

# 41

# NIAS Newsletter

FALL 2008

This year's NFA Day  
will be on  
12 June 2009.

NIAS also publishes the  
*NIASbrief*.

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- *Lisa Jardine: Crossing Boundaries*
- *How to Establish the Rule of Law*
- *NIAS Research Group 2008/09*

NETHERLANDS INSTITUTE  
FOR ADVANCED STUDY  
IN THE HUMANITIES  
AND SOCIAL SCIENCES



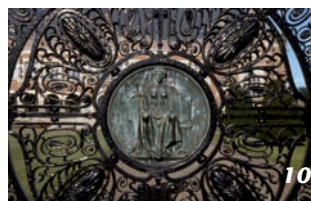
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Cover:  
NIAS-building 'Het Uilenest' in autumnal mists.  
(photo by Dindy van Maanen)

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## *Rector's Note*

As announced in previous Newsletters, NIAS was evaluated by an external panel, chaired by the former Rector of the Wissenschaftskolleg zu Berlin, Prof. Dieter Grimm. All research institutes in The Netherlands are reviewed every five to seven years to see if they meet the requirements of Standard Evaluation Protocol, set by the Royal Netherlands Academy of Arts and Sciences, the universities, and the National Research Council.

The evaluation panel presented its report in September which gives an overall positive appreciation of the Institute's activities of the last seven years. It also contains a number of observations and recommendations to further adapt the Institute's role under the changing conditions of international scholarship. The most striking idea is the recommendation that NIAS develops more research themes on the cutting edge of scientific innovation on its own initiative. The Board of the Royal Netherlands Academy of Arts and Sciences will determine its position in regard to the evaluation in December. Thereafter, all documents related to the evaluation will be publicised on the Academy's website. The Institute will seriously consider appropriate ways to respond to this challenge.

In the meantime, NIAS has recruited its new cohort of fellows. Four of them are presented in detail in this issue of the NIAS Newsletter, and the others will be presented in the next few issues. Two themes give a strong humanistic accent to this year. One theme is devoted to Meditation and Self-reflection in Art and Literature, from 1300 to 1600; and the other theme is devoted to the Reception of

Augustine after 1600. Not only do they follow each other well in terms of time, but the presence of specialists in Renaissance Latin literature and in religious studies provides close connections between the two themes.

We are also very proud to announce the first holder of the newly created Spinoza Fellowship, co-sponsored by the City of The Hague. Judge Richard Goldstone, the first Prosecutor General at the International Court of Justice for former Yugoslavia, will spend three months at NIAS drafting a comprehensive convention for crimes against humanity. To do this, he will collaborate with colleagues, some of whom are currently working in, or will come to, The Hague. The Spinoza Fellow will contribute to enhancing the international visibility of The Hague as the international capital of peace and justice.

Former fellows kindly sent us a steady stream of the books they published, partly as thanks for their stay at NIAS. Our librarians Erwin Nolet and Johan Kwantes have now finalised NIAS library's digital catalogue. NIAS will create a search facility on our website so that the scholarly world will be able to find our fellows' books, many of which are highly specialised and not always easy to get. In keeping with further extending our facilities for online access to journals and other electronic applications, NIAS is to be linked up to a fibre optic network in the next few months. In this way, NIAS continues to adapt its services to present day requirements and opportunities.

**Wim Blockmans**  
*Rector*



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## *New fellowships*

### **Richard Goldstone first Spinoza Fellow**

The prestigious Spinoza Fellowship starts in January 2009. NIAS, the City of The Hague, Leiden University and Radio Netherlands Worldwide host a Spinoza Fellow annually. The fellows research a subject relating to international peace, justice and law, and make their research accessible to a wider audience. Apart from a residency at NIAS, fellows spend this period inspiring interest in particular themes among the Dutch and the international community by means of readings, debates, interviews and publications.

The first Spinoza Fellow is the internationally renowned Richard J. Goldstone, (born October 26, 1938), best known as an international war crimes prosecutor. A committed human rights activist, he served as the Chief Prosecutor of the United Nations International Criminal Tribunals for the former Yugoslavia and Rwanda from 1994 to 1996. He served as a



*Spinoza Monument in Amsterdam (photo by Branko Collin)*

member of the International Group of Advisers of the International Committee of the Red Cross from 1999 to 2003.

### **First Henry G. Schermers Fellow: Ronald Janse**

This research year, NIAS welcomes its first Henry G. Schermers Fellow, Ronald Janse. Together with The Hague Institute for the Internationalisation of Law (HiIL), NIAS instituted this fellowship, named after the great legal scholar Henry G. Schermers (1928-2006), Professor of Law of International Organisations in Amsterdam and Leiden. Schermers was instrumental in the recognition of international law within national legal systems. The Schermers Fellowship aims to promote research in the field of national law in an international context, and will welcome one Dutch and one non-Dutch Scholar each year. The current Schermers Fellow is Ronald Janse, Associate

Professor in Legal Theory at Utrecht University.

At NIAS Janse is working on two projects. The first project is a draft of "An Action Plan for Educational Material" of the InterAction Council and the American Bar Association, which calls for two booklets on the basics of the rule of law at the national and international level. One of these booklets is aimed at politicians, and the other at youth. The latter booklet will be included in school curricula. Janse's second project is a larger book on the thinking behind efforts by donors to promote the law at the national level in development aid and post-conflict reconstruction.

