

## Congo Een Geschiedenis David Van Reybrouck

This book presents the first anthology of Flemish prose on the Congo, the former colony of Belgium, in English translation. Because of the Dutch language barrier, Flemish literature on the Congo has traditionally remained inaccessible to and thus neglected by international scholarship, as opposed to French or English prose on this part of the African continent. That this particular perspective has thus far remained underexposed, or even disregarded, is all the more regrettable in light of the fact that the vast majority of Belgians who went to work in the African colony came from Flanders. The Congo in Flemish Literature now represents a key step towards filling this lacuna by providing an overview of the different societal attitudes towards the colonial undertaking prevailing in Belgium during and after the colonial era, the way the relationship between Belgium and the Congo changed over time, subject to the zeitgeist and sociopolitical and economic developments, and the individual authors' varying points of view with regard to the colonisation. Flemish Congo prose offers a fascinating glimpse into Belgium's colonial past and legacy, primarily during the colonial era, but also at the time of its violent aftermath following Congolese independence on 30 June 1960, and well into the following decades.

A multi-level and multi-faceted exploration of a century of remembering, forgetting, and rediscovering the influenza pandemic of 1918-1919, arguably the greatest catastrophe in human history. Twenty-three researchers chart the worldwide historiographical neglect and silences, and trace vestiges of social and cultural memories of this pandemic.

MUSEUM TRANSFORMATIONS DECOLONIZATION AND DEMOCRATIZATION Edited By ANNIE E. COOMBES AND RUTH B. PHILLIPS  
Museum Transformations: Decolonization and Democratization addresses contemporary approaches to decolonization, greater democratization, and revisionist narratives in museum exhibition and program development around the world. The text explores how museums of art, history, and ethnography responded to deconstructive critiques from activists and poststructuralist and postcolonial theorists, and provided models for change to other types of museums and heritage sites. The volume's first set of essays discuss the role of the museum in the narration of difficult histories, and how altering the social attitudes and political structures that enable oppression requires the recognition of past histories of political and racial oppression and colonization in museums. Subsequent essays consider the museum's new roles in social action and discuss experimental projects that work to change power dynamics within institutions and leverage digital technology and new media.

Twee verhandelingen van de Nederlandse predikant, wetenschapper, patriot en politicus (1758-1831) tegen slavenhandel en slavernij en voor zelfbestuur in Suriname.

This book celebrates the career of the eminent historian of the British Empire John M. MacKenzie, who pioneered the examination of the impact of the Empire on metropolitan culture. It is structured around three areas: the cultural impact of empire, 'Four-Nations' history, and global and transnational perspectives. These essays demonstrate MacKenzie's influence but also interrogate his legacy for the study of imperial history, not only for Britain and the nations of Britain but also in comparative and transnational context. Written by seventeen historians from around the world, its subjects range from Jumbomania in Victorian Britain to popular imperial fiction, the East India Company, the ironic imperial revivalism of the 1960s, Scotland and Ireland and the empire, to transnational Chartism and Belgian colonialism. The essays are framed by three evaluations of what will be known as 'the MacKenzie moment' in the study of imperialism.

The volume contains abstracts of papers presented at the 12th Conference of Africanists organized by the Institute for African Studies of the Russian Academy of Sciences in May 2011. The Conference, held triennially since 1969 is a major event in the area of African studies in Russia and beyond. What is particularly remarkable is the number and the diversity of the participants: academics, diplomats, Moscow-based and provincial as well as foreign participants from a staggering number of countries: Belgium, Brazil, Cameroon, Canada, Cote d'Ivoire, Czech Republic, Denmark, France, Germany, India, Italy, Kenya, Kazakhstan, Mozambique, Nigeria, Poland, Spain, South Africa, Sudan, Tanzania, Togo, UAE, UK, USA, Zimbabwe. Subjects covered range from economics, foreign relations, security issues, administration to history, culture, linguistics and religious studies. The book is a good reference tool to today's problematics in African studies as it presents a cross-section of this vast and diverse field. The Conference, held triennially since 1969 is a major event in the area of African studies in Russia and beyond. What is particularly remarkable is the number and the diversity of the participants: academics, diplomats, Moscow-based and provincial as well as foreign participants from a staggering number of countries: Belgium, Brazil, Cameroon, Canada, Cote d'Ivoire, Czech Republic, Denmark, France, Germany, India, Italy, Kenya, Kazakhstan, Mozambique, Nigeria, Poland, Spain, South Africa, Sudan, Tanzania, Togo, UAE, UK, USA, Zimbabwe. Subjects covered range from economics, foreign relations, security issues, administration to history, culture, linguistics and religious studies. The book is a good reference tool to today's problematics in African studies as it presents a cross-section of this vast and diverse field.

