Tracing Colonialism and Developing Post-/Decolonial Research Perspectives

May 23–24, 2013
Topoi Building Mitte
Seminar Room 1.03
Humboldt-Universität zu Berlin
Hannoversche Straße 6
10115 Berlin
About the conference
As scholars we are embedded in social networks, which do not only encompass our academic environment at home, but also extend to the archives that are the focus of our research. This is particularly true for field sciences, such as archaeology or anthropology, but also plays a role for other academic disciplines such as history, Africana studies, or comparative literature, all of which address the encounter with ‘the Other’ in their work. The historical context of colonial expansion plays a vital role in structuring these encounters, including when local groups and foreign researchers are concerned. The conference ‘Tracing Colonialism and Post-/Decolonial Research Perspectives’ addresses the manifold relationships between colony and metropole, and the entangled interests, experiences, and subjectivities that have been shaped by and gave shape to past colonial situations.

The colonial legacy of Europe has become a focus of more recent academic debates, both in terms of its political, economic, and cultural dimension, and as it concerns the history of science. The most prolific critique of colonialism has been voiced by scholars in the field of post-colonial studies, which is, however, not an academic discipline with a specific institutional location. As a result, scholars working on issues of colonialism often find themselves isolated from colleagues who work in neighboring academic disciplines. The conference therefore invites international scholars from the social sciences and the humanities to introduce their ongoing research projects and to discuss possible ways for developing interdisciplinary methodologies for studying different colonial situations.

The papers presented at the conference are, on the one hand, concerned with social science and historical approaches toward studying colonialism, introducing several case studies from North America, Africa, and the Middle East. On the other hand, a number of papers offer a history of science perspective, discussing the complex entanglements between colonial discourses and practices of academic knowledge production, past and present. In this context, we also want to reflect on the concrete effects that past colonial projects have for our scientific practice in the present.

The conference concludes with a city tour through the ‘Afrikanisches Viertel’ in Berlin-Wedding, tracing the history of German colonialism in present-day Berlin.
Thursday, May 23, 2013

9:00 – 9:30 Welcome: Maria Theresia Starzmann (FU Berlin)

9:30 – 10:00 Presentation: Wazi Apoh (University of Ghana)
   The Archaeology of German Colonial Heritages in Ghana – Repackaging Shared Relics for Strategic Ghana-German Partnership in Development

10:00 – 10:30 Presentation: Sarah K. Croucher (Wesleyan University)
   Complicating Colonialism – The Archaeology of Clove Plantations on Zanzibar

10:30 – 11:00 Discussion: Brian Brown (University of Berkeley)

11:00 – 11:30 Coffee break

11:30 – 12:00 Presentation: Ulrike Schaper (FU Berlin)
   Collecting African Law in Cameroon – Colonial Involvement and Colonial Implications of Early German Legal Anthropology

12:00 – 12:30 Presentation: Enrique Martino (HU Berlin)
   Imperial Formations – Forced Labor on Public Works in West Central Africa

12:30 – 13:00 Discussion: Ulrike Hamann (Goethe-Universität Frankfurt)

13:00 – 14:30 Lunch break

14:30 – 15:00 Presentation: Helga Vogel (FU Berlin)
   East is West and West is West, but East is East – Orientalism, Gender, and the Representation of the ‘Oriental Woman’ in the Discourses of Ancient Near Eastern Studies

15:00 – 15:30 Presentation: Malte Fuhrmann (Orient-Institut Istanbul)
   Between Two Empires – Contested Legacies of German 19th Century Archaeology in Asia Minor

15:30 – 16:00 Discussion: Arnulf Hausleiter (DAI Berlin)

18:00 Dinner
Friday, May 24, 2013

9:00 – 9:30 Presentation: Michael Pesek (HU Berlin)  
Regime Change in African History

9:30 – 10:00 Presentation: Stefan Altekamp (HU Berlin)  
Writing the History of Colonial Archaeology in the Maghreb

10:00 – 10:30 Discussion: Maximilian Wilding (Masaryk University)  
10:30 – 11:00 Coffee break

11:00 – 11:30 Presentation: Belinda Kazeem-Kaminski (Universität Wien)  
“Moving the Centre” – Postcolonial Theory in the Museum Space

11:30 – 12:00 Presentation: Andrew B. Epstein (Yale University)  
Settlers in Unexpected Places

12:00 – 12:30 Discussion: Christine Gerbich (FU Berlin)  
12:30 – 14:00 Lunch break

