Europe Contested

22-24 November 2017

Radboud University
Europe Contested

Is organized by

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The Institute for Historical, Literary and Cultural Studies
The Faculty of Philosophy, Theology and Religion Studies

www.ru.nl/europecontested
europecontested2017@let.ru.nl
Conference hashtag: #europecontested
Welcome to the international conference Europe Contested!

Europe’s identity is often disputed, its boundaries challenged, its authority questioned. This conference addresses these issues by bringing together a broad range of disciplinary perspectives. Central to all panels is the question of internal and external contestedness. This conference wants to contribute to a better understanding of the changing place of Europe in the world, and the changing world of which Europe forms a part.

In line with the research profiles of the Institute for Historical, Literary and Cultural Studies (HLCS) and the Faculty of Philosophy, Theology and Religious Studies (FTR), the conference will focus on the complexities of ‘Europe contested’, starting from the following three questions:

1. How and under which conditions do different kind of loyalties, communities and categories of people emerge, and disappear, and what role do these processes play for a contested Europe?
2. What do art and creativity mean for people in the context of a contested Europe?
3. What is the role of rationality and critique with respect to the contestedness of Europe?

Through these questions, all contributors will reflect on the place of Europe in an ever-changing field of transformations, translations, and migrations.
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Wednesday 22 November

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<td><strong>Opening</strong> by Margot van Mulken (Dean of the Faculty of Arts) E 2.53</td>
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<td>Research group: Categories contested</td>
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<td>Convener: Geertje Mak</td>
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<td>Geertje Mak (Radboud University)</td>
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<td>‘Local Slavery as Excuse? Redeemed Child Slaves as Missionary Tools (1860 - 1905)’</td>
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<td>Felicity Jensz (University of Münster)</td>
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<td>‘Missionary Photography and the Role of Children in the Creation of European Identities outside Europe’</td>
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<td>Marleen Reichgelt (Radboud University)</td>
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<td>‘Bending the European frame: Marind Life Histories through Missionary Photography’</td>
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<td>Research group: Representations of the city</td>
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<td>Convener: Peter Stabel</td>
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<td>Peter Stabel (Antwerp University)</td>
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<td>‘Medieval urban Autonomy: An Engine for Growth. Europe contextualized or Context Europeanized?’</td>
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<td>Markha Valenta (Radboud University)</td>
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<td>‘East-West, North-South: The Civilizational Pluralism of Colonial Port Cities’</td>
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<td>Maaike van Berkel (Radboud University)</td>
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<td>‘The “Islamic” City: Moving beyond the irrational Structures of Government and arbitrary Rule’</td>
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**Panel 1.C**
Europe’s Vanishing Point

Research group: Repertoires of representation
Convener: Wim van Meurs

Carlos Reijnen (University of Amsterdam)
‘Return to the East: The East-West Relations within the EU reconsidered’

Wim van Meurs (Radboud University)
‘The crisis-driven Hindsight of a Historian’

**16.00 - 16.30 PM**
Coffee and tea
Parallel sessions 2

**Panel 2.A**
European Contests. Embracing and Contesting Europe, 1850-2017

Research group: Categories contested
Convener: Marjet Derks

Joris van Eijnatten (Utrecht University)
‘Footballing Europe: A Digital Humanities Approach to Dutch Newspapers and Radio Broadcasts (1950-1990)’

Thomas Delpeut (Radboud University)
‘Local reviews of international song festivals: The Reception of the Nederrijnsch-Nederlandsch Zangersfeesten in Dutch Newspapers (1845-1852)’

Martijn Stevens (Radboud University)
‘The Eurovision Song Contest: a Clash of Public Spheres’
16.30 - 18.00 PM  **Panel 2.B**  E 3.06
Catastrophes as Challenges to Conceptions of Europe: (Trans)national Identities and Periodical Cultures

Research group: Transnational Europe
Convener: Marguérite Corporaal

*Marguérite Corporaal & Lotte Jensen (Radboud Univ.)*
‘From Famine to Floods: Disasters, Challenged (Trans)national Identities and the European Press, 1840-90’

*Micèle Martin (Carleton University)*
‘Variations on the Theme of “National Identities”: 19th Century illustrated Press’ Strategies of constructing Collective Memories’

*Christopher Cusack (HAN Nijmegen)*

16.30 - 18.00 PM  **Panel 2.C**  TvA 1.0.09
Literary Prizes in Europe

Research group: SCARAB
Convener: Helleke van den Braber

*Kerstin Bohne (Carl von Ossietzky Universität)*
‘The Importance of National Literary Prizes for Receiving the Nobel Prize of Literature’

*Odin Dekkers (Radboud University)*
‘The Man Booker Prize goes America: The 2014 Controversy’

*Roel Smeets (Radboud University)*
‘Dutch Literary Prizes and Diversity: The Case of the Libris Literatuur Prijs 2013’

18.00 - 19.00 PM  Drinks Sportcafé
19.30 - 22.30 PM  Conference dinner Restaurant Beau
Thursday 23 November

08.30 - 09.00 AM
Registration and coffee and tea
Parallel sessions 3

09.00 - 10.30 AM
Panel 3.A
Can Shared Memories of World War II function as a European Founding Myth? National, international, and transnational Perspectives

Research group: Cultures of War and Liberation
Convener: Frank Mehring

Joost Rosendaal (Radboud University)
‘Reflections on the Difficulties in Exchanging World War II Memories’

Birgit Bauridl (Universität Regensburg)
“Que reste-t-il du camp de Flossenbürg?” Post-WWII Landscapes of Memory in Germany between Regional Placement and Transnational Trajectories’

Mathilde Roza & Lennaert van Heumen (Radboud Univ.)
‘Post-WWII European Cooperation and Integration: The Role of National Memories, Identities and National Stereotypes’

09.00 - 10.30 AM
Panel 3.B
Comparing Marriage Patterns and Behavior. Europe and the World, 1800-1920

Research group: Radboud Group for historical Convener: Paul Puschmann

Demography & Family History
Karl Kaser (Karl-Franzens-University of Graz)
‘The West and the Rest? Theorizing the World Religions’ Impact on Marital Life and Family Patterns’

Angélique Janssens (Radboud & Maastricht University)
‘Women in Europe: did the European Marriage Pattern contribute to Women’s Empowerment?’

Paul Puschmann (Radboud University)
‘From instrumental to romantic Partner Choice and back? Europe and the World, ± 1800-Today’
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<td>Coffee and tea</td>
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<td>Keynote by Frans Timmermans (First Vice-President of the European Commission)</td>
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<td>Does Europe Have or Need a Jewish-Christian Identity?</td>
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<td>Convener: Christoph Hübenthal</td>
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<td><em>Inigo Bocken (Radboud University)</em></td>
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<td><em>Peter Nissen (Radboud University)</em></td>
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<td>‘Europe’s religious Identity: Confession, Diversity, and Dissent’</td>
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<td><em>Matthias Belafi (German Bishops Conference)</em></td>
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<td>The Borders of the “Europes” of the Ancient World:</td>
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<td>Research group: The Ancient World</td>
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<td>Convener: Eric Moormann</td>
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<td><em>Janric van Rookhuijzen (Radboud University)</em></td>
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<td>‘Xerxes' ‘bitter river’: The Hellespont as the ultimate Border during the Persian Invasion of Greece'</td>
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<td><em>Claire Stocks (Newcastle University)</em></td>
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<td>‘Whose walls are they, anyway? Redefining the boundaries between Hannibal and Rome'</td>
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<td><em>Martijn Icks (University of Amsterdam)</em></td>
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<td>‘The Night of Barbarism: Africans and Asians ruling Rome, 193-235 CE'</td>
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<td>13.30 - 15.00 PM</td>
<td><strong>Panel 4.C</strong></td>
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<td>Race, Secularism and Islam in Europe</td>
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<td>Convener: Martijn de Koning</td>
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<td><em>Martijn de Koning (Radboud University)</em></td>
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<td>‘The complexities of ‘talking back’: How Dutch Muslims claim a Public Voice in the Face of the Racialization of Islam’</td>
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### Panel 5.A
**Presenting and discussing European Museum Practice:** Collaborations between Academia and Society

Research group: COMPAS  
Conveners: Jos Koldeweij & Bram de Klerck

- **Volker Manuth (Radboud University)**  
  Title t.b.a.

- **Richard Kofi (Museum voor Wereldculturen)**  
  Title t.b.a.

- **Angela L. Huang (Europäisches Hansemuseum Lübeck)**  
  Title t.b.a.

### Panel 5.B
**Creating and contesting “Europe” at the Beaches and inland Spa’s, since Antiquity**

Research group: Tourism, travel & texts  
Conveners: Jan Hein Furnéé & Tom Sintobin

- **Lien Foubert (Radboud University)**  
  ‘A Journey to the Edge of Europe: the Decline and Fall of the Spa Resort at Baiae’

- **Peter Borsay (Aberystwyth University)**  
  ‘British or European? Bath and a Question of Identity’

- **Christian Noack (University of Amsterdam)**  
  ‘Airing it Out: How Spas and Resorts Were Sovietised in the USSR’
16.00 - 17.30 PM  **Panel 5.C**  
Contesting Whiteness. Challenging European Racisms and Exclusions  
Research groups: Memory, Materiality, and Affect & Center for Contemporary European Philosophy  
Convener: Katrine Smiet  

Matthea Westerduin (Free University of Amsterdam)  
‘The Entanglement of Race, Religion, and Coloniality in Western Europe. Displacing the secular-religious Divide’  

Jovita dos Santos Pinto (Universität Bern)  
‘Black Protest’ and white innocent Masculinity – The Discussion of Race in raceless Switzerland’  

Pamela Ohene-Nyako (University of Geneva)  
‘Resisting European Whiteness through the Women of Color’s Anthology’  

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<td>18.15 - 19.00 PM</td>
<td>National Award Ceremony for the “Bosch Research and Conservation Project”, Winner of an EU Prize for Cultural Heritage / Europa Nostra Award 2017 and the Grand Prix in the Category Research</td>
<td>Sportcafé</td>
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<td>19.00 - 21.00 PM</td>
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Friday 24 November

08.30 - 09.00 AM  Registration and coffee and tea  Refter
09.00 - 10.00 AM  Keynote by Anna van der Vleuten (professor
             Contesting Europeanization at the Radboud University
             Nijmegen School of Management)

10.15 - 11.45 AM  Panel 6.A  ELN 9 01.07

‘Europeanisation of Social Democracy:
The Revival of the Socialist International in the 1970’s’

Research group: The Seventies
Convener: Katrine Smiet

Christian Salm (European Parliamentary Research Service)
‘The Socialist International in the 1970s’

Jan Willem Brouwer (Radboud University)
‘Joop den Uyl, the Dutch Labour party and the Socialist

Rasmus Mølgaard Mariager (University of Copenhagen)
‘The Second Phase of Ostpolitik”. The Danish Social
Democratic Party’s National Security Policies and the
Socialist International, 1975-88’

10.15 - 11.45 AM  Panel 6.B  ELN 9 01.10

The Policy of Neutralizing the Political
A European Feature?