## First Translator-in-Residence: Karol Lesman

Karol Lesman, is the Institute's first Translator-in-Residence. He translates from Polish into Dutch and is based in Amsterdam. Born in 1951 in Breda, the Netherlands, he is currently working on a translation of *Traktat ołuskaniu fasoli* ("A Treatise on Shelling Beans") by the Polish author Wiesław Myliński. The novel is the monologue of an ordinary man in the autumn of his life, as he talks to a stranger one summer evening while shelling beans.

Through stories from his childhood and youth, the old man reveals his personal history, with frequent reflections on people and life.

Karol Lesman was at NIAS till 31 January 2009. The Translator-in-Residence programme is a joint venture between NIAS and the Dutch Foundation for Literature (Fonds voor Letteren) in Amsterdam.

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## ERC Advanced Grants Awarded to six Former NIAS Fellows

No less than six former NIAS Fellows were awarded an ERC Advanced Grant by the European Research Council: **Graeme Barker**, NIAS Fellow 1998/99, **Patrick O'Brien**, Guest of the Rector 2003/04, **Roumen Daskalov**, Visiting Grant Scholar 2004/05, **Pieter Muysken**, NIAS Fellow 1995/96 and coordinator of the research theme group "Bilingualism", and 2005/06 and coordinator of the research theme group "Restricted Linguistic Systems as Windows on Language Genesis", and **Klaus Scherer**, NIAS Fellow 1984/85, in the domain of Social Sciences and Humanities, and **Jan Zielonka**, NIAS Fellow 1983/84 and 1988/89 and coordinator of the research theme group "Approaching Eastern Europe" for the domain of Interdisciplinary Research. These grants carry a maximum amount of 2,500,000 euros. The aim of the Grant programme is to



Patrick O'Brien



Roumen Daskalov



Jan Zielonka

fund individual teams led by established, innovative and active principal investigators, regardless of nationality, age or current location. The ERC Grants scheme intends to support research projects to be performed in any member state or associated country. The number of applications for the Grants in the domain of Social Sciences and Humanities was 404 while 43 applications were awarded.

## Former Fellow Sternhell attacked

*The 1997/98 NIAS Fellow Zeev Sternhell hit the headlines when he became the victim of a pipe bomb attack at his home on 25 September 2008, for which right-wing extremists are blamed.*

Sternhell sees the policies of Israeli occupation and the settlement on the West Bank as a danger to "Israel's ability to develop as a free and open society". He believes that these policies put nationalism above social and liberal aims. His views have made Sternhell very unpopular with the Israeli Settlers' movement and hated among right-wing extremists.



Jerusalem police suspected that right-wing extremists were behind the pipe-bomb attack in which Sternhell sustained injuries. From his hospital bed, Sternhell commented that "if the intent was to terrorise, it has to be very clear that I am not easily intimidated; but the perpetrators tried to hurt not only me, but each and every one of my family members who could have opened the door, and for that there is no absolution and no forgiveness". He has since said he will continue to voice his opinions.

in 1951, Sternhell emigrated to Israel. In 1969, he was awarded a Ph.D. from the Institut d'Études Politiques de Paris for his thesis on The Social and Political Ideas of Maurice Barrès. In 1997/98 Sternhell was a Fellow at NIAS. His military service included a post as commander in the Golani infantry brigade. He fought in the 1967 Six Day War, the 1973 Yom Kippur War, and the 1982 Lebanon War.

Zeev Sternhell was born in Poland. During the Second World War, he lived with his aunt, uncle and cousin as a Polish Catholic. After the war,



*Above: Zeev Sternhell explaining his case to the assembled media.*

*Below: Demonstration in support of Sternhell.*

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## *“Everything I do is directed towards making the world a better place”*

### *interview with Lisa Jardine*

**By Johan Kwantes**

*Lisa Jardine is Professor of Renaissance Studies at Queen Mary, University of London and Director of the celebrated CELL research institute (Centre for Editing Lives and Letters). Since the spring of 2008, she has also been Director of the Human Fertilisation and Embryology Authority. She also holds numerous management functions in cultural organizations and is a frequent broadcaster on radio and TV. She has published a number of well-received biographies as well as historical studies of the renaissance. Recently, she published: Going Dutch. How Britain plundered Holland's Glory.*

On 4 December 2008, the British historian, Lisa Jardine, gave the KB Lecture entitled, “The Reputation of Sir Constantijn Huygens: Networker or Virtuoso?”, as a conclusion to her fellowship at NIAS and the KB (Koninklijke Bibliotheek), the Dutch National Library. In her lecture she looked at the crucial role played by Huygens in the cultural relations between England and Holland in the 17<sup>th</sup> century. Her lecture has been published in the original English form by NIAS, while publishing house Bert Bakker has published the Dutch translation.

*At NIAS and in the archives of the KB in The Hague, you are researching the role of poet and diplomat Sir Constantijn Huygens on the European stage. When and how did you first encounter this man?*

I first became aware of Constantijn Huygens while I was writing a biography of Sir Christopher Wren. Constantijn Huygens's path crossed with that of the early Royal Society in London, of which Wren was a founder member.