14:00 – 14:30 Presentation: Tonia Davidovic (Universität Kiel)  
Colonial Agendas in Contemporary Archaeological Knowledge Production – An Ethnographic Approach

14:30 – 15:00 Presentation: Leila Papoli Yazdi (Neyshabour University)  
We Are Colonizing Our Own Past! – The Reproduction of Colonialism by Archaeologists in the Postcolonial Context of Iran

15:00 – 15:30 Discussion: Marta Luciani (Universität Wien)  
15:30 – 16:00 Coffee break

16:00 – 17:00 Final discussion: Friedhelm Pedde (DAI Berlin)  
20:00 Evening program
Abstracts (in order of appearance)

**The Archaeology of German Colonial Heritages in Ghana – Repackaging Shared Relics for Strategic Ghana-German Partnership in Development**

*Wazi Apoh*

The aim of my long-term research on unearthing anthropological and archaeological data on German colonial heritage in the Volta Region of Ghana is to understand how German colonial Districts and Stations, like Kpando, became important microcosmic colonial theatres where German metropolitan constructed colonial policies were experimented with. My research also seeks to document the activities and life-ways of the colonial agents as well as how they impacted on the indigenes, and vice versa. The use of multiple sources (archaeological, oral accounts, archival, ethnographic) in understanding how daily life was refashioned at colonized sites through the impact of colonial capitalism is becoming an important tool for investigating the specificity of such varied political-economic entanglements. This paper provides insights into the on-going archaeological research in Kpando and a number of select German colonial Stations and Districts earmarked for further archaeological and anthropological research. These concrete approaches, I believe, are all geared towards de-silencing the discourse on the archaeology of German colonial heritages; and towards providing an avenue to dialogue on the refurbishment of the extant relics and residues of colonialism in order to establish German heritage tourism in these select sites in Ghana.

**Complicating Colonialism – The Archaeology of Clove Plantations on Zanzibar**

*Sarah K. Croucher*

Archaeologists studying colonialism recognize the complexity of the variety of contexts glossed by the term ‘colonial.’ However, despite an acknowledgement of the variety of national frameworks and geographic contexts, nineteenth century colonialism is generally assumed to be that of European rule in an economic context of capitalism. This paper complicates this assumption by examining Omani colonialism in nineteenth century East Africa. Centered on the island of Zanzibar, Omani settler colonists developed a plantation economy utilizing enslaved labor, mostly growing cloves for a world market. In some ways we can understand this period as one of modern colonialism; Omanis were engaged in the same economic networks as many European traders in the Indian Ocean and were well aware of global politics. Such a framing forces us to recognize nineteenth century Zanzibar as coeval with forms of nineteenth century colonial rule, such as that of Germany in neighboring Tanganyika. However, despite being tied into capitalist
economic networks, a study of the landscape use and social structure of Zanzibar demonstrates a colonial context with sharply different social relations to those of European rule. Through a discussion of the archaeology of Zanzibari clove plantations this paper explores the way in which we might complicate our frameworks for thinking about the archaeology of modern colonialism.

Collecting African Law in Cameroon – Colonial Involvement and Colonial Implications of Early German Legal Anthropology

Ulrike Schaper

Around 1900, many research projects on „native“ legal customs in the German colonies were initiated. This was partly a result of evolutionary thought in legal theory that gave value to law of „primitive“ societies as a window into law’s past. The projects were also direct reactions to necessities and challenges of colonial rule. Focusing on Cameroon I firstly show how the research on African law was institutionally connected to the colonial government and used colonial infrastructure. Secondly, I trace colonial implications of the research designs and methods and show how the production of knowledge on African law and its results were deeply embedded in colonial hierarchies and stereotypes.

Imperial Formations – Forced Labor on Public Works in West Central Africa

Enrique Martino

The colonial state was a product of conquest. Colonialism was maintained by a sheer military presence, what the Indian historian Ranajit Guha called “Dominance without Hegemony.” This military apparatus was put in place so that decrees, currencies, identity papers, and contracts could be enforced across occupied territories. The logistical infrastructure – the network of roads and bridges, needed for a mobile guard to be able to track and arrest and execute anyone who broke the imperial law and economic order – was built up using varied forms of unfree labor. This process is examined for the Fang areas, under German, French and Spanish colonial rule, in what is now Southern Cameroon, Northern Gabon, and Equatorial Guinea. In highlighting this relatively blunt imperial imposition, the aim is to show that swift and ruthless forced labor, even after only a few years, caused a drastic transformation of the acephalous/leader-less pre-colonial social fabric of exchange, alliance, and reciprocity by surrounding it with notions and practices of hierarchy, authority, and legitimacy that constructed the vastly unequal and authoritarian colonial and post-colonial order.