Research group: Center for Contemporary
Convener: Marin Terpstra

European Philosophy
Marin Terpstra (Radboud University)
Title t.b.a.

Andreas Heuer (Universität Kassel)
‘The European Self-imagination: Carl Schmitt’s Criticism
of Liberal democracy’

Luuk van Middelaar (University Leiden)
‘The European Union and the Return of Politics’

12.00 - 13.00 PM  Lunch  Refter
**Venue and directions**

The conference will take place on the campus of the Radboud University, Nijmegen.

The registration desk, lunches and coffee/tea can be found in the university restaurant De Refter (Erasmusplein 3).

The keynote lectures and the parallel sessions will be held in:

- **Room E 2.50, E 2.53, E 2.54, E 3.05 and E 3.06** (the Erasmusbuilding, Erasmusplein 1)
- **Room TvA 1.0.09** (Thomas van Aquinostraat 1)
- **Room TvA 2.00.15** (Thomas van Aquinostraat 2)
- **Rooms ELN 9 01.07 and ELN 9 01.10** (Erasmuslaan 9)
- **The Aula Auditorium** (also known as the Aula, Comeniuslaan 2)

Drinks and dinner will be served in the Sportcafé (Heyendaalseweg 141) and in restaurant Beau (Driehuizerweg 285).
Welcome to Nijmegen

Nijmegen is situated in the east of Holland, near the German border and has approximately 168,000 inhabitants. It has hilly surroundings and beautiful forests. The city, with lots of shops, cafes, old buildings and some middle age ruins is well worth visiting. In fact the Romans built one of their settlements out here on the hill and called it Noviomagus.

The University of Nijmegen is one of the leading academic communities in the Netherlands. Renowned for its green campus, modern buildings, and state-of-the-art equipment, it has eight faculties and enrols over 13,000 students in 60 study programmes.

Nijmegen is well known for its ‘Vierdaagse’, a four day walking march in the month of July each year, with some 40,000 participants.

If you are planning to visit Nijmegen, we wish you an enjoyable stay and hope that these pointers can be of service to you, to help you find the things you need.

Museum Het Valkhof Nijmegen - art and archaeology
The museum is situated in the town’s centre, at the edge of the historic Valkhofpark. This was once the site of a Roman encampment. Emperor Charlemagne later built a fortress on this site.

Today it is an exciting modern location for art and culture designed by the Dutch architect Ben van Berkel. An imposing flight of stairs leads to the exhibition floor with its light, airy spaces. The museum exhibition areas are totalling appr. 2700 m² and house a large and important collection of Roman artefacts, plus an unusual display of modern art and older works telling visitors all about the city’s dynamic and eventful history. Once Nijmegen was the most important Roman town and military base in the Netherlands. Roman artefacts form one of the core elements in the presentations.

The Afrika Museum
Visiting the Afrika Museum is a unique experience. The museum discloses traditional and contemporary African art, and building and housing in Africa and African societies. The museum’s inspiring presentations and special activities allow a wide range of visitors to get acquainted with the wealth of Africa’s various cultures.
The architectural theme is extended to the outdoor museum where the public can visit African villages and compounds. You can stroll through a Ghanaian compound, discover a Dogon village from Mali, visit the Baka pygmies’ mongulus from Cameroun, and cross the bridge to the pile dwellings from Benin. A Lesotho compound represents the south of Africa. The genuine African atmosphere is completed by the grazing cattle, the vegetable plots, and the houses’ decorations.

**The National Liberation Museum 1944-1945**

From history came a modern museum, situated between hills and woods and located in one of the most beautiful spots in the Netherlands, 10 kilometers south-east of Nijmegen. History is brought back to life again at the National Liberation Museum 1944-1945. In the museum, visitors live through the period preceding the war, experience the occupation, celebrate the liberation and witness the rebuilding of the Netherlands and Europe after the war. By using smells, interactive presentations, dioramas, models, original films and sound fragments, the liberation is depicted captivatingly.

The museum shows both young and old the current value and importance of democracy, freedom and human rights.

**Museum Park Orientalis**

Museum Park Orientalis presents a contemporary view of the three religions that played a decisive role in establishing the identity of present day Europe: Judaism, Christianity and Islam. Orientalis demonstrates that there is more to these three than the obvious areas of tension between them: their common origin, shared history and related traditions, stories and rituals. Museum Park Orientalis concentrates on the big questions of the moment, stimulating and inspiring its visitors. Museum Park Orientalis has an indoors museum where there’s a range of ‘villages’ and streets, with presentations and art which bring the worlds of Judaism, Christianity and Islam to life. It’s where young and old come to enjoy the outdoors, unique architecture and pleasant restaurants. Recreation and education go hand in hand at Museum Park Orientalis.
National award ceremony for the “Bosch Research and Conservation Project” (BRCP)

The outstanding initiative of the Bosch Research and Conservation Project (BRCP), winner of the European Union Prize for Cultural Heritage / Europa Nostra Award 2017 and the Grand Prix in the category research, considered Europe’s highest honour in the field, will be celebrated at a special ceremony at the Sportcafé of Radboud University Nijmegen on Thursday 23 November (18:15-19:00).

Europa Nostra representatives Huub Doek (treasurer of Europa Nostra) and Astrid Weij (Board Member of Europa Nostra), and professor Daniël Wigboldus (chairman of the Board of the Radboud University), will address the audience and BRCP team members Jos Koldeweij, Matthijs Ilsink and Luuk Hoogstede will highlight the project. The BRCP was distinguished at the European Heritage Awards Ceremony in Turku (Finland) and the upcoming special event in Nijmegen will celebrate the achievement in the Netherlands.

The Prize, launched by the European Commission and organized by Europa Nostra, celebrates and promotes best practices related to heritage conservation, management, research, education and communication, and through the power of their example stimulates creativity and innovation. In this way, it contributes to a stronger public recognition of cultural heritage as a strategic resource for Europe’s society and economy.

2016 marked the 500-year anniversary of the death of the world-famous painter Hieronymus Bosch, an artist whose life and work traversed boundaries and language barriers. His fame soon spread across Europe and his bizarre and utterly creative imagery was, and still is, greatly admired beyond Dutch borders. Now, his surviving oeuvre consists of about 24 paintings and 21 drawings and is found in 26 different museums and private collections in 10 different countries, 9 of which in Europe.

The ‘Bosch Research and Conservation Project’ was first presented as an initiative in 2007 and ten years later the BRCP-team has presented the results of the largest international research initiative ever undertaken into the paintings and drawings of Hieronymus Bosch.
Following seven years of dedicated research, the team uncovered a trove of new information about the artist and his surviving work, which is published in the two volume monograph Hieronymus Bosch, Painter and Draughtsman: Catalogue Raisonné and Technical Studies and is accessible through the innovative website www.boschproject.org. In the Bosch year and the build-up to it, no less than eleven conservation treatments and two spectacular and important exhibitions in ‘s-Hertogenbosch and Madrid took place that were visited by well over 1 million people.

“This project represents innovations in research, conservation and technology and is an excellent example of the link between research and conservation of art”, stated the jury.

The Bosch Research and Conservation Project is an ambitious and international endeavour set up by the Jheronimus Bosch 500 Foundation, Het Noordbrabants Museum and the Radboud University.

“The entire process of this project is exceptional. The efforts of the various stakeholders in the public sphere to mobilise all of the concerned parties to deliver such an outstanding result, including an international exhibition and a wide dissemination of the results, is wonderful. The comparably small team has evidently worked with devotion and with a keen understanding of the historical, cultural and social context of Bosch”, highlighted the jury.

More information is available at: http://www.europeanheritageawards.eu/winners/bosch-research-conservation-project/
The European Union Prize for Cultural Heritage / Europa Nostra Awards were launched by the European Commission in 2002 and has been run by Europa Nostra since then. It celebrates and promotes best practices related to heritage conservation, research, management, voluntarism, education and communication. In this way, it contributes to a stronger public recognition of cultural heritage as a strategic resource for Europe's economy and society. The Prize is supported by the Creative Europe programme of the European Union.

Since 2002, independent expert juries have selected 455 award-winning projects from 34 countries. A total of 102 Grand Prix of €10,000 have been presented to outstanding heritage initiatives, selected from among the award-winning projects.

The EU Prize for Cultural Heritage / Europa Nostra Awards has further strengthened the capacity of the heritage sector in Europe by highlighting best practices, encouraging the cross-border exchange of knowledge and connecting various stakeholders in wider networks. It has also brought major benefits to the winners, such as greater (inter)national exposure, follow-on funding and increased visitor numbers. In addition, it has raised awareness of our shared heritage amongst the general public while highlighting its intrinsic European character. The Prize is therefore a key tool to promote excellence for heritage in Europe.

In 2018, the EU Prize for Cultural Heritage / Europa Nostra Awards will be used as a pivotal instrument for promoting the key objectives and messages of the European Year of Cultural Heritage.

Europa Nostra is the pan-European federation of heritage NGO’s which is also supported by a wide network of public bodies, private companies and individuals. Covering more than 40 countries in Europe, the organisation is the voice of civil society committed to safeguarding and promoting Europe's cultural and natural heritage. Founded in 1963, it is today recognised as the most representative heritage network in Europe. Plácido Domingo, the world-renowned opera singer and conductor, is the President of the organisation.

Europa Nostra campaigns to save Europe's endangered monuments, sites and landscapes, in particular through ‘The 7 Most Endangered' programme. It celebrates excellence through the EU Prize for Cultural Heritage / Europa Nostra Awards. It also contributes to the formulation and implementation
of European strategies and policies related to heritage, through a structured dialogue with European Institutions and the coordination of the European Heritage Alliance 3.3. Europa Nostra has strongly promoted and will actively contribute to the European Year of Cultural Heritage in 2018.

