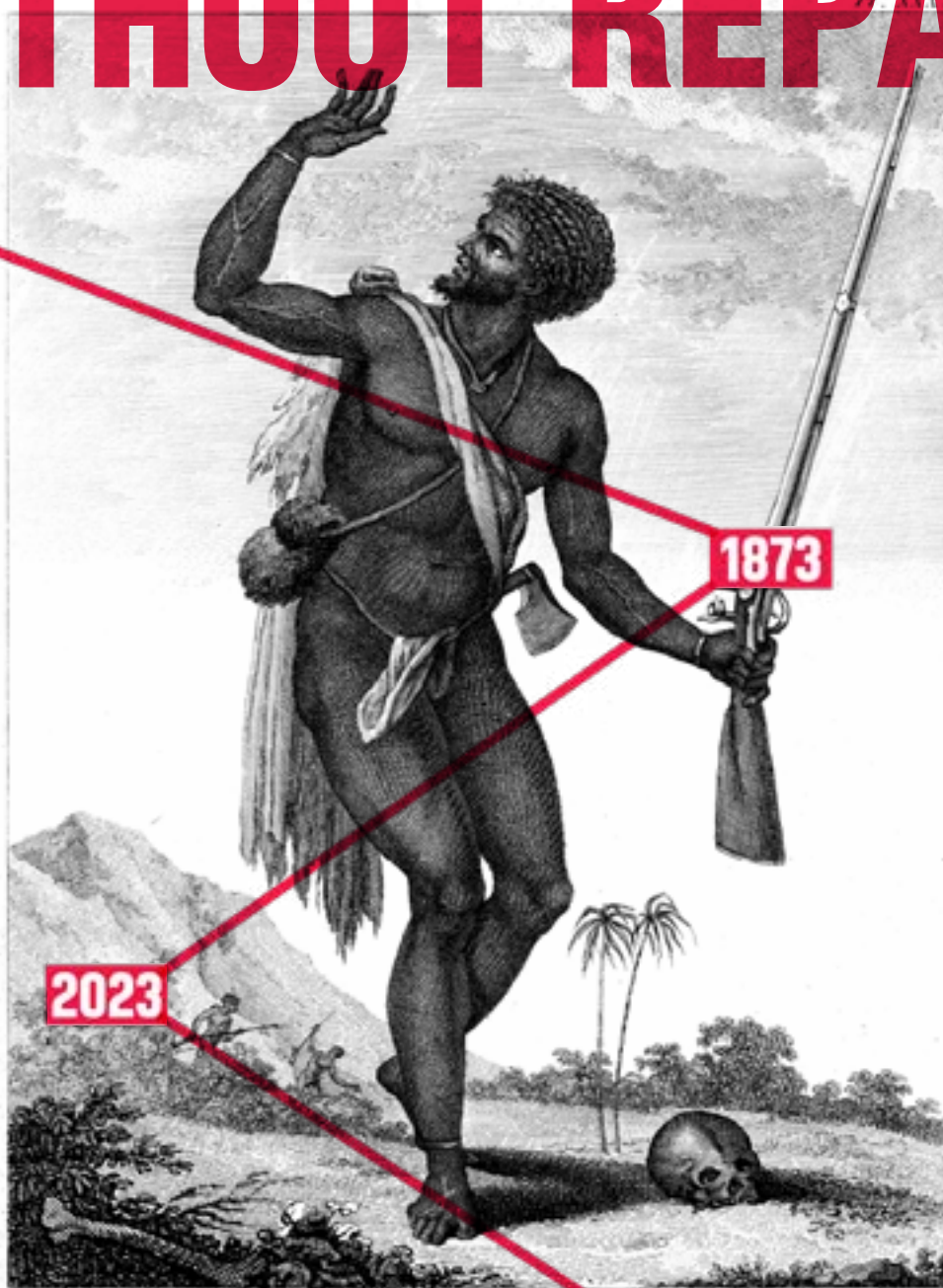


NO HEALING WITHOUT REPAIR

150 years abolition
of slavery



English translation of the exhibition:
“Geen Heling, Zonder Herstel”

Trigger warning

The following exhibition may contain texts and images that can evoke intense emotions in some individuals. The exhibition includes images and texts about racism, racial violence, references and images of enslaved individuals, trauma, and colonialism. Please take care of your own mental health and that of your fellow visitors.

