library was founded in 1977. A lot of money has been spent on this; Pauly's Realencyklopädie (RE), for example, the standard encyclopaedia on classical antiquity, could only be

acquired with a five-digit extraordinary allocation. This sounds incomprehensible in view of the fact that today, many of the RE volumes and much more are inexpensively available on the Internet, but you must remember that the twentieth century was a very different time.

“The earliest work in the library dates from 1472; it is the work of an Italian humanist, Giovanni Pontano, entitled *De obedientia*.”

Could you describe the acquisition process?

It always began with the search for relevant literature. We did this systematically with the help of specialized bibliographies, the supplements of Classics journals and those of related disciplines, catalogues from German and international publishers, as well as online databases and library systems. We attempted to obtain all titles found in this way, and from the turn of

the millennium onwards this really meant *all*. We spent a great deal of money in bookstores and antiquarian bookshops. The project assistants made countless photocopies and scans in all accessible libraries (and presumably cursed quite a bit), the Mainz University Library trembled in the face of our interlibrary loan requests, and finally some wires were occupied with searching the Internet for electronic versions. All in all, a total of 16,600 media units were collected, that is about 3,500 books, 12,250 photocopies or printouts of articles, and about 3,100 PDF files. Perceptive readers will notice that the total adds up to almost 19,000 copies – the reason is that we have some titles in multiple formats, such as print and pdf, for example.

Did you manage to acquire all the works you wanted for the library?

I regret to say that this is not the case. Sometimes we were simply unable to acquire some known and newly bibliographed titles, or we stopped searching for them. In view of scarce resources in terms of time and finances – the library was an important working tool, but it was just one of the areas in which the Center was active – this was painful, but made sense. After all, it was important to keep an eye on the whole and not to concentrate exclusively on, for example, an Uppsala dissertation published in 1818.

“I hope that as many colleagues as possible will benefit from the entire collection. Every book, every photocopy, indeed every media unit is a treasure itself.”



The very special copy of “Spartacus”, with an autograph by the great Czech classicist Pavel Oliva, who passed away in March this year.

In your eyes, is there a special book?

I have a favourite. Its shelf mark is S Ro 38. It is a book, but it is also a lot more. It contains a handwritten dedication which makes it also a memory of an ancient historian who died only recently, and a testimony to modern history. It has been years since this book was purchased second-hand – without knowledge of the autograph – but I still remember how much it caught my attention when it arrived. However, I would like researchers to make active use of all titles equally and in the same way. I hope that as many colleagues as possible will benefit from the entire collection. Every book, every photocopy, indeed every media unit is a treasure itself.

We agree entirely!
Thank you very much for the information and the interview.

The collection is housed at the **Heinz Heinen Kolleg for Advanced Studies (HHK)** site at Heussallee 18–24, 53113 Bonn. Scholars who want to use the library are welcome to send an email to

library@dependency.uni-bonn.de



Dr. Johannes Deißler

has been a researcher at the project *Forschungen zur antiken Sklaverei* (Research on Ancient Slavery) at the Mainz Academy of Sciences and Literature, and was

in charge of the Academy's specialist library for many years. He has published widely about slavery in classical antiquity. His current research focuses on Jews in medieval German history and mandates of the German Emperor Frederick III in southwest Germany.

A shelf of encyclopedias.



FIELD RESEARCHERS' REPORTS

As they investigate **strong asymmetrical dependency**, our scholars go beyond the study of written records. They travel to the regions they research in order to scrutinize historical sources and artefacts. They also conduct interviews with experts and communicate with local people. In the following pages, the scholars share impressions from their historical, archaeological or anthropological field research.

Due to the corona pandemic, many of our scholars have had to postpone their research trips to a later date. So this section is shorter than usual. The reports we publish in this issue look back on research trips that took place before the pandemic. The health and safety of all is of particular concern to us.



The Statue of Moremi, Ile-Ife, Nigeria

ON SAVIOURS, MOTHERS AND WIVES: IMAGES OF WOMEN, MEMORIES AND DEPENDENCIES AMONG THE YORUBA OF NIGERIA

Malik Ade

According to legend, queen and folk heroine Moremi helped to liberate the Yoruba kingdom of Ife from attacks by its neighbours. Our researcher Malik Ade unravels the story of Moremi in its ancient and modern context.

Unless otherwise stated, pictures were taken by Malik Ade during his 2019/2020 field research in Nigeria

On November 2016, the monarch, His Majesty, Ooni Adeyeye Enitan Ogunwusi Ojaja II of Ile-Ife (or Ife), Nigeria, unveiled a 42-foot-tall statue to honour Moremi. Ife traditions recognize Moremi as the legendary woman who rescued the Yoruba people of Ile-Ife from invaders and kidnappers. Named Queen Moremi Ajasoro Statue of Liberty, the statue became the tallest in Nigeria and the third tallest in Africa, after the 171-foot African Renaissance Monument in Dakar, Senegal, and the 66-foot Great Sphinx of Giza, Egypt. Moremi is portrayed as a gracefully dressed woman, standing and proudly holding a firelight in her right hand.

Approximately two years later, the monarch of another Yoruba kingdom, Oba Fredrick Obateru Akinruntan of Ugboland, also unveiled in front of his palace, a statue of the same woman, Moremi. This time around she is portrayed as a woman in humble dress, kneeling, palms closed and outstretched as a sign of pleading for forgiveness. On the statue is written, **Moremi, Iyawo Olugbo of Ugboland**, that is, "Moremi the wife of Olugbo of Ugboland".

MOREMI IN CONTEXT

The story of Moremi has been dated to around the tenth century, a period when the fame of Ife had already spread all over West Africa and beyond. Ife was famous for the production of works of art, especially bronze, brass, terracotta, as well as different kinds of glass beads. They all served as the source of the kingdom's riches. During this period, Ife also influenced other Yoruba groups politically, as they gradually emulated her monarchical structure. However, at some point political disputes arose in Ife. The leading antagonists were Oduduwa and Obatala. As the hand of

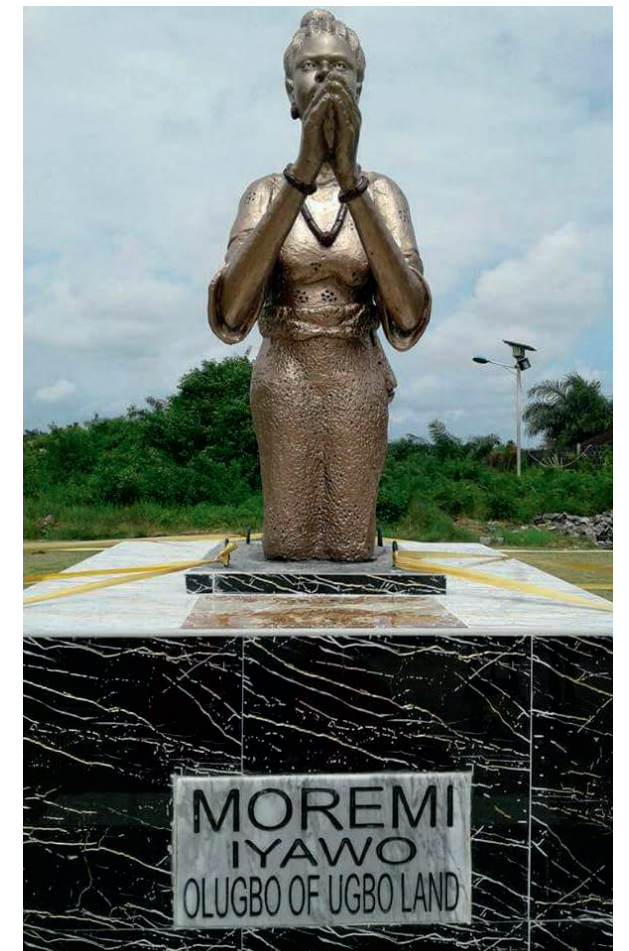
the Oduduwa group grew stronger, the Obatala group fled Ife and dwelt on the outskirts of the kingdom.

The struggle for power between the two groups had continued for several years before they finally reconciled and the Obatala-led group was reinstated in Ife kingdom. However, some followers of Obatala refused to return to Ife; they travelled further and settled at a remote area called Igbo-Igbo (or Ugbo). Over time, the Ugbo contingent developed rebellious strategies of attacking Ife citizens. They usually undertook the attacks on special market days using masquerades or masked, costumed figures which were covered with raffia leaves. The guttural sounds made by the masquerades and the rasping sounds of their raffia leaves both created panic among the people of Ife, who were hitherto unfamiliar with the mysterious figures and sounds. To defeat the invaders, Ife people had to first demystify the strategies of the invaders.

ONE WOMAN, MULTIPLE ROLES

The story of Moremi encompasses the historical experience of the tenth century. There are various versions of the same story; current writing compiles what is common to the different narrated versions. Moremi, the beautiful daughter of the ruler of the Yoruba town of Offa, was a trader and traveller, who settled in Ife after her marriage to an Ife monarch. Ife was the economic centre of the Yoruba people, which attracted successful traders. It was during this period that the Ugbo people were attacking Ife on market days. Their costumes and the sounds they made were unfamiliar to Ife; besides, none of the kidnapped Ife citizens ever returned to reveal the secrets of the mysterious kidnappers. The kidnapped became the slaves of the Ugbo.

The attacks by the Ugbo threw the great kingdom of Ife into turmoil. The market, dominated by women, served as the most important space of every Yoruba kingdom, for not only was it the centre of production and exchange of goods and services, but the Ife market was also believed to serve as the melting pot for different ethnic groups from all over the world.



The Statue of Moremi, Ugboland, Nigeria

The incessant invasions and kidnapping on Ife market days saddened Moremi's heart. She was not only a trader but also a mother of her only son and of the public as a whole. The economy was in decline whilst her metaphorical children now faced insecurity. Brave Moremi decided to help the kingdom of Ife. She first consulted the Esimirin river deity for spiritual support. She made a vow that if the deity supported her in her mission to help the people of Ife, she would provide anything the deity demanded. The deity agreed.

“The incessant invasions on market days saddened Moremi's heart. Brave Moremi decided to help the kingdom of Ife.”



The masquerades lead the kidnapped Ife citizens to Ugboland to become slave labourers

Next, Moremi disguised herself as a common woman and allowed herself to be kidnapped – alongside other Ife people – by the Ugbo masquerades. As usual, the eyes of the kidnapped were covered throughout the journey to prevent them from knowing the road and detecting the secrets of the Ugbo kidnappers.