*Creative Europe* is the EU programme to support the cultural and creative sectors, enabling them to increase their contribution to jobs and growth. With a budget of €1.46 billion for 2014-2020, it supports organisations in the fields of heritage, performing arts, fine arts, interdisciplinary arts, publishing, film, TV, music, and video games as well as tens of thousands of artists, cultural and audiovisual professionals. The funding will allow them to operate across Europe, to reach new audiences and to develop the skills required in the digital age.
Abstracts

Keynotes

Keynote John Brewer (HLCS-fellow) (Wednesday 22 November, 13.15-14.15 AM, E 2.53)

‘Crises of Attachment. Political Regimes, Allegiance, Identity and Diversity in modern Europe’

The political landscape of Europe is currently littered with movements on both the Left and the Right that challenge the authority and/or jurisdiction of the major regimes – nation states, the EU – of European governance. This confrontation has repeatedly been framed as a conflict between what the British political commentator, David Goodhart, the author of The Road to Somewhere: The Populist Revolt and the Future of Politics, has described as a clash between the “anywheres” and the “somewheres”, those whose attachments are to abstract principles (the supremacy of market forces or universal humanitarianism – by no means the same things) and whose status and wealth have benefitted from changes in the global economy facilitated by neo-liberal regimes, and those whose attachments are embedded, visceral allegiances to place – neighbourhood and nation – and to culture – language, ethnicity or “race”, and who have been the losers in this global economy. (Catalonia, with its “inclusive nationalism” is an obvious problem here.) A similar analysis in the US case can be found in Thomas Frank’s Listen Liberal (2016).

These arguments, as I will show, have a long history, some of which can illuminate contemporary debate. Indeed, the recent philosophical controversies about the relationship between nationalism and cosmopolitanism bear a remarkable resemblance to those of the French revolutionary era, as does in certain respects, the debate about “constitutional patriotism”. But the current problems of attachment, despite their resemblance to those in the past, have their own dynamic, one whose deep confusions can best be understood as involving fundamental differences about difference and identity, and their place in the social and cultural realm. How European political regimes manage these problems remains fundamental to their future health.
Keynote Frans Timmermans (First Vice-President of the European Commission) (Thursday 23 November, 11.00-12.00 AM, Academiezaal in the Aula)

Keynote Anna van der Vleuten (professor Contesting Europeanization) (Friday 24 November, 09-10.00 AM, E 2.50)

Parallel sessions

Panel 1.A (Wednesday 22 November, 14.30 - 16.00 PM, E 3.05)
Creating European Loyalties: The double-edged Role of Children in Colonial Civilizing Projects
Research group: Categories contested

Geertje Mak (Radboud University)
‘Local Slavery as Excuse? Redeemed Child Slaves as Missionary Tools (1860 - 1905)’

In her newest book Duress Ann Stoler argues for a (post)colonial history, that recognizes the presence of colonial pasts, both in former colonies and in Europe itself. This notion of the ongoing presence of the colonial past is crucial to my understanding of colonial history. But I miss one important notion in Stoler’s work: the ongoing deeply ingrained European attitude of ‘helping’ and ‘civilizing’ others. In particularly in the field of helping children ‘of the Global South’, the colonial ‘duress’ of this discourse and its practices needs thorough historical analysis.

The Dutch protestant missionaries from the Utrechtsche Zendingsvereeniging were the first Europeans to live among the peoples of North Dutch New Guinea for long periods of time, often decades, from the 1860s onwards. From the start, they reported the existence of local slavery and their efforts to redeem some of those slaves. It seems to be the case that the slaves thus ‘redeemed’ were either weak, wounded or handicapped, or children. The missionary efforts were not without an advantage for themselves, though: such slaves started to help working in the missionary household, building houses, churches and schools, and with agricultural work. In the case of children, when they survived and were willing and capable to learn, they could become very useful and loyal members of the missionary project themselves. This paper pieces together some of the fragmentary evidence of the practices of local slavery, the missionaries' actions, the children's position, role and agency at the missionary posts and
the missionaries' growing discussions about their own role in relation to other Europeans and the colonial administration's role, from their arrival to 1905. These practices, I would like to argue, partly echo in all too familiar contemporary, genuine efforts to 'help' children in the (post)colonial complexities of the Global South.

Felicity Jensz (University of Münster)
'Missionary Photography and the Role of Children in the Creation of European Identities outside Europe'

Increasingly in the nineteenth century, both Catholic and Protestant missionary organizations focused their proselytizing attempts on non-European children in the mission fields, in the hope that these children would be the bedrock of a new generation of Christians. It was envisaged that children under the influence of missionaries would grow up to be loyal followers of the church and good colonial subjects. From the late nineteenth century, missionary photography increasingly allowed for idealized images of mission subjects, and particularly images of children, to be dissemination amongst various European audiences. Such images were tightly controlled and staged, leading to idealized and stereotypical images of non-European children and their capacities to become 'like us'.

This talk will analysis the ways in which non-European children were represented in missionary photography and how these representations presented both idealized realities, which could be either positively or negative connoted. Central to these images was their ability to engender support for the colonial mission amongst a European audience. With increased support, missionary groups could further strive to create European identities in these non-European children. The talk will take examples from both Catholic and Protestant German colonial spaces and their (re)presentation in a German context, arguing that these staged images of children were symbolic markers of European progress, which, by focusing upon the 'good' that European colonization brought to the colonies, circumvented the need to contest the underlying epistemic, instrumental and structural violence inherent in European colonialism.

Marleen Reichgelt (Radboud University)
'Bending the European frame: Marind Life Histories through Missionary Photography'
Some of the earliest photographs taken by the Missionaries of the Sacred Heart on Dutch New Guinea feature a couple of young men of the local Marind-anim tribe, posing leisurely on the mission grounds. Among them was a teenager called Bido, who had served as guide during the government explorations of the area in 1905. Another picture, taken approximately fifteen years later on almost exactly the same spot on the mission station, depicts a small boy holding a drum. Writing on the back of the photograph reveals that we are looking at Bido's son, who was to 'go and convert his own people', when he was grown.

In their attempts to create lasting loyalties among the people they tried to civilise, missionaries often relied on intermediaries, who would act as go-betweens and ultimately, 'emissaries' among their own people. No known written or oral sources remain of these people. Consequently, the histories of the early intermediaries are often written from the perspective of the missionaries, in which they were presented as the mission's accomplishments, recipients of better lives, and precursors of converts to come. The missionaries, however, were dependent on their support and the acquiescence of the other Marind-anim (Ballantyne, 2014). How were these bonds of loyalty formed? What motivated the young men to join the missionaries on the mission station? How durable were the relationships?

Using photographs found in the archive of the congregation, taken approximately between 1907 and 1930, the life history of Bido can be pieced together. The pictures serve as a point of entry for an analysis centred around interaction and negotiation, and provide a fruitful analytical angle to the methodologically difficult aim to acknowledge the perspective of the subaltern.

Panel 1.B (Wednesday 22 November, 14.30 - 16.00 PM, E 3.06)
The Autonomous city: A European Phenomenon or a Global One?
Research group: Representations of the city

Peter Stabel (Antwerp University)

‘Medieval urban Autonomy: An Engine for Growth. Europe contextualized or Context Europeanized?’

Markha Valenta (Radboud University)
‘East-West, North-South: The Civilizational Pluralism of Colonial Port Cities’
Water is the essence of life in the Middle East. Managing its supply is the biggest challenge the region faces today. Not surprisingly, the organization of fresh water was also one of the biggest challenges the region faced in the past. Notwithstanding harsh climatic and geographical circumstances, exceedingly large cities—with up to 500,000 inhabitants much larger than their contemporary European equivalents—succeeded in organizing their water supply in the premodern era. Still we do not understand how they did it. Existing approaches compare Middle Eastern cities to the premodern European city and emphasize the institutional weakness of the so-called “Islamic” city, but do not explain how these cities could support their numerous inhabitants.

By taking water as a key service of the premodern Middle Eastern city, one of the most vital commodities that had to be organized, this paper aims to move beyond the narrative of institutional weakness and instead start to develop new interpretative models of the urban organization of the premodern Middle East.

Panel 1.C (Wednesday 22 November, 14.30 - 16.00 PM, TvA 1.0.09)
Europe's Vanishing Point
Research group: Repertoires of representation

Carlos Reijnen (University of Amsterdam)
‘Return to the East: The East-West Relations within the EU reconsidered’

Wim van Meurs (Radboud University)
‘The crisis-driven Hindsight of a Historian’

In political science European integration studies has become a thriving specialism since the 1980s. Conversely, historians of European integration have remained a rather isolated community in between national history and international relations. Making sense of past and present realities of multilayered governance, however, is not the only challenge both political scientists and historians face today. They also have to come to terms with polarised public and political debate on Europe's democratic deficit. The fact that a narrative of the European Union as a modern-day salvation history is a thing of the past opens up new opportunities for research. An equally finalistic narrative, reducing EU integration to an ever-widening gap between
citizens and politicians, however, would be a poor substitute and no great analytical help in the current crises.

Panel 2.A (Wednesday 22 November, 16.30 - 18.00 PM, E 3.05) European Contests. Embracing and Contesting Europe, 1850-2017
Research group: Categories contested

Joris van Eijnatten (Utrecht University)
‘Footballing Europe: A Digital Humanities Approach to Dutch Newspapers and Radio Broadcasts (1950-1990)’

Historical newspapers offer insight into the collective mentalities of the past. Collective mentalities emerge through information exchange, the impact of which depends on the rhetorical quality or repetitive nature of the message. Media involving a high degree of periodicity, such as newspapers, are a logical means of outlining a mentality's contours, and since periodicity involves iteration, digital humanities' methods offer useful approaches. In this paper I will provide a DH perspective on Europe in relation to football, using both radio bulletins and newspapers articles on sports from the period 1945-1990. Which relations between Europe and football can be identified? And what bearing do the various nationalities that crop up in football reporting have on the concept of Europe?