Unfortunately, it is not always possible to discuss these topics for the sake of our mental well-being.

You are warmly invited to share your reactions through our feedback options.

Table of contents

Introduction	01
Resistance and Marronage	06
Abolition of Slavery	16
Examples of Repair	36
Repair (and Healing)	45

No Healing Without Repair

On July 1, 2023, we commemorate the 150/160 year anniversary of the abolition of slavery.

On July 1, 1863, slavery was officially abolished on paper. However, enslaved individuals in Suriname were forced to continue working until 1873. The Dutch Parliament decided that the plantation owners would receive compensation, instead of the victims. The “freed” individuals were left empty-handed.

In “**No Healing Without Repair,**” we take you through the hidden histories surrounding the abolition of slavery. We examine the parliamentary debate about the abolition and the heroes who fought for their freedom. We also look towards the future.

In 2022 Mark Rutte finally offered his apologies for slavery on behalf of the Dutch State. But what do apologies mean if they are not accompanied by repa(i)r(at ions)? “We are not writing a full stop but a comma,” Mark Rutte stated.

What do you think should come after that comma?

Apinti

A religious culture emerged among enslaved Africans and Maroons in Suriname.

It combined various belief traditions brought from Africa. Rituals and nature spirits are central to **Winti**. The practice of Winti was suppressed by the church and the colonial government. From 1874 to 1971, practicing it was punishable by law. Nevertheless, Winti was still practiced secretly.

Within Winti music, the Apinti drum played an important role. The Apinti originated from the Ghanaian apentemma of the Asante people. It was used to make music during spiritual rituals and to communicate secret messages. Through the drum, a message of freedom and resistance was communicated.



**PLEASE
PASS THROUGH
THE DOOR
TO CONTINUE**

Indigenous Resistance

For thousands of years, various groups of Indigenous people have been living in the land now known as Suriname.

These include the Kalinya, Lokono, Akoerio, Trio, and Wayana. The original inhabitants referred to the land as Surinama. During the period of European arrival, there was trade with the first inhabitants. However, with the growing colonial violence, Indigenous resistance was prevalent from the very beginning.

One of the most well-known war captains was **Kaikoesi/Kaitoesji**. Many plantations were destroyed during the war with Kaikoesi/Kaitoesji. After the Dutch colonists had suffered various losses, van Sommeldijck reached a treaty in 1686. The land was divided, and it was prohibited to enslave Indigenous people. Indigenous people also played a significant role in assisting Africans who had escaped from the plantations.

1686



Map of plantations in Suriname

RESISTANCE AND MARRONAGE

1652 – 1658

Resistance of the Khoikhoi under the leadership of Autshumao against the VOC and Jan van Riebeeck.

1686

Peace treaty between the Indigenous people and Governor Van Sommelsdijck.

1730 – 1793

Time of Boni, Baron and Joli Coeur.

Boni, Baron, and Joli Coeur

The period between 1730 and 1793 marked a significant era of anti-colonial resistance by the Maroons in Suriname.

Baron and Joli Coeur were both enslaved individuals who escaped the violence of slavery and joined the **Maroons**.

1730
-1793

Boni, on the other hand, was not born into slavery. His mother had been impregnated by the plantation owner. During her pregnancy, she fled and found refuge in a hidden camp in the jungle, where she gave birth to Boni.

Baron and Joli Coeur came into contact with Boni and together fought for the rights of the other Maroons. Under Boni's leadership, they launched a series of attacks on plantations, killing settlers and seizing loot.