I was curious as to the part he played in the career of his distinguished son Christiaan, and made a note to pursue him further when I could.

*The title of your KB Lecture on 4 December 2008 is “The Reputation of Sir Constantijn Huygens: Networker or Virtuoso?”. Could we use the preposition ‘and’ in place of ‘or’?*

No! The term virtuoso – which I chose because it was used in the period to designate a person who was exceptionally well-versed in natural philosophy, or what we would call, the sciences – refers to a lone individual with particular aptitude for high-level intellectual matters. A networker is someone who builds teams, usually with a view to exploiting them later to facilitate some practical activity in which they are interested. So the opposition in my title is that between a ‘team player’ and a ‘lone scholar’.

*In a way he seems to have been a genuine polymath. Was he?*

He was extraordinarily versatile. He was a poet, a musician, a diplomat and a connoisseur of the arts. However, I would tend to use the word 'polymath' to describe someone who was all of these things (and possibly more), and who also made some fundamental contribution to knowledge – in the arts or sciences.

*Was there a common thread in his thinking? Did he have an ideal or a principle that all his work aimed at?*

I think the common thread in Huygens's thinking was the desire to be civilised. That is a peculiarly seventeenth-century thing to want to be, but I think we can still sympathise with him. In a Europe which was riven by sectarian and political warfare, he wanted to promote beauty and cultivation, and who can blame him?

*You are equally at home in mathematics, as in ethics, embryology and history. You appear to be a polymath yourself. Did you purposefully seek out Huygens to explore, because he is like you in certain ways?*

Sir Constantijn Huygens wasn't a mathematician, though his son Christiaan was an outstanding one. Similarly, Constantijn was not scientifically curious, as far as I can see, except in the field of microscopy. But I suppose there are similarities – like him I undertake far too much, move in too many different circles, pride myself on my networking, and find it hard to say no to a new challenge!

*What guides you then, what is the common thread in all your work?*

Everything I do is directed towards making the world a better place. That is why I am so committed to education – at school and university level and beyond. Access to education can change the world.

*During your research presentation at NIAS, you hinted that you want to use Constantijn Huygens as a vehicle to break down boundaries between scientific disciplines and between the levels of science and everyday life. Why is this aim, of breaking down boundaries, so important to you?*

Boundaries – whether national or disciplinary – are usually put in place to protect from outside influence. I have devoted my career to showing that by crossing boundaries you can alter the perspective on any issue. For example, in *Worldly Goods: A New History of the Renaissance* I showed that the fabulously rich Islamic culture of the Ottoman Empire played an influential part in shaping the European Renaissance. When I first wrote about it, that was seen as a provocative idea. Now it is almost commonplace.

*You have several different professions, not only are you Centenary Professor and director of the Centre for Editing Lives and Letters, both at Queen Mary College, but you are also Chair of the Human Fertilisation and Embryology Authority. Furthermore you have been on the Booker Prize jury and you have several columns in different media. Is your own life, and are your own choices representative of this ideal of the freedom from boundaries?*

I think I am simply endlessly curious, which takes me continually into new areas of thought and action. And I cannot resist a challenge.

*Who is your role model and why?*

Professor Natalie Zemon Davis, the great historian of Early Modern France. She has just turned 80, but has not lost the integrity and commitment to radical thought which marked her early career, and meant that she and her mathematician husband Chandler struggled during the McCarthy years in America



(Chandler lost his university job, and they both lost their passports). I see her often, and am inspired by the new questions she asks and challenges she still undertakes. And she really is one of the greatest living historians.

*Do you think NIAS has a constructive role to play in also breaking barriers?*

NIAS brings together scholars from all over the world, in every humanities discipline, and lets them enjoy freedom of thought together in the tranquil surroundings. That is a good first step towards breaking barriers.

*You have written about Holland quite a lot now, for instance your most recent book, *Going Dutch*, deals with the Dutch invasion of England in 1688. Why have you chosen the Netherlands as a country to research?*

I love the Netherlands. I fell in love with it while I was working on Erasmus of Rotterdam (though his works are in Latin and he never wrote a word of Dutch that has survived). And while we were 'courting', my husband took me on our first holidays together to Holland, because he had loved it as a child.

*The British comedians Harry Enfield and Paul Whitehouse once famously portrayed two Amsterdam policemen who told the television audience: 'burglary was a very big problem here... but we are very proud how we tackled it, because since we legalised burglary, there is no longer a problem.' Ignoring the exaggeration and assuming television to a certain degree reflects the presumptions of an audience, Holland is viewed by the public as a laid-back place where liberty is a prime value.*

*Is this also your view of Holland? What do you hope to find in this country?*

No, that's not what I love about Holland – that is what my students love about it, because



*The face of Constantijn Huygens in the Monument for Constantijn and Christiaan Huygens in Voorburg.  
(photo by Johan Kwantes)*

they think they can smoke marijuana and chill out there! What matters to me about the Netherlands is its deep-rooted sense of democracy, its lack of class-prejudice, and its fantastic levels of literacy and education. In my experience that makes it a very inspiring place to spend time in. It is my idea of the sort of community whose values match my own, and in which I would choose to live and work.

*How do the values of liberty and freedom shape your own thought?*

I never stop thinking about them. They shape everything I say and do.