The Ugbo masquerade raiders at (...arrive at Ife...), see (disguised) peasant Moremi and kidnap her.



The Ugbo people notice Moremi's beauty and select her for their king

At Ugboland the kidnappers uncovered the faces of the kidnaped. They were struck by the beauty of Moremi and decided to preserve her for their monarch, the Oluogbo of Ugboland, equally got struck by Moremi's beauty and immediately took her as his wife. Thus, Moremi's status changed from slave to wife.



The King of Ugboland falls in love with Moremi

Throughout the process, Moremi pretended and played along as the Ugbo monarch fell in love with her. Then she began to ask questions about the mysteries of the Ugbo kidnappers. The king who had fallen in love with Moremi thought that Moremi had the same feelings for him, and so he revealed the secrets of the mysterious spirits. As soon as Moremi discovered all the necessary secrets, she escaped from Ugboland and returned to Ife.

Immediately after arriving there, Moremi informed her people that the Ugbo masquerades were actually humans who only wore raffia leaves (a plant that was not common in Ife) as costumes. She taught the Ife people that the raffia could easily catch fire. Whenever the kidnappers returned for their expeditions, all the

people had to do was to set their raffia leaves ablaze and they would detect that the kidnappers were mere humans. Additionally, Moremi had acquired different magical powers that would nullify the potency of the Ugbo mysteries.

The people of Ife took the Ugbo invaders by surprise during their next (and last) expedition to Ife. They set the invaders' raffia costumes on fire; war ensued and the Ugbo were heavily defeated by the Ife army. Through the help of Moremi, Ife put a stop to the incessant invasions of the Ugbo people.



Moremi returns to Ife and leads people with firelight to defeat the Ugbo masquerades

The Ife crown and the people held Moremi in the highest esteem. Peace returned to the great kingdom and the economy began to boom again. But Esimirin, the river deity, refused to share in the peace and joy of Ife. The deity expressed anger by sweeping through the kingdom with a flood. Priests consulted the river to find out what the problem was, only to realize that the legendary Moremi was the problem. She had become so overwhelmed by the victory of Ife over the Ugbo invaders that she had forgotten to redeem her vow.

The priests informed Moremi about this and she immediately rushed to the river to express her apology and ask for what the river wanted in return. The river deity demanded Moremi's only son, Oluorogbo. The river's demand sent the whole kingdom of Ife into yet another confusion. Why would Moremi sacrifice her only son to the river? Then they began to appeal to the river deity, pledging to give the river anything else but Oluorogbo, the only son of Moremi. The river deity refused all attractive offers and insisted on having Moremi's only son.

At last Moremi surrendered. She let the people of Ife know that she had made a vow and she must fulfil it. Besides, she did not want to be the reason why Ife would face another trouble with the Esimirin river. She thus surrendered her only son to be sacrificed to the river, and peace reigned yet again in Ife.

“In fulfilment of her vow, Moremi surrendered her only son, Oluorogbo, to be sacrificed to the river, and peace reigned again in Ife. After her death, the people deified her.”

The people of Ife mourned with Moremi for her loss and promised to serve as her children whilst she lived and after her demise. Moremi grew old, and after her demise, the people deified her. Ife people kept their promise and continued to honour her as the mother and saviour of the great kingdom. To the present day the people of Ife continue to remember Moremi and perform annual festivals in which the historical events are re-enacted.

One of the major festivals associated with Moremi is the annual Edi festival during which the whole story is re-enacted. Also, streets were named after her; institutions, such as the university of Lagos, Nigeria, name student hostels after Moremi. In 1978, Moremi High School was opened in Ife, situated on the campus of the prestigious Obafemi Awolowo University, Ile-Ife. However, the erection and unveiling of the 42-foot-tall statue sparked great tensions and threatened to revive history – one thousand years on.

While archaeological materials and preserved artefacts have made it possible to successfully reconstruct the activities of Moremi's period, folklore continues to serve as the major means of preserving history among the Yoruba. Folk tales informed the festivals and corroborated visual objects. Above all, Yoruba folklore continue to serve as significant elements of information about the people's personhood, identities, and gender concepts. According to the Yoruba, folklore known by the Yoruba as *àróbá*, serve as the father of history. Each Yoruba group protects their own tales or their version of a conventional folklore jealously. Such fiercely guarded constructions produced the stories and statues of Moremi.

WOMEN, DEPENDENCY AND YORUBA SOCIETIES

The story of Meremi mirrors the multiple roles of Yoruba women: Ife and Ugboiland depended on Moremi for her economic, mother and wife roles. While both men and women traded, women embodied and dominated the economy. Women controlled all internal trades in Yorubaland. When the economy of a kingdom boomed, women took the praise; during a recession, women became desperate and vulnerable and did everything to find solutions. This is why Moremi, a wealthy trader, did everything possible – risking her own life and sacrificing her only son – to restore the economic power of the great Ife kingdom.

“The story of Meremi mirrors the multiple roles of Yoruba women. Women embodied and dominated the economy. This is why Moremi, a wealthy trader, did everything possible – risking her own life and sacrificing her only son – to restore the economic power of the great Ife kingdom.”

The story of Meremi mirrors the multiple roles of Yoruba women. Women embodied and dominated the economy. This is why Moremi, a wealthy trader, did everything possible – risking her own life and sacrificing her only son – to restore the economic power of the great Ife kingdom.

Age served as one category of hierarchies among the Yoruba. The older you got, the more respect you enjoyed from the younger members of your household and from society as whole. Nevertheless, the respect accrued to old age did not come for free, because old age also entailed responsibilities. Responsibilities varied, just as people differed in capacity. As the wealth of trading women increased with age, they were expected to contribute to their communities: in time of peace they sponsored festivals and other ceremonies; in time war they not only led, but also provided food and medical support for, the soldiers. These contributions enabled old women to earn further the title of “Iya” or “public mother”. Old women who failed to render services for their communities, lost respect and got terrible nicknames; it was not unusual for Yoruba communities to ostracize a stingy, wealthy woman and tag her as enemy of the state.

Also, the Yoruba people valued themselves according to the size of their households. Heads of household became fulfilled when their household grew bigger. Women played significant roles in growing the population of households. This was done through marriage. A woman became a wife when she got married and relocated to the household of her spouse. As a wife,



A photo taken in the 1940s by Rev. J Michael Walsh during the Moremi Edi re-enactment festivals in Ife. (Courtesy: The University of Ibadan Library). Note the costumes of the Ugbo-type masquerade made from Raffia leaves, and the elaborate face and head masks.

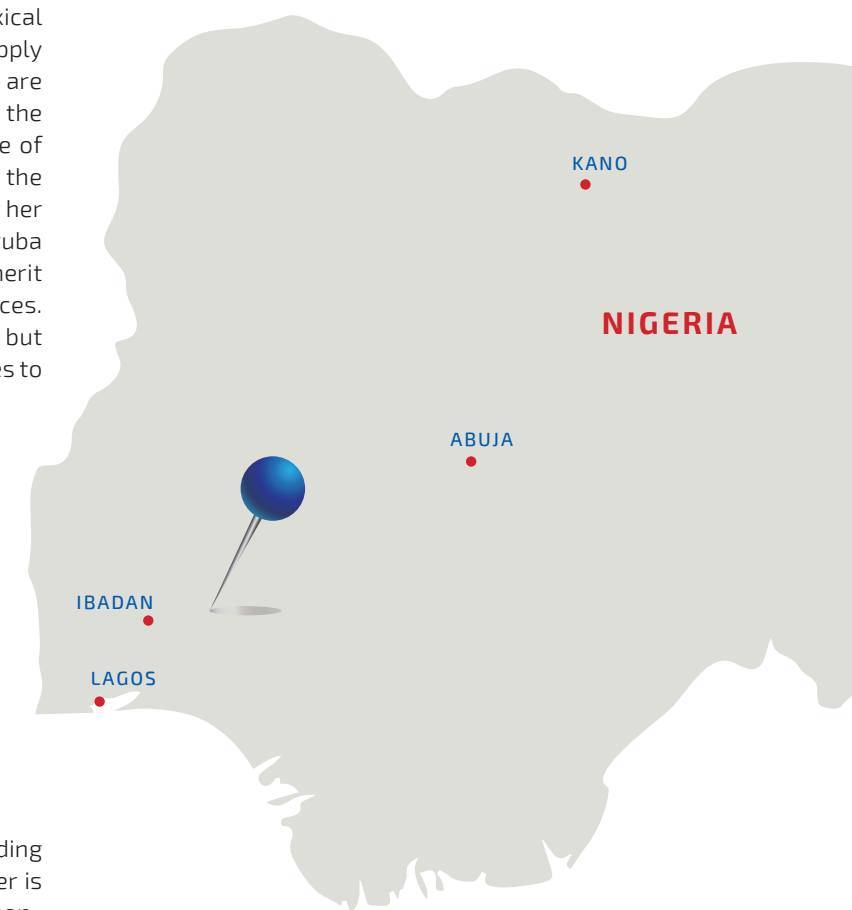
her chief responsibility was to bear children and boost the population of her spouse’s household. A barren woman became the object of scorn while her husband rarely got blamed. When misfortune occurred in a household, (barren) wives became the prime suspect. On the other hand, her ability to bear children was translated to her support for her marital household as she consequently gained acceptance and respect.

Notably, not all Yoruba women became wives. Social status intersected women’s identities so that women of noble descent or of certain religious or occupational background rarely became wives. This category of women remained in their own family household or founded their own, and thus evaded the role of wife. The story of Moremi only portrays Moremi as a wife after her status has changed to slave and after she has been relocated to Ugboiland.

Finally, the story of Moremi reveals the paradoxical beliefs of the Yoruba about women. The beliefs apply differently to the two kingdoms in question, but are both tied to dependencies. Ife kingdom erected the statue of Moremi as a legendary saviour because of the belief in her as a public mother who prioritized the wellbeing of her children – the people of Ife – over her personal safety and joy. In this sense, while the Yoruba honoured women, the women in question had to merit such honour by performing extra-ordinary services. Moremi was not the only woman in Ife kingdom, but she merits her representation because her services to mankind were regarded as exceptional.

“The story of Moremi reveals the paradoxical beliefs of the Yoruba about women. Ife kingdom honoured Moremi the saviour because she prioritized the wellbeing of the people of Ife over her personal safety and joy. Ugboiland portrays Moremi as a kneeling wife pleading for forgiveness to hint that the wife as an outsider is the only one subjected to betrayal.”