The colonial government promised freedom to several hundred enslaved individuals, known as "redi musu," if they fought against the Maroon fighters. Due to their betrayal, Boni, Baron, and Joli Coeur were brutally killed. Nevertheless, their heroism continues to inspire to this day.

1760

October 10

Peace treaty between
Maroons and Society of
Suriname.

1763 – 1764

February 23

Revolt of enslaved people
led by Cuffy in Berbice
(modern-day Guyana).

1791 – 1804

Haitian Revolution under
leadership of Toussaint
Louverture

1834

Legal Abolition of Slavery
in Great Britain

The Tula Revolt

The Tula revolt, which began in 1795 at Knip plantation on the island of Curaçao, was one of the largest slave uprisings in the Dutch empire.

Most people in the Netherlands are not taught about the Tula revolt, but do extensively learn about the French Revolution that took place during the same time period.

1795



Toussaint & Tula

During the French Revolution, another significant revolution occurred—the Haitian Revolution.

Under the leadership of Toussaint Louverture, enslaved Africans in Saint-Domingue rebelled against France.

Ultimately, the Haitian Revolution was the only successful “slave uprising,” resulting in the establishment of the first free Black state: Haiti.

News of the Haitian Revolution spread throughout the entire Caribbean region. It eventually reached Plantation Knip on Curaçao, where enslaved individuals heard that Louverture would also liberate them. This served as the catalyst for the Tula revolt, led by the renowned revolutionary, Tula. After more than a month, the rebellion was suppressed by new colonial troops, and the revolutionaries were tortured, interrogated, and killed.

Nevertheless, it is important for us to continue commemorating these acts of resistance. In **Curaçao**, the Dia Di Tula (Day of Tula) is celebrated every year on August 17th.

1845

Publication of the autobiography of African-American abolitionist Frederick Douglass, *Narrative of the Life of Frederick Douglass, an American Slave*.

1848

Legal Abolition of Slavery in France

1850

Publication of the autobiography of African-American abolitionist Sojourner Truth, *The Narrative of Sojourner Truth*.

1854

Publication of *Slaves and Free under the Dutch law, An Indictment Against Slavery*, by Robert van Hoëvell.

1855

African-American actor Ira Aldridge delivered anti-slavery speeches in the Netherlands.

One-Tété Lohkay

There is relatively little concrete information about the legend of One-Tété Lohkay. However, we do know that One-Tété Lohkay was a young woman in the nineteenth century who frequently escaped her plantation in the southern part of Sint Maarten. When she was caught and captured, she was punished for her resistance.

As punishment and as a warning to other enslaved individuals, plantation owners issued an order. Lohkay's breast had to be cut off. This is how she acquired her nickname: One-Tété Lohkay. The legend says that after this, Lohkay escaped once again, and this time was successful. She then settled in the hills of **Sint Maarten**, going to plantations at night to meet with people.



Today, there is still a monument honoring One-Tété Lohkay on the island of Sint Maarten. She is also celebrated during Emancipation Day on July 1st.

1862

July 2 - July 10

Parliamentary debate on the abolition of slavery.

1863

July 1

Legal Abolition of Slavery in the Netherlands.

ABOLITION OF SLAVERY

Why Freedom Couldn't Wait

Debate in the Dutch House of Representatives

On July 1, 1863, slavery was officially abolished on paper in the Dutch West Indies colonies. According to the law, the enslaved individuals in the Dutch colonies were declared free. Great Britain had already abolished slavery in the Americas in 1834, and France followed suit in 1848. This put pressure on the Dutch government to abolish slavery in its colonies as well.

After thirty years of debates and investigations, the Dutch government presented an abolition and emancipation plan to the parliament in 1862. The 72 white, male parliamentarians engaged in a debate over the proposal for over a week. The plan for abolition consisted of four elements:

- 1) the abolition of slavery,
- 2) compensation for plantation owners,
- 3) state supervision in Suriname, and
- 4) the immigration of contract workers to Suriname.