*Have the Netherlands a tradition to uphold in relation to Constantijn Huygens?*

Constantijn Huygens was a social and intellectual snob, and as far as I know showed not the least interest in those born in humbler circumstances than himself. I'm afraid I think he represents a tradition which looked for a moment there in the seventeenth century as if it were going to shape the Holland of the future, but then, fortunately, gave way to a more 'enlightened', liberal democracy.

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## Exploring the world outside its natural habitat

**By Ronald Janse**

*Ronald Janse is the first Henry G. Schermers Fellow to conduct research at NIAS. Together with The Hague Institute for the Internationalisation of Law (HiiL), NIAS has instituted this fellowship, named after the great legal scholar Henry G. Schermers (1928-2006), Professor of the Law of International Organisations in Amsterdam and Leiden. He was instrumental in the recognition of international law within national legal systems. The Fellowship aims at promoting research in the field of national law in an international context and will welcome one Dutch and one non-Dutch Scholar each year. Born in Rotterdam in 1966, Ronald Janse is Associate Professor of Law at the School of Law, Utrecht University.*

### *Enthusiasm for the Rule of Law*

On December 18, 2006, the UN General Assembly adopted a resolution on ‘the rule of law at the international and national levels’ (A/Res/61/39). At about the same time, Secretary General Kofi Annan issued his report *Uniting Our Strengths; Enhancing UN Support for the Rule of Law* (A/61/636-S/2006/980). Both documents confirmed a trend which had been noticeable in reports and documents like the 2005 World Summit Outcome Document for some time: strengthening the rule of law is one of the UN’s top priorities.

The UN is not unique. Over the past two decades, many international organizations, states, non-governmental organizations, lawyers and judges associations, policy think-tanks, and private foundations have been engaged in promoting the rule of law on the domestic and international level. Estimates vary, but many say that at least one billion USD is spent every year on rule of law promotion. The Organization for Economic Cooperation Development, for instance, calculated that in

2006 589 million USD was spent on “legal and judicial development” and 625 million on “human rights”.

Why is so much money, which could be spend on vaccination programs, improving sewage systems, building dams and bridges and the like, spent on lawyers and legal change? Why the almost universal enthusiasm for the rule of law?

### *Flexibility in Understanding*

The first thing to note is that the rule of law means different things to different people, so that both authoritarian regimes (or at least some of them) and liberal democracies (or most of them) can claim to uphold the ideal without straining language. Secondly, the rule of law is credited with being a sufficient or perhaps even a necessary condition for a host of important policy aims. “One cannot get through a foreign policy debate these days without someone proposing the rule of law as a solution to the world’s troubles”, wrote Thomas Carothers ten years ago in a widely

read article in *Foreign Affairs*. This observation is even more apt today than it was then.

As to the first point, the rule of law does not of course mean just anything. Most – not all – people would agree that the rule of law at least means what Joseph Raz, a famous legal philosopher, has said about it: “The rule of law means literally what it says: the rule of laws. Taken in its broadest sense this means that people (i.e. citizens and officials, RJ) should obey the law and be ruled by it”.

The problem is rather that people disagree over whether the laws which rule must have been brought about in a particular way and also over whether the laws which rule must satisfy certain substantive standards. In other words, there is a controversy as to whether the rule of law by definition includes the ideals of democracy and human rights. This is usually presented as the difference between thinner and thicker or formal and substantive conceptions of the rule of law. The key difference between the two is that thinner conceptions are agnostic about the content of the laws which rule. Singapore has a very strong or a rather weak rule of law record, depending on whether one uses a thin or thick conception of the rule of law, whereas Sweden has a strong record under any understanding of the term.

The virtues which are attributed to the rule of law are at least as varied as its possible meanings. The virtues of the rule of law, as thinly conceived, are legal certainty (the rule of law requires laws to be made known in advance, so that people can predict and foresee the legal consequences of their actions), a form of freedom (in the sense that people can plan their lives because they know in advance what they may or may not do), formal equality (in the sense that like cases are treated alike), and a limitation on use of power (government officials, too, must obey the law).

On the level of international law, the virtue of thinner conceptions is primarily the prevention of an arbitrary use of power.

Virtues like these seem to be important in the current effort to promote the law at the international level, for this effort is largely informed by concerns about the destabilizing effects of flagrant violations of international law in recent years. Significantly, states have mostly raised classical international law issues such as non-intervention and the use of force in their submissions to the continuing discussion in the General Assembly on the international rule of law.

The virtues just mentioned hardly play any role, however, in the rule of law industry at the domestic level. There, the rule of law is promoted because it is thought to contribute to a host of goods: economic development, poverty alleviation, human rights protection, doing business, political reforms and democratization, improved health care, post-



*Lady Justice on the Peace Palace's Gate.  
(photo by Pieter Musterd)*

conflict nation-building, saving failed states, etcetera. The rule of law is not promoted as an end in itself, but as a means to further ends.

### *Rule of Law and NIAS*

During my five-month sabbatical leave at NIAS, I am working on a small and also a somewhat larger book regarding the promotion of the rule of law.

The small book is not my idea and perhaps it also does not qualify as an academic piece of work – if by academic is meant that the ball is moved forward. But I think it is nonetheless challenging and worthwhile and I happily accepted to write it, even though this limits the time I can spend on the other book.