Geen enkel land ter wereld wordt zo uitgebuit als Congo. Voor de hebzucht van de Congolese overheid, Europa en de Verenigde Staten betaalt de Congolese bevolking al vijf eeuwen een vreselijke tol. Tijdens het koloniale bewind van de Belgische koning Leopold II was Congo het schouwspel van de grootste genocide ooit. Sinds WOII vielen nergens meer oorlogsslachtoffers dan in Congo. Maar er is hoop, want de lokale bevolking eist verandering en ook de internationale gemeenschap beseft almaar meer dat het zo écht niet verder kan. Aan de hand van John Prendergast's geschiedenis en actuele schets van de westerse uitbuiting van Congo, Ryan Goslings foto's over het dagelijks leven in Congo en Fidel Bafilemba's profielen van heroïsche Congolese activisten, biedt Congo Stories een venster op het verschrikkelijke verleden en heden maar ook een hoopvolle blik op de toekomst.

In de negentiende eeuw groeide het besef dat arbeiders deugdelijk moesten worden gehuisvest, al was het maar ter verhoging van hun arbeidsprestaties, ter voorkoming van revoluties en ter bestrijding van epidemieën die ook gegoede burgers bedreigden. Met de Woningwet van 1901 aanvaardde de Nederlandse overheid een taak op dit terrein. In Tilburg, net als in veel andere gemeentes, had men er moeite mee. Woningcorporaties werden tegengewerkt en de kundige directeur Woningbouw moest door politieke intriges het veld ruimen. In het Interbellum werd zijn stadsplan uiteindelijk toch uitgevoerd en ging de gemeente zich actief bekommeren om huisvesting voor arbeiders en 'onmaatschappelijken'. Tilburg huisvestte haar groeiende bevolking vooral via stadsinbreiding. De katholieke kerk had daarbij grote invloed: nieuwe stadswijken vielen vrijwel naadloos samen met nieuwe parochies en kregen een rooms-getinte infrastructuur, zoals Jan Timermans in zijn boek laat zien aan de hand van de arbeiderswijk Groeseind.

Memories of Post-Imperial Nations presents the first transnational comparison of Great Britain, the Netherlands, Belgium, France, Portugal, Italy and Japan, all of whom lost or 'decolonized' their overseas empires after 1945. Since the empires of the world crumbled, the post-imperial nations have been struggling to come to terms with the present, and as recall sets in 'wars of memory' have arisen, leading to a process of collective 'editing'. As these nations rebuild themselves they shed old characteristics and acquire new ones, looking at new orientations. This book brings together varying perspectives with historians and political scientists of these nations attempting to bind memory and its experience of different post-imperial nations.

Deze veelvoud leverde een kleurrijke bundel op met uiteenlopende bijdragen over de belgitude. Toch heeft deze bundel in twee talen ook als doel hulde te brengen aan een opmerkelijke academica en een buitengewone persoonlijkheid, Sonja Vanderlinden.