How did this abolition eventually come about?

>> Read more on the other side of the room

**PLEASE
CONTINUE ON
THE OTHER SIDE
OF THE ROOM**

1873

10 Years of State Supervision

During the debate in 1862, the politicians agreed on stopping slavery. However, the Dutch government did not immediately grant full freedom to the Black population. Instead, the government proposed a period of “State Supervision” during which the enslaved individuals on Surinamese plantations would continue to work for meager wages. A few members of parliament were opposed to this proposal.



1873

End of State Supervision in Suriname, actual abolition of slavery.

Gerrit Adrianus de Raadt:



‘Immediate abolition of slavery is the primary idea and forms the basis for this legislative proposal. The immediate freedom of the enslaved person, because slavery is a horrific crime and because it is the only way for the enslaved person to become a religious, respectable, hardworking, and dignified member of society.’

Pieter van Bosse



‘I consider state supervision to be a deception for the slave and the nation. A deception, especially for the slave who is now forced to work for the plantation owner where he was previously employed, even after his emancipation.’

Peter Marius Tutein Nolthenius



‘Without reparations or compensations, I cannot support emancipation because I cannot rectify past injustices by allowing new injustices to take place.’

Elout van Soeterwoude



‘Shouldn’t the slave have a claim to ask for compensation from both the plantation owner and us in the Netherlands, who allowed this injustice to happen, at least for the bitter suffering endured by generations for two centuries?’

Reverse Reparations

The abolition of slavery meant that plantation owners could no longer force enslaved individuals to work for free.

Many plantation owners sent petitions and letters demanding a form of “compensation.” They argued that the government had “stolen” their “property” and that they were the victims in this situation. These arguments from plantation owners also emerged in the debate.

Peter Marius Tutein Nolthenius stated, ‘Without reparations or compensations, I cannot support emancipation because I cannot rectify past injustices by allowing new injustices to take place.’

Member of Parliament Elout van Soeterwoude believed that the enslaved individuals had a right to reparations. He was one of the few parliamentarians who held this view:

‘Shouldn’t the slave have a claim to ask for compensation from both the plantation owner and us in the Netherlands, who allowed this injustice to happen, at least for the bitter suffering endured by generations for two centuries?’

The Price of Freedom

The law to abolish slavery was passed in 1862 after intense debate.

It was decided that:

1. Slavery in the West Indies would be abolished from July 1, 1863.
2. Suriname would be placed under state supervision for 10 years.
3. Foreign workers would be encouraged to migrate to Suriname for a period of 5 years.
4. Plantation owners would receive compensation for the loss of the enslaved individuals (reverse reparations).

Financial Compensation

Plantation owners would receive a certain amount per enslaved individual:

300 guilders in Suriname	250 guilders on Aruba, Bonaire, Curaçao, and St. Eustatius	200 guilders on Saba	150 guilders on St. Maarten
--	---	--------------------------------------	---

These amounts could be significant. For example, the plantation owners and bank directors of Firma Insinger & Co, now known as De Nederlandsche Bank, received compensation in the amount of **333,300 guilders** (equivalent to over three million euros) from the Dutch government for the 1,111 enslaved individuals they owned.

While the plantation owners were generously compensated, the enslaved individuals were left empty-handed.

Perez Jong Loy

1863 is known in history books as the year when slavery was abolished.

However, little is known about the following ten years during which enslaved individuals had to continue working on Surinamese plantations. Thanks to Perez Jong Loy, we have more information about the period up to 1873. Because of his awareness campaign, the 10 years during which the Surinamese enslaved people had to continue working are now being commemorated.



Regarding his campaign with caps and buttons, Jong Loy said, ***'I made a commitment, a 'sweri' to myself. I will continue with this until it resonates with the general public. Once there is money, more will be made and distributed among the descendants, along with the story. Just as not long ago, masses of descendants are unaware, and certainly our children are not aware.'***

Jong Loy has passed away, but his influence is palpable in this commemorative year.