Ugboiland portrays Moremi as a kneeling wife pleading for forgiveness to hint that the wife as an outsider is the only one subjected to betrayal. The statue demonstrates the Yoruba way of constructing insiders and outsiders. Insiders were the direct descendants of founders of households or communities, while outsiders were those who joined household or communities. Incest was forbidden among the Yoruba. Marriage served as one of the means of constructing outsiders. Nevertheless, while the outsiders boost the population (through the motherhood of wives) in addition to rendering labour and other services, they were regarded as strangers and were often treated with suspicion. The suspicion originated from the Yoruba belief that outsiders always owed allegiance to their own communities of origin and were thus liable to betrayal. However, such belief and restrictions did not extend to the services rendered by the outsiders.



Malik Ade

Is doctoral researcher at the Bonn Center for Dependency and Slavery Studies. He explores the constructions of identities in sub-Saharan Africa, especially as the people negotiate with historical and sociopolitical experiences.

INTERVIEW

“ **WHAT FASCINATES ME ABOUT THE CLUSTER IS THE DIVERSITY OF ALL THOSE DIFFERENT IDEAS** ”

with Volker Kronenberg,
Dean of the Faculty of Arts
at the University of Bonn



Applying for the Cluster of Excellence was a huge, long-term project, a strategically important one that involved a lot of different actors. There was a great need for coordination and for the bundling of research expertise. What role did the Faculty of Arts play in the application?

An absolutely central one. Of course, the entire university with all its different faculties and departments and their various specific cultures were involved in the application. At the same time other, non-university institutions were involved as external actors, such

as the Max Planck Institute, the Fraunhofer Institute or the Helmholtz Institute. We acted together as one integrated academic region. The Faculty of Arts was, of course, centrally involved in this collaborative action. In the Cluster, "Beyond Slavery and Freedom: Asymmetrical Dependencies in (Pre-)Modern Societies", six of our institutes are involved in researching the asymmetrical structures of individual or group dependencies in pre-modern societies, together with the Faculty of Law and Economics, the Faculties of Theology and other cooperation partners. Only through collaborative dialogue will this highly inter-

disciplinary research initiative be able to produce excellent research and globally respected findings.

What advantages did the Faculty of Arts have, and what challenges did it face?

The scale and the diversity of our faculty were both an advantage and a challenge. The humanities have not received much funding to date, compared to other disciplines. There had been almost no applications for Clusters of Excellence from the Arts in Germany. It was a variety of aspects that helped us to achieve

this great success. For one thing, we could point to a solid foundation we'd already laid in advance: our extremely successful acquisition of third-party funding, which included various Humboldt professorships, Collaborative Research Centers and Research Training Groups funded by the DFG, and a Käte Hamburger Kolleg funded by the German Ministry of Education and Research.

“ *One of our great strengths are the specialized disciplines, kleine Fächer in German, which have made an enormous contribution. That is something I take particular pride in as Dean.* ”

In addition, one of our great strengths are the so-called specialised disciplines, kleine Fächer in German, which are very active in our faculty, especially in research associations, and which have made an enormous contribution. That is something I take particular pride in as Dean. They have already been in the spotlight, especially in their focus on perspectives from beyond Europe, something that is of ever-increasing importance in our globalized world. And let's not forget that the experts were very much swayed by the relevance of our subject with its supranational focus.

Looking back, what would you say was the most important lesson to be learned?

I'm delighted about the enormous increase in professional expertise across many different fields. Our university has made great progress in terms of quality in the field of internationalization. We now have many more opportunities to drive research in collaboration with experts all over the world.

I am also very pleased about the intra-university collaborations that have developed, for example between the sciences and the arts. There are lots of overlaps that we never would have expected at first glance.

In what ways does the Faculty of Arts support these new collaborative structures?

One essential element is that we promote lively exchanges and a fruitful dialogue between all the entities involved. As Dean, I see myself and my team as a point of contact, but also as sparring partners in any discussions of new proposals and ideas. Good communications are absolutely crucial for the functioning of such collaborative structures. We are of course also very much involved financially, in terms of strategic personnel decisions and appointments, for example.

“ *As Dean, I see myself and my team as a point of contact, but also as sparring partners in any discussions of new proposals and ideas.* ”

What innovations can be driven in general by collaborative projects in your view?

The world of scholarship is faced with new and challenging questions today. Many answers can only be found through collaboration between disciplines and institutions. That is also an opportunity for us, because it enables us to work on complex topics that a single scholar just could not tackle by themselves. Collaborative projects are more in demand than ever.

What new opportunities do you see for cooperation in such collaborative projects? What collaborative

focal points for future research do you want to define for the Dean's Office during your time at its helm?

As Dean of the Faculty of Arts, I set myself the goal of actively supporting collaborative projects within the faculty from a very early stage. In this way, I hope to facilitate an ideal research environment. I do this by a variety of measures. We organize retreats to identify shared research subjects; hopefully we can intensify this further once the Corona situation will have eased a bit. We are also in the happy situation of providing start-up funding and guidance during the preparatory stage of collaborative research initiatives. One of our tasks in the Dean's office is to facilitate networking and to enable access to central institutions, collaborations and strategic partnerships for researchers who bring innovative research ideas to the table.

What is your impression of our Cluster of Excellence so far: what aspects have struck you as particularly positive since the inception of the project?

My impression is wholly positive: the Cluster is off at full steam. There is not only the great team spirit and the excellent research work, but also the intense networking between the Research Areas – for example through the transdisciplinary research areas (TRAs) –, and even more so the increase in personnel and the concomitant support for young talent. Young researchers are made particularly visible. That is highly inspirational for others.

“ *The interaction of the Cluster with various actors at the university is pioneering work because of the effects it will have on the university's wider structures.* ”

Digitization plays a special role in our Cluster of Excellence. Our aim is not only to develop digital competence, but above all to advance the digital humanities in wider scholarly practice. To what extent do you regard the Cluster as a pilot project in this respect?

The interaction of the Cluster with various actors at the university, including the BCDH and the DiCe, many of which already exist or are just being established, is pioneering work because of the effects it will have on the university's wider structures. Our Faculty is currently setting up a media competence center. Part of its task will be to expand the digital humanities in wider scholarly practice. This is a vast untapped research potential here which the Arts have only just begun to explore. Real pioneering work can still be done here in my opinion.

In the course of the German government's Excellence Strategy the University of Bonn has positioned itself even more pointedly as an Excellence University. Which important projects do you foresee for the Faculty of Arts in future?

Excellent research is made by excellent researchers – and it also attracts more excellent researchers. As such, its effect is magnetic. Our Faculty is involved in many dynamic processes, we create new structures and set strong impulses. I strongly believe that this will con-

tinue to be a motivating factor in future. Our unflagging support for both practice and theory is reflected in various important projects in our Faculty that are already bearing fruit: I already mentioned the media competence center, which is about to be launched; as is a Diversity Research Center. Most importantly, we will continue to expand excellent research at the university. In doing so, it is always important to us that we and the other six strong faculties continue to act as a single entity, a single university, both in dialogues and in the context of collaborations.

You yourself are a political scientist with a focus on "practical politics". What links do you perceive between your own field and dependency research?

It is perfectly true that there are exciting overlaps and linkages between dependency research and political science. I'm thinking of global structures of asymmetrical dependency, with the resulting political questions about responsibility and distributive justice. It is crucially important for the political management of urgent global issues such as climate change, refugee flows, or – the most recent example – controlling pandemics, to recognize the patterns of dependencies that often evolved historically, to better understand how they function, and to take them into account when looking for solutions, so that asymmetries can be reduced. And of course there are

structural inequalities with their accompanying unequal social, economic and political opportunities, in our own society. For all of these reasons I am convinced that scholarly dialogue leads to a better understanding of dependencies in general and their concrete implications.

Which of the numerous projects in our Cluster do you find particularly fascinating?

I would have to give you the same answer as above, when you asked me about connections with my own calling as a political scientist. Also, I would not like to have to single out one idea as particularly fascinating, because ultimately what fascinates me is precisely the diversity of all those different ideas.

Volker Kronenberg

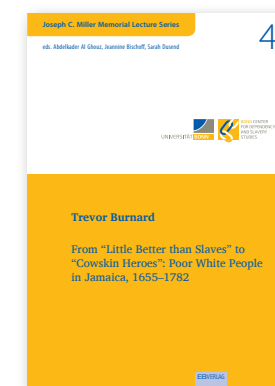
Is Professor of Political Science at the Institute for Political Science and Sociology at the University of Bonn, and Honorary Professor at the Bonn-Rhein-Sieg University of Applied Sciences. He has been Dean of the Faculty of Arts since 2018. Committed to political science as a "practical science", Kronenberg combines aspects of contemporary history, intellectual history and party history with the analysis of current processes in democracy, parliamentarianism and political culture.



NEW PUBLICATIONS

FROM "LITTLE BETTER THAN SLAVES" TO "COWSKIN HEROES": POOR WHITE PEOPLE IN JAMAICA, 1655–1782

Joseph C. Miller Memorial Lecture Series
Trevor Burnard



Trevor Burnard
eds. Abdelkader Al Ghouz,
Jeannine Bischoff,
Sarah Dugend
From "Little Better than Slaves"
to "Cowskin Heroes": Poor White
People in Jamaica, 1655–1782
ISBN: 978-3-86893-363-5
EBVERLAG

The principal axes along which seventeenth and eighteenth-century Jamaica divided were those of colour and of freedom. By the late eighteenth century, it became axiomatic that all Protestant whites were free and that all blacks were either enslaved or marked out for discriminatory action as a result of not being white. But this situation was new: before the Seven Years' War and the trauma of Tacky's Revolt in 1760, a considerable proportion of the white population was unfree, including many indentured servants and, before 1718, convicts. This article estimates the numbers of unfree whites before the 1760s, allows as far as sources allow some voice to these poor whites, and examines their status as unfree people in a society increasingly oriented around principles of white supremacy. Over time, the political and economic position of ordinary whites dramatically improved as the principles of white racial superiority took hold in the last quarter of the eighteenth century. It meant that the people somewhat derisively called "cowskin heroes" due to their penchant for lording it over enslaved people were in the ascendant as the principles of white racial superiority took hold as the foundations of social, economic and political order in the island.

Listen to the lecture now.