The small book is the initiative of two organizations: the InterAction Council ([www.interactioncouncil.org](http://www.interactioncouncil.org)), which consists of statesmen who have held the highest office in their own countries, and the World Justice Project ([www.worldjusticeproject.org](http://www.worldjusticeproject.org)), an energetic initiative, founded and partly funded by the American Bar Association, which has created a rule of law index, published a series of academic papers by leading academics, organized outreach-meetings and funds projects. In the summer of 2008, both organizations endorsed “An Action Plan for Educational Material” which calls for “two booklets (e.g. 50 pages each) on the basics of the rule of law at the national and international level, one for politicians and one for youth (to be included in school curricula)”

Therefore the small book (in fact there are two books, one for politicians, one for children) is an exercise in advocacy; it is clearly not my job to argue that promoting the rule of law is a waste of time. It is also an exercise in education; it is not my task to present innovative ideas but to explain the generally agreed upon characteristics of the rule of law

at the domestic and international level. Still, it presents some challenges.



*The Peace Palace in The Hague. (photo by J.F. Marrero)*

To give just one example, there is of course no generally agreed upon conception of the rule of law. A choice has to be made between one of the thinner and thicker conceptions. Although I do not think that thicker conceptions are useful for academic research on the rule of law, a rather thick conception seems to be best for attempts to influence legal and political systems. For the rule of law, as thinly conceived, is not only by definition compatible with oppressive regimes and exploitative practices; there is mounting evidence that thinner versions of the rule of law are in fact realized in some regimes and indeed sometimes function as a very useful instrument of exploitation and oppression. A thicker conception acts as a check against this by limiting the possible content and legitimate uses of law. But there is also a downside to thicker conceptions, which boils down to the fact that there is controversy about the nature and importance of human rights and democracy and about whether these ideals should be supplemented or replaced by other,



i.e. non-Western ideals. In defending one of the thicker definitions of the rule of law one easily runs the risk that the booklet will be dismissed out of hand by a part of its intended audience. This is clearly not what the InterAction Council and World Justice Project are aiming for; they have made arrangements to translate the little book in many languages and distribute it in many countries.

I have also begun working on a somewhat larger book on rule of law promotion on the domestic level. About two years ago, I had the good fortune of being asked by HiiL, the Hague Institute for the Internationalisation of Law ([www.hiil.org](http://www.hiil.org)) to write a review paper on academic literature regarding rule of law promotion. I had about three months to write the report and I soon realized that it was a difficult assignment for many reasons, the most important of which was that the field is highly fragmented. Not only is rule of law promotion carried out by many different organizations and in very different contexts: development aid, post-conflict nation building, human rights protection, democratization and political reforms. There is also no central forum where academics and practitioners exchange views and ideas. Relevant literature can be found in books and journals in many fields: law, economics, sociology, development studies, anthropology, political science and philosophy. Moreover, some areas are far more advanced than others: whereas the

relationship between law and development has been studied intensively for over 40 years and forms a well-established discipline, the relation between the rule of law and post-conflict reconstruction has only just started to become a field.

The lack of a central forum made Carothers suggest that it would be a good idea to start a specialized journal. Sam Muller, director of HiiL, and I have taken this to heart by founding the *Hague Journal on the Rule of Law*, which will start to appear in 2009 and which will be published by T.M.C. Asser Press and Cambridge University Press. It also made me realize that it would be good, both for a general audience and for those engaged in one of the sub-areas of rule of law promotion, if there were a short book which attempts to map out this multifaceted field. I am trying to write such a book. It is organized around the question which ideas are behind efforts by donors to promote the law on the domestic level in different contexts (development aid, post-conflict reconstruction etc.) and to which extent there is evidence for the causal links between the rule of law and the further ends mentioned earlier that these ideas presuppose. I expect – and hope – to conclude in the somewhat thicker book that I was not mistaken in helping to advocate the rule of law in the thinner book (but I am sure that the benefits are much more modest than many donors assume).

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## Bridging languages: interview with Karol Lesman

By Johan Kwantes

*Karol Lesman is NIAS' first Translator-in-Residence. This five-month fellowship, a joint initiative of the Dutch Foundation for Literature (Fonds voor de Letteren) and NIAS, is meant for translators who will benefit from the intellectual climate of the Institute for their work. Lesman normally works in Amsterdam and, during winter periods, in Poland. This winter is the first time in many years he has spent in the Netherlands.*



*Lesman's father as a soldier in liberated Holland.*

We work in the same building – even on the same floor. The interview appointment feels more like strolling over to a colleague to have a nice chat. No pressures, no rigid time schedules. When opening the door Karol was

just working on a paragraph of *Traktat ołuskaniu fasoli* (“A Treatise on Shelling Beans”) by the Polish author Wiesław Myśliwski, the book he is translating at NIAS. *Traktat ołuskaniu fasoli* is the monologue of an ordinary man in the autumn of his life, as he talks to a stranger one summer evening while shelling beans. Through stories from his childhood and youth, the old man reveals his personal history, with frequent digressions on topics from the mundane to the philosophical, and reflections on people and life. The resulting narrative is vivid and engaging, providing entertaining tales as well as food for reflection about the big questions of human existence. Lesman meanwhile, signals he is ready to answer.