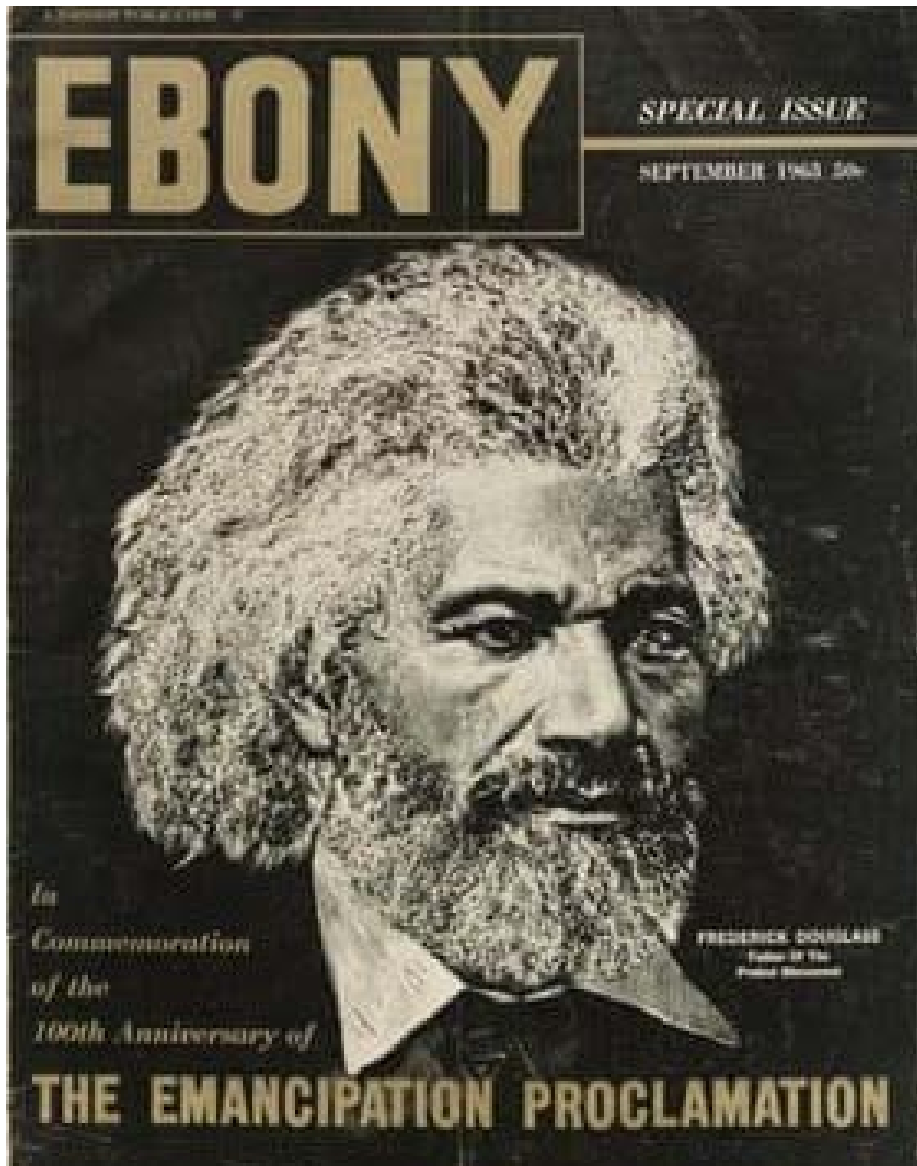
Frederick Douglass

Frederick Douglass was one of the most renowned abolitionists of the nineteenth century.

He escaped from a plantation in Maryland, where he was born into slavery in 1838. Upon reaching a safe place, he quickly became involved in anti-slavery organizations.