CLAY EMBODIMENTS: MATERIALIZING ASYMMETRICAL RELATIONS IN PRE-HISPANIC FIGURINES FROM ECUADOR

Joseph C. Miller Memorial Lecture Series: **María Fernanda Ugalde**



María Fernanda Ugalde
eds. Abdelkader Al Ghouz, Jeannine Bischoff, Sarah Dusend
Clay embodiments: Materializing Asymmetrical Relations in Pre-Hispanic Figurines from Ecuador
ISBN: 978-3-86893-367-3
EBVERLAG

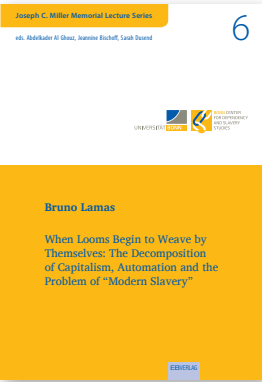
The longest tradition of figurine production in the Americas is found on the Ecuadorian coast, beginning with the Valdivia culture around 3500 BC and ending with the arrival of Spanish conquistadors, or possibly even later. In this article, figurines from different cultures and time periods in this tradition are analyzed with an emphasis on body politics, presenting the author's reflections about how these artifacts embody ancient relations between people, especially with regard to gender asymmetries. It also discusses at some length the question of how contemporary perspectives for analyzing ancient materials are often influenced by western, patriarchal, ideology-laden interpretations. Although the corpus of figurines analyzed in this research is well known, prior to this study it has not been considered from the perspective of gender asymmetries, even though it is an excellent source of data for such analyses, especially in a diachronic perspective. The study argues that the figurine traditions of particular cultures implicitly emphasize some ideals, such as naturalizing the idea of females depending on males. The author argues that the frequent representations of female individuals associated with of pregnancy and childcare can be seen as a political agenda designed to idealize the roles of mother and wife for women, and to limit the influence of female individuals in public activities connected to power and authority.

[Listen to the lecture now.](#)



WHEN LOOMS BEGIN TO WEAVE BY THEMSELVES: THE DECOMPOSITION OF CAPITALISM, AUTOMATION AND THE PROBLEM OF "MODERN SLAVERY"

Joseph C. Miller Memorial Lecture Series: **Bruno Lamas**



Bruno Lamas
eds. Abdelkader Al Ghouz, Jeannine Bischoff, Sarah Dusend
When Looms Begin to Weave by Themselves: The Decomposition of Capitalism, Automation and the Problem of "Modern Slavery"
ISBN: 978-3-86893-376-5
EBVERLAG

Aristotle once said that if looms were to weave by themselves masters would not need slaves. The historical trajectory of capitalism seems to place humanity in the exact opposite situation: on the one hand, the accelerated scientific development of the productive forces and the rise of automation processes, on the other hand, a diversification and intensification on a worldwide scale of forms of "unfree labour," often classified as "modern slavery." Several studies have approached these phenomena as remnants of "pre-capitalism;" others see them as moments of an "ongoing primitive accumulation;" still others interpret them as extreme cases of "fully functional capitalism" or "neoliberal capitalism." In this paper the author intends (i) to show the different theoretical problems of these approaches and (ii) to argue that the phenomena of "modern slavery" are more adequately understood through a perspective of global decomposition of capitalism, a process that began with the third industrial revolution of microelectronics and is now accelerating with the emerging automation, intensifying a violent logic of demobilization of labour power and containment of "superfluous" populations.

[Listen to the lecture now.](#)



SKLAVEREI. EINE MENSCHHEITSGESCHICHTE VON DER STEINZEIT BIS HEUTE

New Book by **Michael Zeuske**



Michael Zeuske, *Sklaverei. Eine Menschheitsgeschichte von der Steinzeit bis heute*, Ditzingen 2021.
323pp., 10 maps.
ISBN: 978-3-15-020546-4 (pb)
/ 978-3-15-961309-3 (ePUB)
€14 (pb) / €11.99 (ePUB)
Reclam-Verlag

The book is a revised second edition in paperback of the 2018 first edition. Its new foreword situates new research from Germany within the history of global slavery and current debates about memories of slavery, enslaved people, slavers, and heritage. As in the first edition, it includes, from a perspective of the enslaved, the plateaus of slavery in human history from their hypothetical and factual beginnings to the present day. A second focus is on enslaved people and their role as "capital of human bodies", in other words embodied value in different value systems. From a global history perspective, the book treats slavery in China as a case study for worldwide slavery regimes, and lists the known numbers of enslaved people in these different slavery regimes. It tries also, albeit relatively briefly, to analyze the different designations of slaves and slaveries in different cultures, most of which do not use the words *slave* or *slavery*, a fact which casts doubt on the use of this "global word" for the ubiquitous phenomenon of unfree labor and local slaveries. The concluding chapter, "No end after the end", looks at formal abolitions of both the slave trade and slavery systems, and on the continuing, informal existence of slaveries and slaves in other forms and under other names.

ENSLAVED IN DZUNGARIA: WHAT AN EIGHTEENTH-CENTURY CROCHETING INSTRUCTOR CAN TEACH US ABOUT OVERLAND GLOBALISATION

New article by **Lisa Hellman**



"Enslaved in Dzungaria: what an eighteenth-century crocheting instructor can teach us about overland globalisation", in: *The Journal of Global History* 1-20. doi:10.1017/S1740022821000176

This global microhistorical analysis of how the Swede Brigitta Scherzenfeldt was captured in Russia and subsequently enslaved in the Dzungar khanate stresses actors and regions necessary to nuance the history of globalisation. The early globalisation process is commonly exemplified with maritime contacts, involving free and often male West European actors. By contrast, this study combines multilingual source material to trace and discuss economic integration, cross-border trade, forced migration, the circulation of knowledge, literary depictions, and diplomatic contacts in the Central Asian borderlands between China and Russia. In the process, I clarify the importance of female, coerced actors, and of overland connections between non-European empires, for the history of early modern globalisation.

The Dzungar costume worn by the woman at the centre of Lisa's article:
<https://www.dropbox.com/s/1n6ulyxcts95qew/eMuseumPlus.jpg?dl=0>
Credit (photo: Livrustkammaren/SHM)

THE SLAVERY/CAPITALISM DEBATE GLOBAL

by Michael Zeuske and Stephan Conermann



Stephan Conermann/
Michael Zeuske (eds.),
The Slavery/Capitalism Debate
Global.
From "Capitalism and Slavery"
to "Slavery as Capitalism"
= *Comparativ* – Zeitschrift
für Globalgeschichte und
vergleichende Gesellschafts-
forschung (special issue)
30, 5/6 (2020), pp. 447-636.
ISBN 978-3-96023-342-8
€22.00

From a global history perspective, doubtless one of the most interesting questions about slavery concerns its relation to capitalism, and the possibility that the two may even be interdependent. "Capitalism" is a rather loaded term, and always politicized: most people primarily associate it with Karl Marx, even though his most important work is not about capitalism, but about Capital. Also, of course, it is well known that Marx's predictions about how capitalist societies would develop were not correct. Even so, his analyses of the capitalist mode of production remain worth reading – primarily because of his statements about the "original" accumulation of capital. Because all capitalists need capital. If we use "capitalism" as an analytical term and look at the phenomenon from a historical perspective, we find a number of basic characteristics that have emerged over time: capital accumulation, individual property rights, decentralized structures for decision-making, the coordination of economic actors through markets, prices and competition; capital investment into the future, the emergence of firms as units of decision-making and acting, and the lending and borrowing of money. But when precisely did capital accumulation and capitalism begin? There was global merchant capitalism before 1500, in which Europe played only a subordinate role. The result of European expansion up to the eighteenth century was that large parts of the world had become incorporated into a capitalist, world trade system increasingly dominated by Europe.

The bodies of enslaved people were one – perhaps even the most important – source of from which capitalism derived its capital.

This was tied, above all, to the spread of joint-stock companies and finance capitalism, the development in the colonies of a plantation economy based on slave labour, and the implementation of capitalist structures in the European economies. A turning point in the history of capitalism was reached by 1800. European dominance of the world market increased significantly, eventually culminating in the industrial capitalism of the nineteenth century. In his work "Capitalism and Slavery" (Chapel Hill: University of North Carolina Press) the historian Eric E. Williams (1911-1981), who would go on to be the long-standing prime minister of Trinidad, postulated as early as 1944 that the profits of slave labour in the Caribbean had generated the investment capital for industrialization, and that the debate about abolition in Britain intensified at just that moment when profits were declining and slavery could be denounced as an obsolete and morally reprehensible form of forced labour. The last twenty years have seen a renewed interest in Williams. Many revisionist studies have confirmed the interactions between Europe's rise to power and the capital generated by slavery. But there was far more: there were Atlantic-American slavery capitalisms that developed on their own basis, i.e. on independent capital accumulation by means of the capital of human bodies. It was this interaction that formed the basis for the Second Slavery in the nineteenth century Americas.

Atlantic-American slavery capitalisms developed on the basis of independent capital accumulation by means of the capital of human bodies.

Michael Zeuske and Stephan Conermann have co-edited a special issue of the journal *Comparativ*, titled, *The Slavery/Capitalism Debate Global. From "Capitalism and Slavery" to Slavery as Capitalism*. The articles collected in it address the different aspects of "slavery capitalism", its own industrial and technological underpinnings, the "industrial revolutions" outside Great Britain and Europe, and the interesting phenomenon that the bodies of enslaved people were one – perhaps even the most important – source of from which it derived its capital. The essays in the first section of the double special issue of *Comparativ* look at historiographical and theoretical approaches to understanding the link between capitalism and slavery, with a focus on the nineteenth century. Two further essays turn their attention to some of the comparatively under-researched spaces outside the Atlantic Triangular trade: the Indian Ocean, Africa, and Asia. The volume concludes with analyses of the political economy of slavery in the Dutch colonial empire and of the connections between politics, economics, finance, and culture (visualization) in relation to both the "first" and the "second slavery" in Spain and in Brazil.

VIKING-AGE SLAVERY

co-edited by Matthias Toplak, Hanne Østhus and Rudolf Simek



Matthias Toplak,
Hanne Østhus and
Rudolf Simek (eds.),
Viking-Age Slavery,
Vienna 2021,
€ 29.90
ISBN 978-3-902575-95-1,
Verlag Fassbaender

The existence of slaves in Viking Age society and the slave trade of the Vikings has been a matter of long debates. While the actual fact has now been established beyond any doubt, many questions remain. The possibilities of an archaeological approach to slavery and the slave trade, the extent of slaves in Scandinavia and their importance for the economy as well as the scope of the slave trade and the implications for Viking Age society still need to be discussed. These aspects are the topic of ten recent papers united in this volume.

