Is Europe Inclusive?
Politics, Discourses and Practices
14 and 15 November 2019
HLCS Conference 2019

Institute for Historical, Literary and Cultural Studies
Faculty of Philosophy, Theology and Religious Studies
Radboud University
Is Europe Inclusive?
Politics, Discourses and Practices
14 and 15 November 2019
Radboud University, Nijmegen
Is Europe Inclusive?

is organized by

Prof. dr. A.A.P.O. Janssens
Prof. dr. L. Plate
Dr. A.R. Topolski
T.G.M.W. Riswick MA
T. van Aanholt BA

and received financial support from

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

ww.ru.nl/europe-inclusive
hlcsconference2019@ru.nl
Conference hashtag: #europeinclusive
Welcome to the international HLCS conference 2019

European identity is often closely associated with ideals of inclusion supposedly rooted in a long history of tolerance. In its concern with the well-being of all its citizens, Europe symbolises a beacon of enlightenment and a safe haven for minorities. This link is further reinforced by the fact that human rights principles and specifically social and gender inclusion are central to official EU policies. Yet identities are always predicated upon exclusion. Therefore, this conference wishes to challenge the idealized Eurocentric perspective that upholds the pre-eminence of Europe and seeks instead to bring together critical perspectives on European practices and discourses of inclusion and exclusion, both past and present.

The panels in this conference will address the following questions:

- How and under what conditions do different kinds of practices and discourses of inclusion or exclusion develop in ‘Europe’ (broadly defined)?
- How do European practices and discourses compare to and interact with developments in other parts of the world?
- What is or has been the role of art in practices of inclusion or exclusion?
- What is or has been the role of knowledge production with respect to practices of inclusion or exclusion in Europe?

Through these questions, we invite all contributors to reflect on both historical and contemporary discourses and practices of inclusion and exclusion in Europe.
Do you need Wifi?

Text 'hlcs' to +31 6 35 777 876 to receive free temporary credentials for the 'eduroam' network which is available everywhere on the Radboud Campus.
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## Conference programme

### Thursday 14 November

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<tr>
<td>08.00 – 11.00</td>
<td><strong>Registration</strong></td>
<td>01.210 Kapel (Ontvangstruimte) Berchmanianum</td>
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<tr>
<td>09.00 – 09.15</td>
<td><strong>Opening Speech</strong> by Han van Krieken (Rector Magnificus of Radboud University)</td>
<td>01.210 Kapel, Berchmanianum</td>
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<tr>
<td>09.15 – 10.30</td>
<td><strong>Keynote 1</strong> by Petra Stienen (Author, independent advisor and former diplomat)</td>
<td>01.210 Kapel, Berchmanianum</td>
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<td></td>
<td><em>Back to the Thunder Mountain: Dealing with diversity in times of turbulence</em></td>
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<tr>
<td>10.30 – 11.00</td>
<td>Coffee and tea break</td>
<td>Receptie ruimte, Ground floor, Berchmanianum</td>
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### Parallel sessions 1

<table>
<thead>
<tr>
<th>Time</th>
<th>Panel 1.A: Moulding the middle. Constructing class in consumer and leisure studies, Western-Europe 1945-1990</th>
<th>Venue</th>
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<tbody>
<tr>
<td>11.00 – 12.30</td>
<td>Research group: Categories contested</td>
<td>01.322 Liesbeth Allard Zaal, Berchmanianum</td>
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**Peter van Dam (University of Amsterdam)**

*‘Which consumer’s interest? Negotiating difference in postwar Dutch consumer policies, 1956-1990’*

**Jon Verriet (Radboud University)**

*‘Scientisation, differentiation, and frustration: The divide between the Dutch Nutrition Education Bureau and consumers, 1945-1980’*

**Jan Hein Furnée (Radboud University)**

*‘Middle class youth against middle class values. The scientization of youth tourism in Amsterdam, 1965-1975’*
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<th>Time</th>
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<tr>
<td>11.00 – 12.30</td>
<td><strong>Panel 1.B: Who owns the square?</strong> Practices of in- and exclusion in public space throughout history</td>
<td>EOS N 01.560</td>
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<td>Research group: Representations of the city</td>
<td>Elinor Ostrom Building</td>
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<td><strong>Daniëlle Slootjes and Mariëtte Verhoeven (Radboud University)</strong></td>
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<td>‘Confronting notions about the Forum of Constantine in Byzantine Constantinople and Taksim Square in contemporary Istanbul’</td>
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<td><strong>Jos Koldeweij (Radboud University)</strong></td>
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<td>‘Crowded squares - empty squares’</td>
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<td><strong>Anneleen Arnout (Radboud University)</strong></td>
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<td>‘Squared emotions. Social interactions on Amsterdam’s squares (1850-1930)’</td>
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<td>11.00 – 12.30</td>
<td><strong>Panel 1.C: Branding books in Europe:</strong> processes of inclusion and exclusion</td>
<td>UB Instructiezaal</td>
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<td>Research group: Studying Cultural infrastructure and Reception Across Borders (SCARAB)</td>
<td>University Library</td>
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<td><strong>Jack McMartin (KU Leuven)</strong></td>
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<td>‘This is what we share’: Co-branding Dutch literature at the 2016 Frankfurt Book Fair’</td>
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<td><strong>Sander Bax (Tilburg University)</strong></td>
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<td>‘Dutch bestseller author Herman Koch: ‘the most successful writer of the Netherlands”</td>
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<td><strong>Helleke van den Braber, Jos Joosten, Maarten Steenmeijer and Jeroen Dera (Radboud University)</strong></td>
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<td>‘Branding books across the ages’</td>
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<td>12.30 – 14.00</td>
<td><strong>Lunch</strong></td>
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<td>14.00 – 15.00</td>
<td><strong>Keynote 2 by David Theo Goldberg (Director of the University of California Humanities Research Institute)</strong></td>
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<td><strong>Euro-Dread</strong></td>
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<td>15.00 – 15.30</td>
<td>Coffee and tea break</td>
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<td>Parallel sessions 2</td>
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‘No campers wanted! Urban development and the discouragement of tent-cloth mass tourism at the Belgian Coast (1930-’80)’  
Bas Nordkamp, (Radboud University)  
‘Deutsche nicht erwünscht. Contesting German tourism to The Netherlands in the postwar period, 1947-1956’  
Jan Hein Furnée (Radboud University)  
‘Hippie terror. Contesting and constructing international youth tourists in Amsterdam, 1965-1975’ | EOS N 01.310, Elinor Ostrom Building |
| 15.30 – 17.00| Panel 2.B: Applied History: contributing to the inclusiveness of professional policy-making processes | Carla van Baalen (Radboud University)  
‘The Formation of a Dutch Cabinet’  
Bram de Ridder (KU Leuven)  
‘Setting a baseline for applied history’ | EOS N 01.520, Elinor Ostrom Building |
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<th>Time</th>
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| 15.30 – 17.00 | Panel 2.C: Beating tenacious exclusions? Artistic practices toward inclusiveness.  
Research group: Creativity, Materiality, and Practice of Art in Society (COMPAS)  
Jeroen Boomgaard (University of Amsterdam and Gerrit Rietveld Academie)  
‘Public Space as the Realm of the Possible’  
Marlous van Boldrik (Loughborough University)  
‘Celebration: Inclusivity, self-representation and delegation’  
Eva Fotiadi (AKV|St. Joost Art Academy and Avans Hogeschool)  
‘Walking in crisis-hit Athens: From reconciliation to crisis tourism and the involvement of artists’ | EOS N 01.120  
Elinor Ostrom Building |
| 17.00 – 19.00 | Drinks and Standing buffet | Refter |
## Friday 15 November

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<th>Time</th>
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<td>08.00 – 10.30</td>
<td>Registration</td>
<td>Second floor (vide), Erasmus Building</td>
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<tr>
<td>09.00 – 10.30</td>
<td>Panel 3.A: Contesting European Centres and Peripheries: Transnational Pasts and Processes of In-/Exclusion</td>
<td>E 2.66 Erasmus Building</td>
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**Research group: Transnational Europe**

Paul Hulsenboom (Radboud University)  
*Peripheral Polish Prussia? Contrasting Dutch perceptions of Prussia and the Polish-Lithuanian Commonwealth during the seventeenth century*  

Andrew Newby (University of Tampere)  
*“Hardworking, sober and remarkably honest’: Famine relief and narratives of in-/exclusion – the case of Finland c. 1856-1903.’*  

Claire Le Foll (University of Southampton)  
*‘Building a new Central East-European Europe after WW1: when transnational cooperation was the way forward.’*
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<th>Time</th>
<th>Session Description</th>
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<td>09.00 – 10.30</td>
<td>Panel 3.B: Identities, Inclusion and Other-ness in the Greco-Roman world and beyond</td>
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<td>Research group: The Ancient World</td>
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<td>Vincent Hunink (Radboud University)</td>
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<td>‘Tacitus’ Germania: a Roman cultural portrait’</td>
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<td>Daniel Syrbe (Radboud University)</td>
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<td>‘Chasing the Roman. Defining Roman Identity in post-Roman Worlds’</td>
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<td>Helen Roche (University of Cambridge)</td>
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<td>‘Aryan Antiquity? The Rhetoric of Race in Nazi Classical Pedagogy (and beyond)’</td>
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<td>09.00 – 10.30</td>
<td>Panel 3.C: Subverting the Secular-Religious divide as a practice of exclusionary</td>
<td>E 2.72, Erasmus Building</td>
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<td>Research group: Faculty of Philosophy, Theology and Religious Studies</td>
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<td></td>
<td>Matthea Westerduin (VU Amsterdam)</td>
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<td>‘Hagar as backstory of Christian Europe. Un-doing ‘white innocence”</td>
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<td>Josias Tembo (Radboud University)</td>
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<td>‘The Fires of Namugongo: A religio-secular grammar’</td>
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<td>Nawal Mustafa (VU Amsterdam)</td>
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<td>‘Exploring New Vocabularies in Conversations About Religion, Race, Politics, And</td>
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<td>10.30 – 11.00</td>
<td>Coffee and tea break</td>
<td>Linnaeus Building</td>
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<td>11.00 – 12.00</td>
<td>Keynote 3 by Nishant Shah (Vice-President Research at ArtEZ University of the Arts)</td>
<td>LIN 8, Linnaeus Building</td>
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<td>‘The hollow promise of Inclusion: Towards a manifesto of care’</td>
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<td>12.00 – 13.30</td>
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<td>Time</td>
<td>Panel 4.B: Affective economies of inclusion and exclusion</td>
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<td>13.30 – 15.00</td>
<td>Research group: Memory, Materiality and Affect</td>
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<td>Elisa Fiore (Radboud University)</td>
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<td>‘Gendered Islamophobia and Urban Regeneration: The Cultural Politics of Fear in Rome’s “Banglatown” and Amsterdam’s Indische Buurt’</td>
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<td>Marloes Mekenkamp (Radboud University)</td>
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<td>‘Redistributions of grief in Mexican poetic activism. The example of ‘Los muertos’ by María Rivera’</td>
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<td>Alana Osbourne (KITLV Royal Netherlands Institute of Southeast Asian and Caribbean Studies)</td>
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<td>‘Sensing bodies out of place: difference and discomfort in the European Commission’</td>
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<tr>
<th>Time</th>
<th>Panel 4.C: Race, racism and anti-racism in European-American Perspectives: Challenges, Conflicts, Opportunities</th>
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<td>13.30 – 15.00</td>
<td>Research group: Cultures of War and Liberation</td>
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<td>Coen van Galen (Radboud University)</td>
<td>Erasmus Building</td>
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<td>‘Black Pete, slavery and racism’</td>
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<td>Katherina Gerund (Friedrich-Alexander Universität)</td>
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<td>‘(Un)Learning Racism? The Racial Logics of US Reeducation Efforts in Postwar Germany’</td>
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<td>Laura Visser-Maessen and Jorrit van den Berk (Radboud University)</td>
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<td>‘What We Talk About When We Talk About Race: The U.S. As a Reference Point in Dutch Racial Discourse’</td>
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<td>15.00 – 15.30</td>
<td>Coffee and tea break</td>
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<td>15.30 – 17.00</td>
<td><strong>Parallel sessions 5</strong>&lt;br&gt;Panel 5.A: Challenging the European Monoculture: Towards a Policy on the Diversification of the European Literary Field&lt;br&gt;Jos Joosten (Radboud University)&lt;br&gt;‘The critical reception of Günter Grass’s “Die Blechtrommel” throughout Europe’&lt;br&gt;Jack McMartin (KU Leuven)&lt;br&gt;‘Books as innumerable as the sandbags on the Yser front’: How Stefan Hertmans’ War and Turpentine won the battle for literary relevance in Europe’&lt;br&gt;Krisztina Gracza (ELTE)&lt;br&gt;‘Her father’s daughter: The role of Katalin Bánffy in the international travels of Miklós Bánffy’s Transylvanian Trilogy’</td>
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<td>15.30 – 17.00</td>
<td>Panel 5.B: Inclusion or Exclusion: Migrants to and from the colony during the long nineteenth century&lt;br&gt;Research group: Radboud Group for Historical Demography and Family History &amp; Categories Contested&lt;br&gt;Kristina Hodelin (Radboud University)&lt;br&gt;‘This state owed much to the Jaffna Tamil’: Migration and the social mobility of Tamils between Jaffna and Malaysia, 1914-1932’&lt;br&gt;Kolar Aparna (Radboud University), Zainab Mahamed, Ingmar Deenen, Olivier Kramsch&lt;br&gt;‘Lost Europe(s)’&lt;br&gt;Cesar E. Merlín Escorza (Radboud University)&lt;br&gt;‘The Atlantic Mirror: migrant trajectories in the industrial society’s era’</td>
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<td>15.30 – 17.00</td>
<td>Panel 5.C: Talking back to the Muslim Question – Raising a voice and claiming a presence</td>
<td>E 3.18 Erasmus Building</td>
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<td>Research group: Faculty of Philosophy, Theology, and Religious Studies</td>
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<td>Esra Özyürek (London School of Economics)</td>
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<td>‘Claiming the Memory: Holocaust Memory Culture and Immigrant Integration in Germany’</td>
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<td>Margreet van Es (Utrecht University and Radboud University)</td>
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<td>‘The contextuality of ‘talking back’: Muslims and the pressure to denounce violent extremism in Norway and the Netherlands’</td>
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<td>Martijn de Koning (University of Amsterdam and Radboud University)</td>
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<td>“Stay safe’ – Practices of (non-) engagement among Dutch Muslims in public debates about Islam.’</td>
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<td>17.00 – 17.15</td>
<td>Closing remarks by Liedeke Plate (Professor of Culture and Inclusivity, Radboud University)</td>
<td>E 2.54 Erasmus Building</td>
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<td>17.15 – 18.00</td>
<td>Drinks</td>
<td>Cultuurcafé</td>
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Venue and directions