In 1845, he published an autobiography titled “Narrative of the Life of Frederick Douglass, an American Slave.” To avoid being captured by his former ‘owner’ after the publicity surrounding his book, Douglass decided to go on a tour to Ireland, Scotland, and England.

During his tour, he used his speeches to bring awareness to the atrocities of slavery in the United States. He hoped that pressure could be exerted from Europe to abolish slavery worldwide.



Douglass returned to the United States in 1847 after his freedom was purchased by abolitionists. He went on to publish three more books and remained active internationally until his death in 1895.

Anton de Kom (1898-1945)

De Kom was one of the most prominent Surinamese voices in the anti-colonial movement of the 20th century.

Anton de Kom (1898-1945) was one of the most prominent Surinamese voices in the anti-colonial movement of the 20th century. When De Kom moved to The Hague in 1920, he was inspired by Indonesian anti-colonial and communist activists. He returned to Suriname with his family in 1932. There, De Kom decided to advocate for better working and living conditions for exploited laborers. The colonial government saw De Kom as a threat, and he was soon expelled from the country.

In 1934, his magnum opus “Wij slaven van Suriname” (We Slaves of Suriname) was published, which provided an anti-colonial and emancipatory account of history. In the book, De Kom wrote critically about the compensation given to plantation owners.

1934

Anton de Kom's *We Slaves of Suriname* was published.



De Kom died in 1945 while imprisoned in a concentration camp for his work in the Dutch resistance. In 1988, the LOSON action group organized a petition for “**Redemption for Anton de Kom.**” It was only in 2020 that his honor was finally restored. The Dutch Parliament approved a gesture of recognition for De Kom.

1993

First public Keti Koti commemoration on Surinameplein.

1998

Sophiedela, under the leadership of Barryl Biekman, presented the petition *Traces of Slavery* to the Dutch House of Representatives.

2011

Perez Jong Loy started 1873 campaign.

2013

CARICOM established a committee dedicated to the issue of reparations.

Barryl Biekman & Sophiedela

On July 1, 2021, Mayor Halsema offered her apologies on behalf of the city administration for Amsterdam's history of slavery.

Since then, apologies have been issued by other municipalities, companies, and even the Dutch government.

In 2021, Barryl Biekman stated, "When we began talking about justice and repair in the 1970s, formal apologies were still a fantasy. But we knew that it would eventually happen." During that period, the Afro-European women's organization Sophiedela was already advocating for apologies regarding the history of slavery.



In 1998, Sophiedela presented the petition “Traces of Slavery” to the Dutch Parliament. The organization sought a monument and recognition for the Dutch history of slavery. Barryl Biekman and Helen Felter were pioneers of this movement. Various organizations dedicated to acknowledging the slavery past came together in the National Platform Slavery Past.

1998
& 2021

As the Chair of the Platform, Biekman criticizes the general nature of the offered apologies. According to her, municipalities and the Dutch government need to implement restitution programs.

2014

First Protest Kick Out Black Pete in Gouda.

2021

July 1

Apologies for the history of slavery on behalf of the Amsterdam city government.

2022

July 1

Apologies for the history of slavery on behalf of De Nederlandsche Bank (The Dutch Central Bank).

2022

December 19

Apologies for the history of slavery on behalf of the Dutch government.

2023 – 2024

Commemoration year of the history of slavery.

**PLEASE
CONTINUE ON
THE OTHER SIDE
OF THE ROOM**

EXAMPLES OF REPAIR

Apologies, and now?

In December 2022, Prime Minister Rutte offered his apologies on behalf of the Dutch State.

Earlier, the mayors of the cities Amsterdam, Rotterdam, and Utrecht had also issued their apologies. These apologies were historic and an important form of recognition. However, an important aspect remained unaddressed: **reparations**.

During the abolition of slavery, it was not the victims but the perpetrators of slavery who received a form of “compensation.” Reparations have been given to victims of inhumane crimes in other instances. However, when it comes to transatlantic slavery, it is often seen as an “uncomfortable” topic.

