Complicity or Decolonisation? Restitution of Heritage from ‘Global’ Ethnographic Museums

- Dan Hicks, *The Brutish Museums: The Benin Bronzes, Colonial Violence and Cultural Restitution* (Pluto Press, 2020)

- Charlotte Joy, *Heritage Justice* (Cambridge University Press, 2020)

- Geoffrey Robertson, *Who Owns History? Elgin's Loot and the Case for Returning Plundered Treasure* (Biteback Publishing, 2019)

The present moment sees a wide-ranging and unprecedented reckoning in European societies with their colonial pasts and with the related question of how the racist legacies of imperialism resound today. Intense conversations about identity, race, and cultural appropriation are spurred by phenomena like Black Lives Matter, ‘fallism’ (e.g. the ‘Rhodes Must Fall’ movement) and the contested politics of representation in the media, arts and public institutions. Societies are redefining their relationships with old and new immigrant communities produced by colonial and postcolonial interventions in the global periphery. Continuities are identified between structural racism in the present and past colonialism as old ethnic hierarchies and forms of marginalisation remain intact.