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

Registration: Thursday: 01.210 Kapel ontvangstzaal, Berchmanianum, Houtlaan 4 (1)
Friday: Second Floor (vide) Erasmus Building, Erasmusplein 1 (11)

Lunch & dinner: Both days: De Refter, Erasmusplein 3 (11)
Drinks on friday: Cultuurcafé, Pieter Bondamplein (9)

Keynotes: Room 01.210 Kapel, Berchmanianum, Houtlaan 4 (1)
Senaatszaal, Aula, Comeniuslaan 2 (2)
Lin 8, Linnaeus Building, Heijendaalseweg 137 (18)

Panels: 01.322 Liesbeth Allard Zaal, Berchmanianum, Houtlaan 4 (1)
Room E 2.16, E 2.54, E 2.66, E 2.70, E 2.72, E 3.18 and E 3.29
Erasmus Building, Erasmusplein 1 (11)

UB Instructiezaal, University Library, Erasmuslaan 36 (10)

EOS N 01.560, EOS N 01.310, EOS N 01.520, EOS N 01.120
Elinor Ostrom Building, Heyendaalseweg 141 (14)
Welcome to Nijmegen

Nijmegen is situated in the east of the Netherlands, near the German border and has approximately 177,000 inhabitants. It has hilly surroundings and beautiful forests. The city, with lots of shops, cafes, old buildings and some medieval 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 enrolls almost 23,000 students in 98 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 Valkhof Park. 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.

Museumpark 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.
Abstracts

Keynotes

Petra Stienen (Author, independent advisor and former diplomat)
Thursday 14 November, 9.15-10.30, 01.210 Kapel, Berchmanianum

‘Back to The Thunder Mountain: Dealing with diversity in times of turbulence’

In her keynote address Petra Stienen will take us back to ‘De Donderberg’ (translated as the Thunder Mountain), the neighbourhood of her childhood in Limburg in the city of Roermond. This neighbourhood presents a microcosm of the questions of the conference: how can we deal with diversity and in- and exclusion in our inner cities in the 21st century? Petra Stienen will explore in her talk how differences between generations, cultural and religious affinities, and socio-economic backgrounds of ‘new comers’ and ‘original inhabitants’ create tensions between inhabitants but also possibilities for new connections and growth. She will offer the perspective of diversity as an asset and will look into how policy makers, civil servants and citizens can benefit from alternative narratives and see how diversity and inclusion can become a source for renewed active citizenship.

David Theo Goldberg (Director of the University of California Humanities Research Institute)
Thursday 14 November, 14.00 – 15.00, Senaatszaal, Aula

‘Euro-Dread’

Dread, I suggest, is the driving political affect of our current conjuncture. The relational ambiguities of dread are more or less global, giving rise both to repressive and regressive expression from one set of directions, and critical expression from a set of counter-directions. Dread is being prompted by a range of interactive conditions: the digital transformation of social being; an emergent political economy of “tracking capitalism”; the dramatic scale at which demographic and cultural heterogeneities are ramping up; and the climatic-environmental challenges threatening modes of life and ways of being.

Against the summary background mapping the emergence of dread as the driving political sensibility in response to these developments, I focus especially in this talk on European responses to rapidly increasing heterogeneity, and the implications for European responses to inclusion and perceived threat to European identity.

Nishant Shah (Vice-President Research at ArtEZ University of the Arts)
Friday 15 November, 11.00 – 12.00, LIN 8, Linnaeus Building

‘The hollow promise of Inclusion: Towards a manifesto of care’

The paradox of Inclusion is that it presumes exclusion as the default from which we have to opt out. By appearing to be aspirational and inspiring, Inclusion reinforces the
idea that the status quo of discrimination, injustice, and domination is natural. In the guise of being paradigm shifting, calls for being inclusive neuter radical politics, curb the calls for resistance, and betray movements that seek to be more than a tweak in the system that oppresses them. In this talk I go through the cycle of paradigm shifts to see the steps that lead to inclusion and the extensive end-point of inclusion conversations. Drawing from postcolonial theory, feminist critique, and affect studies, I map out the blind-spots of inclusion discourse, and offer 5 touchstones which might help us to reorient our intentions of inclusion to commitments of care, shifting the axis of critique and despair to a call for action and hope.

Parallel sessions

Panel 1.A (Thursday 14 November, 11.00 – 12.00, 01.322 Liesbeth Allard Zaal)  
Moulding the middle. Constructing class in consumer and leisure studies, Western-Europe 1945-1990

Organizer: Jan Hein Furnée, Research group: Categories Contested.

After the Second World War, Western-European elites were keen to acknowledge the rising middle class as stabilising social category in politics, economy, culture and society at large. In an attempt to monitor this core formation, statistical offices, social scientists, polling organisations and marketing bureaus fervently cooperated across national borders to set the standards to define, study and visualise its shifting class contours, composition and characteristics. By inviting citizens to fill in the forms, by communicating their research findings and by stimulating a range of new policies, their joint efforts helped to construct the idea and identity of the postwar middle class as well, including its fuzzy demarcation lines with the working classes.

The gradual development of consumption and leisure studies offer an especially interesting topic in this respect. Both in market research for major consumer brands and department stores, in visitor research of cinema’s, theatres, sporting events as well as in broad surveys of holiday destinations and leisure activities in general, European researchers discovered that socio-economic categories of income and occupation and socio-cultural categories of taste were systematically, yet in a puzzling way, intertwined in the key question what the middle class actually defined, often confronting them with the impossibility to set objective standards unbiased by their own middle class’ cultural assumptions.

This session aims to analyse and critically evaluate the role of consumer and leisure studies in moulding the middle class in postwar Western-Europe as a social-cultural category and their search for understanding its dynamics of in- and exclusion, particularly in relation to the working class. Focusing on the international exchange of terminology, criteria, survey methods, graphic and visual presentation models and general ideas about the interrelations between culture and class, the panel will demonstrate how researchers and their wider audiences negotiated the realisation that the rising middle class - that ‘ever-rising soufflé of history’ (Cannadine) – in Western Europe in many ways only existed and exists in our imagination.
Peter van Dam (University of Amsterdam), ‘Which consumer’s interest? Negotiating difference in postwar Dutch consumer policies, 1956-1990’

The rise of the consumer dramatically changed Western European societies in the course of the 20th century. But who are these consumers? Initially, civic organisations such as consumer co-operatives and women’s leagues had asserted themselves as their standard-bearers. These organisations had diverse views of who consumers were, based on the different constituencies they represented. Since 1953, the consumer became an institutionalised figure in the Netherlands, as the government installed a separate Commission for Consumer Affairs. Within this commission, a range of consumer organisations negotiated with government officials, employers’ organisations, and academic experts about consumer policy. An analysis of the Commission’s discussions from 1956 until 1990 demonstrates that an inclusive interpretation of the figure of the consumer emerged in the post-war era. Regardless of gender, class, or religion – everyone was a consumer. Has this disregard for social differences gone along with the establishment of middle class values for everyone?

Jon Verriet (Radboud University), ‘Scientisation, differentiation, and frustration: The divide between the Dutch Nutrition Education Bureau and consumers, 1945-1980’

Both in the Netherlands and elsewhere, the conviction that people can and should optimise their personal well-being through lifestyle choices, or ‘healthism’, became commonplace in the 1970s among lifestyle educators. This group increasingly envisioned consumers as individuals making rational choices. The output of these lifestyle advisors has been analysed, but not their decision-making process, making it difficult to understand what appealed to them in this idea about their audiences. This paper examines the Dutch Nutrition Education Bureau, which educated consumers on food habits and physical exercise, revealing how it conceptualised and approached audiences. It argues that the turn to healthism was the product of a complex relationship with other actors – the Dutch government and the food industry – and a response to educators’ disillusions – especially with reaching the ‘socially lower classes’. Healthism, it concludes, was not just a powerful belief about the responsibility of public health, but also, for these professionals, a pragmatic solution to the struggles of the post-war decades.

Jan Hein Furnée (Radboud University), ‘Middle class youth against middle class values. The scientization of youth tourism in Amsterdam, 1965-1975’

In the late 1960s, Amsterdam developed into an international hotspot for middle class youth tourists, challenging traditional middle class values. Social scientists eagerly discovered and appropriated the international youth sub culture as a new arena of research, presenting themselves as the ultimate experts in charting and grasping this new and paradoxical phenomenon, with interviews, surveys and participatory fieldwork. By advising local, national and international media, state authorities, tourist offices, citizens and various groups of tourists, they helped to reinforce and redefine what it meant to be middle class in modern Europe.
Panel 1.B (Thursday 14 November, 11.00 – 12.00, EOS N 01.560)
Who owns the square? Practices of in- and exclusion in public space throughout history

Organizer: Anneleen Arnout, Research group: Representations of the city

Nearly every city in world history has or had a main square with high symbolic and representational value. Used by a myriad of people in a myriad of ways and capable of accommodating large groups of people, the main square of a city offers unique opportunities for confirming and challenging the existing order. This is why big revolutions and demonstrations often center around main squares – think of the recent examples of the Orange Revolution and the Independence Square in Kiev or Tahrir Square in Cairo during the Arab Spring. It is also the reason why squares are used for events that celebrate national identity – think of national parades or processions, but also – more recently – the heralding of national football teams after big wins in international competitions.

Squares have mostly emerged in (art) historical scholarship in the context of these big historical events. Scholars have either studied the square as a privileged site for the expression of civic pride, social inclusion and cultural refinement, or they focused on moments of protest and conflict. This session proposes to look at the square more broadly. Inspired by spatial theory, it wants to analyze the square as one of the crucial spaces in which urban groups have enacted social and power relationships. Through this lens, the square emerges as a theatre of both big and small practices of social in- and exclusion throughout history. By asking the question ‘who owns the square’ for different cities at different times, this panel wants to explore the variety of practices that people perform both subtly and ostentatiously to demarcate social boundaries and express power relationships.

Daniëlle Slootjes and Mariëtte Verhoeven (Radboud University), ‘Confronting notions about the Forum of Constantine in Byzantine Constantinople and Taksim Square in contemporary Istanbul’

Byzantine Constantinople was known for its extensive ceremonial life, with public processions taking place on average every five days, often with participation of the emperor and/or the patriarch. The Forum of Constantine was a focal point for many processions where the inhabitants of Constantinople and their religious and imperial leaders interacted. The analysis will demonstrate how the different social and spatial perspectives on the Forum created a sense of community and offered a physical platform for communication. The Forum’s equivalent as a main locus of public gathering in contemporary Istanbul is Taksim Square. By analyzing how different social groups have claimed the square both socially and physically it will be demonstrated how this square became a contested space.

Jos Koldeweij (Radboud University), ‘Crowded squares - empty squares’
The use of squares in late medieval cities as emerges from descriptions in city-accounts, chronicles etc and from contemporary paintings and prints. People gathered on squares to be present at condemnations and executions, public announcements of laws and regulations, but also to attend religious spectacles as processions and presentations of seldom seen relics. Squares were used for fairs and markets. During the so called ‘Joyous Entrie’ (‘Blijde Inkomst’), the first official visit of a new monarch, the sovereign had to
recognize the rights and privileges to the city and its inhabitants on the main square in the center. The use of the square for each purpose or manifestation meant exclusion for other functions. And finally, what could be the meaning of an empty square?

Anneleen Arnout (Radboud University), ‘Squared emotions. Social interactions on Amsterdam’s squares (1850-1930)’

Scholars have long been convinced that the nineteenth century was a turning point in the history of public space, its primary function supposedly shifting towards circulatory purposes rather than social gathering. This shift expressed itself in intense regulation reducing the number of activities allowed on streets and squares and thereby limiting certain people’s right to that space. The main problem with this scholarship is that it is mostly based on governmental sources. In this paper, the focus will shift to non-governmental sources to uncover the different conflicting and complementary social and emotional practices performed by different groups of people on Amsterdam’s squares in the late nineteenth and early twentieth century.