Restitution is often simplified as a financial payout to descendants of enslaved individuals. Restitution and reparations encompass more than just money. They involve healing, rebuilding, and restoration in areas such as culture, psychology, economy, spirituality, and more. It is important to allow descendants to express what reparations mean to them.

What does restoration, reparation, and healing mean to you?

**WE HAVE THE RIGHT TO
REPARATIONS FOR 300
YEARS OF COLONIALISM**

Five forms

of restoration and reparations

Stopping and preventing recurrence:

The stopping of human rights violations and ensuring that they are not repeated. This includes protecting individuals with professions in law, healthcare, and the media, as well as activists.

Restitution:

Restitution involves restoring affected communities to the situation prior to the crime. For example, returning stolen heritage, restoring freedoms, and facilitating voluntary return to their place of residence.

Compensation:

Compensation for loss of income, property, economic opportunities, and moral damage.

Rehabilitation:

Rehabilitation through medical and psychological care or legal and social assistance.

Satisfaction:

Satisfaction achieved through truth-seeking, locating missing persons, public apologies, legal and administrative sanctions, monuments, and commemorations.



Four examples

of restoration and reparations

Badu Bonsu II

Badu Bonsu II was a Ghanaian king who was extradited to Dutch colonials in 1838. After his murder, his head was preserved in a jar at LUMC (Leiden University Medical Center). In 2009, the head was returned to the great-grandson of King Badu Bonsu.

Landgoed Zypendaal in Arnhem

This estate was purchased by a regent family with money they received after the abolition of slavery. When one of the descendants of enslaved individuals wanted to take photos on the estate in 2021, they were asked for money. As a result, the cost of the labor of one of the enslaved family members was calculated: 9,500,715.79 euros.

National Reparation Commission (Suriname) & Department in the Netherlands

This is a commission that focuses on how restoration can take place in the Surinamese context.

Baby in the Tropenmuseum

In October 2022, Manuwi C Tokai discovered a baby preserved in formaldehyde from her Kalinya Terewuyu community during a visit to the depot of the Tropenmuseum. The community officially requested the return of the baby.

Reparation Payments from the Past

Reparations payments are not a new concept.

Did you know that:

- Germany, for example, paid approximately \$86.8 billion between 1945 and 2018 to Holocaust survivors and their children?
- Germany also pledged \$1.1 billion over a period of 30 years for the development projects in Namibia, related to the genocide of the Herero and Nama peoples.
- In the United States, several organizations have made funds available for reparations and research into their own role in slavery. Examples include:
 - Georgetown University (\$400,000)
 - Harvard University (\$100 million)
 - The Episcopal Diocese of Massachusetts (aiming for \$11.1 million)
 - Princeton Theological Seminary (\$27 million)
- On the other hand, Haiti was forced to make reparations to their former colonial oppressor, France, for their won freedom. The total amount, in today's terms, ranged between \$20 and \$30 billion, with the last payments taking place in 1947.



Translation: "Not a full stop"

What repair means to me...

You can share your opinion on the wall

REPAIR (AND HEALING)

Healing and repair

Healing can take various forms.

Through the archive, exhibition, and open conversations, we aim to create a space for healing. A space where you can not only learn about the different stories in the exhibition but also learn about yourself. A space where you can decide what restoration and healing mean to you.

We want to emphasize that you don't have to do anything. Just by visiting the archive, you become a part of history and contribute to the process of healing. What does healing mean to you?

Winding Down and Reenergizing

Diving through history can be an intense experience. Take a moment to replenish and rest in this space.

Find a spot comfortable for you, and claim the space. There are beanbags available to rest, and a table to sit.

Take a deep breath in. And release it slowly. Repeat as many times as necessary.

Release any tension in your body, perhaps your jaw, or your back.

Bring forth any feelings you have about reparations. What help do you need to heal yourself?