**CURRENT PUBLICATIONS
OF THE BCDSS:**

<https://www.dependency.uni-bonn.de/en/publications>

A person stands on a rocky shore, looking out at a sunset. A chain-link fence is in the foreground, and the sky is a mix of orange and blue. The person is silhouetted against the bright sky.

WORKING GROUP

The Contemporary Asymmetrical Dependencies (CAD) working group was set up in January 2020 to exchange ideas from research or professional experience to arrive at a better understanding of asymmetrical dependencies in the modern world.

CONTEMPORARY ASYMMETRICAL DEPENDENCIES



Immigrant farm workers hoe weeds in a farm field of produce.

WORKING GROUP: CONTEMPORARY ASYMMETRICAL DEPENDENCIES

Alexander Rothenberg

Studying and doing research at the Bonn Center for Dependency and Slavery Studies (BCDSS) initially meant focusing mainly on pre-modern and non-Western societies. But there is now also a number of researchers who specifically work on contemporary issues. The Contemporary Asymmetrical Dependencies (CAD) working group was set up in January 2020 by Lotte Pelckmans and Sarah Dusend. It provides a forum for all researchers at the BCDSS, as well as practitioners, journalists and basically anyone with a special interest in contemporary asymmetrical dependencies, to exchange ideas from research or professional experience with the overall objective of forming a better understanding of various forms of asymmetrical dependencies in the modern world.

“The Contemporary Asymmetrical Dependencies (CAD) working group was set up in January 2020 to exchange ideas from research or professional experience to arrive at a better understanding of asymmetrical dependencies in the modern world.”

For the past year and a half, CAD members have been meeting every two weeks. With the outbreak of the Corona pandemic, we met virtually, which has allowed members from other countries and cities to attend regularly. The purpose of our meetings is to share and discuss our knowledge and our experiences. We've created a space for theory discussions, reading group sessions, presentations of our own research, as well as external speakers, who are invited on the initiatives of our members. In addition, CAD initiates various projects that go beyond the regular meetings. In March 2021, we organized the symposium 'Covid-19, Migration and Global Labor'. (See the conference sum-up in this issue, pp. 42-45) Such projects contribute to the debate and to public outreach on the topic of asymmetrical dependencies in contemporary contexts.

“We've created a space for theory discussions, reading group sessions, presentations of our own research, as well as external speakers. In March 2021, we organized the symposium 'Covid-19, Migration and Global Labor'.”

Research interests of CAD include understanding contemporary forms of exploitation and undesired dependency and/or structural inequalities that are either direct historical legacies of slavery, or those that closely resemble conditions of slavery in terms of deprivation of rights (such as freedom of movement and decent compensation for work). This includes a wide range of dependencies, from the conditions of workers in sweatshops and call centers, to migrant and refugee exploitation in host countries. Both small and large-scale institutionalized forms of (undesired) exclusion based on specific features are considered contemporary forms of asymmetrical dependencies; these range from inherited status (caste, slave descent) to gender, race, ethnicity and/or religious background.

But rather than bury you in detailed descriptions, we thought we'd just ask some of our members what they find important and special about CAD. The variety of answers is probably the best illustration of our group.

New members are always welcome, so in case you are interested in joining us, just contact cad@dependency.uni-bonn.de



Alexander Rothenberg

is a doctoral researcher at the Bonn Center for Dependency and Slavery Studies. He looks at the historical continuities and discontinuities of structures

and agents in professional athletics, with a focus on football (soccer) from antiquity to the present. Examining the pressures and limitations in the lives of athletes, his research aims to create a fundamentally new understanding of elite asymmetrical dependencies and coerced labor in capitalist societies.

What CAD means to us

Rudolf Stichweh

"We need to understand the genesis and structures of strong asymmetrical dependencies in a modern society that seems to have a value preference for equality and freedom. Modern dependencies often start from a seemingly attractive offer of inclusion (for migrants and marginal groups) that leads into strong dependencies which finally result in societal exclusion."

Lena Muters

"Contemporary dependencies have the potential of eventual transformation – hopefully to more symmetrical relations. Change requires knowledge and reflexivity."

Manuel May

"What I like most about the study of CADs is that it allows for a holistic, multidisciplinary and cross-cultural approach to global injustices and inequalities, and offers the potential to have a measurable impact on present and future society."

Christoph Antweiler

"CAD studies – Clandestine Analytic Deconstruction: that's simply the cutting edge approach in dependency studies."

Laurie Venters

"Among CAD's axial strengths is the general willingness to embrace interdisciplinary approaches to the study of dependency structures. Through inviting a variety of researches, not only from disparate subject areas but at different stages in their academic careers, attendees are treated to a wide range of opinions and perspectives. The ample time devoted to discussion and shared reflection is equally instrumental in creating a fruitful and, all importantly, accessible space for the exchange of ideas."

Kristina Großmann

"For me, it is of utmost importance to address contemporary dependencies at the BCDSS. I find it particularly important to explore why people (have to) remain in such asymmetrical relationships, and what opportunities for change they have."

Taynā Tagliati

"CAD contributes with important and updated debates on contemporary dependencies. Furthermore, it gives the BCDSS the necessary perspective of present issues, which is a support in demonstrating the Cluster's relevance to external partners."

Dima Al-Munajed

"While informal and friendly, the discussion that results at our meetings is not only insightful and interesting, but for me the closest to a genuine interdisciplinary debate that has helped me develop my understanding of contemporary forms of dependency and human exploitation."

Anas Ansar

"The CAD platform helps you to critically explore debates on contemporary studies on slavery and dependency across a range of contexts, and the variety of understandings and interventions developed for those affected by them."

Sinah Klotz

"The CAD group provides great opportunities to reflect on the continuities and discontinuities of historical structures and processes in the here and now, and to discuss history as a discursive process also produced in the present."

Francesca Della Ventura

"The interaction with other researchers and professors from (different?) fields of research and the transcultural and interdisciplinary spirit that animates the group allows me to look at contemporary art, my Ph.D. research's focus, from another methodological point of view, such as anthropological, ethnographic, for example."

Julia Winkel

"Looking at contemporary dependencies is crucial if we want to detect continuities and discontinuities with the past, and it helps me to acknowledge my own biases."

Ayesha Hussein

"For me, the most notable thing is the bottom-up approach of this working group, which gives options to early-career and young researchers to take leadership positions and expand the network of CAD by connecting with international scholars working on various kinds of dependencies in contemporary issues."

e

SYMPOSIUM



A young Burmese refugee girl working as a child labourer in Myanmar

BEYOND THE PANDEMIC: COVID-19, MIGRATION AND GLOBAL LABOUR REFLECTION ON THE BCDSS INTERNATIONAL E-SYMPOSIUM

Anas Ansar

On March 25-26, the Contemporary Asymmetrical Dependency (CAD) working group at the BCDSS successfully organised its first-ever international symposium. The event attracted major attention from scholars and activists across the globe. More than forty participants from eighteen countries from Europe, Asia, the Middle East, Africa and South America attended the two-day symposium that focused on a range of issues within the nexus between the Covid-19 pandemic, migration and global labour. As the Covid-19 crisis continues to unfold with its multifaceted impacts around the globe, this e-symposium shed light on the dynamics between the twin aspects of global migration and labour processes, as we see how the ongoing economic crisis leads to the worsening of labour conditions and erodes the rights of migrant workers across various contexts.

“The e-symposium shed light on the dynamics between the twin aspects of global migration and labour processes, as the ongoing economic crisis erodes the rights of migrant workers across various contexts.”

The symposium provided a direction on future research and policy engagement and an excellent platform to revisit the question of precarity and labour movement amid the pandemic, and how ongoing lockdowns, growing unemployment, redundancies and an overall economic decline aggravate the (in)visible and asymmetrical dependency of migrant workers on the system of coercion in different economic, social and political contexts around the world.

In her welcoming speech, Jeannine Bischoff (BCDSS) introduced CAD and the group's aims and objectives and its position within the BCDSS. She then stressed the context of the symposium and its importance in offering new insights to the various aspects of asymmetrical dependencies studied by the researchers at the BCDSS. Pointing to the importance of the subject matter, she invited the participants to reflect with sophistication and depth on the meaning of being a migrant, and called for a better understanding of the nuances and ambivalences that shape migrants' lives and labour relations amid the pandemic.

Drawing on extensive research among labour migrants in different parts of the world, Priya Deshingkar (University of Sussex, UK) in her opening keynote discussed the historical patterns of dependency that have shaped contemporary migration patterns and labour relations, and how migrant workers juggle opportunity, risk and survival. She highlighted the impact of Covid-19 control policies on different groups of migrants, and the ways they were immobilised and invisibilised. She concluded by exploring how these processes have exposed the fracture lines in migrant labourers' lives and the way that labour is employed in our globalised world.

“Ongoing lockdowns, growing unemployment, redundancies and an overall economic decline aggravate the (in)visible and asymmetrical dependency of migrant workers.”

This was followed by the opening panel moderated by Ayesha Hussain (BCDSS). In the first paper, Pedram Maniee (University of Tehran, Iran) and Narges Mirzapoor (Semnan University, Iran) presented their paper on the role of globalisation in the transmission

of Covid-19 and the emergent inequalities in the labour market for migrants of different categories. Focusing on different globalisation theories, they reflected on the challenges and alternative avenues to address labour precarities in the post-pandemic world. The paper investigated the influence of the pandemic on two groups of people, i.e. refugees and asylum seekers as well as legal migrants such as students and workers, and compared them to show how pre-Covid-19 social and economic structures (in)advertently affected certain groups and made them more vulnerable.

In the second paper, Nasir Iqbal (Pakistan Institute of Development Economics) discussed the plight of irregular migrant workers from Pakistan and how the Covid-19 pandemic exacerbated their situation in destination countries where they had already been working in vulnerable conditions. He explored the process of irregular migration, which drives people to opt for illegal channels to migrate. The paper also discussed the alternative means employed by irregular migrants to survive socially and economically in the wake of Covid-19 and its attendant adversities.



Bengali-speaking Muslim women stand in the queue for the boat clinic, which comes once a month.