Thomas Delpeut (Radboud University)
‘Local reviews of international song festivals: The Reception of the Nederrijnsch-Nederlandsch Zangersfeesten in Dutch Newspapers (1845-1852)’

This paper discusses the reception of the Nederrijnsch-Nederlandsch Zangersfeesten in Dutch local newspapers. The 1830s and 1840s were a pivotal moment for the convergence of European musical life. In this period, new international, proto-European festivals for amateur male choirs encouraged participation in local, national and transnational music cultures. The yearly Nederrijnsch-Nederlandsch Zangersfeesten were a German-Dutch initiative, inspired by German national examples, and alternated between Arnhem and Cleves in the years 1845-1852. The massive spectacles not only encouraged hundreds of Dutch male singers to partake in choirs and cultivate new repertoires and higher performance qualities. It also stimulated active musical and social engagement of large groups of audiences, including traveling festival visitors, music correspondents from all over the Netherlands and a readership back home concerned with the results of their local choir.
To gage the cultural impact of these early song festivals it is necessary to analyse the dissemination of festival experiences in a broader societal context than has been the case so far. For this, I focus on the reception in the choir’s hometowns: how did local Dutch media reflect on encounters and exchanges between repertoires, performers, audiences and cultural norms that occurred during the Nederrijnsch-Nederlandsch Zangersfeesten? The historian Jozef Vos has argued that Dutch male choirs manifested themselves mainly as representation of their local community, in contrast to the regular national focus in research on German choral movements. Although the festivals did not yet include official contests, travelling music reporters acted as judges to assess, compare, and rank contributions. In this paper I turn to the reception in Dutch newspaper – from Arnhem, Utrecht, Rotterdam, The Hague and Amsterdam – and the reviewers engagements with the Nederrijnsch-Nederlandsch Zangersfeesten from a local, national and transnational perspective.

Martijn Stevens (Radboud University)
‘The Eurovision Song Contest: a Clash of Public Spheres’

Conceived in the 1950s to bring about a shared sense of unity or oneness in post-war Europe, the Eurovision Song Contest has always strictly prohibited any statement that is explicitly of discriminatory, political or religious nature. It has nonetheless long been criticized for being a highly politicized event that offers a public stage for social activism. In point of fact, the Eurovision Song Contest manifests itself as a cultural public sphere in the sense that political processes are mediated through musical style, lyrics and performance. In doing so, it has become a site where loyalties, communities and identities are simultaneously celebrated and contested by means of affective communication rather than rationality and critique.

Panel 2.B (Wednesday 22 November, 16.30 - 18.00 PM, E 3.06)

Catastrophes as Challenges to Conceptions of Europe: (Trans)national Identities and Periodical Cultures
Research group: Transnational Europe

Marguérie Corporaal & Lotte Jensen (Radboud University)
‘From Famine to Floods: Disasters, Challenged (Trans)national Identities and the European Press, 1840-90’
In examining Europe’s shared pasts, scholars have hitherto rarely moved beyond episodes of division and conflict. This paper will break new grounds by exploring how European natural disasters—such as storms, floods, famines and earthquakes—figured in the conception of a transnational sense of European identity. We will investigate the visual (illustrations, photographs) and textual representations of two of these major catastrophes—the Irish potato famine (1845-49), and the Dutch January floods of 1877—in a selected range of periodicals published across Europe. We will address the following questions: in what ways were these disasters represented in the European press abroad? Did these representations call for empathy for and identification with the afflicted? Furthermore, in what ways were representations of these disasters framed by identical or similar visual and discursive registers as well as narrative templates used to give meaning to other natural European catastrophes?

Michèle Martin (Carleton University)
‘Variations on the Theme of “National Identities”: 19th Century illustrated Press’ Strategies of constructing Collective Memories’

Publishers of nineteenth century illustrated periodicals were facing a paradoxical situation in which they found themselves at the intersection of two contradictory forces – that of the international standardization of the press, and that of national public opinions and identities that they played a key role in constructing. My paper analyses the tension created by these contradictory forces and examines the result arising from this real tension at a crucial moment in history: that of the Franco-Prussian war (1870-1871), as covered by eleven illustrated periodicals coming from four countries: France, England, Germany and Canada. This historical moment is important for two reasons: first, it corresponds to a time where the illustrated press constituted a major means of constructing national memories through mass distribution; secondly, this conflict not only resulted in a change of national boundaries between two important European countries, France and Germany, but also allowed the unification of Germany and the proclamation of King Wilhelm as the emperor of the new country.

To look at the nationalistic diversification within international standardisation, I first give a brief review of the situation of the eleven papers immediately before the beginning of the Franco-Prussian war in 1870; I then examine the strategies that the papers concerned used in order to publish a ‘unique’ product within an abundance of standardized commodities. My paper borrows the concepts of ruptures, false news and silences (Ricoeur and others) to examine the strategies, based not only on national identities...
but on classes as well, used by illustrated periodicals to explain transnational challenges and changes brought about by the war.

*Christopher Cusack (HAN Nijmegen)*


**Panel 2.C (Wednesday 22 November, 16.30 – 18.00 PM, TvA 1.0.09)**

**Literary Prizes in Europe**

Research group: SCARAB

*Kerstin Bohne (Carl von Ossietzky Universität)*

‘The Importance of National Literary Prizes for Receiving the Nobel Prize of Literature’

Until today, the Swedish Academy awarded 114 authors with the Nobel Prize in Literature. About 80% of those prizes went to western countries and 71% to countries where a “world language” is spoken. These percentages implicate a non-arbitrary pattern concerning the awarding of the Nobel Prize in Literature – but how can this pattern be explained?

Present research mainly analyses the awarding of the Nobel Prize on a poetical level, but it often lacks critical reflection. Additionally, there are in general further factors that can influence a prize-awarding. One assumed factor was investigated by Hugo Verdaasdonk (2008) concerning the highly renowned Dutch P.C. Hooft- Prize: he showed that the probability of winning this prize is higher if the author already won other prominent prizes. This arises the question of the relevance of the literary prizes a laureate won before his/her nomination for the Nobel Prize. Can a relationship be stated between the consecration of a nominee through literary prizes in his/her national field and the awarding of the Nobel Prize? Especially for the Dutch and Flemish literature, this question is compelling: despite the 22 million speakers, until now no Dutch or Flemish author won the Nobel Prize for Literature. The paper will discuss which prizes the Dutch-speaking authors had won before their nomination for the Nobel Prize, and whether they differ from the prizes Nobel Prize laureates from small countries won previously.

*Odin Dekkers (Radboud University)*

‘The Man Booker Prize goes America: The 2014 Controversy’

The Man Booker Prize is generally seen as the most important and prestigious literary award in the English speaking world. Ever since its inception in 1968,
it has been the subject of scandal, controversy and heated debate. Richard Todd has remarked that “controversy has in many respects been the making of the Booker Prize”, while James F. English has drawn attention to the increasingly postmodern, ironically playful nature of commentary on the part of journalists and academic critics on the kind of scandal generated by the prize. This paper discusses the reception of the “scandalous” decision by the organizers of the Man Booker Prize in 2013 to open up the Prize to American authors as per 2014, whereas before, only authors from the British Commonwealth and the Republic of Ireland had been eligible for nomination. Major British authors like Howard Jacobsen en Kazuo Ishiguro – both winners of the Prize – did not hesitate to condemn this decision in the strongest of terms. An analysis of this controversy will be seen to reveal the intricate tensions at play between both cultural and economic capital and issues of British national identity and globalisation. Specific attention will also be paid to the interaction between the updated Man Booker Prize and the already established Man Book International Prize as well as the Rathbones Folio Prize.

Roel Smeets (Radboud University)
‘Dutch Literary Prizes and Diversity: The Case of the Libris Literatuur Prijs 2013’

Recently, the topic of diversity in literature has sparked vivid debates regarding the issue of under- and overrepresentation of certain identities in the literary field, both on the national and the international level. Several attempts have been made to map gender and ethnicity imbalances in authors reviewed, reviewers, jury members and winners of literary prizes, as well as in the literary fiction itself. Overall, there exists a rightful suspicion that different national literary landscape are too homogeneous and do not leave room for more peripheral or minor voices.

This paper considers the complexities of researching literary diversity in the context of Dutch literary prizes. It focuses on one of the most prestigious literary prizes in the Netherlands: the Libris Literatuurprijs. Earlier research on the Libris Prize 2013 has shown that the characters inhabiting the 170 submitted novels are mainly Western, male, and highly educated. In light of the alleged homogeneity of the Dutch literary field, this raises questions as to how these character demographics relate to the demographics of the authors, as well as to the institutional context in which the novels are embedded. The thought provoking, yet controversial hypothesis is that (a lack of) diversity in literary institutions (editors, publishers, jury members of prizes) leads to (a lack of) diversity among authors and characters in published novels.
Panel 3.A (Thursday 23 November, 09.00 - 10.30 AM, E 3.05)
Can Shared Memories of World War II function as a European Founding Myth? National, international, and transnational Perspectives
Research group: Cultures of War and Liberation

Joost Rosendaal (Radboud University)
‘Reflections on the Difficulties in Exchanging World War II Memories’

Birgit Bauridl (Universität Regensburg)
‘“Que reste-t-il du camp de Flossenbürg?” Post-WWII Landscapes of Memory in Germany between Regional Placement and Transnational Trajectories’

Mathilde Roza & Lennaert van Heumen (Radboud Univ.)
‘Post-WWII European Cooperation and Integration: The Role of National Memories, Identities and National Stereotypes’

This presentation will consist of two parts. First, Lennaert van Heumen will elaborate upon the tension between national cultures and the idea of European cultural unity in the context of early European integration. Although European cultural unity was discussed at an early stage of European integration, for instance during the Hague Conference (1948), various initiatives to foster the cultural unity of Europe were abandoned or remained very limited. There were several reasons to by-pass culture as a key dimension of European integration. The perceived causes of WWII were of major importance in the way leading politicians looked at national cultures and the idea of European cultural unity. Moreover, side-stepping culture, in combination with the narrative used by proponents of European integration in the 1950s, resulted in a problematic relationship between national cultures and European integration.