Gerdi Verbeet (1951) werd in 2006 Tweede-Kamervoorzitter. Het was de periode waarin het parlement moest proberen een nieuw evenwicht te vinden na de opkomst, ondergang en nogmaals opkomst van nieuwe partijen. De omgangsvormen veranderden en het taalgebruik van de afgevaardigden werd dagelijkse, wat Gerdi Verbeet zowel op verwijten kwam te staan als waardering opleverde. Na de Tweede-





wekt het grote en het kleine verhaal tot leven. **BETREFFENDE DE AUTEURS** Collectief onder leiding van Pierre Dejemeppe

Since many countries in the world at present were European colonies in the not so distant past, the relationship between colonial institutions and development outcomes is a key topic of study across many disciplines. This edited volume, from a leading international group of scholars, discusses the comparative legacy of colonial rule in the Netherlands Indies and Belgian Congo during the nineteenth and twentieth centuries. Whereas the Indonesian economy progressed rapidly during the last three decades of the twentieth century and became a self-reliant and assertive world power, the Congo regressed into a state of political chaos and endemic violence. To which extent do the different legacies of Dutch and Belgian rule explain these different development outcomes, if they do at all? By discussing the comparative features and development of Dutch and Belgian rule, the book aims to 1) to contribute to a deeper understanding of the role of colonial institutional legacies in long run patterns of economic divergence in the modern era; 2) to fill in a huge gap in the comparative colonial historical literature, which focuses largely on the comparative evolution of the British, French, Spanish and Portuguese Empires; 3) to add a focused and well-motivated comparative case-study to the increasing strand of literature analyzing the marked differences in economic and political development in Asia and Africa during the postcolonial era. Covering such issues as agriculture, manufacturing and foreign investment, human capital, fiscal policy, labour coercion and mineral resource management, this book offers a highly original and scholarly contribution to the literature on colonial history and development economics.

The twentieth century was among the bloodiest in the history of humanity. Untold millions were slaughtered. How people are enrolled in the service of evil is a question that continues to bedevil. In this trenchant book, Abram de Swaan offers a taxonomy of mass violence that focuses on the rank-and-file perpetrators, examining how murderous regimes recruit them and create what De Swaan calls the "killing compartments" that make possible the worst abominations without apparent moral misgiving, without a sense of personal responsibility, and, above all, without pity. De Swaan wonders where extreme violence comes from and where it goes—seemingly without a trace—when the wild and barbaric gore is over. And what about the perpetrators themselves? Are they merely and only the product of external circumstance? Or is there something in their makeup that disposes them to become mass murderers? Drawing on a wide range of disciplines, including sociology, anthropology, political science, history, and psychology, De Swaan sheds new light on an urgent and intractable pathology that continues to poison peoples all over the world.