Focusing on migrant workers from Bangladesh and India, the second panel looked at the pandemic and migrant situation in South Asia. It was moderated by Anas Ansar (BCDSS). In the first paper, Mahiratul Jannat (University of Dhaka, Bangladesh) presented an intersectional feminist analysis of the experiences of Bangladeshi female returnee migrants during the pandemic. Her paper emphasised how the intersections of age, gender and class shape the women's labour experiences in the pandemic. The second paper was presented by Debangana Baruah (Tata Institute of Social Sciences, India), who examined migrant workers from the north-eastern Indian state of Assam,

on whom anti-Covid restrictions had severe consequences. Underlining the power relations between state, agents and workers, her paper investigated how these relations threatened the very existence of migrant workers and their employment opportunities during the pandemic in India, unveiling the underlying inequalities, xenophobia and regionalism within India.

The second day started with a critical reflection by Christoph Antweiler (University of Bonn). In his brief commentary, he talked about several crucial challenges that arise while investigating contemporary asymmetrical dependencies and their differences to pre-modern or historical dependency relations. He also requested the researchers to rethink the use of frequently used terms like "going beyond slavery" – namely how to re-interpret the meaning of slavery in different regions, periods and contexts, and that "going beyond slavery" triggers a new understanding and challenges the current status-quo: not merely using it as academic jargon that we frequently see in research titles.

The first panel of the second day was moderated by Francesca Della Ventura (University of Cologne/BCDSS). In the first paper, Bahar Bayraktoglu (Sabanci University, Turkey) portrayed the long tradition of asymmetrical dependency in labour relations in the city of Istanbul. She drew on two case studies: Circassian child labour during the Ottoman Empire, and present-day Syrian refugee child labour. Her paper was the only one to focus on issues of child labour, a crucial topic but one that is overlooked all too often. Her paper also challenged the traditional practice of studying history only in the context of the past by reconciling historical research with contemporary studies.

“Bahar Bayraktoglu (Sabanci University, Turkey) compared Circassian child labour during the Ottoman Empire, and Syrian refugee child labour in the present day. Her paper challenged the traditional practice of studying history only in the context of the past, by reconciling historical research with contemporary studies.”

The second paper was presented by Matteo Simone, Gabriella Cittadini and Andrea Savini from Associazione Dona Un Sorriso, an Italian NGO that has worked for refugee rights and protection for decades. With reference to asymmetrical dependencies, their work touched upon various issues not necessarily raised by rigorous sociological analyses, that resulted from daily interactions the organisation had with the refugees

and asylum seekers in Italy. This paper brought an activist perspective that added a different dimension to the overall objective of the symposium.

The last panel was moderated by Alex Rothenberg (BCDSS). Researchers from Brazil and Canada spoke on yet another important aspect of the pandemic: the digital divide and the psychosocial impact on migrants and their family members. In the first paper, Lya Amanda Rossi (Federal University of ABC, Santo André, Brazil) discussed the digital exclusion of Venezuelan refugees and asylum seekers in Brazil during the pandemic, and how the growing digitalisation excludes refugees from access to support and labour opportunities. From her field notes, she also presented possible solutions.



The digital divide is a topic that has as yet to attract more attention from Brazilian scholars dedicated to the influx of Venezuelan migration in Brazil. Although living in a state of emergency in which the most basic human needs are neglected, most migrants lack access to connectivity, which can present challenges for accessing legal work, documents, education and other human rights.

In the second paper, Shaifali Sandhya (University of Chicago, U.S.) discussed the role of Covid-19 in exacerbating the mental strain on refugees due to their precarious economic, social and legal conditions. She presented an analysis of how the pandemic impacted many of the migrants' and refugees' abilities to send remittances to their home countries and how this disruption affected their left behind family members.

The symposium was wrapped up by the closing keynote presented by Amrita Datta (Global South Studies Center, University of Cologne, Germany). She critically reflected on labour (in)visibility and labour (im)mobility during the pandemic and explained how Covid-19 not only intensified and complicated the relation between labour and migration, but also altered the perspectives with which we usually look at mobility as capital, as a privilege and as a resource. Engaging with Nina Glick

Schiller's multi-scalar network and urban regeneration on the one hand, and Xiang Biao's immobility capital on the other, she explored the relationship between mobility and visibility in new lights, reconsidering the absolute privileges associated with them, and recognising their differential significance on migrants in the Covid present and the post-Covid future.

Despite the structural constraints created by the pandemic, the event offered new possibilities to look at asymmetrical dependencies from diverse regions, contexts and perspectives. The discussants addressed some of the issues around global migration and the manifold challenges that both the states and migrants themselves are constantly struggling with, and the ways in which these have been exacerbated by the pandemic. It tried to reflect on some of the emerging questions around labour, migration and Covid, such as: What do we know about the implications of Covid-19 for migrant labour, and what are the implications of the measures taken for migrants? What can migration research do for those most affected by this crisis? The outcome of the symposium confirms that these are some of the overarching topics where the BCDSS in general and the CAD in particular are well-positioned to make a critical academic contribution.

“What do we know about the implications of Covid-19 for migrant labour? What can migration research do for those most affected by this crisis? The outcome of the symposium confirms that these are some of the overarching topics where the BCDSS and CAD can make a critical academic contribution.”

One of the key purposes of the conference was to engage in discussion among scholars across the globe to explore how the pandemic causes new forms of dependency within the entanglement of globalisation, migration and labour in different parts of the world. It attempted to pursue this endeavour based on a recognition of international connectedness, and of the diversity of social science traditions from which we can learn by incorporating different regional labour policies and arrangement vis-à-vis the situation of migrant workers in those regions. In other words, the symposium allowed the participants to move beyond existing ideas and strategies, and to embrace new sources and strategies as an alternative to knowledge production.

The event was made successful thanks to the organising team that included Alex Rothenberg, Francesca Della Ventura, Ayesha Hussain and Anas Ansar, all of whom made a commendable contribution in designing



The long walk home. Jobless migrant workers returning to their ancestral village in India

and organising the conference on top of their regular commitments. Without strong team work and the necessary and pro-active support from the BCDSS administration, it could have been extremely challenging to realise the programme amid the pandemic.

Finally, this online symposium offered a compelling account of the disproportionate impact of the current pandemic on migrant workers and revealed the hidden fault lines of a globalization process that is characterized by inequality, insecurity and precarities. It stressed the new lines of inquiry around the topics of labour, gender and migration and the critical juncture of asymmetrical dependency embedded at the interactions of these factors.

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Anas Ansar

Is a PhD candidate at the Bonn Center for Dependency and Slavery Studies and a Research Associate in the Research Group "Beyond Slavery: Dependency in Asian History".

He looks at the various entanglements of the Rohingya refugees in Southeast Asia between their lack of rights and exploitation on one hand; and their agency, negotiation and resilience on the other. By looking at these processes, through which a significant proportion of refugees end up in forms of dependency, his research explores the question of the extent to which social capital impacts processes of dependencies among refugees.



For many MA students like me, reading outside became a much appreciated relief from the confinements of lockdown.

RESEARCH DURING THE PANDEMIC: NOTES FROM A CAD SESSION

Julia Winkel

NOTES FROM THE PANDEMIC

Covid-19 has taken its toll on all of us. How did the pandemic change everyday research?

It's time to let our scholars tell the tale from their points of view. And because perspectives are diverse, each article is accompanied by images that depict that person's very own perspective.

At the time of writing, Germany and many other countries in the world are in the middle of the third wave of the pandemic. Covid-19 continues to keep us in its grip, and has accelerated the use of digital methods in academia, with a potential impact on all CAD members' current and future academic projects. Due to the ongoing need of addressing how to conduct research during the pandemic, and in order to further explore the difficulties connected to it, Marina Zielke and I agreed to host the working group's session on January 26 on this issue.

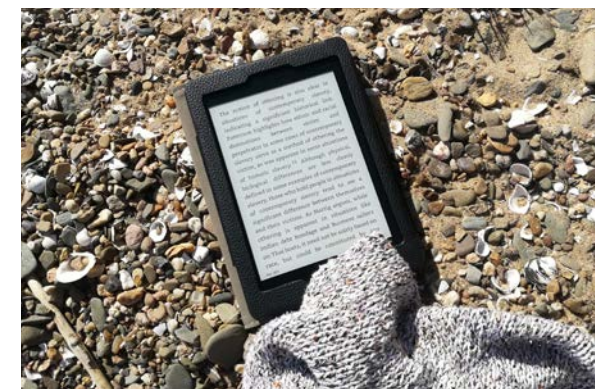
As starting point for our discussion we chose a position paper by Bielefeld anthropologists Minh Nguyen and Thomas Stodulka from October 2020 ("Field of Exceptional Uncertainty: The Challenges of Early-Career Anthropologists in the Wake of the Corona Pandemic"). We picked up on some of the authors' major arguments, such as their call for research institutions to provide more flexibility and better support structures in order to contain the negative impacts of the pandemic. We all agreed that the added psychological and financial burdens, legal and bureaucratic hurdles that many researchers face at the moment, in addition to the well-known and long-standing precarity of the academic job market, should not be dismissed easily. On the contrary, it continues to be of vital importance that institutions react swiftly according to the realities of researchers' multiple struggles in order to facilitate successful research projects, which has yet to be acknowledged and effectively implemented by some research institutions.

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We went on to discuss with the members the kind and degree to which research in different fields is affected by the pandemic: for instance, historians may have better access to online archives, but not all material is available online. Sometimes it is just not the same to look at a source online, especially when part of your research is studying the material qualities and their effects. For this you may have to go to an archive and engage with the actual, physical material in real life. Anthropologists strongly rely on fieldwork and in-person interaction. Many have struggled to find suitable alternatives, and worry that the methodological compromises they had to make may result in their final research product (a book or a doctoral dissertation) not

being valued as highly. Many had to abandon trips to the field altogether, had to rethink entire research questions and approaches to their PhD theses, and struggle to meet their projects' rigid timelines. As Master's students, we were perhaps luckier in comparison, knowing from the beginning of our studies that we might have to adapt our future projects to predominantly online sources and modes of communication. While it is still discouraging to think about the potential limitations this will have on the directions of our projects, at least it can be factored in from the start, which is a privilege that many did not have.

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Another challenge felt by many is the conflation of private and professional spaces – in other words, the fact that most of us now live and work in the same room. As Marina pointed out, crises aggravate asymmetrical dependencies, and the most vulnerable in society are often hit the hardest. For instance, we discussed in our session how women were suddenly expected to do more work in the household, while facing childcare obligations or caring for sick family members, and simultaneously managing a full-time job. Those with little space in their homes sometimes have nowhere to retreat to. Such spatial limitations do not affect all of us equally. They disproportionately harm those who hold less power.