Two sources will be especially drawn upon to highlight this transformation, the 1912 ethnography, “Die Pangwe” by Günther Tessmann, and the oral history by Ondua Engutu, published in 1948, “The Fang Migration: Dulu Bon be Afikara.”
East is West and West is West, but East is East – Orientalism, Gender and the Representation of the ‘Oriental Woman’ in the Discourses of Ancient Near Eastern Studies

Helga Vogel

Until today Edward Said’s discussion of Orientalism is hardly noticed in the field of Ancient Near Eastern Studies, especially in Germany. The same can be said of feminist, gender, and queer theoretical approaches as well as post-colonial studies. However, examining certain discourses of Ancient Near Eastern Studies using the concepts and methods of Said as well as some other theorists in the toolbox, it quickly becomes apparent that ignoring Orientalism (or Sexism) is not a guarantee that one’s own thinking or writing is not affected. Quite to the contrary! In my talk, I concentrate on a central motif of Orientalism, the harem. I discuss the construction of the harem in the interpretation of ancient Oriental sources, its preconditions, and its effects for the perception of the lives of women in the ancient Near East. It will become obvious that the negative assessments and stereotypes in the depiction of these women, as well as their negation in the broader framework of Ancient Near Eastern Studies, is a kind of epistemic violence (still) used to promote the hegemonic position of man as the carrier of civilization, although the status of the ancient ‘Oriental Man’ is also up for debate.

Between Two Empires – Contested Legacies of German 19th Century Archaeology in Asia Minor

Malte Fuhrmann

19th century German colonialism, long before actual acquisition of oversea territories, was very much present in the arts and sciences as well as in ways of seeing the outside world. Archaeology is no exception to that rule, as becomes most obvious when studying the history of the Pergamon Altar’s ‘discovery,’ acquisition, and its mise-en-scène in Berlin. The altar served on the one hand to be recognized as equal among the imperial powers of the time: any empire wishes to display the treasures it has plundered from the far corners of the globe as a sign of its might. The acquisition of the altar was celebrated as a sign of an eminent colonial conquest of Western Anatolia. However, its role went far beyond it. The German intelligentsia of the time went so far as identifying Germany with the Hellenist kingdom of Pergamon: They equated ancient genius with the enlightened empire they hoped to create under the patronage of Emperor Friedrich III. By contrast, in present-day Germany the circumstances of the acquisition of the impressive collection of West Asian finds falls under the collective amnesia that cloaks German colonialism in general. Turkey,
however, under the auspices of the former Minister of Culture, Ertuğrul Günay, has used pressure to demand the return of Anatolian museum exhibits from Germany. While German 19th century archaeological practices and mentality remain questionable, this reconquista of finds exhibits the weakness of Turkish national identity vis-à-vis archaeology and the past in general. The finds serve the same purpose as trophies of national victory. Moreover, Turkish identity could for historical reasons never develop a positive relationship to the ancient past, a fact which is reflected in the general neglect of finds and also museum exhibits.

Regime Change in African History  
*Michael Pesek*

Transitions of power are often moments of crisis as it is illustrated by rather chequered history of transitions of power in Africa. If it were recent events in the Ivory Coast, where democratic elections of 2011 were followed by a period of political instability, the collapse of the Zairean State in the post-Mobuto era, the genocide in Rwanda triggered by the death of the Rwandan president Habyarimana: In the history of the continent, transitions of power are often connected with major upheavals in the life of its political communities. Despite a rich literature on politics in Africa, up to now scholars did not succeed in giving satisfactory answers why transitions of power are resulting in many cases in political crises. A major reason for this failure of scholars is our lack of insights in long-term political developments on the continent. Anthropology, African history and political sciences have contributed to the debate with different perspectives and theories. Nevertheless, there are only few cross-connection between the work of anthropologists, historians and political scientists. What we need is an interdisciplinary perspective that takes into account the different approaches to the problem of transitions of power in Africa. The paper discusses possible ways towards such an interdisciplinary perspective.