Panel 1.C (Thursday 14 November, 11.00 – 12.00, UB Instructiezaal)
Branding books in Europe: processes of inclusion and exclusion

Organizer: Helleke van den Braber, Research group: SCARAB

Brands prefigure our experience of products’, notes Michael Bhaskar in his study The Content Machine. Towards a Theory of Publishing from the Printing Press to the Digital Network (2013). Bhaskar’s words are in line with one of the central premises of marketing theory, which conceptualizes ‘brands’ as trademarks that identify a product and differentiate it from its competitors. In the field of literary studies, however, the process of branding has hitherto attracted little academic attention. Yet literary authors and the texts they produce are constantly ‘branded’: from the early modern period onwards, they have been both the objects and the initiators of a complex marketing process.

This panel seeks to analyse the branding of early 21st century Dutch literature in a European context. Drawing on the work of – amongst others – Clayton Childress, Philippe Mihailovich and Karl Moore, we define literary branding as an interactive process in which producers (authors, publishers, literary agents), distributors (book traders, librarians) and consumers (critics, teachers, readers) construe a set of regimented associations with an author, oeuvre or literary text. This set of associations can be analysed as a dynamic and constantly metamorphosing narrative about the branded author or text. This narrative is inherently biased: it seeks to include and exclude on a number of levels. It is aimed

- at strategically highlighting certain characteristics of (Dutch and European) authors, texts and oeuvres and downplaying others;
- at addressing certain types of (Dutch and European) readers and discounting and excluding others;
- at circulating and reinforcing certain myths and stereotypes surrounding (national) literature(s) and masking others;
- at embracing certain types of authorship and belittling or ignoring others.

In this panel, the speakers will discuss and analyse aspects of the ‘sets of associations’
construed around national and international literary brands, with special emphasis on
1. the processes of inclusion and exclusion central to the branding process
2. the way these processes shape narratives about national literatures in a European context.

Jack McMartin (KU Leuven), “This is what we share’: Co-branding Dutch literature at
the 2016 Frankfurt Book Fair’
Guest of honour presentations at international book fairs and festivals have become
a coveted platform for (national) governments seeking to promote their literatures to
international publishers. But how to brand the literature of an invitee when it is not a
single, culturally homogenous nation state but rather two separate national groupings
that share a single language? This paper focuses on the guest of honourship of Flanders
and the Netherlands at the 2016 Frankfurt Book Fair, the most recent exception to
Frankfurt’s single nation state norm. In a first part, it examines how the 2016 guest of
honourship came about through a collaboration between the Dutch Foundation for Lit-
erature and the Flemish Literature Fund. It then analyses the branding decisions made
by the 2016 organisers, who clearly opted for pluriformity, avoiding markers of national
distinction and hierarchisation while taking great pains to underscore commonalities.
This branding strategy is epitomised by the promotional campaign’s baseline: This is
what we share. Conceptually, the paper engages with field-theoretical perspectives and
the sociology of translation to elaborate branding as a form of position-taking and as a
strategy of transnational capital conversion.

Sander Bax (Tilburg University), ‘Dutch bestseller author Herman Koch: ‘the most
successful writer of the Netherlands’
Since the success of his bestseller novel The dinner in 2009, Dutch literary writer Her-
aman Koch is branded as ‘the most successful writer of the Netherlands.’ In media cov-
erage of his work and his authorship we encounter a narrative about his career that has
all the characteristics of the ‘success myth’ of the contemporary celebrity. In my con-
tribution to this panel I would like to explore what the construction of Kochs success
myth can learn us about the norms that actors and institutions of the public media use
when they talk about literature. In my presentation, I will focus on questions such as:
Why are literary journalists so fascinated by writing about the marketing and branding
of authors? Does the unraveling of the economic process that lies hidden behind the
construction of Koch as a bestseller author contribute to his success myth? What is the
implication of the fact that public media define literary success mostly in quantitative
terms? How does Koch – and how do the critics who position Koch – deal with the
tension between different ways of value contribution in the literary field (the interplay
of economic and symbolic interests)? Does Pierre Bourdieu’s conceptualization of the
‘economic world reversed’ still suffice to describe the distribution of reputation and
capital in a literary field in which literary success is increasingly framed as quantitative,
financial success?

Helleke van den Braber, Jos Joosten, Maarten Steenmeijer and Jeroen Dera (Radboud
University), ‘Branding books across the ages’
Literary authors and the texts they produce are constantly ‘branded’. From the early
modern period onwards, authors have been both the objects and the initiators of com-
plex marketing processes. Writers, literary works, oeuvres and genres are given meaning
in the literary field by means of (often intentionally) constructed ‘identity myths’. As a brand, writers, literary works, and genres could therefore be regarded as “sets of regimented associations” (Moore) that together form a story or, better yet, a collection of stories. Brands are an essentially dynamic phenomenon. Hence, Schroeder (2009) underlines the importance of ‘a focus on cultural processes that affect contemporary brands, including historical context, ethical concerns, and representative conventions.’ In this presentation, we will discuss the ways in which different actors (writers, literary agents, publishers, booksellers, critics, readers) have controlled and diversified the branding process. We will assume that “a brand is a promise on the value you will receive”, and will show how all parties involved make various (and historically variable) contributions to building expectations about that promise and about ways of delivering it, paying special attention to the processes of inclusion and exclusion central to the branding process, and to the way these processes shape narratives about national literatures in a European context.

Panel 2.A (Thursday 14 November, 15.30 – 17.00, EOS N 01.310)

Unwelcoming tourists. Urban tourist marketing, spatial policy and public discourse, 1930-1980

Organizer: Jan Hein Furnée, Research Group: Tourism, Travel and Text

Over the last few years, the exponential growth in urban tourism in cities such as Venice, Barcelona, Amsterdam is turning into a major problem, as citizens and public authorities are increasingly becoming worried about the negative impacts of ‘over-tourism’ on urban space, culture and society at large. While local media eagerly adopt metaphors from fervent anti-migration campaigns (‘tsunami of tourists’) and local authorities force their destination management offices to launch de-marketing policies, many citizens communicate and cultivate their dislike of (foreign) tourists with decreasing restraint. In one of the quietest canals of Amsterdam, one inhabitant adorns his picturesque home with a colourful pink poster bluntly stating ‘Tourists get out!’

However, far from being just a recent phenomenon, discourses and policies of unwelcoming tourists have always been explicit and implicit elements in the rise of urban tourism and urban tourism promotion since the early modern age. Focussing on the period 1930-1980, this session will, particularly, seek to enrich our understanding of 1) negative stereotyping of tourists in general and segments of tourists in particular (nationalities, classes, gender), 2. tourist marketing targeting certain types of tourists above others, and 3. local policies regulating the presence and conduct of tourists in specific contested urban spaces.

Gerrit Verhoeven (University of Antwerp), ‘No campers wanted! Urban development and the discouragement of tent-cloth mass tourism at the Belgian Coast (1930-’80)’

From the Interwar Years onwards, camping became increasingly popular among Belgian middle- and lower-class tourists. What had seemed a harmless trickle at first, soon turned into an uncontrollable flood, that threatened to wash away the exclusive hallmark of Ostend, Blankenberge, Knokke or other traditional seaside resorts. Local policymakers saw the influx of campers with their loose moral (including provocative
dress), bad hygiene and their total disrespect for the environment as a slur on their resort’s luxurious escutcheon and reacted with a battery of bans, regulations, and fines, as they feared that the coming of mass-tourism would drive the posh clientele of the hotels, palaces and restaurants away. Their campaign not only left a paper trail in the local archives at the coast, but also lead to some heated discussions in parliament. Moreover, the debates spilled into the popular media, whereby adversaries crossed swords with advocates. Drawing on these sources, we aim to shed more light on these puppeteers behind the scene and their motivation to restrict or contain camping. Particular attention will be paid to the discursive strategies that were used to label campers as unwanted tourists, as well as active regulation to dam their influx.

**Bas Nordkamp (Radboud University), 'Deutsche nicht erwünscht. Contesting German tourism to The Netherlands in the postwar period, 1947-1956'**

The German occupation of the Netherlands obviously had a negative impact on the dominant Dutch perception of ‘the’ German people. Although soon after the Second World War Dutch consensus held that the Netherlands had to cooperate with West-Germany on economic and diplomatic issues, the question on whether or not to welcome German tourists in the Netherlands would remain a more divided debate for the following decade.

Interestingly, this Dutch debate involved a wide range of different actors, from national and local government bodies to travel operators, and from non-profit organizations to individuals, each with their own opinions, interests and goals.

In this presentation, I will demonstrate how the German occupation was both used as an argument against and in favor of facilitating German tourism to the Netherlands, how ways of stereotyping and othering originating in the Second World War continued to influence the ways of thinking of ‘the’ German people, and the trade-offs the Dutch government made in gradually welcoming more German tourists to the Netherlands.

**Jan Hein Furnée (Radboud University), ‘Hippie terror. Contesting and constructing international youth tourists in Amsterdam, 1965-1975’**

In the late 1960s, Amsterdam developed into an international hotspot for youth tourists, enjoying, reinforcing and challenging the city’s tolerant reputation. This paper aims to deepen our understanding how local, national and international media, state authorities, tourist offices, social scientists and citizens problematized, negotiated and regulated the identities, behaviour and spatial in- and exclusion of youth tourists in the ‘Magical Center of Europe’.

**Panel 2.B (Thursday 14 November, 15.30 – 17.00, EOS N 01.520) Applied History: contributing to the inclusiveness of professional policy-making processes**

**Organizer:** Vincent van de Griend, **Research group:** Repertoires of Representation

Applied History. The concept “applied history” stands for the manifold interventions in contemporary policy making as well as in contemporary discussions about key social issues that are based on thorough historical research. This panel debates how a historical approach to social issues and insights from academic historical research may contribute to the inclusiveness of professional policy-making processes. On the one hand,
the panel discusses the ways in which society can benefit from opening up to historical knowledge on policy matters ranging from migration and integration to democracy and representation. On the other hand, it aims at improving the historians’ appreciation of the practical value and possibilities of their historical research.

In order to discuss this issue, the panel aims at bringing together professional (academic) historians, policy makers, civil servants and other professionals in think tanks, government agencies and (semi-) public authorities in an open discussion on the topic.

Carla van Baalen (Radboud University), ‘The Formation of a Dutch Cabinet’
The Formation of a Dutch Cabinet is a time-consuming business, taking at least several months. The last one (2017) took no less than seven months. There exist almost no written rules for the process; all steps taken during the process are based on conventions. In 2010 the Ministry of General Affairs and the Council of State asked the CPG-director Carla van Baalen to do research on these conventions. She fulfilled the task together with CPG-researcher Alexander van Kessel. For the first time all the ‘unwritten rules’ were written down, in a book (2012) entitled: Fifty Steps of Cabinet Formation (in the Netherlands). Why the Ministry and the Council asked CPG to fulfill this job? What was the use of it? And what happened with the outcome of the research?

Bram de Ridder (KU Leuven), ‘Setting a baseline for applied history’
The application of history is definitely not a new trend, but the events of 2016 and 2017 have highlighted two important problems: how often the past is used non-professionally and how many historians lack the ability to use their skills in a policy-setting context. At the KU Leuven, the new project Corvus aims to track exactly how history is currently used by public actors, and how historians can use this information to optimize their own involvement in societal discussions. The aim is to develop a manual for applied history that can be used by historians and non-historians alike. However, before this can be done, it is necessary to set a baseline for what applied history is and what it can reasonably achieve.

Panel 2.C (Thursday 14 November, 15.30 – 17.00, EOS N 01.120)
Beating tenacious exclusions? Artistic practices toward inclusiveness.

Organizer: Mette Gieskes, Research group: COMPAS

One of the most challenging ambitions of the visual arts since the mid-nineteenth Century, both in Europe and beyond, has been to draw a more diverse public. It has been argued that avant-garde art, in its quest for innovation and renewal, has alienated a significant section of the population, jeopardizing the social-democratic tradition from which it stems. While the work of artists like Mondriaan, Kandinsky, and Rodchenko has clearly failed to appeal to the wide audience these classic avant-gardists wished to reach, it is doubtful that more recent attempts to include in art production and reception people from a larger variety of economic, educational, racial, and ethnic backgrounds have truly been more successful, though such practices as participatory community art, arte util, and delegated performance have certainly led to the inclusion
of people who would normally not have been exposed to art.

Rather than exploring the methods art institutions have employed to draw a more varied group of visitors, this panel focuses on the various strategies European artists have devised in recent decades, beyond the walls of museums and galleries, to engage a more diverse group of viewers and participants. Speakers are invited to place such practices in a historical context as well as to connect case studies to related artistic developments elsewhere in Europe and the world. We also encourage speakers reflecting on the social impact of such artistic practices as community art and delegated performance to consider critically what is the value of art when artistic projects are increasingly difficult to distinguish from non-artistic integrative endeavors (Matarasso 1997 and Wright 2013).

**Jeroen Boomgaard (University of Amsterdam and Gerrit Rietveld Academie), ‘Public Space as the Realm of the Possible’**

By using two examples of recent projects in public space I want to explore the notion of public space and the role of artworks in its functioning. In my view public space is an ideal that opens up the possibility of new forms of public and private behaviour. In relation to these ideals artworks are forms of affordance of new practices of public space. Today the ideal of inclusive public space is the ideal of a complex area for action in which existing public and private forms of behaviour confront and question each other. Artworks that carry this ideal are neither tools for consensual identity forming nor weapons in the ongoing agonistic struggle. As I will show they can function as instigators of complexity that demand the rethinking of existing patterns of behaviour and communication.