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and simultaneously managing a full-time job. Those with little space in their homes sometimes have nowhere to retreat to.”

On the other hand, the broadly shared experience of lockdowns and other restrictive measures allowed for a fruitful comparison of our perspectives, e.g., the ability to detect differences and similarities in the views put forward, and ponder desirable and undesirable future developments of academic research during the pandemic. Owing to the nature of the topic, the session invited rather personal insights, and our thought-provoking exchange was also possible because the working group is made up of a mix of younger and more senior scholars, PhD and Master's students. This provides the opportunity to learn from a diverse range of views. Personally I feel that there is often a different degree of 'relatability' when engaging with cases of modern-day dependencies compared to more distant historical events. In sessions of the working group I often notice that engaging with contemporary issues enables me to question my own reactions and emotions, which I see as useful to reflect on the biases I have, and the entanglements I might be caught up in by virtue of living in a certain time and space. Thus, this session illustrated for me once again how the CAD working group nicely complements the historical focus of the Cluster.

“In sessions of the working group I often notice that engaging with contemporary issues enables me to question my own reactions and emotions. This session illustrated for me once again how the CAD working group nicely complements the historical focus of the Cluster.”



Julia Winkel

is a Master's student at the BCDSS. She received her bachelor degree in English Studies and Psychology at the University of Bonn in 2020. During her studies

she became interested in the historical, political and economic dependencies between the UK and the country's former colonies, as well as contemporary discourses on slavery and its legacy in the US. She is increasingly focussing on the study of dependencies in lusophone regions through the lens of postcolonial and narrative theory.



STUDYING ONLINE AND ITS ADVANTAGES FOR THE FUTURE

Marina Zielke

It's been an extraordinary year. A year that has been incomparable to anything me or my fellow millennials have ever experienced. Over the course of last year, many of us have gone through experiences of initial disbelief, through naive hope that everything would go back to normal within a few months, to deep disappointment and frustration. And yet, here we are, a year later, still in a global pandemic but now with our first semester finished and in the middle of the second one.

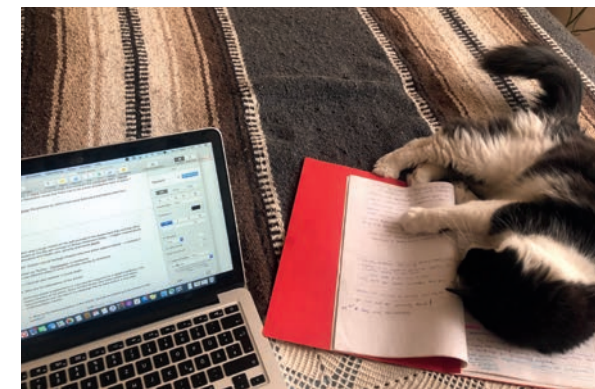
When our acceptance letters for the master program *Dependency and Slavery Studies at the University of Bonn* arrived in September 2020, along came the information that classes will be held entirely online. This came as no surprise to most of us. Six months into a global pandemic, we were already accustomed to the fact that the majority of our social lives would need to take place online. We've been working online, dating online, talking, laughing and crying with friends and parents online. It had gotten to the point where online parties via streaming platforms were no fun any longer. So the prospect of studying online came as a welcome change to the increasing monotony of our online lives.

In October of 2020 we started our first semester. We met professors, coordinators and our fellow students via screens. Faces which over the course of the last six months got so familiar, it almost feels unreal that we've never seen each other face-to-face. Currently we are a group of fifteen people with six nationalities between us, and we are not only located in different cities in Germany, but all over the world. But despite our different backgrounds, heritages, and languages, we managed to develop a bond within the group, that from a university context was unknown to me before and which I see as one of the few positive outcomes of the pandemic. In a sense we did not disconnect from the group once courses were over, as we normally might have done once we left university premises. Closed libraries and student counseling facilities required more effort from us students, coordinators and professors. We stayed online and connected, helped each other out, explained *Basis* and *eCampus* to our fellow students from abroad, exchanged required readings and motivated each other when the work load seemed overwhelming. This special dynamic we experienced in the masters program might also be credited to the unusual intimacy that came from studying online. After all we "met" in our kitchens, bedrooms and studies. We saw each other interact with room mates, partners, children and pets.

The pandemic restricted us to our homes, deprived us from essential experiences and from using fundamental university infrastructure, but in other

aspects it proved to be beneficial for our studies. If we imagine the situation without a global pandemic, studying online can open various opportunities for students. As members of the masters program, we were able to participate in a number of lectures and conferences organized by the BCDSS at the push of button. This provided us with a broader picture of the current research in our field; a chance we might have otherwise missed.

“Physical disabilities, money, location and time often prevent participants, and especially students, from being able to attend international conferences. Online, these obstacles are irrelevant.”

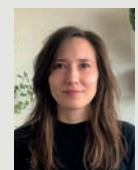


One of my personal highlights was attending the e-symposium *Contemporary Asymmetrical Dependencies Beyond the Pandemic: COVID-19, Migration and Global Labor* organized by the CAD working group. The two day conference concerned contemporary cases of dependencies, which were increased and intensified by the pandemic. We heard speakers from Brazil, the United States and Bangladesh while being located in Bonn, Sylhet and Mexico City. Practical reasons, like physical disabilities, money, location and time, often prevent participants, and especially students, from being able to attend international conferences. Online, these obstacles are irrelevant, since all that is required is a reliable internet connection. This makes academic work not only more accessible and inclusive, but will help make it more relevant and responsive to other future local and global challenges, such as climate change. While studying online during a global pandemic undoubtedly came with its own problems, I do see some advantages. Choosing one's location for academic work provides a great chance to overcome structural problems, such as unaffordable rents in big cities, regaining hours spent commuting and traveling, and helping reduce family related gender gaps in work spaces.



“The effect of a global crisis on the most dependent and vulnerable was never this evident, which is why research conducted by the BCDSS is so important. But this year also showed how academia is able to rethink, restructure and adapt to global problems.”

In other words: Yes, it was an extraordinary year to start our studies! The effect of a global crisis on the most dependent and vulnerable was never this evident, which is why research conducted by the BCDSS is so important. But this year also showed how academia is able to rethink, restructure and adapt to global problems. I think this will be crucial in the future and an advantage for many reasons. This being said, I am very much looking forward to meet the members of the Cluster, and most of all my fellow students, in person.



Marina Zielke

is a graduate student at the Bonn Center for Dependency and Slavery Studies. She holds a Bachelor degree in Comparative Literature and Cultural Studies from University of Bonn and before starting the master program she worked as a project manager and freelance curator for various projects in cultural fields in Cologne. Her main research interests are current asymmetrical dependencies in human society with focus on marginalized groups.

We want our conference reports to showcase the wide thematic range covered by our Cluster of Excellence. Researchers from various disciplines approach the topic of strong asymmetrical dependency through a variety of questions and perspectives across different epochs. Throughout the year, the Bonn Center for Dependency and Slavery Studies organizes conferences with international scholars to enable this multi-disciplinary approach, flanked by series of workshops, seminars, lectures and panel discussions. The core questions and findings of these events will be found in the following pages.

For the duration of the coronavirus pandemic most of our events are being held online. We regret this – but we are happy that this medium allows us to reach many more researchers around the world than we could have had otherwise. The resulting exchanges across continents and time zones are very stimulating and enriching.

CONFERENCES LECTURE SERIES AND OTHER EVENTS





INTERNATIONAL WORKSHOP ON DEPENDENCY AND LABOR IN LATIN AMERICA

Paulo Cruz Terra

On 28 and 29 January, the Bonn Center for Dependency and Slavery Studies (BCDSS) held the "International Workshop on Dependency and Labor in Latin America" as an online event. It had originally been planned to get together some specialists in Latin American studies who were in Germany last year to come to Bonn and have a workshop there at the end of 2020. The pandemic made us first postpone the event and then decide to hold it online. The event reunited specialists on Latin America based in universities in Europe and the Americas, in cities like Bonn, Cologne, Frankfurt, Bern, La Paz, Niterói and New Haven.

The papers presented at the workshop reflected the transformation of Latin American labor studies, by analyzing different labor relations, going beyond free wage labor, and including new interpretations about migration and labor. But the event went beyond this by proposing a dialogue between labor and dependency.

The papers covered diverse periods, ranging from the Inca period, through the sixteenth and seventeenth centuries, to the present. They also addressed different Latin American territories, like Bolivia, Brazil, Peru, Haiti, Suriname, Guyana, and even the Atlantic. Several contributions went beyond methodological nationalism by proposing a comparative perspective between Latin American countries and beyond, with different places, like Africa and the US. Others employed a global perspective.

The event showed the innovation and diversity of approaches by investigating, for example, abolitionism. One session explored the importance of abolitionist legislation in state formation, the global dimension of abolitionism in connection to the North American Civil War, or anti-vagrancy policies.

Another session was dedicated to social categorization and work-related dependency. The papers examined entanglements of bonded labor and fiscal categorizations, legal categories of dependency, and Alexander von Humboldt's observations about labor relations. Migrations were at the heart of one session, with papers discussing mobility and dependency, narratives of immigrant women, and the criminalization of immigrant workers. The last session presented further aspects of dependency analyses by showing dependency relationships in a specific labor relation or a specific workspace, and symmetries of dependency between different cultures.

The multiple aspects showcased at the workshop make it clear that Latin American studies are essential, not only for people interested in the region, but also for crucial academic debates. They can significantly contribute to the BCDSS.