*What do you think of the new translator programme?*

“I think it is a fantastic initiative. The translation profession receives a great boost through this programme and I am really happy to be the first translator to stay here at NIAS. It offers an excellent climate for work. The staff nurtures us so that we have abundant time to devote to our work. I notice that I am much more productive than when I am at home. Like the rest of the fellows, I am cared

for and we have excellent communal lunches. But the most important things for my work are unique for this place: I can use my room 24 hours a day. More significantly, at the start of the fellowship year I was correcting a draft, which contained a few problematic fragments in Russian and Romanian which I had to check. Being at NIAS, I was able to simply walk to some Russian and Romanian fellows across the corridor, who could assist me in solving these problems. I think such a thing is only possible in a place like this."

*You were born in Breda, you studied in Amsterdam – what is your connection with Poland?*

"Put simply, I was born to a Polish father and a Dutch mother. My father was a member of the Polish Division of the army that liberated the South of the Netherlands. He stayed in Breda because he met my mother there. I was raised as a Dutchman. My father wasn't much of a talker. In any case, he didn't speak Polish to me. It is true that, until his dying day, he didn't speak a word of Polish with me. To be sure, I know he spoke Polish with other people, but to me, he only spoke Dutch. By bringing me up in the language of my birthplace, he probably wanted me to have the chances he never had, because of the language barrier he had himself encountered. He presumed that Polish would only hinder any career. It was only when I was nine, did I find out my father was in fact Polish.

"When I was eleven we went to visit my Polish family on holiday for the first time. During the trip I decided that I wanted to learn the language. That I fell in love with my Polish niece helped in that decision. And that is exactly what I did – first I learned it myself, next to my schoolwork. When I was sixteen I took lessons from a woman who had also married with a Polish liberator, but, unlike my mother, had picked up the language fairly swiftly. She posted small pieces of paper with



*Karol Lesman's father and mother just after the war.*

Polish words and sentences in the kitchen, so that, while doing the dishes, she learned a couple of Polish phrases on the way. When she spoke the language quite well, she organised a small language class for the Dutch children of Polish fathers, who also only spoke Dutch at home. Later, I went to the university of Amsterdam where I was the very first student of the new Polish language specialisation within the Slavonic languages institute, and for a time I was also the only one."

*It seems as if your future profession was preordained.*

"I did not know I would eventually become a translator. I also toyed with the idea of becoming a journalist for a while. It was only during my study, when I started reading certain Polish books that I fell in love with, and when I discovered how little was translated into Dutch, that I got the idea of translating the books which I felt that the Dutch positively needed to read as well as me."

*So you wanted to build a bridge – was this also a bridge between you and your Polish family?*

"As I mentioned previously, I spoke Dutch with my father. There was no need for a bridge between us, as there was one already. Only when I fell in love with my niece, did the necessity to learn Polish become acute, because I wanted to stay in touch with her. But



*Karol Lesman playing with his nephews and nieces on his first holiday in Poland.*

as I couldn't ask my father to translate letters for me, I had to write them myself. But this was the drive to speak and understand Polish, not to translate. Only during my study, when I read and became mesmerized the works of Stanislaw Ignacy Witkiewicz, did I first seriously ponder the possibility of devoting my time and energy to acquaint Dutch readers with his books. So yes, I wanted to build a bridge, but this had to do Witkiewicz, not with my father or my family.

"Apart from Witkiewicz, there were other books from Poland that impressed me very much. It was part of a literature that should have been familiar to book readers everywhere, I thought. I was quite amazed then, by the fact that so few Polish books had been translated into Dutch. This cultural gap is nicely illustrated by a story by Vladimir Nabokov: he wrote a story, I forget the title, about a boy who travels from Russia to Germany. The narrative contains a description of the passing view of the countryside: in it, Russia passes over into Germany seemingly unnoticed. Poland isn't even mentioned. This was also the state of affairs of Polish literature in the Netherlands when I read all those books during my study. I wanted to change this, I wanted to introduce Dutch readers to the great literature, and in it, some of the raw truths about life, which Poland had to offer. Both German and Russian literature, both colossal, are very well represented here. As one of the few translators of Polish literature in Holland, I have to fight for a place in between."

### *A Crusade?*

"In a way, yes. I have to sell each book to a publisher. And I do not always get the translations out on the market. Often I used to think that when a book has been a success in Poland, the book will also be successful in Holland. I have discovered some hard truths about the market over the years. The publisher *will* be more likely to publish the translation if it is a success in Poland. Conversely, if there is a Polish book I have read, which I think should be published solely on its artistic merits, quite apart from its commercial potential, I will have a harder time in selling the idea to the publisher. That's why the book that I am translating at NIAS will be published by a different company than the usual one, simply because one publisher was prepared to take the risk, while the other was not."

*At NIAS you mentioned the difference in styles within the Dutch translation community. Can you please elaborate on that?*

"Yes, in short, the way I understand it, there is what I would call the Leiden school, and the Amsterdam school. The Amsterdam school is characterised by a free style of translation, which is more impressionistic. The Leiden school aims to stay closer to the text. I consider myself to be a proponent of this latter school. I want the text I read and experience in Polish to have the very same effect on the reader of the translated text. I want to convert





*Lesman's extended family during his first trip ever to Poland. Karol Lesman is the boy on the far left.*

the words and sentences very minutely into Dutch. I have not chosen for changing the character of the text in order to accommodate the reader. For example, the US translation of a book by Witkiewicz may be a truly great and readable text. However, when the text is difficult to read in its original form, I strongly believe you should not alter the nature of the text, but instead try to preserve the same textual complexity. After all, that is what the author wants his readers to experience. If a sentence is long, I make sure it stays that way. If the author uses the word armchair three times in the same sentence, I will not look for synonyms."