In the second part, Mathilde Roza will focus on various Dutch productions which were made to inform the population of the Marshall Plan’s goals and benefits, and which became particularly well-known, such as Jo Spier’s booklet Het Marshall Plan en U of 1949 and Herman van der Horst’s high modernist Marshall Plan documentaries ‘t Schot is te Boord (Shoot the Nets) of 1951 and Houen Zo! (Steady!) of 1952. All productions visually encapsulate the tension between the desire to reassert national identity after a long period of repression by the Nazis, and the post-war calls for European integration as a means of economic survival and political strength. Specifically, Roza will provide a visual analysis of how ‘Dutchness’ was celebrated in a Marshall Plan context.
Panel 3.B (Thursday 23 November, 09.00 - 10.30 AM, E 3.06)
Comparing Marriage Patterns and Behavior. Europe and the World, 1800-1920
Research group: Radboud Group for historical Demography & Family History

Karl Kaser (Karl-Franzens-University of Graz)
‘The West and the Rest? Theorizing the World Religions’ Impact on Marital Life and Family Patterns’

Angélique Janssens (Radboud & Maastricht University) ‘Women in Europe: did the European Marriage Pattern contribute to Women’s Empowerment?’

The European marriage pattern, which existed right up to the beginning of the 20th century, entailed serious restrictions on access to marriage. Marriage required not only that the couple set up an independent household of their own, but in addition the couple needed to have an independent and secure economic niche which could support the new household and the new family in an adequate way. As a consequence couples had to wait until they could inherit the family farm or workshop. These restrictions meant that marriage ages were high and that many youngsters were unable to marry. Another characteristic of the European marriage system was its bilateral aspect. Upon marriage women did not move over into the husband’s family to become subordinated to the patriarchal authority of the husband or his father. Women kept all ties intact with their family of origin. The high age at marriage, the large numbers of women that never married, and the bilateral family system ensured that European parents never regarded their daughters as a future loss as was the case in many Asian cultures. Additionally, late marriage implied that European women spent many years on the paid labor market, accumulating assets and skills. There were thus good reasons for parents to invest in their daughters as well. Finally, these female life course conditions enhanced women’s bargaining power within marriage vis-à-vis their husbands. The social position of women in Europe therefore contrasts strongly with those elsewhere in the world, particularly in Asia. The question we will be asking is to what extent this picture deserves to be nuanced. We will approach this issue by looking at female survival across the life course.

Paul Puschmann (Radboud University)
‘From instrumental to romantic Partner Choice and back? Europe and the World, ± 1800-Today’
Free partner choice and the relative equity of husbands and wives were key features of the European marriage pattern in the period stretching from the late Middle ages up to the beginning of the twentieth century. Whereas in many parts of the world marriages were arranged and couples-to-be moved into the household of their parents upon marriage, Europeans courted and founded independent households after the wedding, guaranteeing more autonomy, privacy and intimacy for married couples. From the nineteenth century on, the romantic idea that love should be the basis for a marriage became gradually the norm among Europeans, whereas elsewhere marriages kept being arranged and partner choice was still being guided by instrumental motives. We wonder what the effect of the transition from instrumental to romantic partner choice entailed for the institute of marriage in Europe, focusing on short- and long-term consequences with respect to, amongst others, gender-relations, marital satisfaction, divorce, and re-partnering. The question is then to what degree European marriages were indeed different from marriages elsewhere in the world, especially with respect to love and sexuality. Next, we wonder whether instrumental and arranged marriages were necessarily loveless and whether marriages based on free partner choice and romantics were by definition filled with love and affection. Subsequently we address the question whether European couples today are (still) unique when it comes to love, partner choice and marriage, given the speed with which the powerful ideal of romantic partner choice has spread around the globe in the latter half of the twentieth century, while there are indications that instrumental motives for partner choice are on the return in Europe.

**Panel 4.A (Thursday 23 November, 13.30 - 15.00 PM, E 3.05)**

**Does Europe Have or Need a Jewish-Christian Identity?**

Research group: Center for Catholic Studies

*Inigo Bocken (Radboud University)*

Title t.b.a.

*Peter Nissen (Radboud University)*

‘Europe’s religious Identity: Confession, Diversity, and Dissent’

The idea of the mere existence of a Judeo-Christian identity is a post-Auschwitz ideological construction, born out of a Christian sense of guilt for centuries of anti-Judaism. As the Jewish scholar Jacob Neusner states, it is a myth, because ‘the two faiths stand for different people talking about different things to different people.’ The idea of Europe having a Christian
identity has older papers. It has its roots in early modernity and it became widespread in the age of Romanticism. The thesis of my paper will be that the religious identity of Europe cannot be described in static characteristics. The religious identity of Europe consists of oppositions and paradoxes, primarily that between collective and individual forms and expressions of religiosity. The collective forms try to unify society by formulating binding confessions of faith: the process of confessionalization in early modernity. But typically since the mid-16th century these confessions were diverse by nature. At the same time every confession produced its own dissenters: those who developed and expressed an individualized religiosity, deviating from fixed collective formulations. Europe was and is flourishing on the moments that it does not try to neutralize these paradoxes of confession, diversity, and dissent, but is willing to endure them. In religious terms, Europe lives by the grace of the dialectical tension between collective religious identities and individual dissent. In this sense the careers of Spinoza and Leibniz, as described by Matthew Stewart in his double biography The Courtier and the Heretic, are paradigmatic. Europe needs both courtiers, willing to promote collective constructions of identity, and heretics, denying conventional concepts of religion such as a Jewish-Christian system of values.

Matthias Belafi (German Bishops Conference)
Title t.b.a.

Panel 4.B (Thursday 23 November, 13.30 – 15.00 PM, E 3.06)
The Borders of the “Europes” of the Ancient World: Displaced, erased, embraced
Research group: The Ancient World

Janric van Rookhuijzen (Radboud University)
‘Xerxes’ ‘bitter river’: The Hellespont as the ultimate Border during the Persian Invasion of Greece

Europe may not equal the West, but it certainly is a part of it. A west implies an east; it should therefore not come as a surprise that ‘Europe’ was first contested at and over its eastern borders. In 480 BCE the Achaemenid king Xerxes, who then held lordship over the Persian empire that already controlled large parts of Asia, invaded Greece with an enormous army. His crossing over into Europe at the Hellespont (the sea strait at the modern Turkish town of Çanakkale), was remembered in later Greek thought as a hubristic act of transgression.
In this paper I will argue that Xerxes' crossing of the Hellespont was an important point of relay for the development of the concepts of 'Europe' and 'Asia'. To that end, I will first show how in this development previous notions of the geographical concepts were expanded, and how these were anchored in important topographical landmarks near the Hellespont. In addition, I will explain that Xerxes' crossing began to resonate with local mythology.

Claire Stocks (Newcastle University)
‘Whose walls are they, anyway? Redefining the boundaries between Hannibal and Rome’

Ancient Rome was a city obsessed with its walls. From its legendary foundation at the hands of Romulus, who killed his brother Remus for mocking his first attempts at ‘liminalization’, walls have featured prominently in Rome's literary landscape. Serving as a physical, defensive, barrier as well as a means of marking boundaries that should or should not be crossed, the wall symbolised Rome's ability to segregate itself from others.

This paper takes as its starting point the prominence of walls in Roman literature and explores the significance of this boundary-marker in the relationship between Rome and its most prominent foe: Hannibal. The second Punic war was viewed as an epoch by Rome’s authors – the point at which Rome faced its greatest external foe. For with the possible exception of Pyrrhus, it was the Carthaginian general who came closest to defeating Rome on home soil and to breaking down its walls. The phrase Hannibal ad portas (‘Hannibal at the gates!’), coined by writers such as Cicero, became representative of a perception amongst Rome's authors of an enemy who – even years after his death – still threatened Rome and its identity. Using examples from texts from the Republic and early imperial period, this paper will consider how Rome's authors used Hannibal as a means of defining itself and its enemies. Ultimately I hope to demonstrate how Hannibal, through his literary legacy, managed to break down 'the walls' of Rome.

Martijn Icks (University of Amsterdam)
‘The Night of Barbarism: Africans and Asians ruling Rome, 193-235 CE’

The Severans (r. 193-235 CE) were the first Roman emperors who did not come from Europe, but had roots in North Africa and Syria. Their ascent to power reflects the development of the Roman Empire from a territory conquered and dominated by Rome to a commonwealth in which provincials from all three continents could lay claim to a Roman identity. Nevertheless, both in antiquity
and in modern scholarship, discourses have been constructed presenting the Severans as “foreign” in ways that Trajan and Hadrian, emperors hailing from Spain, were not. The historian Cassius Dio characterized Caracalla (r. 211-217 CE) as sprung from three races and possessing all of their vices, but none of their virtues. His successor Elagabalus (r. 218-222 CE) was emphatically portrayed as a foreigner whose dress, customs and religion alienated his Roman subjects. Some modern scholars have gone even further, especially in the nineteenth and early twentieth centuries. According to the Austrian historian Alfred von Domaszewski, “the night of barbarism” descended on the empire with the rise of the Severan dynasty, since their reign constituted the “late revenge of the Semites” on Greco-Roman culture. In such narratives, the whole of history is envisioned as an ever-lasting struggle between the superior European “West” and the inferior Asian-African “East” which is always trying to overwhelm it. However, the Severans have also been constructed as “non-European” in positive ways, for instance by the appropriation of Septimius Severus as the first “black” emperor.

This paper will explore both ancient and modern discourses on the Severans as “foreigners”, discussing how their origins, ethnicity and religion have been used to demarcate them from the emperors who had ruled Rome up to that time. Where have various commenters drawn the lines between the familiar and the alien? And to what extent has the notion of “Europe” been a decisive factor in the drawing of these lines?

Panel 4.C (Thursday 23 November, 13.30 – 15.00 PM, TvA 1.0.09)
Race, Secularism and Islam in Europe
Research group: Religion and the Crisis of Meaning

Martijn de Koning (Radboud University)
‘The complexities of ‘talking back’: How Dutch Muslims claim a Public Voice in the Face of the Racialization of Islam’

From the 1970s onwards Islam has been connected to danger, hindering integration and not belonging to the Dutch moral community by politicians, opinion leaders and policy makers. In this paper I explore some of the historical and current responses of Muslim organizations to this racialization of danger and focus in particular upon the recent reactions of three different platforms that centre around the idea of security: the G4 (a cooperation between four major mosque organizations), Call Islamophobia (an anti-Islamophobia organization) and Behind Bars (a former militant network). I will analyse their responses from an Althusserian perspective on interpellation and show how,
in different ways, the different platforms resist, accommodate and attempt to ignore the ongoing racialization.

Anya Topolski (Radboud University)
Title t.b.a.

Schirin Amir-Moazami (Freie Universität Berlin)
Title t.b.a.