Writing the History of Colonial Archaeology in the Maghreb  
*Stefan Altekamp*

This paper describes an ongoing research process attempting to develop methodological tools for the analysis of a specific period in archaeology’s history. – Does the history of archaeology matter at all? Who should write the history of archaeology? Progress in archaeology: Archaeology as administrative action on public display. Mediterranean archaeology and European colonial mentality. The Maghrebian case.
Moving the Centre – Postcolonial Theory in the Museum Space

Belinda Kazeem

Questions of representation, power, and authority are central when talking about the meaning of display in the museum space. Focusing especially on modes of display in ethnological museums, this presentation will highlight questions arising in the process of curating, especially when using postcolonial theory as a theoretical basis. Who speaks? Who is being silenced? Where do artifacts come from and how were they obtained? What is the need of ethnological museums in the 21st century? Doing this the presentation will show that postcolonial theory has severe effects on traditional European modes of display in terms of “Moving the Center” (Ngũgĩ wa Thiong'o). At the same time, the importance of this process is underlined, as the museum is not a space of its own, but a site of institutional knowledge production and therefore an important part of the world outside of the museum.

Settlers in Unexpected Places

Andrew Bard Epstein

For most Americans, ‘colonial’ is a term that conjures Revolutionary War re-enactments and New England homes. On occasion, a left critique of U.S. foreign policy might use the label synonymously with ‘imperial.’ To understand ongoing processes within the United States as colonial, however, appears wholly anachronistic. In the standard periodization of American history, colonial features that may have characterized an earlier period – domination of independent indigenous polities, occupation and settlement of foreign lands, theft of resources, etc. – are fully overcome by the close of the nineteenth century. During the past decade, this prevailing assumption has been challenged by new studies in settler colonialism, a conceptual category materially and ideologically distinct from colonialism’s classic form. Tracing the contours of this developing field, I extend the settler critique to two distinct but connected domains – one historic, the other contemporary. The first draws on my research of the Haudenosaunee (Iroquois) struggle for land and sovereignty in early twentieth century New York, when Indigenous actors confronted the limits of colonial law. Second, I offer some preliminary thoughts on the possibilities of understanding gentrification in present-day New York City as a settler colonial project.
Colonial Agendas in Contemporary Archaeological Knowledge Production – An Ethnographic Approach  
*Tonia Davidovic*

Based on the results of my ethnographic research on archaeological excavations in Southeast Europe, West Africa, and Southwest Asia, this paper aims to explore the relationship between Western archaeologists and local inhabitants of the excavation areas. Looking at the various actors and their power relations and hierarchies, the practices they perform, and how the locals are perceived by the foreign archaeologists, it will be discussed whether these archaeological projects are still intertwined in a colonial agenda. Furthermore, by analyzing the similarities and differences between ethnographic and archaeological fieldwork – as they usually have different approaches towards the local communities – I want to discuss the possibilities of a shared ethical research agenda in which locals are seen as autonomous yet participatory agents. Hereby I am referring to concepts developed by Lisa Breglia, described by her as an “ethical ethnography of archaeology.”

We Are Colonizing Our Own Past! – The Reproduction of Colonialism in the Postcolonial Context of Iran by Archaeologists  
*Leila Papoli Yazdi*

Excavating the archaeological sites of southwestern Iran, the Western archaeologists changed the mythical history of Iran into a concrete one. Iranians, establishing their own subjective past through historical narrations, had to redefine their past again. The new narrators, the western archaeologists, wrote a version of Iran's history based on the excavated objects, while at the same time they contracted with the Qajar kings for gold and oil. In the late 1880s, Iranians had to specify their position in regards to their new past – a position that took shape based on two imported points of views: nationalism and radicalism. Nationalism was first presented as a school by the Iranian intellectuals educated in Europe and then transformed to a general viewpoint reproduced by the masses and the media. The first Department of Archaeology was established at Tehran University in the 1920s. The goal of its founders was to train experts in order to help western archaeological teams. In an effort to reduce the number of western archaeologists in the post-revolution phase, Iranian archaeology began to reproduce nationalism. Iran as a country has not experienced territorial colonialism, but it can be hypothesized that the archaeologists of Iran act as the agents of an ‘internal colonialism,’ thus repeating the premises of westerns colonizers. In this presentation, I will discuss archaeology as an imported practice of knowledge production about Iran by outside colonizers, which is then being reproduced by Iranians, who turn into subjective colonizers of their own past.
Bio notes (in alphabetical order)