*I presume publishers just want to sell? Do they respect your position?*

"That is very true. So I can't say it is an easy relationship. But I must say the publisher often respects my opinion. Sometimes I have some difficulty in convincing the editors of my standpoint. It sounds simple, but it is not my job to sell books, I translate them. I maintain my little crusade by convincing publishers that I should be given the assignment to translate certain Polish books which I think should be translated. Sometimes I'm successful, sometimes I'm not."

*You mentioned Witkiewicz. Why do you love his books?*

"Every time I read a book that feels more cosmopolitan, perhaps more European than other Polish books, I feel awakened. Polish books can be very narrow in their subject matter, usually when dealing with the national trauma of the war. Sometimes writers achieve something bigger, and Witkiewicz had achieved something colossal in my view. His books and his own history gripped me so completely during one period in my life that it cost me my health, my money and probably my relationship as well. He led a dramatic life,

in which he tried to achieve very much. Amongst other things he wished to attain is purity in art. Purity as in: essential, esthetical, true. When you read his books you will see his wish was.

"I try to attain purity in my translations, like Witkiewicz tried to do. And like him, I am never truly satisfied. I continue to keep doubting about details, or come up with new ideas. A piece of translation is never truly finished in my opinion."

*Your last observation sounds very much like what an artist would say about his or her own work of art. Artists often have an ambivalent attitude towards the finishing, the birth of their product. Do you consider yourself an artist?*

"That is a very poignant question. It is true I invest much time and love in my work. But I do not truly create in the same way that an artist does. A colleague of mine, who has turned into a writer, once said that translators do not tell stories like writers do, but merely retell them, though in a different language. Yes, I contribute to the literary landscape in the Netherlands, but the author speaks through me. I'm not an artist, I'm a translator."

*(All photo's: collection K. Lesman)*

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## Colonial Comrades: Indonesian and Dutch Communists in the 1920s

**By Frans Hüsken**

*Frans Hüsken is Professor of Cultural and Social Anthropology at Radboud University Nijmegen and as a fellow at NIAS he is researching the local history of Javanese communism.*

In the early morning hours of Saturday 12 November 1926, Labuan, a small town on Java's west coast, woke in alarm to an attack on the residence of a Javanese local official. Several hundred men, some with firearms and others with knives and cutlasses, had captured the local official and his family. They forced them to the house of his superior, the *wedono*, or subdistrict head, chasing and killing several policemen along the way. A shoot-out ensued at the *wedono*'s office that left the *wedono*, more policemen and a Dutch railway supervisor dead. That same evening, armed bands took to the streets of the colonial capital Batavia, some 100 kilometres from Labuan. They attacked the main prison in the north of the city and captured the telephone exchange, effectively cutting off communications.

The attacks created fear among the Dutch and the urban middle classes as they were organised under the banner of the Partai Komunis Indonesia (PKI – Communist Party of Indonesia). Troops from the colonial army and the constabulary were deployed immediately, and, without much ado, were able to put down the revolt and restore order in most places within a few hours. After a few days everything in West Java was 'back to normal'. While similar uprisings flared up in two or three other districts of Java, the rest of the colony remained unaffected.

What the PKI had planned as a major revolution was in retrospect not much more than a series

of local disturbances that hardly threatened the colonial power. Rather, it provided it with a good reason to crush communism altogether in the colony. On 17 November, all leading PKI members who had not yet fled the country were arrested; some days later many ordinary members were captured as well. By the end of the year, 13,000 communists had been taken into custody. As it was impossible to give them all a proper trial, a few ringleaders were executed and the majority of the prisoners released a few months later. However, after another short-lived communist revolt broke out in West Sumatra in January 1927, the Governor-General exiled 1,400 so-called diehards to a remote corner of the Indonesian archipelago. The location chosen was Boven Digoel, situated in the most eastern district of New Guinea, near the border with the Australian administered part of that island.

The news of the uprising took the Dutch comrades at the Amsterdam headquarters of the Communistische Partij Holland (CPH – Netherlands Communist Party), completely by surprise. Nevertheless, the party released a statement on 16 November, that the revolt was not a 'communist plot' but "a provocation by the colonial authorities who want to destroy communism in the colony." It was the Party's 'colonial experts', communists who had worked in Indonesia before, who inspired this statement. However, within a few days, on 20 November, the Moscow-based Communist International or Comintern, advised by

Indonesian communists who had found refuge in the Soviet Union, issued a manifesto that “welcomed the revolutionary struggle of the peoples of Indonesia, and pledged its total support”. Furthermore, it incited the workers of the world “to do everything in your power to support them in their struggle”. Such divergent reactions to what Indonesian communists were trying to achieve laid bare some of the tensions that existed between the comrades in the mother country and those in the colony; tensions that go back to the early days of the PKI.