Panel 5.A (Thursday 23 November, 16.00-17.30 PM, TvA 2.00.15
Presenting and discussing European Museum Practice: Collaborations between Academia and Society
Research group: COMPAS

Volker Manuth (Radboud University)
Title t.b.a.

Richard Kofi (Museum voor Wereldculturen)
Title t.b.a.

Angela L. Huang (Europäisches Museum Lübeck)
Title t.b.a.

Panel 5.B (Thursday 23 November, 16.00 – 17.30 PM, E 2.50)
Creating and contesting “Europe” at the Beaches and inland Spa’s, since Antiquity
Research group: Tourism, travel & texts

Lien Foubert (Radboud University)
‘A Journey to the Edge of Europe: the Decline and Fall of the Spa Resort at Baiae’

In the eighteenth century, tourists rarely travelled beyond the coasts of the Bay of Naples as they considered this to be the place where Europe ended. The itinerary was strictly codified: tourists visited only those places that were described by classical writers. One of the must-sees was Baiae, renowned in Roman antiquity as a popular spa resort for the elite, but also notorious for its association with decadence, immorality and frivolity. According to modern scholarship, it is precisely because of its contested reputation that
the popularity of Baiae as a travel destination declined throughout the ages. Yet, though ancient and medieval written sources indeed predominantly emphasize Baiae’s corruptive power, it also became a mark of quality both inside and outside Europe in Roman as well as post-Roman periods. Second Baiae were identified along the banks of the Moselle (Moezel), in Syria, as well as in northern Africa.

Peter Borsay (Aberystwyth University)
‘British or European? Bath and a Question of Identity’

From its very origins Bath has possessed an ambivalent identity, looking both to Britain and Europe. When the Romans built a major spa centre and religious sanctuary on the site of present day Bath, they imposed a Roman imperial model, but they chose a place that was already the location a Celtic cult, built a temple that was Romano-Celtic in form, and dedicated it to a double-barreled deity that combined ancient British and Roman goddesses, Sulis-Minerva. The Roman and classical inheritance underpinned the development of the modern spa. The architecture of Georgian Bath looked explicitly to classical, Renaissance and continental models, and during the eighteenth century Bath began to discover, disinter and celebrate its Roman archaeology, with a small museum of antiquities already opened by the end of the century. But the major archaeological thrust came with the excavation and reconstruction of the Roman baths from the 1870s. During the eighteenth century there were endless nods to French and Italian taste and fashion in music, painting, dancing, and clothing. However, this British fascination with the Continent needs to be treated with caution. John Wood the elder, the leading architectural influence on the form of Georgian Bath, believed that the city he was re-creating was Druidic and ancient British in origin, not Roman. Though European tourists were regular visitors to Bath, and as such a cultural vector, military conflict with France elicited bursts of patriotism in the city. The eighteenth century saw the emergence of Britain as a united kingdom and major imperial power, and Bath – as the leading health and recreational retreat of the elite – played a key role in forging a sense of British identity and destiny. The rediscovery and exhibition of the Roman baths in the late nineteenth century was less a tribute to the influence of continental Europe than an audacious bid to appropriate the inheritance of Rome, and declare Britain – now approaching its imperial zenith - the bringer of global order and civilisation; Pax Romana, Pax Britannica. In the late nineteenth and early twentieth century this imperial link was cemented as Bath revived its Georgian heritage and deployed it to celebrate the heroes
of the first generation founders of Empire. The subsequent decline in Empire, the surge in international tourism – particularly in North American and Far East tourists, whose interests primarily focus on discovering Western European culture – and the development of Bath (inscribed by UNESCO as a world heritage site in 1987) as a university town, and residential, shopping and cultural centre for Britain’s ‘service class’, has promoted a European turn in Bath’s image. In 2016 only 42% of the city and surrounding region voted for Brexit.

Christian Noack (University of Amsterdam)
‘Airing it Out: How Spas and Resorts Were Sovietised in the USSR’

Imperial Russia has had its own share in the development of 19th century spa culture, even if the Russian elites preferred to spent their money and time in cosmopolitan European resorts. After the October revolution, the Bolsheviks were quick to propagate opening of the spas for workers and peasants. They struggled, however, with the question how a “proletarian” way of recreation could be conceptualised and opposed to the bourgeois European spa culture, in which therapy, entertainment, consumption and socializing coalesced.

My paper follows Soviet attempt to “purge” spa culture from its bourgeois practices and suggests that they remained inconclusive. The Soviet spas and resorts conserved the dichotomies that had characterised 19th European spa culture, such as the implementation and transgression of norms, the juxtaposition of therapy and entertainment, of immunization and infection, of freedom and control, of pleasure and decay.

Panel 5.C (Thursday 23 November, 16.00 – 17.30 PM, E 2.54)
Contesting Whiteness. Challenging European Racisms and Exclusions
Research groups: Memory, Materiality, and Affect & Center for Contemporary European Philosophy

Matthea Westerduin (Free University of Amsterdam)
‘The Entanglement of Race, Religion, and Coloniality in Western Europe. Displacing the secular-religious Divide’
Canonical race theory often understands race as a modern phenomenon, unrelated to religion. Omi and Winant: ‘[T]he hostility and supicion with which Christian Europe viewed its two significant non-Chrisitan ‘others’- the Muslims and the Jews - cannot be viewed as more than a rehearsal of racial formation, since these antaganisms...were always and everywhere religiously interpreted (Omi and Winant 1994, 61). Contemporary scholarship on religion, most specifically ‘Islam’, on the other hand often disregards its relation to (the construction of) ‘race’ (as it conceived of as ‘secular’) and coloniality. This paper aims at displacing this secular-religious divide by establishing new relations between concepts such as christianity, religion, race, coloniality, and the secular. On the one hand by foregrounding studies that re-evaluate both ‘race’ and ‘religion’ in medieval times, thereby highlighting the Christian vocabularies that have informed ‘racial formations’ and colonial politics (Heng, Akbari, Jennings). On the other hand by pointing to the Christian theological dimensions in modern and ‘secular’ constructions of race’ and ‘religion’, most particularly in the category of the Semite. By re-membering (Morrison, Hochberg, Jansen) the race-religion formation (Topolski) in Europe, this paper aims at displacing the secular-religious divide as it obscures the racial and colonial dimension in contemporary debates on Islam.

Jovita dos Santos Pinto (Universität Bern)
‘Black Protest” and white innocent Masculinity – The Discussion of Race in raceless Switzerland'

In April 2016 “Kulturplatz”, a cultural program on Swiss national television, dedicated a show to “Black Protest”. The show reported on the newest literary and musical Black production in the US, the anti-racist commitment of a white university professor of the arts in South Africa, as well as the fight of a black man against racial profiling. The show usually anchored by a white female moderator, was exceptionally co-hosted by the supposedly new “first black” female presenter of the channel.

Based on a close reading of this show, I will outline how race is relegated outside the borders of Europe, whereas racist events within Switzerland are linked to racialized bodies whose origins are traced to these outside spaces. Europe is thus constructed as “raceless”, yet historically white, space untouched by race as structural category. I will introduce the trope of “the first black”, as a repetitive figure in the discourse of racelessness, framing People of Color as forever just arriving and reinforcing the silencing of a historical nonwhite European presence. This has had the effect of delegitimizing the social and political subjectivity of People of Color. In the analyzed TV show
– as realm of the formalized swiss public space – this also happens through the reinforcement of white masculinity as transparent, objective location of knowledge and through either the feminization of black experience accounts or the omission of precedent black female presenters.

*Pamela Ohene-Nyako (University of Geneva)*

‘Resisting European Whiteness through the Women of Color’s Anthology’

The 1980's and 1990's are important decades when it comes to the localized and transnational resistance of European Women of Color. In a context of European unification paralleled by increased forms of racial exclusion and violence1 – intersecting with sexism, classism, homophobia and anti-migration sentiments – European Women of Color mobilized and organized using different means. Collective processes of writing were one form of resistance and they gave birth to a relative proliferation of anthologies by Women of Color.

Publishing was facilitated, since one outcome of the general European women’s movement was the establishment of feminist publishing houses.2 Whether it’s The Heart of the Race, Farbe Bekennen, Charting the Journey or Schwarze Frauen der Welt3, these anthologies carry the characteristic of being products of a collective process, gathering essays, testimonials and poetry. Though these works were all inscribed in and responses to their local contexts – London and Germany for instance –, I stress that the medium itself – the anthology – is a transnational means of resistance to Whiteness in a European context, inspired by extra-European

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experiences, intellectual influences, and by precedents — The Black Woman, This Bridge Called My Back and maybe Parole aux Nègresse.4

My presentation will thus aim to analyze historically how the model of the anthology circulated across borders, was translated in local contexts and served as a transnational means of resistance against European White hegemony, during the 1980's and 1990's.

Panel 6.A (Friday 24 November, 10.15 -11.45 AM, ELN 9 01.07)

‘Europeanisation of Social Democracy: The Revival of the Socialist International in the 1970’s’
Research group: The Seventies

Christian Salm (European Parliamentary Research Service)
‘The Socialist International in the 1970s’

Political science literature has mainly understood ‘Europeanization’ as a transfer from the European Community (EC) to the member states. For example, the enormous gap of resources and power between the EC and the eastern European future member states during the accession negotiations has given an impulse for such an interpretation. In contrast, recent historical research has conceptualized processes of transfer reciprocal. In case of the accession of the eastern European countries to the EC, this would imply that the new member states and the Community were transformed noticeably. However, for this paper the term ‘Europeanization’ is only used in order to understand EC enlargement from a historical perspective as a conflictual and reversible social process of convergence.

The aim of this paper is to demonstrate such a reciprocal social process in the empirical example of the history of the southern EC enlargement by Spain and Portugal in 1986. Crucially, the paper will not focus on the intergovernmental negotiations, which were dominated by the integration of Spain into the Common Agricultural Policy and the EC fisheries policy.

4 CADE BAMBARA, Toni (sous la dir.), The Black Woman. An Anthology, New York, Washington Square Press, 1970; MORAGA, Cherrie, ANZALDUÁ, Gloria (sous la dir.), This Bridge Called My Back. Writings by Radical Women of Color, New HLCS Conference – November 22-24, Radboud University, Nijmegen, NL

Contesting Whiteness: Challenging European Racisms and Exclusions September 22, 2017
Instead, the paper will discuss structures and functions of transnational socialist party networks when the prospect of EC entry and material advantages did not have played an important role. Such socialist party networks were only partially formalized, for example, the global network of the Socialist International (SI). Rather, the networks consisted of overlapping contacts in this organization, at the European and on the bilateral level.