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One hundred years after the founding of the École Coloniale Supérieure in Antwerp, the adjacent Middelheim Museum invites Sandrine Colard, researcher and curator, to conceive an exhibition that probes silenced histories of colonialism in a site-specific way. For Colard, the term Congoville encompasses the tangible and intangible urban traces of the colony, not on the African continent but in 21st-century Belgium: a school building, a park, imperial myths, and citizens of African descent. In the exhibition and this adjoining publication, the concept Congoville is the starting point for 15 contemporary artists to address colonial history and ponder its aftereffects as black flâneurs walking through a postcolonial city. Due to the multitude of perspectives and voices, this book is both a catalogue and a reference work comprised of artistic and academic contributions. Together, the participating artists and invited authors unfold the blueprint of Congoville, an imaginary city that still subconsciously affects us, but also encourages us to envision a decolonial utopia. Een eeuw na de oprichting van de École Coloniale Supérieure in Antwerpen nodigt het naburige Middelheimmuseum onderzoeker en curator Sandrine Colard uit om een tentoonstelling te creëren die sitespecifiek peilt naar de stille geschiedenissen van het kolonialisme. Congoville duidt op de zichtbare en onzichtbare stedelijke sporen van de kolonie, niet op het Afrikaanse continent, maar pal in het België van vandaag: een schoolgebouw, een park, imperialistische mythes en burgers van Afrikaanse origine. Doorheen de tentoonstelling en deze bijhorende publicatie is Congoville de context waarbinnen 15 hedendaagse kunstenaars, als zwarte flâneurs op pad in een postkoloniale stad, het koloniale verleden en de impact ervan adresseren. Door de veelheid aan perspectieven en stemmen is dit boek tegelijk een catalogus en een naslagwerk met zowel academische als artistieke bijdragen. Samen ontvouwen de betrokken kunstenaars en auteurs de blauwdruk van Congoville, een imaginaire stad die ons nog steeds onbewust in haar greep houdt, maar ons ook aanspoort om na te denken over een de-koloniaal utopia. With contributions by/Met bijdragen van: Pieter Boons, Sandrine Colard, Filip De Boeck, Bas De Roo, Nadia Yala Kisukidi, Sorana Munsya & Léonard Pongo, Herman Van Goethem, Sara Weyns, Nabilla Ait Daoud Participating artists/Deelnemende kunstenaars: Sammy Baloji, Bodys Isek Kingelez, Maurice Mbikayi, Jean Katambayi, KinAct Collective, Simone Leigh, Hank Willis Thomas, Zahia Rahmani, Ibrahim Mahama, Ângela Ferreira, Kapwani Kiwanga, Sven Augustijnen, Pascale Marthine Tayou, Elisabetta Benassi, Pélagie Gbaguidi For more information, visit [www.middelheimmuseum.be/nl/activiteit/cogoville](http://www.middelheimmuseum.be/nl/activiteit/cogoville)

Hun verhalen heeft de auteur in zijn grote geschiedenis geïntegreerd.

It has become commonplace to observe the growing pervasiveness and impact of Non-Governmental Organizations (NGOs). And yet the three central approaches in International Relations (IR) theory, Liberalism, Realism and Constructivism, overlook or ignore the importance of NGOs, both theoretically and politically. Offering a timely reappraisal of NGOs, and a parallel reappraisal of theory in IR—the academic discipline entrusted with revealing and explaining world politics, this book uses practice theory, global governance, and new institutionalism to theorize NGO accountability and analyze the history of NGOs. This study uses evidence from empirical data from Europe, Africa, Latin America, the Middle East and Asia and from studies that range across the issue-areas of peacebuilding, ethnic reconciliation, and labor rights to show IR theory has often prejudged and misread the agency of NGOs. Drawing together a group of leading international relations theorists, this book explores the frontiers of new research on the role of such forces in world politics and is required reading for students, NGO activists, and policy-makers.

'Precisely and rigorously ticks off Heineken's excesses and tribulations in Africa.' -- Le Monde

In Dissimilar Coffee Frontiers Sven Van Melkebeke offers an account of the divergent development of coffee production in eastern Congo and western Rwanda during the colonial period.

This handbook is currently in development, with individual articles publishing online in advance of print publication. At this time, we cannot add information about unpublished articles in this handbook, however the table of contents will continue to grow as additional articles pass through the review process and are added to the site. Please note that the online publication date for this

handbook is the date that the first article in the title was published online.

What is the glue of society? Which forms of sociability help to overcome social needs and poverty? The role of religion and religious institutions are often expected to be relevant to questions like these. But until today, these issues were seldom raised from a theological perspective. This volume opens the discourses on social cohesion, social capital formation, and social development for the theological debate, presenting theoretical reflections and empirical research by scholars from different religion-related disciplines. (Series: Studies on Religion and Culture / Studien zu Religion und Kultur - Vol. 4)

An insightful look at the onset of colonialism in Central Africa from economic, religious, and political perspectives, examining the ultimately tragic participation of African elites in colonial rule.