**Marlous van Boldrik (Loughborough University), ‘Celebration: Inclusivity, self-representation and delegation’**

Most will probably agree that forms of self-representation are in many ways central to inclusiveness in the cultural field. In this regard, discussing delegated performance, a practice which has often involved commissioning people ‘to perform an aspect of their identities’ (Bishop, 2012: 92), is perhaps an odd choice. Indeed, quite a few delegated performances have been seen as exploitative, patronising or unethical in other ways. The practice, which is mostly associated with the European art scene (Bishop, 2012), emerged during a period commonly referred to as the ‘heyday of identity politics’ in art circles. A period which saw exhibitions such as the famous 1993 Whitney Biennial in New York City and ‘I + the Other’ (1994) in Amsterdam - exhibitions which explored understandings of identity, representation and marginalisation. In a related trend, exhibitions like ‘Projet Unité’ (Firminy, 1993) and ‘Sonsbeek 93’ (Arnhem, 1993) focused on social context and brought audiences to unusual exhibition spaces, much like contemporaneous theatre festivals such as the ‘Festival a/d Werf’ (Utrecht). Both these (curatorial) tendencies have been seen as attempts to attract and involve a broader audience. The delegated performance Celebration (1994) by Renée Kool, reflects the trends of its time. The performance was an act on the programme of ‘Festival a/d Werf’, and a recording-session for a video clip to be aired on a local television network, and it was meant to be an actual celebration for the neighbourhood in Utrecht where it was staged. In this paper, I will explore the practices of inclusion and exclusion which Celebration appears to comment on and participates in.
Eva Fotiadi (AKV | St. Joost Art Academy and Avans University of Applied Sciences), ‘Walking in crisis-hit Athens: From reconciliation to crisis tourism and the involvement of artists’

Soon after Greece was declared a country in financial crisis in 2010, the social economical consequences were visible in urban space of Athens. The number of homeless people increased exponentially. New local jobless, drug addicts, old and new refugees and migrants were groups that for a period became very visible in several areas of the city centre. Their presence became part of the changing urban scape of the city, a city that saw daily demonstrations, strikes, crime and increased presence of special police unites, a city that many of its residents felt uncomfortable with.

During the crisis years Athenians started walking systematically, exploring and re-discovering the city: architects walked to map vacant spaces; authors wrote from the perspective of the flaneur; community art projects organized walks; historians organized tours; various visual and performance artists used walking as medium; the homeless magazine Schedia organized public tours led by homeless guides around social and solidarity institutions such as soup kitchens, day centers, drug rehabilitation centers and homeless shelters. This paper will focus on the involvement of artists and cultural institutions in public walks that aimed to get locals and tourists to know, appreciate and reconcile with the less charming side of life at the Greek city centre. These initiatives will be considering in relation to now famous art historical examples such as Martha Rossler and Krzysztof Wodiczko who engaged with homelessness.

Panel 3.A (Friday 15 November, 9.00 – 10.30, E 2.66)
Contesting European Centres and Peripheries: Transnational Past and Processes of In-/Exclusion

Organizers: Lotte Jensen & Maguérite Corporaal, Research group: Transnational Europe

Europe is a historically complex notion, in view of continuously shifting perceptions of what constitutes Europe, both geographically and culturally. Contemporary debates about Europe tend to exclude ethnicities and territories, and are furthermore informed by bias: for example, notions of hardworking Northerners and self-indulgent Southerners (Tzogopoulos 2013; Djankov 2014), which tap into a centuries-old set of images describing Northern and Southern Europe (Beller and Leerssen 2007), dominated discussions about the EU’s recent economic crisis. Debates about the economic and refugee crisis often suggested a ‘core Europe’ that is not concerned with the challenges faced by countries regarded as more marginal in terms of economic or political power. Other research has mainly reflected upon European identities according to Eastern and Western divides (Rampley 2012), often inspired by the legacies of the Cold War (Mithander, Sundholm & Velicu 2013).

If we look at Europe’s rich pasts from historical, literary and cultural perspectives, however, different pictures emerge that force us to shift present paradigms about Europe. This panel argues that current conceptions about what constitutes Europe and its centres or peripheries can be contested by looking at its legacies through a transnational lens. The histories of various religious, cultural and diplomatic networks that existed throughout the continent make clear how the boundaries between European centres and peripheries can change over time, and in what diverse ways they can be
perceived by different participants: for example, our currently dominant notions of Western and Eastern Europe developed only during the Enlightenment (Wolff 1994). Furthermore, crises faced by Europe such as famines, wars and mass migration demonstrate a longstanding tradition of transeuropean solidarity and understanding, for example in the form of relief networks and philanthropic initiatives. British Quakers offered financial and infrastructural assistance during Finland’s Famine (Newby 2014), the Swedish and Swiss representatives of the Red Cross played a crucial role in alleviating the Greek famine (Hionidou 2006, 2013) and Dutch Hangerwinter (Barnewou 1999: 6), and the Irish Inter-departmental conference supported relief distress to Central Europe, including Germany, in the aftermath of WWII (Documents on Irish Foreign Policy 2014). These histories of altruism demand that we change our perceptions of central and peripheral Europe because countries which received aid (for example Ireland or Germany), could at other times be donating countries. Additionally, the migration of communities through and beyond Europe by ethnic groups such as the Irish and Jews—histories often not included in accounts of the early modern era, nineteenth and early twentieth century— reveal dynamics across borders that complicate our understanding of in- and exclusion concerning cultural production, impact and community formation.

The three papers in this panel will engage with the complexity of European centres and margins from various disciplinary perspectives (literature, cultural history, socioeconomic history), in relation to issues of migration, philanthropy and cultural transfer.

Paul Hulsenboom (Radboud University), ‘Peripheral Polish Prussia? Contrasting Dutch perceptions of Prussia and the Polish-Lithuanian Commonwealth during the seventeenth century’

Prussia is commonly associated with Germany, and therefore with Western Europe. For many centuries, however, Prussia was part of the Polish-Lithuanian Commonwealth, in what is nowadays generally referred to as Eastern Europe. Studying the development of ideas about what constituted Prussian territories and identities therefore makes for an interesting case-study of shifting notions of centres and peripheries.

From ca 1590 to ca 1650, the Dutch dominated the Baltic Sea trade and monopolized the trade in Baltic grain, most of which came from Polish and specifically Prussian territories. Amsterdam and Danzig (Dziwno), Poland’s most important port in Royal Prussia, became each other’s chief business partners. In addition, Dutch migration to Prussian lands was on a high and diplomatic ties between the Dutch Republic and Danzig developed steadily.

This paper will analyze the Dutch seventeenth-century perceptions of Prussia and the city of Danzig in relation to Dutch ideas about Poland-Lithuania as a whole. By scrutinizing various literary and visual sources, it will become clear that Prussia and Danzig held a special place in Dutch seventeenth-century imagination, as they were seen as culturally similar and vital to the Republic, yet at the same time were part of the “different”, mainly Catholic Polish-Lithuanian Commonwealth.

Andrew Newby (University of Tampere), ‘Hardworking, sober and remarkably honest’: Famine relief and narratives of in-/ exclusion – the case of Finland c. 1856-1903.’

As an “interface periphery” between Europe and the Russian Empire, Finland’s geopolitical position in the nineteenth century problematises binary notions of core and
periphery in Europe. Moreover, way in which the Finnish people were constructed by outsiders (xenostereotypes) was remarkable flexible depending upon circumstances. Finland suffered repeated famines during the nineteenth century, most notably the calamitous “Great Hunger Years” of the 1860s, which culminated with the loss of approximately 10% of the population in 1866-68. This presentation will analyse aid that came to Finland from around Europe during four crises (1856-7, 1867-8, 1892-3, 1902-3), and pay particular attention to (i) the ways in which Finns were constructed as worthy (“deserving”) recipients of such charity; and (ii) the impact that the prevailing international geopolitical situation had on fundraising rhetoric.

Claire Le Foll (University of Southampton), ‘Building a new Central East-European Europe after WW1: when transnational cooperation was the way forward.’

The proposed paper will look at how the new Eastern European nations created after 1918 negotiated their place as a legitimate nation in Europe. It will focus on the years 1921-1922, a period of intense fight and negotiation among the ‘successor states’ of Eastern Europe over territories, minority rights, constitutions and international recognition. Pragmatic alliances between the ‘small nations’ that were emancipated from the Russian empire in 1917-1918 still prevailed, although not for long. The paper will look at the specific case of Belarusians, and show how and why the Belarusian People’s Republic (BNR) government in exile in Kaunas allied to the Jewish political elite to advance their separate and common agenda. While hoping to receive the support of prominent Zionist leaders and benefit from their international connections, the BNR officials also offered their help to bring relief to the victims of pogroms in Belarus. This diplomatic and political cooperation, that took place in Berlin emigres circles, also came with cultural transfers that will be briefly discussed in the paper. Although ‘small’ and ‘new’, these nations from the peripheries of Eastern Europe had the ambition to get recognition and be admitted as equals on the European stage.

Panel 3.B (Friday 15 November, 9.00 – 10.30, E 2.70)
Identities, Inclusion and Otherness in the Greco-Roman world and beyond

Organizer: Natalie de Haan, Research group: The Ancient World

Just as we do today, people of the ancient Mediterranean world came face to face with members of other groups: people from other city states or regions, people who spoke different dialects or languages, just as individuals or groups with ‘strange’ clothes, behaviour, habits or food. The perceptions of such contacts, however, depended on the varying contexts. In the relatively isolated city states of archaic and classical Greece, for instance, the stress on one’s local polis-identity was strong and firmly rooted in local myths and religion. At the same time, Greek traders, seafarers, diplomats and mercenaries travelled far and reported on foreign coasts and the people living there. Ethnographers avant la lettre analysed other people’s customs and ways of living whilst reflecting on their own. In any case, the Greek language and religious events such as the Panhellenic festivals and games clearly marked the boundaries between Greek and non-Greek, excluding non-Greek speaking persons (barbaroi, ‘barbarians’) beforehand. In the same vein the non-Greek helped define the shared Greekness that went beyond the single polis-identities.
The Roman Empire shows similar patterns when it comes to defining Roman identity, even if citizenship was granted to large numbers of non-Romans. Citizenship and inclusion, however, are not necessarily the same. When looking at the literary sources from the Roman period, one discovers a complex attitude vis-à-vis foreigners or persons from lower social classes, such as liberti (ex-slaves without full citizenship).

Greek and Roman authors voice clear opinions about who according to them belonged and who did not belong in their societies. Because ancient literature is at the basis of the Western literary and cultural canon, much of the later European discourses on identity, citizenship, the supposed superiority of European culture, racial prejudices and ideas about Otherness have been influenced by these ancient debates. This panel seeks to address the central question of the conference by analysing ancient attitudes and their impact on Europe in our days.

Vincent Hunink (Radboud University), ‘Tacitus’ Germania: a Roman cultural portrait’
The unique ethographic essay on ancient Germania, composed by the Roman historian Cornelius Tacitus (ca. AD 100) presents a fascinating picture of Rome’s most dreaded enemies, the various tribes and peoples of Northern Europe collectively known as the Germani. On closer scrutiny, the text does not present a reliable picture of ‘foreign barbaric nations’ unlike the Romans themselves. Instead, Tacitus’ portrayal is deeply coloured by his cultural self-perception as a Roman. In a way, his image of the Germani may be seen as a mirror of Roman interests and, perhaps, obsessions.

Daniel Syrbe (Radboud University), ‘Chasing the Roman. Defining Roman Identity in post-Roman Worlds’
In late antiquity Roman identity became increasingly blurred, after different – in Roman terminology “barbarian” – groups had taken power in the former provinces of the Roman Empire. As a consequence, relations between Roman and Barbarian elites had to be negotiated, not only on a political, but even more on a cultural level. Collections of letters written by members of the late Roman social elite, as for example Sidonius Apollinaris, allow for insights in ideas and ideals of what made someone “Roman”. These letters show, that Roman identity was anchored in a set of more or less clearly defined Roman traditions. In addition, these letters also demonstrate, how Roman elites tried to stay in control of the discourse about the meaning of “being Roman”.

Helen Roche (University of Durham), ‘Aryan Antiquity? The Rhetoric of Race in Nazi Classical Pedagogy (and beyond)’
This paper provides an overview of the ways in which Greek ideals were seen as having intrinsic relevance to educational questions in the Third Reich. As pure-blooded Aryans, the Greeks fitted the Nazis’ racial worldview; they could be portrayed as providing a paradigm of political-versus-personal relations which privileged the community at the expense of the individual; additionally, examples from Greek literature and history could always be used to provide fodder for numerous Nazi educational tropes, such as self-sacrifice, the Führer-principle, or the necessity of rigorous physical training.

We cannot speak of one systematic ideological drive here, but rather of a continual selection by individual educators of those aspects of ‘the glory that was Greece’ and ‘the grandeur that was Rome’ which in their view could best sustain and inspire the new Germany. Ultimately, the Nazi regime encouraged its advocates to behave as ‘cul-
tural magpies’, snatching from the dust-heap of history whatever gleamed most brightly by their current cultural lights, and, in particular, anything which might provide the regime with historical legitimation.

Panel 3.C (Friday 15 November, 9.00 – 10.30, E 2.72)  
Subverting the Secular-Religious divide as a practice of exclusionary knowledge production.