Stefan Altekamp

is a reader in Classical Archaeology at the Institute of Archaeology at Humboldt-Universität zu Berlin. His research interests include ancient Greek and Roman architecture, North African archaeology, the history of archaeology, postcolonialism, and library science. Stefan Altekamp is the author of several books, including Zu griechischer Architekturornamentik im sechsten und fünften Jahrhundert v.Chr. (1991) and Rückkehr nach Afrika: Italienische Kolonialarchäologie in Libyen 1911-1943 (2000). He has also served as co-editor for a book on Posthumanistische Klassische Archäologie (2001) and a volume titled Die Aktualität des Archäologischen in Wissenschaft, Medien und Künsten (2004). (Website: http://hu-berlin.academia.edu/StefanAltekamp)

Wazi Apoh

is an archaeologist with a broad anthropological training. He has a BA and a MPhil degree in archaeology from the University of Ghana, and holds a doctoral degree in Anthropology from Binghamton University, USA. His specialty is in the fields of cultural heritage management, contract/salvage archaeology, and development anthropology. He is currently a lecturer in the Department of Archaeology and Heritage Studies, University of Ghana. He is involved in a number of research projects. Notably, he is the director of the Kpando German Heritage Research and Rehabilitation Project, and he also consults for Bui Power Authority as a contract archaeologist in charge of the Bui Dam Salvage Archaeology Project. Prior to his coming to Ghana in 2009, he taught as a Frederick Douglass Teaching Scholar at Bloomsburg University of Pennsylvania. In addition to participating in international conferences and teaching undergrads as well as graduate students in his field, he also lectures and conducts cultural orientation workshops for visiting international students in Ghana. He is a prolific writer with a number of books and scholarly articles to his credit. His current books include Concise Anthropology: The Five Field Approach (2010, Kendall Hunt Publishers) and Germany and Its West African Colonies: Excavations of German Colonialism in Post-Colonial Times (2013, LIT-Verlag).

Sarah K. Croucher

is an Assistant Professor of Anthropology, Archaeology, and Feminist, Gender & Sexuality Studies at Wesleyan University. Her research largely focuses on nineteenth century Eastern Africa, during the period of Omani colonial rule and the early years of British rule on Zanzibar. Her publications have focused on Islamic capitalism and the entanglement of Zanzibar and Eastern Africa with global capitalism. In these analyses, she draws heavily on a combination
of historical and archaeological evidence. She is the author of two books: *Capitalism and Cloves* (Springer, forthcoming, 2013) and *The Alderley Sandhills Project*, (co-authored with Eleanor Casella, Manchester University Press, 2010). She has also co-edited *The Archaeology of Capitalism in Colonial Contexts* (with Lindsay Weiss, Springer, 2011). She directs a community archaeology project in Connecticut, which examines a nineteenth century property owning African American neighborhood. (Website: http://scroucher.faculty.wesleyan.edu/)

**Tonia Davidovic**

earned her PhD (2007) at Goethe University Frankfurt/Main with a science study about practices of Archaeological knowledge production. Her research interests are focusing on the analysis of knowledge circulation between archaeologists and local groupings in research areas, as well as on concepts of culture, ethnic groupings, and identifications. After working as a Postdoctoral Research Fellow at the Institute of Cultural Anthropology at Frankfurt University from 2006-2009, she was appointed to a junior professorship in Environmental Anthropology at Kiel University in 2009. (Website: http://www.europaeisches-ethnologie-volkskunde.uni-kiel.de/pers-juniorprofessorin.htm)

**Andrew Bard Epstein**

is a PhD candidate in American History at Yale University. Holding an MA in History & Native American Studies from the University of Georgia, he most recently worked at *The Nation*, America's oldest weekly magazine. He also hosts the monthly podcast series *New Books in Native American Studies*.

**Malte Fuhrmann**

Having earned his PhD (1999-2004) at Free University Berlin, Malte Fuhrmann has been focusing on the Ottoman history of South Eastern Europe, Anatolia and the Mediterranean. His dissertation, *Der Traum vom deutschen Orient. Zwei deutsche Kolonien im Osmanischen Reich 1851–1918* (Imagining a German Orient: Two German Colonies in the Ottoman Empire 1851-1918), was awarded ‘Best Book on Colonialism 2006/2007’. After working as a Research Fellow at Zentrum Moderner Orient (ZMO), Berlin, and teaching at Fatih University, Dr. Fuhrmann joined the Orient-Institut Istanbul in 2009. He edited together with Ulrike Freitag, Nora Lafi and Florian Riedler *The City in the Ottoman Empire: Migration and the Making of Urban Modernity* (2011, Routledge). (Website: http://oiist.org/?q=en/node/54)
Belinda Kazeem

studies International Development at the University of Vienna. She is a cultural theorist and writer, and she is part of the Research Group for Black Austrian History and Presence. Belinda Kazeem is currently writing her thesis about bell hooks pedagogy. Her focus is on the past, presence, and future of decolonization, representation theories, and Black Feminism.