Thus, the paper will assess the strategies and activities of the SI and other transnational socialist networks during the process of transition on the Iberian Peninsula and the integration of the Spanish and Portuguese socialist party elites into the existing transnational socialist party networks. Furthermore, the paper will elaborate the conditions for a successful intervention of the SI (and related transnationally-organized networks) to guarantee the development socialist parties with EC compatible structures and with a western European socialist party profile in Spain and Portugal. For this purpose, first, actors and transnational activities of the SI (and related transnationally-organized networks) in the process of transition and their impact on the Iberian socialist parties and their European policies will be reconstructed. Secondly, it will analyse which historical-cultural and domestic factors might have facilitated or complicated the transfer of party structures and programs via the SI (and related transnationally-organized networks).

Jan Willem Brouwer (Radboud University)


As leader of the Dutch Labour Party (since 1967) and as Prime Minister (1973-1977), Joop Den Uyl played an active role in the revival of the Socialist International (SI). Although he would never become as prominent on the international stage as two other social democratic leaders coming from smaller countries in the 1970’s, Swedish prime minister Olof Palme and Austrian chancellor Bruno Kreisky, Den Uyl was very much involved firstly in promoting the meetings of the Socialist Party leaders and secondly in defending clear-cut positions, for instance on the international economic crisis and on development cooperation.

The paper analyses Den Uyl’s positions in the Socialist International meetings. He pushed for both international action (for instance in the transition to parliamentary democracy in Portugal) and for support for Dutch government positions in a larger context (EC or NATO). Whereas the political impact of these interventions seems to have been limited – the SI meetings in general showed much division on the most important issues – the international activism is an underestimated side of the premiership of
Den Uyl who had a firm reputation of a ‘national’ politician with little interest for foreign affairs.

Rasmus Mølgaard Mariager (University of Copenhagen)

Between 1982 and 1988 the Danish parliamentary opposition, led by the Social Democratic Party, pressured the Conservative-Liberal minority governments to submit so-called Danish „footnotes“ to official NATO documents, i.e. Danish reservations towards a number of NATO and U.S. nuclear policies. Instead of calling for a general election, the Conservative-Liberal government decided to „coexist with“ the footnotes in order to remain in office. The result was domestic strife in Denmark as well as allied criticism. Since the 1980s, the „footnote policy“ has been debated by Danish historians. So far, however, most accounts have failed to examine to what extent the „footnote policy“ was related to the Social Democratic Party's commitment to international party cooperation. Based on findings in Nordic labour archives as well as private archives from Denmark and Germany, it is argued that the security policy of the Social Democratic Party was largely inspired by discussions in the Socialist International, the UN appointed Independent Commission on Disarmament and Security Issues under the Chairmanship of Olof Palme, and the Social Democratic transnational discussion group Scandilux. It is however also argued that the „footnote policy“ cannot be fully understood if the domestic perspective is not included in the analysis.

Panel 6.B (Friday 24 November, 10.15 -11.45 AM, ELN9 01.10)
The Policy of Neutralizing the Political: A European Feature?
Research group: Center for Contemporary European Philosophy

Marin Terpstra (Radboud University)
‘The Policy of Neutralising the Political: Introduction’

In a lecture given in Spain in 1929, the famous and notorious scholar of constitutional law, Carl Schmitt, depicted the rise of the modern European spirit as the beginning of ‘Das Zeitalter der Neutralisierungen und Depolitisierungen’. This can be translated as the age of the policy of neutralising the political, the policy of finding neutral ground that can overcome all conflict. Before answering the question whether the current policy of the European countries can still be characterised in this way, we need to take a closer look at Schmitt’s thesis and its presuppositions.
By approaching the topic of this conference “Europe Contested” by referring to Carl Schmitt’s criticism of liberalism I want to open a dialogue about how contemporary Europe looks at itself and how Europe is seen from outside to unveil the European mind-set as a self-imagination. Carl Schmitt’s criticism of liberalism will be put in its historical context and a focus will be on key ideas of Carl Schmitt such as his concept of the European mind-set, liberalism as a universal claim, policy of neutralization.

The underlying thesis is that Schmitt is relevant in current political debates because he puts forward arguments against universal liberalism that are relevant for an analysis of a contested Europe in our present time.

Luuk van Middelaar (University Leiden)
‘The European Union and the Return of Politics’

In line with Carl Schmitt’s thesis of Depolitisierung as a central tenet of European political life since the Thirty Years’ War (1618-48), it may be said that the efforts to transform the relations between European states after 1914-1945 – a period Winston Churchill called “the second Thirty Years’ War” – brought this attempt to new heights. Depolitisation informs the mechanics of the old European Community, practically and conceptually; it still dominates today’s Union. It brought what it promised: peace and prosperity. But in recent years, as crises engulfed the continent and History accelerates, we are seeing the limits of this approach. In my talk I will focus on two aspects.

Firstly, the Brussels regulatory machinery is ill equipped to deal with sudden disruptions of order, such as the euro crisis (2010-2012) or refugee crisis (2015-2016). The rapid, big decisions these events asked for could not (and should not) be hidden under a technocratic veil. The EU decision on asylum quota (September 2015), whereby 160.000 asylum seekers were to be distributed over EU member states in a binding scheme following a highly controversial majority vote, is a prime example of technocratic overreach in an exceptional situation.

Secondly, the depoliticising, consensus model tends to delegitimise dissenting voices as anti-European; it underestimates the need for political opposition. While the ‘Common Market’ founded in 1957 faced at most a mix of indifference and mockery about the shape of cucumbers, the new Europe of currency, borders and foreign power engenders far higher public expectations and increased mistrust. As long as there remains a refusal to
acknowledge opposition within the EU, it will manifest itself against it -- as the Brexit vote made clear. It is not easy to bring opposition into the system (also since the EU is not a state) but it is vital. Unexpected avenues are already being explored.
List of participants

Keynotes

**John Brewer** is Eli and Edye Broad Professor Emeritus in Humanities and Social Sciences at the California Institute of Technology, and a Faculty Associate of the Harvard University History Department. He has taught at Cambridge University, Yale, Harvard, UCLA, the European University Institute and the University of Chicago. He has published books on politics and state formation, crime and the law, the history of consumption, on culture industries and on the workings of the art market. He is currently engaged in a study of Vesuvius in the Romantic era.

**Frans Timmermans** (1961) is a Dutch politician and diplomat who currently serves as the First Vice-President of the European Commission and the European Commissioner for the portfolio of Better Regulation, Inter-Institutional Relations, Rule of Law and Charter of Fundamental Rights in the Juncker Commission from 1 November 2014.


**Anna van der Vleuten** (1960) is Professor Contesting Europeanization at the department of Political Science and Public Administration at Radboud University. She was trained as political scientist at the Università degli Studi in Bologna, Italy and at Radboud University, and she received her PhD-degree from the same university in 2001. Furthermore, she was trained as an interpreter French-Italian-Dutch at the Institut Libre Marie Haps (Brussels, Belgium). Her research and teaching activities focus on the European Union and other regional organizations, theories of international relations, and gender. She is co-coordinator with prof dr Yvonne Benschop of the multidisciplinary research group Gender and Power in Politics and Management (GENDER) and she is involved in the multidisciplinary research group Europeanisation of Policy and Law (EUROPAL).
Speakers

Maaike van Berkel is professor of Mediëval History at Radboud University. Her research focuses on the social and cultural history of medieval Muslim societies, with a particular interest in literacy, court culture and urban organization.

After graduating her study Dutch/Niederlandistik and mathematics in 2015,

Kerstin Bohne worked in Leer as a teacher. Since October 2016, she works as research assistant at the Carl von Ossietzky University of Oldenburg in the Department of Dutch studies/Niederlandistik. She specializes in Dutch literary studies and in didactics of teaching Dutch. As a doctoral candidate, Kerstin Bohne discusses in her thesis, which factors can explain the awarding of the Nobel Prize between 1901 and 1966. She is doing her research with quantitative methods embedded in a qualitative, field theoretical approach.

Peter Borsay is Professor of History at Aberystwyth University, a member of the advisory boards of Urban History and the Journal of Tourism History, and a committee member of the British Pre-Modern Towns Group. His books include The English Urban Renaissance: Culture and Society in the Provincial Town, 1660-1770 (Oxford UP, 1989); The Image of Georgian Bath, 1700-2000: Towns, Heritage and History (OUP, 2000); and A History of Leisure: the British Experience since 1500 (Palgrave, 2006). He has recently co-edited, with Jan Hein Furnée, Leisure Cultures in Urban Europe, c. 1700-1870: a Transnational Perspective (Manchester UP, 2016), with whom he is also joint general editor of the Bloomsbury Cultural History of Leisure (in preparation).

Jan-Willem Brouwer (1956) is a senior research fellow at the Centre for Parliamentary History, Radboud University Nijmegen. Since 1997 he is also professeur invité at the Institute for European Studies, UCL Louvain-la-Neuve. His research interests include political biography, Dutch foreign policy and European cooperation since World War Two.

Odin Dekkers is Professor of English Literature at Radboud University Nijmegen. He has published in particular on nineteenth-century and early-twentieth century literary criticism and periodicals. He is Honorary Founding President of ESPRIt (European Society for Periodical Research). In his current research, the focus is on Victorian print culture as well as on contemporary literary prize culture.

Thomas Delpeut is a PhD candidate at the Radboud University. He works on his project Learning to listen. The transformation of concert culture in Dutch nineteenth-century musical cities, focusing on topics such as concert programming, music journalism and audience experiences. He has published several articles concerning nineteenth-century music and concert history, including an evaluation of the Dutch and international field of research in the BMGN-Low Countries Historical Review.

As a cultural historian, Joris van Eijnatten works on various interrelated fields, including the history of ideas, religion, media and communication. His research is based on source material from from the eighteenth century to the present. Joris van Eijnatten is an editor of the open-access journal HCM, the International Journal for History, Culture and Modernity. His current project involves digital humanities research into popular conceptions in nineteenth and twentieth-century newspapers.

Lien Foubert is assistant professor at the department of History. She is an ancient historian, specialized in Rome’s late republican and early imperial period. In the field of tourism, she examines forms of so-called ‘proto-tourism’, including seaside resorts, souvenirs and tourist guides. She focuses in particular on women travellers in the Roman Empire.