Organizer: Josias Tembo, Research group: FPTRS

It has been compelling argued (by theorist such as Said, Maldonado-Torres, Masuzawa, Assad, and Wallenstein), that Europe’s creation of itself and its non-western racial others has religion and the secular-religious divide in its foundation. At the centre of religion and the secular-religious divide is the supersessionist geography (Westerduim) of knowledge production. The supersessionist geography of knowledge production hierarchises knowledges by means of privileging knowledge produced by Europe about itself and its constructed others. Europe defines what counts as true and valid knowledge claims, not only for itself, but also for the rest of the human communities in and outside of Europe. In doing so, Europe displaces the others’ claims to knowledge(s) and truth(s) as inferior knowledge or not knowledge at all (myth), and therefore not belonging to the realms of politics, ethics, culture and science/knowledge. Europe being the sole producer of knowledge (more precisely understanding itself as the sole producer of knowledge), anyone understood not to be of European (Christian and white, with an inflection on white male) descent becomes alien to politics, ethics, culture and science in and outside of Europe.

In today’s context where Europe’s exclusionary practices have become explicitly and sometimes opaquely presented through the idioms of the secular as opposed to the religious (or understood as the under-undeveloped) and the scientific/the true knowledge (objective and disembodied knowledge) as opposed to the mythical (the subjective and embodied), it is imperative that we consider more pointedly how religion and the secular-religious divide structures Europe’s exclusionary practices in knowledge production.

The panel therefore will be concerned with the following two questions: How does religion and the secular-religious divide structure Europe’s exclusionary practices in knowledge production which contours politics, ethics, culture and science? And by exploring dialogical and decolonial epistemic frameworks, what possible avenues are available, or can we construct, to re-imagine non supersessionist geographies of knowledge production? By exploring these two questions, the panel will not only point at the problems of exclusionary practices in Europe’s knowledges and knowledge production, but the panel will also try to find alternatives to exclusionary practices of knowledge production.

Matthea Westerduin (Vrije Universiteit Amsterdam), ‘Hagar as backstory of Christian Europe. Undoing ‘white innocence”
This paper brings together bodies of knowledge that are separated by religio-secular and ‘academic’ divides: personal experience and academic analysis, racism and reli-
gion, whiteness and Christianity, theology and secularism. It does so by re-membering (Toni Morrison) the story of Sarah and Hagar. Not Hagar mother of Ishmael, and rival of Judaism's matriarch Sarah: two struggling wives of Abraham as embodiments of tragic Muslim-Jewish enmity. But rather a Hagar who was once imagined as Muslim and Jewish. This forgotten Hagar directs the attention elsewhere. Not to Jewish-Muslim conflicts, but to the invisible ‘third party’ (Gil Hochberg): the Christian West. Hagar as a ‘story-within-a-story’ (Yassir Morsi). The backward Oriental ‘slave woman’, against which the West could envision itself as self-critical and liberating. Free, like Sarah. Sarah’s ‘true heirs’ after all, were Occidental, Christian and secular, not Oriental, like Hagar. But ‘tradition always spills over’ (Josias Tembo). Even Hagar as-a story-within-a-story cannot be fully controlled or fixed. Rereading Genesis with this backstory-Hagar in mind subverts the very logic of Orientalism. Not because it discloses a ‘true’ Hagar (authentically Jewish or Muslim), forgetting her Christian/secular afterlives. But rather because she shifts the gaze to the violent outcomes of being a story-within-a-story, spilling over to places the reader cannot control or predict. She talks back. Displacing false senses of self and breaking open closed off subjectivities.

Josias Tembo (Radboud University), ‘The Fires of Namugongo: A religio-secular grammar’ Namugongo is a township in Uganda. Its history is that of Christian triumphalism, a history that told me that blacks can be saints too. Between 1885 and 1887, about 45 young Christian converts were killed by King Kabaka Mwanga II. Of the 45 people who were killed, 22 catholic converts were burned alive in Namugongo in 1886. These 22 young men are now known as the martyrs of Uganda, canonised by the Catholic Church. One of the main political reasons for the massacre of these young men by King Mwanga II was that they rejected their normalised responsibility to have sex with older men (including King Mwanga himself) because they became Christians. And in their new found faith, it was sinful to have homosexual romance.

The Fires of Namogongo started the institution of anti-homosexuality in Uganda. Today, Uganda under the presidency of Yoweri Kaguta Museveni is Africa’s strongest voice against guy rights in reiteration to Europe’s secular demands to respect guy rights in Africa. In this case, how does the religio-secular knowledge production function to form Europe and its regimes of knowledge and power? How can we think productively to escape the religio-secular trap that the history of Uganda seems to be trapped in? In attempt to answer the above questions, I will think critically through the Fires of Namugongo from a position of being a Christian who exposed to secular education (and academia), but still remains outside Europe.

Nawal Mustafa (Vrije Universiteit Amsterdam), ‘Exploring New Vocabularies in Conversations About Religion, Race, Politics, And Justice.’ This article is the outcome of our many conversations as scholars and activists about religion, race, politics, and justice, while living and working in the Netherlands. Raised in different households in terms of religion, race, culture, and migration, we were both unsatisfied, and frustrated even, of how these conversations normally go. In our engagement we wanted to take seriously the many complex dimensions that influence our lives differently, and the ways in which these shape our understanding of equality, our experiences of religion, and our shared struggle for justice. In our view, such conversations are often excluded from academic practice, first due to processes of knowledge
production and the ‘objectification’ of academic knowledge. And second because definitions of ‘race’ and ‘religion’ limit the possibilities of such engagements. Although ‘race’ is increasingly being addressed in academic spaces, frameworks of ‘color blindness’ and narrow understandings of race, often hold back a serious engagement with ‘race’ and whiteness in academia. In addition, in reflections on Europe’s problematization of Islam and Muslims ‘religion’ and the ‘secular’ often remain key terms of understanding, thereby displacing questions of race.

Panel 4.B (Friday 15 November, 13.30 – 15.00, E 3.29)
Affective economies of inclusion and exclusion

Organizer: László Munteán, Research group: Memory, Materiality and Affect

Emotions play a significant role in the dynamics of inclusion and exclusion in Europe (and everywhere). In Sara Ahmed’s (2004) formulation, emotions are not rooted in individual subjects and objects but they circulate between them, engendering what she calls ‘affective economies’. It is through such circulation and repetition that emotions such as fear and disgust, for example, become sticky attributes of specific bodies, which in turn crystallise as both the source of our feelings and as bodies out of place in contemporary Europe. Let us think about inflated racialised couplings such as “the Muslim terrorist” or “the dirty immigrant”, for instance, where fear and disgust operate to externalise Islam and ethnicised citizens as ‘European others’ (El-Tayeb 2011) while reconfirming the European project as both Christian and white. In sum, Ahmed’s work importantly reveals emotions as a form of cultural politics or world making, and attends to the role of affective intensities in the rhetorical, material, and political formation of collective bodies as distinct/reified forms of being. Taking these theoretical considerations as a starting point, this panel not only aims to think about the role of emotions in practices of inclusion and exclusion in Europe, but also reflects on the opportunities and challenges affect theory (mostly written within European and North American academic contexts) presents for scholars working on non-European, postcolonial experiences.

Elisa Fiore (Radboud University), ‘Gendered Islamophobia and Urban Regeneration: The Cultural Politics of Fear in Rome’s “Banglatown” and Amsterdam’s Indische Buurt’
This paper focuses on the role that gendered islamophobia plays in the regeneration of two gentrifying “multicultural” neighbourhoods in Amsterdam and Rome. The data gathered during my fieldwork hints to the interrelation existing between the sizeable presence of Muslim (immigrant) residents in these areas, the subsequent perceived masculinisation of public space, and finally the neighbourhoods’ racialisation as dark and sexually-threatening spaces for white and/or non-Muslim women. Such portrayals of Muslim space read gendered spatial practices as racial practices through a process of gendered racialisation that turns the fear of the Muslim other into a fear of place, with public space serving as an enabling technology for the racialisation of groups.

This paper explores the lesser-known material-aesthetic dimension of gendered islamophobia, i.e. the coding of Muslim gendered spatial practices as both a general sensory nuisance and a specific safety threat for white and/or non-Muslim women. By shedding light on the inextricability of aesthetic aversion and the gendered fear of sexual assault, I will map the unequal distribution of fear and the subsequent regulation
of bodies in the public space of the two neighbourhoods. The paper concludes that the convergence of dominant discourses of gendered safety and race-thinking in the two neighbourhoods normalises social exclusion and makes it acceptable under the innocent guise of urban decorum.

Marloes Mekenkamp (Radboud University), ‘Redistributions of grief in Mexican poetic activism. The example of ‘Los muertos’ by María Rivera’
The ways in which we, as a society, respond affectively to deaths in a war depends, according to Judith Butler, to the “frames” that depict certain deaths as grievable and others as un grievable. In the context of the “war against drugs” in Mexico, we could say that this affective distinction does not only revolve around identities related to nationality, race, gender, etc. but also passes through the materiality of the cadavers, as Gabriel Giorgi puts it. Images of tortured bodies in the public space, “cadavers out of place”, have interrupted the Mexican imaginary since the declaration of the war in 2006. This dislocation of the cadaver is not only physical – outside of the cemetery, outside of rituals of grief – but, of course, also political – outside of the frameworks that recognize them as human beings.

This paper investigates how poetry is used as a form to protest the unequal distributions of grief in Mexico. We will show how forms of “poetic activism” respond to the affective nature of the frames of war imposed by the government and the press, imposing, on their turn, another frame of recognition. It is argued that these poems, in their intent to humanize the dehumanized, make use of an affective tradition with a specific history in Mexico, namely, the melodramatic mode. Particular attention is being paid to “Los muertos” by María Rivera, a poem that had significant impact both in literary as well as in activist circles. Our hypothesis is that the melodramatic mode works in this poem as a mobilizing force through the incitement of sentiments of sympathy for victims of violence in an audience.

Alana Osbourne (KITLV Royal Netherlands Institute of Southeast Asian and Caribbean Studies), ‘Sensing bodies out of place: difference and discomfort in the European Commission’
Ideally, administrations should be representative of the constituencies they serve. Yet, within the European Commission, and in stark contrast to the populations of the Union’s member states, there is an underrepresentation of BAME (Black, Asian or Minority Ethnic) staff. In 2015, an employee of the European Commission, troubled by the lack of diversity in his workplace, wrote a recommendations paper to the Director General of Human Resources. In this document, he underlined that “due to reactions from colleagues/external stakeholders, or because of their own perceptions, non-white employees can feel that they do not correspond to the predominant ‘cultural type’ for an EU official”. Taking this quote as a point of departure, and emphasising the affective quality it draws attention to, I turn to the Union’s administrations to explore how inclusivity and embodiment collide and create affective fields of discrimination. Transposing the concept of ‘bodies out of place’ to the hallways and workrooms of the European Commission, I contend that the physiques and adornments of BAME employees, by standing out, help us understand what constitutes the normative makeup of a key European Institution. Paying attention to the body, I demonstrate how employees of the European Commission reproduce and challenge constructions of racialized dif-
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Conference in the work place. I further expand this with the idea that bodies out of place are not only called out as being different, but also sense this alterity. Indeed, a perceived ‘lack of fit’ between bodies and context produces an acute sense of discomfort, which employees learn to negotiate through a refashioning of their behaviour and stylings. This paper thus attends to the production, experience and negotiation of discomfort as an affective field that perpetuates exclusion, highlighting the role of embodiment and styling in challenging the socio-spatial politics that permeate a given area.

Panel 4.C (Friday 15 November, 13.30 – 15.00, E 3.18)
Race, racism and anti-racism in European-American Perspectives: Challenges, Conflicts, Opportunities.

Organizer: Laura Visser-Maessen & Jorrit van der Berk,
Research group: Cultures of War and Liberation

In the last five to ten years, both western Europe and the Americas have seen an uptick in anti-racist activism and a white backlash to such movements. Particularly in Europe, there has been a renewed interest in both academia and society at large in unearthing and challenging a general denial of (structural) racism in the European context. While activism in Europe and white opposition to it emerged within their own, specific local and national contexts, there is a longstanding tradition of transatlantic cross-fertilization that both informs and distorts understanding of race, racism, and protest culture in European contexts.

To illuminate marginalized group and community formation in western Europe and the means of resistance at their disposal, this panel therefore centers on the processes whereby discourses of freedom and liberation are sought, expressed, and negotiated within the context of transnational freedom struggles and within debates about race and racism on both sides of the Atlantic. In this slot, scholars from the Cultures of War and Liberation research group who research and teach black protest cultures and (the function of race in) diplomacy in US and European contexts forge new connections with scholars from within and outside of Radboud University who study race and racism in transnational discourses to shed new light on how these processes work in theory and in practice.

The objective then is to contribute to the understanding of the ways in which discourses of race and struggles against racism cross national boundaries and have found expression in the various cultural contexts of western European countries. In doing so, the panel seeks to address the three central questions of the HLCS Conference by investigating (the history of) how discourses and practices of racist exclusion and anti-racist protest cultures have circulated the transatlantic area by means of cross-cultural inspiration, references, and knowledge production.

Coen van Galen (Radboud University), ‘Black Pete, slavery and racism’
This presentation will discuss the ways arguments of racism and slavery are used and refuted in the current Black Pete discussions in the Netherlands. It will also discuss whether ideas derived from slavery became part of the figure of Black Pete, the mythical helper of Saint Nicholas during the so-called Sinterklaasfeest on 5 December.
Katherina Gerund (Friedrich-Alexander Universität), ‘(Un)Learning Racism? The Racial Logics of US Reeducation Efforts in Postwar Germany’

The paradoxical racial logics of US-American reeducation policies in the aftermaths of World War II are well known; and they are readily epitomized, for example, in the image of a segregated US Army tasked with democratizing Germany and helping the former enemies to reckon with and overcome their racist Nazi past. The postwar years were decisive for the developments of structural racism and anti-racist activism in the transatlantic sphere in ways that continue to be relevant today: for instance, African American soldiers used their experiences in Germany to boost the Civil Rights movement, Germans quickly coded ‘race’ and racism as ‘American problems,’ and the fantasy of a ‘post-racial’ moment in Germany history and society surfaced. My talk looks back at this significant period with an eye to the explicit and tacit forms of knowing about ‘race’ and ways of (un)learning racism that circulated in the transatlantic sphere via official documents, popular culture, and everyday practices. In teasing out the paradoxes, potentials, and pitfalls of (un)learning racism in the specific context of the occupation period and with a focus on the different forms of knowledge and knowledge transfer involved, I hope to also contribute to a critical discussion of more recent debates on ‘race,’ structural racism, and anti-racist activism in Germany (and beyond).