Enrique Martino

is enrolled as a PhD student in African History at Humboldt University Berlin since 2009. The working title of his PhD thesis is “Colonial Economies of Forced and Contract Labor in the Bight of Biafra (1926-1979) – Imperial Figurations, Atlantic Constellations.” Before coming to Berlin, he received an MA in Anthropology at the London School of Economics. Since 2011, he is a PhD Research Fellow in a research project on “Forced Labor in Africa: An Afro-European Heritage in Sub-Saharan Africa (1930–1975),” funded by an ERC Starting Grant of the European Commission and based at Humboldt University Berlin. (Website: http://www.opensourceguinea.org/)

Leila Papoli Yazdi

got her PhD from Tehran University in 2008. Her research interests include the archaeology of the recent past, post-colonialism, gender politics, and disaster archaeology. She has excavated the disastrous contexts of Bam, Pakistan, and Kuwait. She is now Assistant Professor at Neyshabour University in Iran, and she has published papers in the journals International Journal of Historical Archaeology, Archaeologies, World Archaeology, and Social Archaeology, as well as in several Iranian journals. She has published three books in Persian. Leila Papoli Yazdi currently holds a position as Georg Foster Fellow of the Alexander von Humboldt Foundation at Freie Universität Berlin.

Michael Pesek

took performance studies, sociology, and African studies at Humboldt University in Berlin. After completing an MA degree in 1996, he held the position of doctoral research fellow in the Department of African Studies, Humboldt University Berlin. In 2004, he finished his doctoral dissertation on the establishment of German colonial rule in East Africa, which was published in 2005 under the title Koloniale Herrschaft in Deutsch-Ostafrika. Currently he is a research fellow in the Collaborative Research Centre 640 “Changing Representations of Social Order – Intercultural and Intertemporal Comparisons” at Humboldt University Berlin.
He has published several articles on German colonialism and Eastern African and German travellers in the nineteenth century. His last book published in 2010 deals with the First World War in East Africa. He is currently working on a book on regime change in Africa. (Website: http://hu-berlin.academia.edu/MichaelPesek)

Ulrike Schaper

(PhD, Freie Universität, Berlin 2010) is Assistant Professor for the History of 19th and 20th century at the Friedrich-Meinecke-Institut, Freie Universität Berlin. She has worked on German colonial history in Cameroon and has focused on colonial encounters in a legal sphere. In her next project she looks at the intersection of globalization and sexuality in postwar Germany. Her publications include *Koloniale Verhandlungen: Gerichtsbarkeit, Verwaltung und Herrschaft in Kamerun 1884-1916* (2012, Campus Verlag). (Website: http://www.geschkult.fu-berlin.de/e/fmi/mitglieder/Professorinnen_und_Professoren/schaper.html)

Maria Theresia Starzmann

is an archaeologist and anthropologist, having received her MPhil degree in Near Eastern Archaeology from Vienna University and a PhD in Anthropology from Binghamton University. She is currently Research Associate at the Institute for Near Eastern Archaeology at Free University Berlin, Germany. In her recent work she has explored avenues into the archaeology of the contemporary past, with a focus on contexts of forced labor during the National Socialist regime in Germany. She has also just started a new research project, which aims at a critical investigation of the history of German archaeological missions in the Middle East, analyzing to what extent past archaeological practices were shaped by and in turn informed German colonial activities abroad. (http://www.geschkult.fu-berlin.de/e/vaamitarbeiter/wissenschaftliche_assistent_innen/starzmann.html)

Helga Vogel

At present, Helga Vogel works as a Research Associate at the Institute for Near Eastern Archaeology at Free University Berlin. Her research interests include gender issues in archaeology, the history of Ancient Near Eastern Studies, visual cultures of the Ancient Near East, the Royal Cemetery at Ur, and early states. She is also interested in Mesoamerican Archaeology, modern art, cinema, and popular culture. She is currently preparing a history of women of the Ancient Near East. (Website: http://www.geschkult.fu-berlin.de/e/vaamitarbeiter/wissenschaftliche_assistent_innen/helga_vogel.html)