De koranleraar en denker Tierno Bokar trekt tijdens de jaren dertig in Bandiagara (Mali) leerlingen van heinde en ver aan. Zijn persoonlijke en creatieve uitleg van islam werkt als een magneet. Anders dan gebruikelijk in de islam van het Midden-Oosten ziet Bokar voor vrouwen een zelfstandige rol weggelegd en benadrukt hij barmhartigheid voor een goed begrip van de Koran. Hij pleit voor verdraagzaamheid en verzoening. Religie en rede zijn voor hem geen gescheiden compartimenten, maar mentale vermogens die met elkaar verweven raken. De Afrikaanse filosoof Souleymane Bachir Diagne juicht Bokars visie toe, waarin naast andersgelovigen ook atheïsten welkom zijn. Henk Haenen richt zich op de wezenlijke pluraliteit in geloven en denken die Tierno Bokar nastreefde en contrasteert diens visie met reactionaire, onverdraagzame varianten van islam die helaas het imago van deze godsdienst te vaak bepalen. Om deze tegenstelling te onderbouwen zoekt hij in Verdraagzame islam selectief aansluiting bij de zienswijze van de islamoloog Bassam Tibi, die politieke islam afwijst. Maar vooral uitgangspunten van de denker Hannah Arendt onderstrepen het belang van Bokars visie op pluraliteit als rijkdom van de islam. Bokar was bovenal een Afrikaanse sage, een wijsheidsleraar, die met verve humorvolle verhalen en rake parabels vertelde. Ze weerspiegelen een levensfilosofie die ook de beroemde regisseur Peter Brook inspireerde. Hij bracht Tierno Bokar onder meer in New York, Amsterdam en Brussel op de planken.

Religion in today's Democratic Republic of Congo has many faces: from the overflowing seminaries and Marian shrines of the Catholic Church to the Islamic brotherhoods, from the healers of Kimban-guism to the televangelism of the booming Pentecostalist churches in the great cities, from the Orthodox communities of Kasai to the 'invisible' Mai Mai warriors in the brousse of Kivu. During the colonial period religion was no less central to people's lives than it is today. More surprisingly, behind the seemingly smooth facade of missions linked closely to imperial power, faith and worship were already marked by diversity and dynamism, tying the Congo into broader African and global movements. The contributions in this book provide insight into the multifaceted history of the interaction between religion and colonization. The authors outline the institutional political framework, and focus on the challenge that old and new forms of slavery entailed for the missions. The atrocities committed at the time of the Congo Free State became an existential question for young Christian communities. In the Belgian Congo after 1908, more structural forms of colonial violence remained a key issue marking religious experiences. And yet, religion also acted as a bridge. The authors emphasize the role intermediaries such as catechists or medical assistants played in the African "appropriation" of Christianity. They examine the complex interaction with indigenous religious beliefs and practices, and zoom in on the part religions played in the independence movement, as well as on their reaction to independence itself. Coming at a moment when Belgium confronts its colonial past, this volume provides a timely reassessment of religion as a key factor.

In October 1996, a group of ageing Marxists and unemployed youth coalesced to revolt against Mobutu Sese Seko, president of Zaire/Congo since 1965. Backed by a Rwanda-led regional coalition that drew support from Asmara to Luanda, the rebels of the AFDL marched over 1500 kilometers in seven months to crush the dictatorship. To the Congolese rebels and their Pan-Africanist allies, the vanquishing of the Mobutu regime represented nothing short of a "second independence" for Congo and Central Africa as a whole and the dawning of a new regional order of peace and security. Within fifteen months, however, Central Africa's "liberation peace" would collapse, triggering a cataclysmic fratricide between the heroes of the war against Mobutu and igniting the deadliest conflict since World War II. This book gives an account Africa's Great War. It argues that the seeds of Africa's Great War were sown in the revolutionary struggle against Mobutu- the way the revolution came together, the way it was organized, and, paradoxically, the very way it succeeded. In particular, the book argues that the overthrow of Mobutu proved a Pyrrhic victory because the protagonists ignored the philosophy of Julius Nyerere, the father of Africa's liberation movements: they put the gun before the unglamorous but essential task of building the domestic and regional political institutions and organizational structures necessary to consolidate peace after revolution.

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