Laura Visser-Maessen and Jorrit van den Berk (Radboud University), ‘What We Talk About When We Talk About Race: The U.S. As a Reference Point in Dutch Racial Discourse’

How have U.S. understandings of racial diversity and freedom struggles influenced Dutch public debates about identity formation and diversity after the Second World War? Racial boundaries and discourses about ethnic identity, racism, and emancipation should in part be understood within a national context, but must also be studied as having emerged from global cultural encounters and constructed or negotiated in a transnational and intercultural dialogue. Especially the United States, as the crucial ‘reference society’ and global culture in the postwar world, has played a pivotal role in this exchange of ideas around race and ethnicity. The civil rights era inspired people living under racial oppression around the world and the emerging field of Black Studies spearheaded redefinitions of categories of difference such as race, class, and gender. Appropriations of such discourse can also be detected in the Netherlands, where discussions about race often invoke situations and concepts derived from the American context, in the service of contesting, maintaining or defending the status quo alike. In our presentation, we will focus primarily on the conceptual and methodological framing of a research project that employs digital humanities tools to illuminate the ways in which U.S. racial discourse serves as a point of reference in public and scholarly debates on race, racism, and emancipation in the Netherlands. In doing so, we aim to develop new insights into the processes by which and networks through which international racial discourse is selectively appropriated in and transferred to local contexts.

Panel 5.A (Friday 15 November, 15.30 – 17.00, E 2.16)

Challenging the European Monoculture: Towards a Policy on the Diversification of the European Literary Field

Organizer: Jack McMartin (KU Leuven)

The European book market has changed dramatically since the 1980s following the
dissolution of the Soviet bloc and the expansion of Anglo-American-led processes of globalization and conglomereration. Asymmetric power relations between languages in the European literary field have led to a decrease in the diversity of literary production in terms of source languages and content (Greco 1989, 1999; Heilbron & Sapiro 2007; Hesmondhalgh 2007; Steiner 2011, 2018; Thompson 2012) and the advancement of a literary monoculture in which anglophone cultural products and producers are particularly dominant (Apter 2001, 2013). A European literary monoculture entails a loss of visibility and influence of smaller language areas to the benefit of more dominant areas. Books out of English have increasingly taken over the import market for literature in all other language areas. Opportunities for non-anglophone cultures and languages to circulate their literatures, and, with it, their views and forms of artistic expression, have decreased accordingly.

Against this background, this panel proposes to examine literary transfer between non-anglophone literatures in Europe in order to better understand how English shapes literary transfer between non-anglophone spheres. Drawing on analytical perspectives from the sociology of translation (Bourdieu 2008; Heilbron & Sapiro 2007, 2016, 2018) and cultural transfer studies (Espagne 1999; Broomans & Ronne 2010; Stockhorst 2010), the panel presenters advance an analytical framework that sets translation flows between languages alongside studies of the transnational production and critical reception of individual literary works. Particular attention will be paid to the intermediary practices of foreign rights managers, acquiring editors, government agencies, translators and newspaper reviewers.

While the analytical tools developed within the sociology of translation were initially constructed to provide insight into the rise of English in the era of globalization (and thus principally to examine translation flows out of English), they can also be used to show the attraction of English as a language of literary import, and as an important relay language for dissemination into third languages. As Heilbron & Sapiro (2007) insinuate and de Swaan (1993, 2001) and Casanova (2004) elaborate, the dominance of English makes it an appealing target for authors and publishers from non-dominant languages seeking to tap into a larger, transnational pool of readers and symbolic potential. In this light, the presenters will also examine the productive role of English in literary transfer between non-anglophone literatures. At the level of translation flows, this entails studying the extent to which a book’s translation into English affected a non-anglophone target publisher’s decision to publish a book from a non-anglophone source culture. At the level of practice, it entails understanding the role of English as a working language of the European book business and as the target language of sample translations traded between non-anglophone publishers of translated books. At the level of critical reception, it entails studying how reviewers working in the dominant language of English shape the transnational reception of non-anglophone works.

Literary export from smaller European literatures has increasingly become mediated by state-funded institutions (Heilbron & Sapiro 2018). The panel presenters will therefore also address the important intermediary role played by the state. The prevalence of state intervention in the European literary field raises the important question of how (national) government policies can best be deployed to ensure an inclusive European market for cultural products. Presenters will venture some suggestions for how such a policy might look. Is Europe inclusive? Understanding how books circulate in Europe today can hopefully help to provide an answer.
Jos Joosten (Radboud University), ‘The critical reception of Günter Grass’s “Die Blechtrommel” throughout Europe’

The reception of Günter Grass’s Die Blechtrommel provides a test case for studying canonisation processes on a national and international level. It reveals subtle differences in the way the literary field is constituted in various countries, and it can contribute to considerations of whether there is such a thing as a European literary space or even a ‘Greatest European Novel’. The reception of Die Blechtrommel is of genuine heuristic value also because the life span of the novel already covers over half a century and it continues to be in print in many European languages. The early success of the novel, its quick international dissemination and its now proven survival as a ‘long seller’ make the novel into a suitable object for a comparative study of the transnational reception process. My contribution will discuss the reception of Die Blechtrommel - following the articles collected in The echo of Die Blechtrommel in Europe (2016), that were the result of cooperation of researchers from various countries from the whole of Europe.

Jack McMartin (KU Leuven), “Books as innumerable as the sandbags on the Yser front’: How Stefan Hertmans’ War and Turpentine won the battle for literary relevance in Europe’

Oorlog en terpentijn ([War and Turpentine] De Bezige Bij, 2013), by the Dutch-speaking Belgian author Stefan Hertmans, stands out as one of the few novels from Flanders to have achieved widespread circulation and success in the last half century. Not since Hugo Claus’s Het verdriet van België ([The Sorrow of Belgium] De Bezige Bij, 1983) has a novel from Flanders travelled so well, so far, so quickly. This talk reconstructs the international career of Oorlog en terpentijn through an account of its transnational production and reception, starting with a first wave of translation rights acquisitions in 2013 on the eve of World War One centenary commemorations, its extraordinary reception in the anglophone world following the publication of the English translation in 2016, and the subsequent second wave of rights acquisitions following the success of the English translation. Special attention is paid to the barriers overcome by the original book’s producers that enabled the book’s circulation beyond Flanders. For the sake of analysis, these barriers are grouped into four categories: linguistic, economic, symbolic and political. The first involves factors related to the dominated position of Dutch and its users (particularly in Flanders) within the world market for book translations, where English unequivocally dominates. The second relates to constraints imposed by the market, where an overabundance of new titles and expectations of profitability make it very difficult for translated books, which are risky and expensive to produce, to find publishers, let alone readers. The third relates to prestige and the various strategies used by the book’s producers to claim and acquire symbolic clout internationally on the book’s behalf. The final category involves the role of the government – in this case, the Flemish Literature Fund – in facilitating the book’s international travels, namely through translation subsidies for the book’s foreign publishers and promotion at international book fairs. Taken together, these factors help explain how Oorlog en terpentijn beat the odds to become widely translated and well received in Europe and beyond.

Krisztina Gracza (ELTE), ‘Her father’s daughter: The role of Katalin Bánffy in the international travels of Miklós Bánffy’s Transylvanian Trilogy’

The Hungarian count Miklós Bánffy was a versatile talent; he worked as a politician, government commissioner and minister of foreign affairs as well as an intendant and
set designer for the Budapest Opera House. Bánffy was also a writer. He is perhaps best known for his 1000-plus-page Transylvanian Trilogy (They Were Counted, They Were Found Wanting, They Were Divided), which was first published in Cluj-Napoca in 1934. The novels paint a vivid portrait of pre-1914 Hungary through the eyes of two young, aristocratic Transylvanian cousins. During the communist period, Bánffy and his works fell out of favour. Only recently has Transylvanian Trilogy been rediscovered in Hungary, where it has since been reprinted a number of times. It has also been discovered by readers beyond Hungary. In this presentation, I examine the transnational production and reception of Transylvanian Trilogy through its various translations. I zoom in particularly on the intermediary role of Bánffy’s daughter, Count Katalin Bánffy, who is both the primary caretaker of her father’s legacy in Hungary and his English translator. Katalin translated Transylvanian Trilogy into English in collaboration with Patrick Thursfield. Their translation was first published as three separate books by Arcadia Books between 1999 and 2001, eventually finding its way in the prestigious Everyman’s Library in the US. The trilogy garnered positive reviews in major UK and US newspapers and has since achieved a status among several influential critics as an important but underappreciated work. Its publication and critical success in the anglophone world attracted the attention of publishers in other languages: French (2006, Editions Phébus), Spanish (2009-2010, Libros del Asteroide), Italian (2010, Einaudi), German (2012-2015, Paul Zsolnay Verlag), Dutch (2012, Atlas Contact) and, most recently, Romanian (2019, Romanian Cultural Institute). How do the production and reception histories of each of these translations relate to one another? What role does the central language of English play in the international career of the work? Drawing on analytical tools from the sociology of translation, I will answer these questions during my case-centered presentation.

Panel 5.B (Friday 15 November, 15.30 – 17.00, E 2.70)
Inclusion or Exclusion: Migrants to and from the colony during the long nineteenth century

Organizer: Christina Hodelin, Research groups: Radboud Group for Historical Demography and Family History & Categories Contested, Chair: Paul Puschmann

Migration is an age-old phenomenon. Often, the word migration projects the image of an individual, family, or group moving between various locales. Since antiquity, people have sought better opportunities in not so far off places and also in far locations. For some, negative developments in their homeland drive them abroad such as: religious freedom, war, or famine. For others, life abroad opens the door to better education and employment opportunities. One thing is for sure, whether someone or a group of people move due to a war, disaster, or education, another challenge arises: the social inclusion or exclusion in their host society. Some migrants have an easier time integrating in their new societies. For instance, sometimes if an immigrant group comes from a former European colony they have an easier time adapting and becoming included as part of their new society through a shared language and possibly some cultural factors. If an immigrant has no former ties to a community or entered that community in unfortunate circumstances such as through slavery, indentureship or as a refugee,
they may have a harder time assimilating and may feel excluded from their host society. Once settled in a new society, what strategies do migrants employ to survive the circumstances put in place by the new environment? By drawing on historical migration between Europe and their colonies during the long nineteenth century, this panel will discuss and analyze the assimilation of migrants to and within locales of empire based on language, education, and/or socio-economic factors from a historical and interdisciplinary perspective. By drawing on these contributions of assimilation or its lack of from historical analysis of colonial migration patterns, we can come to understand contemporary movements throughout the post-colonial world.

Kristina Hodelin (Radboud University), *“This state owed much to the Jaffna Tamil.”: Migration and the social mobility of Tamils between Jaffna and Malaysia, 1914-1932*

In her 2012 work, Subaltern Lives, Clare Anderson paints a nuanced picture on how to read the institutional boarders of the archive. By doing this, she claims our attention can turn “towards people who have been absent from history” while she “opens up new ways of thinking about Empire.” It is in this way that the story of Jaffnese Tamil migration is unique during the colonial period. Over the course of the late nineteenth into mid-twentieth century there was small scale migration between two locales of the British empire: migration between the northern region of Sri Lanka, Jaffna and the frontier colony of British Malaysia. South Asian migration throughout the Indian Ocean World often focuses on the coerced migration of Indian Tamil indentured laborers from Tamil Nadu to peninsular Malaysia. The Jaffnese Tamils were rather a white-collar migrant group working in the civil service of the frontier colony. At first glance, their position of privilege compared to Indian Tamils evokes the image of positive relations between colonizer and colonized, however, by reviewing letters between governors, British officials, and prominent Jaffnese Tamils, as well as, civil service records and government gazettes we can get a more complex account of how the British saw Jaffna Tamils vis-à-vis other groups in the colony. How did this affect subsequent migration between the old colony of Sri Lanka and the new colony of Malaysia? How did Jaffnese Tamils respond to challenges against their favorable status and how did this color the British view of the group? Interaction between the British and Jaffnese Tamils had a long history over the course of the late eighteenth to nineteenth century. This led the British to target the community to serve as agents of their Indian Ocean empire. By analyzing the outcomes of this interaction, we can come to understand that colonial rule was a dynamic project encompassing the agency of both colonial officials and those inhabiting their colonies.