If you have the energy, write this down on the paper below, and paste it on the wall behind you.

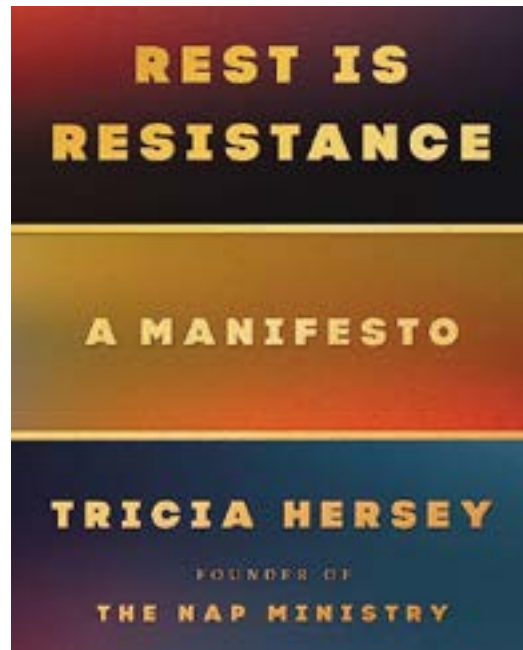
Let your thoughts, words, and feelings become part of the space.

What can rehabilitation look like?

Descendants of enslaved individuals are seeking new ways to deal with their history.



Dr. Glenn Helberg advocates for transcultural therapy, addressing the trauma that persists from generation to generation. This trauma stems from slavery and the mistreatment of Black people in racist environments. If you want to learn more about Glenn Helberg's work, scan the QR code (or [click here](#)) and follow the link to 'Psychiater Glenn Helberg over hoe het koloniale verleden doorwerkt in het leven nu' (Translation: Psychiatrist Glenn Helberg on how the colonial past continues to impact present-day life).



n the United States, Tricia Hersey, through her Nap Ministry, is championing a new movement where rest can also serve as a form of repair.

If you want to learn more about Tricia Hersey's work, scan the QR code (or [click here](#)) and follow the link to 'Rest as Reparations with Tricia Hersey of The Nap Ministry'.

Not a Full Stop, But a Comma

In 2022, Mark Rutte finally offered his apologies on behalf of the Dutch State for its role in slavery.

But what do apologies mean if they are not accompanied by reparations? “We are not writing a full stop but a comma,” this is a quote from artist Serana Angelista.



How do you envision restoration? And what do you think should come after the comma?

You can share your opinion by filling in the Google form [by clicking here](#).

Credits

Artists

Edsel Selberie, Farida Sedoc, René Tosari, Serana Angelista & Stikstok.

Exhibition design

Burobraak

Exhibition development and production

The Black Archives (New Urban Collective)

Thanks to:

Jessica de Abreu, Rudy Asibey, Cedric Joy Berkelouw, Silver Joseph Bosch, Arjan Braaksma, Lieke Bremer, Mano Delea, Isabelle Britto, Mitchell Esajas, Shivani Jagroep, Nikita Krouwel, Geke Lensink, Amber Netten, Kwame Nimako, Armand Onga, Camille Parker, Charis Richardson, Nisala Sathyajith Saheed, Jomaira de Souza, Vereniging Ons Suriname, Het Allard Pierson, NAKS Suriname, Nationaal Archief, Kidane, Zwart Manifest, NiNSee.

Partners:

Amsterdams Fonds voor de Kunsten, Gemeente Amsterdam, het Mondriaanfonds, het Stimuleringsfonds voor de Creatieve Industrie & donors of the The Black Archives.

Copyright © 2023 by The Black Archives, New Urban Collective
All rights reserved. No part of this publication may be reproduced, distributed, or transmitted in any form or by any means, including photocopying, recording, or other electronic or mechanical methods, without the prior written permission of the publisher, except in the case of brief quotations embodied in critical reviews and certain other noncommercial uses permitted by copyright law.