Andreas Heuer (1959) born in Kassel, Germany, studied at the universities of Hamburg and Bordeaux. He received his PhD at the the University of Hamburg. He taught for six years as a guest professor at Kangwon University, Hannam University and Hongik University in South Korea. From 2002 – 2008 he was a member of the German School Beijing, China. Currently he is teaching at the department of philosophy at the University of Kassel.

Lennaert van Heumen is a PhD candidate in political history at Radboud University Nijmegen, the Netherlands. The focus of his dissertation is on the interplay between transatlantic cooperation and European integration in the early Cold War years. He is currently co-editing a book on the informal dimensions of European integration.
Martijn Icks (1981) is a Lecturer in Ancient History at the University of Amsterdam. He is the author of The Crimes of Elagabalus (2011) and co-editor of Character Assassination throughout the Ages (2014, with Eric Shiraev). His current research interests include the (in)visibility of Roman imperial power, the reception of Classical antiquity in later ages and character assassination as an historical and cross-cultural phenomenon.

Angélique Janssens is professor of Historical Demography at Radboud University and Maastricht University. She is a member of the Radboud Group for Historical Demography and Family History. She is Principal Investigator of the Genes, Germs and Resources project on familial factors of early death and exceptional survival, and the European research network SHiP which studies health in port cities. She has published widely on topics ranging from family history, women's life courses, infant and child mortality and male breadwinning. Currently she is the Scientific Director of the N.W. Posthumus Institute, the Dutch-Flemish Research School in Economic and Social History. She is the co-editor of The History of the Family. An International Quarterly.

Felicity Jensz received her PhD from the The University of Melbourne in 2007 and her Habilitation from the University of Münster in 2017. Since 2008 she has been employed in the Cluster of Excellence for “Religion and Politics in Pre-Modern and Modern Cultures” at the Westfälische Wilhelms-University Münster, Germany, where she is working on a project on missionaries and education for non-European peoples in the British colonial world. She has published widely on mission, colonial, and book history with her publications including “German Moravian Missionaries in the British Colony of Victoria” (Brill, 2010), an edited collection “Missions and Media” (with Hanna Acke, Franz Steiner Verlag, 2013), and articles in various journals including Church History, The Library, and Aboriginal History.

**Martijn de Koning** is an anthropologist. He teaches at the department of Islamstudies at Radboud University Nijmegen in the Netherlands and is engaged in research on lifestyles, identities and memories of Dutch Muslims in the UK. He is a post-doc researcher at the department of Anthropology at the University of Amsterdam where he is currently involved in the NWO funded project ‘Forces that bind and/or divide’ (on how Muslim claim a voice in the public debates on Islam), and in the ERC funded program ‘Problematizing “Muslim Marriages”: Ambiguities and Contestations’. Martijn de Koning has published on Moroccan-Dutch youth and identity formation, radicalization, Salafism, Islamophobia, racialization and activism among Muslims in the Netherlands, Germany and Belgium. He maintains his own weblog CLOSER: http://religionresearch.org/closer

**Geertje Mak** is professor of Gender History at the University of Amsterdam and the Radboud University. She is specialized in nineteenth-century Western European histories of gender-crossing (‘transgender’) as well as intersex. From a science studies perspective, she started working on the history of the relation between bodies and identities, such as in Dutch anthropometry. This led her to her current project of the study of the archives of missionaries in Dutch New Guinea, a history in which the restructuring of sexual practices as well as family and kinship structures was a crucial component to ‘civilize’ new generations.

Her latest book *Doubting Sex. Scripts, Bodies and Selves in Nineteenth Century Hermaphrodite Case Histories* appeared in 2012 with Manchester University Press. She published further in *Gender & History*, *GLQ*, *History and Medicine*, *Journal of the History of Sexuality*, *History and Anthropology*.

Michèle Martin, PhD., is professor emerita at the School of Journalism and Communication of Carleton University, Ottawa, Canada. She has written books, articles and book chapters, in French and English, on the history of telecommunications, media and illustrated journalism, using historical sociology and feminist approaches.

Wim van Meurs is Prof. for European Political History at Radboud University Nijmegen; 1997-2004 senior fellow for EU affairs at the Center for Applied Policy Research, LMU Munich; coordinator and co-author of a textbook of EU history: Europa in alle staten (Nijmegen: Vantilt, 2013); forthcoming English and German editions: The Unfinished History of European Integration (Amsterdam: Amsterdam UP, 2018); Die Unvollendete - eine Geschichte der Europäischen Union (Bonn: Dietz Verlag, 2018)

Luuk van Middelaar (1973) is a political theorist and historian. He is a professor of EU law and European studies at the universities of Leiden and Louvain-la-Neuve and a weekly political commentator for NRC Handelsblad and publishes regularly in DIE ZEIT and Le Monde. His most recent book is De nieuwe politiek van Europa (2017). Van Middelaar was the chief speechwriter and a political advisor to European Council President Herman Van Rompuy (2010-2014). He published his first book, Politicide, in 1999. Since its original publication in 2009, his study The Passage to Europe has received the Socrates Prize for the best Dutch philosophy book and the European Book Prize 2012.

Peter Nissen is Professor of Spirituality Studies in the department of comparative religion at Radboud University. He studied theology and church history at the same university and defended his PhD thesis in Amsterdam on Catholic polemics against Anabaptism in the 16th and 17th centuries. He has held the chair of church history, is former dean of the Faculty of Theology and former president of the Netherlands School for Advanced Studies in Theology and Religion NOSTER. He is also a minister in the liberal Protestant church of the Remonstrants.

Christian Noack is Associate Professor in East European Studies at the University of Amsterdam and Director of the Amsterdam School for Regional, Transnational and European Studies (ARTES). His research interests comprise comparative memory studies in Europe and the social and cultural history of the Soviet Union in the post-Stalinist period. He has published extensively on the history of tourism in the USSR.
Pamela Ohene-Nyako holds a BA degree in International Relations and an MA degree in General History from the University of Geneva. She’s currently a teaching assistant and Ph.D. candidate in the Unit of Contemporary History at the University of Geneva. She’s also a member of the Collectif Afro-Swiss, (CAS) a militant group combating anti-Black racism with an intersectional approach. In May 2016, she founded Afrolitt’, a platform she

Paul Puschmann is an assistant professor of Economic, Social and Demographic History at Radboud University (Radboud Group for Historical Demography and Family History) and a postdoctoral fellow at KU Leuven (Family and Population Studies). He is co-editor of Historical Life Course Studies and research director of the Life-courses, Family, and Labour network of the N.W. Posthumus Institute, the Dutch-Flemish Research School in Economic and Social History. Paul has published amongst others about partner choice, marriage, health, mortality and migration in nineteenth- and early-twentieth-century Europe, as well as about rural-to-urban migration in twentieth-century Morocco and demographic change in the Middle East and North Africa today. Currently he is editing A Cultural History of Marriage in the Age of Empires, which will be published by Bloomsbury Academic.

In 2016 Marleen Reichgelt graduated from the Research Master Historical Studies programme of the Institute for Historical, Literary and Cultural Studies (HLCS) of the Radboud University. During her student years, she specialised in intercultural contact and exchange in the late-nineteenth and early-twentieth century, missionary history, and photography as a historical source. She wrote her master thesis about the missionary propagation of western dress among the children of Netherlands New Guinea (1905-1935), with missionary photography as primary source. For this project, she constructed a database in which roughly 1300 photographs were disclosed.

As of September 2017, Marleen has started a PhD project expanding on her earlier research on the complex positions of native children in the colonial ‘civilising’ projects. This project will examine how the Catholic mission addressed and engaged local children in the ‘civilising’ project on Netherlands New Guinea between 1905 and 1962 and what kinds of agency children developed in response. Practices shaped by encounters, interactions, and negotiations are analysed using a combination of textual and visual sources. The research is supervised by prof. dr. Geertje Mak and prof. dr. Marit Monteiro and will be conducted under the guidance of the HLCS research group ‘Categories Contested’.
Janric van Rookhuijzen is a PhD candidate at Radboud University, and has recently finished his dissertation, in which he investigates the complex relation between Herodotus' account of Xerxes' invasion of Greece (480-479 BCE) and the landscapes of Greece and Anatolia. He has a background in Classics and Classical Archaeology and is interested in the tradition, transformation, and reuse of ancient ideas and concepts in modern times.

Mathilde Roza is Associate Professor of American Literature and American Studies at Radboud University Nijmegen, the Netherlands. In addition to American modernism and the international avant-garde, her research focuses on processes of identity formation, cultural diversity, contemporary North American ethnic and indigenous writing, and the interplay between culture and politics.

Christian Salm is a Policy Researcher at the European Parliamentary Research Service (EPRS) of the European Parliament. He studied History, Politics and Philosophy at the Humboldt University Berlin and obtained a PhD from the Centre for European and International Studies Research at the University of Portsmouth. He was a research fellow at the Department of Culture and Society at Aarhus University, the German Historical Institute Paris, the German Historical Institute Rome and the Research Program European Governance at the University of Luxembourg. Before joining EPRS, he was a postdoctoral research fellow at the Institute for Social Movements at the University Bochum. He has published on several issues pertaining to European transnational history, political parties in European integration, EU policy-making and history of the European Parliament.

Jovita dos Santos Pinto holds an M.A. in General History from the University of Zurich. She is currently an academic assistant at the Interdisciplinary Center of Gender Studies (ICFG) at the University of Bern, where she also works on her dissertation project on Black women and subjectivity in the swiss public space since the introduction of women’s suffrage in 1971. She is also a founding member of Bla*Sh, a Swiss network of Black Women.

Roel Smeets (1991) is a PhD candidate at the Department of Literary and Cultural Studies of Radboud University Nijmegen (the Netherlands). His PhD project explores relational patterns between fictional characters in recent Dutch literature, using social network analysis.
**Martijn Stevens** is assistant professor of Cultural Studies with a special interest in popular media, critical theory and the creative industries.

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**Marin Terpstra** is Assistant Professor in social and political philosophy and senior researcher at the Center for Contemporary European Philosophy, Radboud University, Nijmegen. In 1990, he obtained his doctorate with a dissertation on Spinoza’s political philosophy, especially the concepts of potentia and potestas. His special interest is in philosophical problems concerning the tensions between politics and religion.

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