Kolar Aparna (Radboud University), Zainab Mahamed, Ingmar Deenen, Olivier Kramsch, *‘Lost Europe(s)’*

At a time of heightened anxiety, fear and need to fix «the Other» – the Stranger – in place occasioned by unprecedented inflows of refugees into Europe, we pose the question to what extent, and in what productive manner, Europe might «get lost» in the world today. Starting from a fraught moment of racialized interrogation of supposedly «mistranslated identity/location» experienced by one of the authors along the Dutch/German border of Nijmegen (The Netherlands) and Kleve (Germany), we contextualize such an encounter within a modernist tradition of Situationist dérive, the better to tease out the political potentiality inherent in the act of «getting lost» in an urbanized cross-border region such as the one we collectively inhabit. Placing intra-European avant-garde spa-
tial practices critical of capitalist modernity in dialogue with postcolonial writings on 18th-century slave maroon societies at the so-called peripheries of European empire, we explore to what extent the act of «getting lost» conjoined with «going maroon» may be recuperated today by refugee and migrant solidarity groups within Europe’s borderlands so as to open up emotional pathways beyond fear, partition, isolation and the need for purified spaces of security. To empirically substantiate our argument, we build on a multitude of everyday spatial practices of migrant solidarity networks in which we are actively engaged astride our Dutch/German border. We conclude by re-positioning a 17th century «Map of Love» (inspirational to the Situationists) through a maroon border lens to imagine futuristic territories of Lost Europe(s).

Cesar E. Merlín Escorza (Radboud University), ‘The Atlantic Mirror: migrant trajectories in the industrial society’s era’
The trans-migratory circuits of the current (migration) “crisis” overlap time and spaces, showing how the exploitation of the bodies and territories is perpetuated by geopolitical/colonial power relations. To critically reflect on migrant trajectories, I suggest the analogy of the “Atlantic Mirror”, in which we could be able to see how contemporary mobility(s) remain connected to the ones that ignited the engines of the industrial society.

Panel 5.C (Friday 15 November, 15.30 – 17.00, E 2.18)
Talking back to the Muslim Question – Raising a voice and claiming a presence
Organizer: Martijn de Koning, Research group: FPTRS

The Muslim Question refers to a problematizing lens through which Muslimness and Muslim identities are constructed, positioned, essentialized and imposed upon people, often in opposition to so-called Western secular values or the European Judeo-Christian tradition. More concrete it refers to the problematization of the presence of Muslims in Europe in relation to the secular public sphere, integration and security; concepts that in of themselves are already sites of academic debates and contestations.

Recent work on racialization of Islam and Muslims and on Islamophobia has already proven to be of great significance in understanding the emergence and workings of the Muslim question. In this panel at the HLCS conference ‘Is Europe inclusive? Politics, discourses and practices’ we are inspired by the work that has been done on secularism and religion in relation to the public sphere and on Islamophobia but we also want to go beyond this problematizing lens by focusing on the responses of Muslims in the public debates. How do Muslims from a variety of ethnic backgrounds, Islamic traditions and national contexts see their lives influenced through the Muslim Question, how do they respond and claim a public voice and presence, if it all? How have they in the past and now responded to discourses and practices of inclusion and exclusion in Europe?

In doing so the panel contributes to the overall goal of this conference of bringing together critical perspectives on European practices and discourses of inclusion and exclusion, both past and present. We will in particular explore the conditions under which different kinds of practices and discourses of inclusion or exclusion develop vis a vis ‘Europe’ (Q1 of the CfP), and more specifically how Muslim minorities engage with and contribute to these dominant and/or minority practices and discourses.
Esra Özyürek (London School of Economics), ‘Claiming the Memory: Holocaust Memory Culture and Immigrant Integration in Germany’

A fundamental aspect of contemporary European, especially German, national identity is the necessity of coming to terms with the Holocaust and learning the ‘right’ lessons from it, above all the emotional and ethical lessons of empathy and tolerance. Following World War II, Muslim-background minorities arrived in large numbers in Western Europe to help rebuild the war-torn continent. Today these same immigrants, many of them second- and third-generation, are commonly accused of being unable to relate to Holocaust history, of remaining unsympathetic towards its Jewish victims, and of importing new forms of anti-Semitism. Accordingly, the German government, German NGOs, and Muslim-minority groups have together begun to organise an assortment of Holocaust education and anti-Semitism prevention programmes designed specifically for Muslim-background immigrants and refugees, so they too can learn the ‘right’ lessons from the Holocaust and thereby share in Germany’s most important post-War political values. Based on ethnographic research this presentation will each argue that recent debates about the responsibility of immigrants in shouldering Holocaust memory culture have the potential to draw those citizens without a European background towards post-Holocaust European values such as tolerance, democracy and empathy. However, I will also show how those debates can drive such citizens away, by reproaching them for not having gone through the same stages of democratisation that Germans have gone through since losing World War II.

Margreet van Es (Utrecht University and Radboud University), ‘The contextuality of ‘talking back’: Muslims and the pressure to denounce violent extremism in Norway and the Netherlands’

This paper explores how (young) Muslims in Norway and the Netherlands have responded to demands to denounce terrorism since the 9/11 attacks in 2001. Muslims in Europe are under continuous pressure to present themselves as peaceful and loyal citizens. Both in Norway and the Netherlands, many Muslims are looking for ways to raise a ‘multiple critique’ against terrorism, against stereotypical representations of Islam as a violent religion, and against the unequal power relations that cause Muslims to be held accountable for crimes they did not commit themselves. However, Muslims in Norway and the Netherlands seem to have chosen different strategies during the past two decades. This raises several questions, including: What does it mean to ‘talk back’ (bell hooks), and how does contextuality matter here?

Martijn de Koning (University of Amsterdam and Radboud University), ‘Stay safe’ – Practices of (non-) engagement among Dutch Muslims in public debates about Islam.

How do Muslims claim a presence and voice in the public debates about Islam in which they are categorized as a problem for security and integration? In this paper I will address the micro-tactics and deliberations of a variety of Muslim activists regarding their participation and presence in the public debates in the Netherlands. The racialization of Muslims and the construction of the Muslim question in policies and debates has resulted in an entanglement of different axes of Othering to such an extent that it includes almost every notion of the Self: kinship, birthplace, culture, and body. These all contribute to Muslims being labelled the unacceptable Others and potentially dangerous Others in policies and debates. Based upon ethnographic research among
Salafi preachers, anti-Islamophobia networks and national umbrella organizations of Muslims, I will show how the different actors construct a regime of surveillance whereby and through which they answer different interpellations by using and combining three different tactics which pertain to speaking out, silence and affirmation. However, depending on personal circumstances and different positionalities within society, the meaning and manifestation of those tactics may differ.
**List of Participants**

**Keynotes**

**Petra Stienen** is an author, independent advisor and a former diplomat. She worked as a human rights diplomat at the Netherlands Embassies in Egypt and Syria from 1995-2004. After she left the Foreign Ministry in 2009 she established her own business as an independent advisor for various clients in the field of democracy, diversity and diplomacy to governments, ngo’s and companies. She is one of the thought leaders in the Netherlands on European relations with the Middle East and gender. She is an established public speaker and has won a number of prestigious awards for her work.

Stienen is the author of two books on the Middle East (in Dutch): *Other Arab Voices. Towards a New Future in the Middle East?* (2012) and *Dreaming of an Arab Spring. A Dutch Diplomat in the Middle East* (2008). In her third book (2015) *Back to the Thunder Mountain* she returns to her hometown in the southern part of the Netherlands. The main theme is: how does Europe deal with differences and diversity in our inner cities? Her fourth book on *Enlarge Your Charisma & receive more attention for your stories* was published in September 2019. In addition to her books she contributes regularly to newspapers, magazines and websites. Petra Stienen is board member of various organisations such as the contemporary Art Bonnefanten Museum, What Design Can Do, Atria Institute on gender equality and women’s history and Action for Hope. She studied Arabic and Middle Eastern studies at the universities of Leiden, Cairo and London. One day a week she is a senator for the social-liberal party D66 (focus asylum and migration, labour market). She is also the leader of the Netherlands delegation to the Parliamentary Assemblee of the Council of Europe.

**David Theo Goldberg** is the director of the University of California Humanities Research Institute, the University of California system-wide research facility for the human sciences and theoretical research in the arts. He also holds faculty appointments as professor of comparative literature and anthropology, criminology, law and society, at UC Irvine, and is a fellow of the UCI Critical Theory Institute. As a leading scholar of critical race theory, Goldberg’s work ranges over issues of political theory, race and racism, ethics, law and society, critical theory, cultural studies and, increasingly, digital humanities.

From 1990 to 2000, he was professor at Arizona State University, where he directed the School of Justice Studies from 1995 to 2000. He co-founded the Humanities, Arts, Science and Technology Advanced Collaboratory (HASTAC) to promote partnerships between the human sciences, arts, social sciences and technology and supercomputing interests for advancing research, teaching and public outreach. Currently, he is co-leading the building of the MacArthur-UCHRI Research Hub in Digital Media and Learning at UC Irvine, an on-site and virtual research facility designed to promote field-building in the area.

He has authored numerous books, including *The Threat of Race* (2008); *The Racial State* (2002) and *Racial Subjects: Writing on Race in America* (1997). He also has edited or co-edited many volumes, including *A Companion to Gender Studies* (2005);
A Companion to Racial and Ethnic Studies (2002) and Between Law and Culture: Relocating Legal Studies (2002). Earlier in his career, Goldberg produced independent films and music videos (some of which aired on MTV), and co-directed the award-winning short film on South Africa, The Island.

A native of South Africa, Goldberg earned degree in Philosophy, Politics and Economics from the University of Cape Town before earning a Ph.D. in philosophy from the City University of New York in 1985.

Nishant Shah is a feminist, humanist, technologist working in digital cultures. He is the Vice-President Research at the ArtEZ University of the Arts, The Netherlands. where he is invested in thinking through infrastructure of art, culture, and design for building resilient and equitable futures. He was the co-founder of the Centre for Internet & Society India, and has been a knowledge partner with the Dutch Development Agency Hivos, analyzing practices of collective action and cultural activism. His current work is invested in ethics of Artificial Intelligence and the aesthetic warfare of digital misinformation.

Speakers

Kolar Aparna is a researcher at the Nijmegen Center for Border Research, Radboud University, NL. Having a background in choreography as a performing artist, and more recently in human geography, she has been critically engaged with questions of geographical imaginations and spatial relations as central to power struggles, borders and identities for the last two decades.

Anneleen Arnout obtained her PhD in history at the Universities of Leuven and Antwerp. She currently works as an assistant professor and a post-doc at Radboud University. She has published a monograph on the history of the Brussels shopping landscape during the nineteenth century and currently works on a Veni-project about emotions and urban space in Amsterdam, Paris and London between 1850 and 1930.

Carla van Baalen studied history at Leiden University (1977-1984) and earned her Ph.D in 1986 at the same university. From 1986 until 1990 she worked as a researcher at the Centre for Parliamentary History, Radboud University, Nijmegen; from 1990 until 1997 she was lecturer at the University of Humanistic Studies, Utrecht; in 1998 she was appointed director of the Centre for Parliamentary History; in 2001 she was also appointed professor of Parliamentary History at Radboud University. She published on a variety of subjects related to Dutch political and parliamentary history, such as coalition building, dualism in politics, and the State Opening of Parliament.

Sander Bax is associate professor in Literary Studies, Cultural History and Education of Dutch Language and Literature at the Department of Culture Studies of Tilburg University. He published De taak van de schrijver (The task of the writer, 2007), De Mulisch Mythe (The Mulisch Myth; 2015) and De Literatuur Draait Door (As Literature Turns, 2019), and he co-edited the volume Interrupting the city (2015). He is currently working on a monograph on 20th century authorship and on a biography of Dutch writer Bernlef.
Jorrit van den Berk works at Radboud University as an assistant professor of American Studies, teaching courses on U.S. history, politics, and diplomacy. He authored the book *Becoming a Good Neighbor among the Dictators. The US Foreign Services in El Salvador, Guatemala, and Honduras* (Palgrave-Macmillan 2018). His current research focuses on public diplomacy as a space in which elites and underprivileged groups produce, shape, and contest (trans)national identities.

Marlous van Boldrik holds a BA in Art History from Radboud University Nijmegen, where she also did a Research Master in Art & Visual Culture. At Loughborough University she is a part of the Centre for Doctoral Training called Feminism, Sexual Politics and Visual Culture. Her PhD research examines the ways in which cleaning has been visualised by activists and how these ‘visualisations’ have been and might be interpreted.

Jeroen Boomgaard is Lector of Art & Public Space at Gerrit Rietveld Academy. In 2017 he published *Being Public. How Art Creates the Public* (with Rogier Brom), and *Compassion. A Paradox in Art and Society* (with Rini Hurkmans and Judith Westerveld), both at Valiz Publishers.

Helleke van den Braber has been based at Radboud University as Assistant Professor of Cultural Studies since 2002, and as Director of Studies of the Department of Literary and Cultural Studies since 2012. She coordinates the MA programmes in ‘Cultural Policy and Patronage’ and ‘Creative Industries’, and is leader of the Radboud research group SCARAB, which examines cultural infrastructure and criticism studies. Her research interests include the history and theory of patronage, and historical and modern practices of strategic giving.

Peter van Dam is a senior lecturer at the University of Amsterdam. His research explores how citizens have translated their concerns into initiatives to shape their societies. He has been particularly interested in the intersection between religion and civil society. In recent years, he has pursued critiques of the global market and development activism in research on the fair trade movement. His current project focuses on the impact of civil society on the development of consumer society.

Bram De Ridder works as a postdoctoral researcher at the KU Leuven. He studied history at the same university and international relations at the University of Cambridge. After finishing his PhD in early modern border history, he held positions as visiting scholar at Harvard University and research coordinator for the Horizon 2020-project RETOPEA.