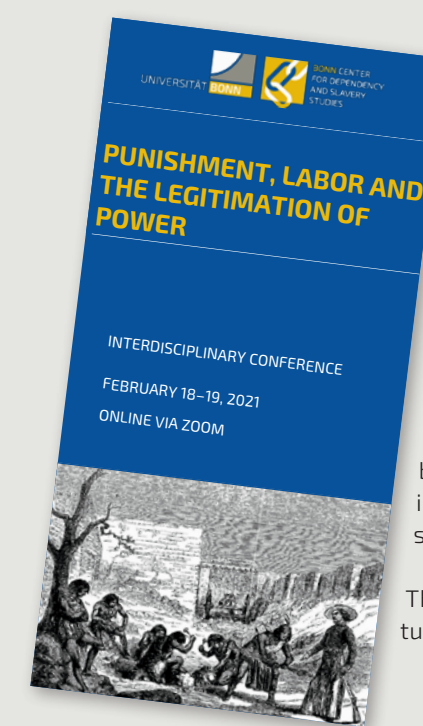


Prof. Dr. Paulo Cruz Terra

is Professor at the Federal University Fluminense in Brazil and teaches undergraduate classes at the History Department. He was a Capes-Humboldt Research Fellow from September 2019 to

August 2020. In his research project he analyzes how legislation, punishment and anti-vagrancy policies entangled with multiple labor relations during the process of the abolition of slavery. It centers on the period 1850–1910 and addresses the Lusophone world, with particular foci on Rio de Janeiro and two of the most important cities of the Portuguese Empire in Africa during this time frame: Lourenço Marques in Mozambique, and Luanda in Angola.

INTERNATIONAL WORKSHOP: PUNISHMENT, LABOR AND THE LEGITIMATION OF POWER



On February 18 and 19, the BCDSS Research Group "Punishment, Labor, Dependency" organised an interdisciplinary conference under the title of "Punishment, Labor and the Legitimation of Power". Participants sought to investigate how different forms of punishment impacted multiple labor regimes in specific historical contexts, ranging from Pharaonic Egypt to Colonial India; and to analyze how the circumstances in the interactions between punishment and labor resulted in the creation of personal, social and spatial dependencies.

The next edition to DEPENDENT will feature a full report of the event.

EVENTS & PREVIEW

LECTURE SERIES

The Joseph C. Miller Memorial Lecture Series

Renowned international scholars will present their research and speak on questions of asymmetrical dependency and slavery.

July 2021	
July 19, 4pm (CEST)	Reinhard Zöllner , University of Bonn
September 2021	
Sep 20, 4pm (CEST)	Caroline Wallis , University of Helsinki
Sep 27, 4pm (CEST)	Alessandra Batty , University of Bonn
October 2021	
Oct 4, 4pm (CEST)	Johannes Auenmüller , Museo Egizio Turin
Oct 18, 4pm (CEST)	Stéphane Gros , Centre National de la Recherche Scientifique, Paris
November 2021	
Nov 8, 4pm (CET)	Elisabeth Herrmann-Otto , University of Trier, em.
Nov 15, 4pm (CET)	Denis Regnier , University of Global Health Equity, Kigali, Rwanda
Nov 22, 4pm (CET)	Martin Ebner , University of Bonn, em.
Nov 29, 4pm (CET)	Clara Almagro Vidal , Goethe University Frankfurt

CONFERENCES, WORKSHOPS & OTHER EVENTS

July 14, 2021 SLAVERY IN CONTEXT: MATERIALITIES OF ASYMMETRICAL DEPENDENCIES Exhibition Opening organized by Karoline Noack and Nikolai Grube	July 15–16, 2021 NARRATIVES OF DEPENDENCY Virtual Workshop organized by Elke Brügggen and Marion Gymnich	September 22–23, 2021 “EMBODIED DEPENDENCIES” BCDSS Annual Conference organized by Research Area B
September 28–30, 2021 IN THE GRIP OF THE SUPERNATURAL: DEPENDENCIES ABOVE, WITHIN, AND BEFORE US Workshop organized by Wolfram Kinzig, Maria Munkholt and Julia Winnebeck	October 14–15 EMBODIED DEPENDENCIES AND FREEDOMS: ARTISTIC COMMUNITIES AND PATRONAGE IN ASIA Online Conference organized by Julia Hegewald	November 26–27 INTERNATIONAL PHD SEMINAR ON SLAVERY, SERVITUDE & EXTREME DEPENDENCY Collaborative Colloquium together with the University of Leiden and the University of Hull organized by Sarah Dusend and Damian Pargas

CURRENT EVENTS AND PUBLIC
LECTURES AT THE BCDSS

<https://www.dependency.uni-bonn.de/en/events>



PUBLIC LECTURES AND OTHER
BCDSS EVENTS AS AUDIO PODCASTS

<https://www.dependency.uni-bonn.de/en/events/podcasts>



WHY SUSTAINABILITY MATTERS FOR RESEARCHERS OF SLAVERY HISTORY

Dita Auziņa



Fridays for Future 2019

My research is focused on the colonial period in the Caribbean, a region which provided the middle class of early modern Western Europe with commodities such as sugar, coffee and tobacco. This was made possible by the commodification of humans through the transatlantic slave trade and indentured labour, and with monoculture plantations which destroyed the natural environment. The commodity consumers in Europe quite often stayed unaware of the real human and ecological costs behind their sweet coffee.

Unfortunately, these processes are not only found in the past. Major clothing brands we are wearing these days are produced in sweatshops in Southeast Asia, where people are underpaid and forced to work in inhumane conditions. Textile production meanwhile pollutes water sources in the region. Even European-sourced vegetables we eat often turn out to be harvested by a forced or at least underpaid

Eastern-European workforce, including NRW produced *spargel*, to name an example which hits close to home. Academic neutrality is impossible. And I believe that as researchers of asymmetrical dependencies in the past, we are obliged to take a position regarding the exploitation of humans and the environment both in the past and in the present.

While it is almost impossible to know the ethical biography of every product we are consuming, I really believe it is our obligation to inform ourselves and not consume unsustainable products.



Dita Auziņa
Is doctoral researcher at the Bonn Center for Dependency and Slavery Studies. She is interested in the way past societies interacted with the landscape and how this interaction shaped the social structures in communities. Her Ph.D. project focuses on the early colonization period in the Caribbean and Central American and on the interaction between indigenous communities, European conquistadors and African slaves. It aims to understand how the newly established hierarchy between different ethnic groups and genders is represented in the spatial organization of both households and settlements. She is part of the Research Group Dependency, Gender and Labor in the Household.

IT'S YOU. OR ME. IT'S US.

René Deutschmann

Sustainability depends on a sustain ability. When there's a stain, some nasty dirt, on your favorite shirt, how can you make it go away, vanish, without causing some environmental damage? That's a mental challenge! Elemental challenge. Essential habits, fundamental awareness to this complex issue is needed.

Consequential action and some fresh new attitudes towards what the good life means. Satisfaction. A content life. How can we improve the circle we can influence, make an impact? Leaving the place intact, when we leave. Putting a you in we and a we in you. Makes no sense to claim innocence, and wait and see. It's fun, actually. To check reality before the reality-check hits you. It's you. Or me. It's us. So what about one good deed, or to level it up: three? One time from a to b without a car key – per day, not per week. Two times meat free meals, this ain't no fascism in green; its simply right. And three times finally, just be a decent human being, when touching on what's seen as the periphery. That'd be rich! And coming back to the stained shirt of yours, what's up with that? Well, add a couple more stains like it rains to it and it's plain and simple shabby chic, five hundred quid from the fashion Boutique.



René Deutschmann
Is a Master student at BCDSS, who writes poems sporadically for dispersion.



Artwork by Angelina Vetter, BCDSS

The magazine **DEPENDENT** is published twice annually by the Bonn Center for Dependency and Slavery Studies (BCDSS) and contains information, descriptive articles and reports about its research projects and findings, as well as its publications and events. A feature article provides insights on research into areas related to strong asymmetrical dependency. The magazine is sent out by e-mail in PDF format or in print. Information on how to subscribe and future issues can be found at <https://tinyurl.com/dependent-magazine>

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Ausstellungskatalog Pergamonmuseum Berlin 2008 (p. 313) Title and page 10; Department of Asian and Islamic Art History/ University of Bonn 4; BASA Museum (Bonn Collection of the Americas)/ University of Bonn 5; Capitale Berlin 6; Egyptian Museum of the University of Bonn 7; Jutta Schubert/ Akademisches Kunstmuseum Bonn 8, 9 (right, top); Staatliche Antikensammlungen und Glyptothek München 9 (right, bottom); P. Pensabene Rome 1999 (p.199) 10 (right, bottom); Adl 1876 11; Staatliche Museen zu Berlin 12; H. Blümer 12 (left, bottom); Art designer at PLoS, modified by Wikipedia users Nina, Beao, and JakobVoss/ Wikimedia Commons 13; Mariana Dias Paes/Max Planck Institute 14; Klara Wigger/ University of Bonn 16, 18, 19; Malik Ade/ University of Bonn 20/21, 22, 23, 24, 25; Michael Walsh/ The University of Ibadan Library 26; Volker Lannert/ University of Bonn 28; ozgurdonmaz/ iStockphoto 36/37; rand22/ iStockphoto 38; Amin Kamrani 42; Debangana Baruah 43; Lya Amanda Rossa 44; Manavi Kapur 45; Julia Winkel 46, 47; Marina Zielke 48, 49 (top and bottom); Cummins/ Anderson: The Getty Murua, folio 89r 52; BCDSS/Mentimeter 56; Kevin Lane/ CONICET 57; Volker Lannert/University of Bonn 58 (left, top); Angelina Vetter/ University of Bonn 58 (left, bottom).

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OTHER SUBJECTS AND PERSPECTIVES FROM THE BCDSS
Over the coming years, the BCDSS will continue to publish information about its current research projects on its website, and to provide background information on subjects related to the overall topic of dependency. BCDSS scholars will also comment on social developments from their own perspectives. In the "Interviews" section, they talk about the conditions of their work, new methods and the changing nature of research communication.

THE BONN CENTER FOR DEPENDENCY AND SLAVERY STUDIES (BCDSS)
The Bonn Center for Dependency and Slavery Studies (BCDSS) hosts the Cluster of Excellence "Beyond Slavery and Freedom", which aims to overcome the binary opposition of "slavery versus freedom". For that we approach the phenomenon of slavery and other types of strong asymmetrical dependencies (e.g. debt bondage, convict labor, tributary labor, servitude, serfdom, and domestic work as well as forms of wage labor and various types of patronage) from methodologically and theoretically distinct perspectives.

The research cluster is part of the framework of the Excellence Strategy of the Federal Government and the *Länder* and is free and independent in the selection and realization of its research projects.

Our Cluster of Excellence is a joint project of scholars from the fields of Anthropology, Archaeology, History, Law, Literary Studies, Area Studies (including The History of the Islamicate World, Japanese and Chinese Studies, Tibetan Studies), Sociology and Theology. We propose "strong asymmetrical dependency" as a new key concept that includes all forms of bondage across time and space.



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