Margreet van Es works as an Assistant Professor of Religious Studies at Utrecht University. Her interdisciplinary research focuses on how Muslims in Europe respond to anti-Muslim sentiments and stereotypes, and how this affects the way they see themselves and their religion. Her book *Stereotypes and Self-Representations of Women with a Muslim Background: The Stigma of Being Oppressed* was published with Palgrave Macmillan in 2016. At present, she is affiliated to the NWO-financed research project ‘Religious Matters in an Entangled World’, led by Professor Birgit Meyer. As part of this project,
Van Es studies the complex role played by food and drinks in conflicts related to religious diversity.

**Elisa Fiore** is a third-year PhD candidate at the institute of Historical, Literary and Cultural Studies at Radboud University Nijmegen, and a lecturer at the Centre for the Arts in Society at Leiden University. Her research areas lie at the intersection of feminist posthumanism, sensory studies, urban studies, and memory studies. She has worked as a personal assistant of Prof. Rosi Braidotti at the Centre for the Humanities at Utrecht University. Before that, she received her research Master degree in Gender and Ethnicity, also from Utrecht University.

**Eva Fotiadi** is a historian and theorist of contemporary art, specialized in participatory, collective and hybrid art and design practices. Her publications have appeared in English, Dutch, German, Greek, Russian and Polish, and she has co-organized several conferences, symposia, workshops and in 2019 the OtherAbilities Festival in Amsterdam. Between 2014-2016 she was a research fellow at Princeton University and at Free University Berlin (DRS/Marie Curie), where she started writing a book on collective actions and events in public space in Athens since 2000. Since 2017 she is affiliated to the Department of Design at AKV St Joost. In the past she has taught at the University of Amsterdam, the G.Rietveld Academy and she was a tutor at the PhD-Arts program of Royal Academy of Arts De Hague/Leiden University.

**Jan Hein Furnée** is Professor of European Cultural History at the Radboud University (Nijmegen, The Netherlands). He studies the history of urban leisure and consumer culture in The Netherlands and Western Europe since 1750. Key publications: *Plaatsen van beschaafd vertier. Standsbesef en stedelijke cultuur in Den Haag, 1850-1890* (Amsterdam 2012); with Clé Lesger red., *The Landscape of Consumption. Shopping Streets and Cultures in Western Europe, 1600-1900* (Houndmills: Palgrave Macmillan, 2014); with Peter Borsay red., *Leisure Cultures in Urban Europe, c. 1700-1870: a Transnational Perspective* (Manchester: Manchester University Press, 2016). Currently he prepares a monograph on leisure culture in nineteenth-century Amsterdam and, together with Peter Borsay, the six-volume Bloomsbury series *A Cultural History of Leisure*.

**Cornelis W. van Galen** is a historian and teacher at Radboud University. He is the project manager of the Historical Database of Suriname. As part of this project he organized the campaign ‘Make the Surinamese slave registers public’. His research is focused on slavery and the after effects of slavery, mainly in the Dutch colonial context.

**Katharina Gerund** is an assistant professor of American Studies at FAU Erlangen-Nürnberg (Germany). She is the author of *Transatlantic Cultural Exchange: African American Women’s Art and Activism in West Germany* (transcript, 2013) and has co-edited volumes on cultural mobility, reeducation in postwar Germany, and tacit knowledge. Katharina is currently co-directing an interdisciplinary research project on “Reeducation Revisited: Transnational and Comparative Perspectives on the Post-World War II Period in the US, Japan, and Germany” (funded by the German Research Foundation), and she is working on a second book project entitled *Happy Home Front Heroines? Military Spouses in the Cultural Imaginary of the US*.
Krisztina Gracza graduated in June 2018 with a degree in Dutch Studies (MA) at the Eötvös Loránd University (ELTE) in Budapest. Since December 2018 she has been working as a full-time researcher of the CELSA project at the Department of Dutch Studies. Between 2016 and 2018 she worked as a student assistant on the Eastbound-CODL project. Both of her theses (BA and MA) won the Comenius Scriptieprijs [Thesis Prize] in 2015 and 2018. The summary of her MA thesis (entitled ‘Interartistic references in the short story Een twee drie vier vijf [One two three four five] by Simon Vestdijk. The role of music in the text’) appeared at the beginning of this year in the Vestdijkkroniek. During the final academic year of her master’s degree, she studied at the University of Groningen. In addition to Dutch Studies, she also completed her study as a cellist at the conservatory in 2017.

Kristina Hodelin was born and raised in New York City. She completed her Bachelor of Arts in Sociology and Anthropology from Pace University in New York in 2011. Upon completion of her BA, she was fortunate to be awarded a Fulbright English Teaching Assistantship to Malaysia. Her time living and teaching in the Southeast Asian nation during 2012 exposed her to the interconnections of current ethnic relations and the legacy of empire in the country. This has inspired her academic work ever since. From 2013 to 2015, she completed a dual Master degree from Columbia University and the London School of Economics’ joint program in International and World History. During her time in the program, she continued to study the legacy of empire through interactions between British missionaries and Indian Tamil plantation laborers in 1950s pre-independence Malaya. Now, as a PhD candidate at Radboud University, Kristina continues to analyze missionary and Tamil interactions by focusing on Ceylonese (Sri Lankan) Tamil identity development in colonial Ceylon and their subsequent migration to colonial Malaya. Their migratory patterns showcase the continuing webs of empire over the colonial to post-colonial period. Outside of her academic endeavors, Kristina is an avid Carnatic vocalist and loves to cook.

Paul Hulsenboom is a PhD candidate at the Dutch Department of the Radboud University in Nijmegen. His research concerns the development of Dutch perceptions of the Polish-Lithuanian Commonwealth and Polish perceptions of the Dutch Republic in the seventeenth century, as reflected in both literary and visual sources. He studied Classics, Literary Studies and Education at the Radboud University and University of Oxford. He has published on ancient Latin bucolic poetry, seventeenth-century Netherlandish emblems in the Polish-Lithuanian Commonwealth and the Polish Neo-Latin poet Sarbievius and his ties with the Low Countries. For his papers on this last topic, he received an award in November 2017. He is also active as a translator of Polish literature into Dutch.

Vincent Hunink teaches Latin and Early Christian Greek and Latin at Radboud University. He has published commentaries and studies on, among others, Apuleius and Augustine, as well as numerous translations of various Greek and Roman authors, mainly from Classical Antiquity. (www.vincenthunink.nl)

Jos Joosten is Professor of Dutch Literature at Radboud University (Nijmegen, The Netherlands). He is a member of the research group SCARAB (Studying Cultural Infra-
structure and Reception Across Borders) and has published several articles and books on the theory and practice of literary criticism and book reviewing.

Jos Koldeweij studied Art History at Utrecht University, where he got his Ph.D. (cum laude) in 1985 for his thesis ‘Der gude sente Servas’ and was full professor in Medieval Art History at the Radboud University Nijmegen 1993-2019. He was curator of exhibitions on late medieval and applied art in a.o. Utrecht, ‘s-Hertogenbosch, Rotterdam and Bruges. The Bosch Research and Conservation Project was his most recent research project resulting in the *Jheronimus Bosch 500* Exhibition in 2016 in 's-Hertogenbosch. Religious and profane badges from the late middle ages are one of the main themes in his research. Other fields of research are late medieval art in general, art and devotion, and the applied arts, mainly in the North-western European area.

Martijn de Koning is an anthropologist at the University of Amsterdam and at Radboud University Nijmegen. His main research interests are activism among Muslims, Islamic marriages and the racialization of Muslims. He has published about (militant) activism, Islamophobia and racialization, religious identity of Moroccan-Dutch Muslim youth, Salafism, and Islamic marriages in the Netherlands. Together with Nadia Fadil and Francesco Ragazzi he published the edited volume *Radicalization in Belgium and the Netherlands - Critical perspectives on violence and security.*

Claire Le Foll is Associate Professor of East European Jewish History and Culture in the Parkes Institute at the University of Southampton. She is the author of *L’école artistique de Vitebsk (1897-1923). Eveil et rayonnement autour de Pen, Chagall et Malevitch* (Paris, L’Harmattan, 2002), *La Biélorussie dans l’histoire et l’imaginaire des Juifs de l’empire russe (1772-1905)* (Paris, Honore Champion, 2017), as well as numerous articles in English, French and Russian on the history and culture of Jews in Belorussia.

Jack McMartin is a postdoctoral researcher affiliated with the Centre for Reception Studies (CERES). His doctoral research project, *Boek to Book* (promoter: Elke Brems, co-promoter: Reine Meylaerts, defended June 2019), investigated the production, circulation and reception contexts of Dutch literature in translation published between 1998 and 2018 in order to give insight into the contemporary world market for book translations and the institutions, people, editorial strategies and circulation mechanisms that shape it. He is currently employed on the CELSA project ‘Challenging the European Monoculture – Towards a Policy on the Diversification of the European Literary Field’, which studies literary transfer between small European literatures. He is co-editor (with Jan Van Coillie) of *Children’s Literature in Translation: Texts and Contexts* (Leuven University Press, forthcoming). He is also developing a project on the life and work of the well-known translation studies scholar James S. Holmes.

Marloes Mekenkamp obtained her Bachelor in Spanish Language and Culture at Utrecht University and her Research Master in Latin American Studies at Leiden University. She is a PhD-student at the institute for Historical, Literary and Cultural Studies at Radboud University where she works on a project on poetry and activism in contemporary Mexico within the context of extreme violence.
Cesar E. Merlín Escorza. Born and raised in D.F. (México City), social anthropologist by the Universidad Autónoma Metropolitana Iztapalapa. MSc from the Anthropology and Development Studies program at Radboud University and current PhD researcher at the Geography Department (GPM).

Nawal Mustafa is currently a PhD candidate in the ERC funded Euromix project of prof. Betty de Hart at the Vrije Universiteit Amsterdam. Her PhD research focuses on the historical regulation of interracialized intimacy in the UK in the period of 1950-1970. By focusing on the lives of black women in the UK. Nawal hopes to contribute to the existing academic literature on race, identity and belonging in UK.

Andrew G. Newby is Kone Foundation Senior Research Fellow at the Tampere Institute for Advanced Social Research, Finland. He also (since 2008) holds the title of Docent in European Area & Cultural Studies (University of Helsinki). A graduate of the University of St. Andrews (MA Hons) and University of Edinburgh (PhD), he has previously held academic positions at the Universities of Edinburgh, Aberdeen, Helsinki and Aarhus. He is a specialist in the history and society of northern Europe in the nineteenth and twentieth centuries. A full list of publications can be seen at: https://orcid.org/0000-0001-5757-6885

Bas Nordkamp graduated cum laude last summer from the master’s specialization Tourism & Culture at the Radboud University. Their master’s thesis on the Dutch debate on (un)welcoming German tourists after the Second World War was rewarded with a 8.5. During this conference, Bas will demonstrate some key insights from this research.

Alana Osbourne is a postdoctoral researcher working at the interdisciplinary crossroads between anthropology and urban studies. Her past research drew on the case of so called ‘slum-tourism’ in Trench Town, a ghetto neighbourhood of Kingston, Jamaica, to address how urban poverty and violence are sensed and ultimately commodified by residents. Her current work continues to probe how socio-economic inequalities shape the sensory and affective lives of urbanites and focuses on the ways city dwellers subvert these inequities through sensorial negotiations.

Esra Özyürek is Professor in European Anthropology and Chair in Contemporary Turkish Studies at the European Institute, London School of Economics and Political Science. She received her BA in Sociology and Political Science at Boğaziçi University, Istanbul and her MA and PhD in Anthropology at the University of Michigan, Ann Arbor. Before joining the LSE she taught at the Anthropology Department of University of California, San Diego. She is the author of Being German, Becoming Muslim: Race, Religion and Conversion in the New Europe (Princeton University Press, 2014) and Nostalgia for the Modern: State Secularism and Everyday Politics in Turkey (Duke University Press, 2007). She is the editor of Politics of Public Memory in Turkey (Syracuse University Press, 2007) and Unuttukları ve Hatırladıklarıyla Türkiye’nin Toplumsal Hafızası by İletişim Yayinevi (2002).
Helen Roche is Assistant Professor of Modern European Cultural History at the University of Durham, having previously held research fellowships at Cambridge and UCL. She has published extensively on 19th- and 20th-century German history, including the history of education, National Socialism, and classical reception studies. Relevant publications include: *Sparta’s German Children: The ideal of ancient Sparta in the Royal Prussian Cadet-Corps, 1818-1920, and in National Socialist Elite Schools (the Napolas), 1933-1945* (2013), ‘The Peculiarities of German Philhellenism’, *The Historical Journal* 61.2 (2018), and *Brill’s Companion to the Classics, Fascist Italy and Nazi Germany* (ed., 2018). Her second monograph, entitled *The Third Reich’s Elite Schools: A History of the Napolas*, is forthcoming with Oxford University Press.

Daniëlle Slootjes specializes in the field of Late Antiquity, Early Byzantine and Early Medieval History, and focuses in particular on late Roman administrative structures, geography, early Christianity and crowd behavior.

Daniel Srybe is working as a postdoctoral researcher at the Research Project “Constraints and Tradition” at Radboud University Nijmegen since 2017. He studied Ancient History and Archaeology at the Universities of Leipzig, Cologne and Leiden. His research interests are in the field of political and cultural transitions from late antiquity to the early middle ages. In his PhD thesis at the University of Leipzig he studied cultural and economic interrelations between nomadic and sedentary people in late antique and Byzantine North Africa (the book will be published at the end of 2019). Later he worked at the Leipzig Centre for the History and Culture of East Central Europe (GWZO) in projects about early medieval central places and the Christianisation of the Danube area between late antiquity and the middle ages.

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