From the start, the Indonesian communist movement had a double ancestry. Part of its roots lay in the Sarekat Islam (Islamic Union) that was founded in 1911. The Sarekat Islam rapidly had mass following, claiming membership of nearly two million in 1918. By 1920 however, it had disintegrated into several competing factions, one of which became the left-wing organisation the ‘Red Sarekat Islam’, and later becoming the Sarekat Rakyat (People’s Union). The rest of the Indonesian communist movement’s roots lay in the Indies Social-Democratic Association (ISDV) that was founded in 1914 by Dutch radical socialists working in the colony.

The ISDV, originally a debating club, quickly developed into a Marxist party, particularly after the successful Russian Revolution. It was based in the Central Java capital of Semarang, the ‘Red City’ where most radical trade unions had their headquarters. Its leadership consisted of Dutch railway employees such as Sneevliet and Baars; former military personnel such as Bergsma and Brandsteder; but mostly of primary and secondary school teachers. A number of Indonesians joined them. Like the Dutch members, the Indonesian members were also mainly railway employees such as Semaun, and school teachers like Tan Malaka, Musso; with a number of journalists like Alimin, Darsono, and Dengah. All the Indonesian members were well educated and in



*Indonesian communists in Sumatra in the 1920s. (Collection IISG, Amsterdam)*

general from middle-class or aristocratic backgrounds.

The colonial government kept a close watch on these *radikalinskis* who propagated a Russian-style revolution, and who changed ISDV’s name in 1920 to Perserikatan Kommunist di Hindia, (later becoming the PKI, the Partai Komunis Indonesia). The Dutch members of the party were gradually expelled from the colony by government order: Sneevliet and Baars were among the first. By 1923 the last Dutch activists had been expelled from the Indies and sent home to the Netherlands. However, their junior PKI colleagues took over and embarked on a more radical course by starting strikes among railway personnel and sugar factory workers. They also prepared for a head-on confrontation with the government.

Most exiles found political refuge in the CPH. As ‘colonial experts’ they formed a strong pressure group in the Netherlands, sending instructions and advice to their Indonesian comrades. They were in a strong position to do so as the Dutch party was assigned as the main channel through which the Comintern, communicated with the Indies – and through which Russian funds could be transferred to support the PKI. Such dependence by the PKI upon their former ‘mentors’ – as the old ISDV members called themselves – as well as the latter’s committed but condescending attitude in discussing PKI strategy, caused an endless series of conflicts between the former comrades-in-arms.

Semaun and Darsono were also expelled from the Indies in 1923, and had settled in Moscow. They worked at the Comintern headquarters, and from there often criticised the behaviour of the CPH colonial experts. While Sneevliet and Bergsma urged the PKI to cooperate with Indonesian nationalists to form a broad popular anti-colonial front, the PKI itself was heading in a far more radical direction, attacking the nationalists for being too easy-going vis-à-vis the colonial government. The PKI leadership was convinced that for the Dutch, their movement was only an appendage to the CPH and that the CPH did next to nothing to support their Asian comrades. Semaun in particular wrote bitterly about Sneevliet's interference in what he considered to be Indonesia's own affairs. He bore an even greater grudge against Brandsteder:

"This Dutch comrade, who is so full of ruling-race-superior-fancy worked only among Dutch navy men and soldiers in Indonesia, does not speak Malay, and looked with disdain upon the brown masses, the very stupid coolie class."

and he ended his report to the Comintern by asking:

" ... to keep every sectarian Dutch comrade away from the ranks of Indonesian revolutionaries."

Darsono, always more diplomatic in his statements, was nonetheless similarly abrasive in his comments upon Dutch paternalism. He reported:

"The very fact that the leadership of the Party was [from 1923 onwards] in the hands of native comrades still further raised the prestige of the Party in the eyes of the masses, for we must not forget that in a colonial country like Indonesia, the masses are somewhat prejudiced against the Dutch comrades."

The PKI followed its own course, not listening anymore to the avuncular recommendations of their Dutch mentors. Its rapid success in gaining a large following in West and Central Java strengthened the self-confidence of the leaders to go for revolutionary action. They did this by first organising strikes – which mainly failed – and later by underground actions and preparation for a revolt. But, as we have seen, the uprising was ill-planned, ill-prepared, and ill-informed. Colonial intelligence agencies already knew who the leaders of the revolution were, had cracked the secret party code, and had even been informed about the date of the revolt. The government was thus able to act immediately and eliminated the communist threat.

The failed revolution was disastrous for the PKI. In 1927 the party was dead, or at least in a coma for decades to come. Its leaders had either fled the country or were together with the party's cadres, 'rotting away' in the malaria infested jungle of Boven-Digoel. Little was heard from them until after Indonesia's declaration of Independence in 1945. Some of the most prominent Indonesian representatives at the Comintern office, such as Semaun, Darsono and Tan Malaka, never returned to the PKI, but took their own political course.

There were similar developments on the Dutch side. Several of the colonial experts in the CPH, including Sneevliet, Baars and Brandsteder, who had criticised the PKI and who, after the failed revolt blamed the PKI for not taking their advice, left the party in the late 1920s.

Apparently, it was only after the first generation of ISDV leaders had left the stage, that relations between Dutch and Indonesian comrades could be decolonised.

A note on sources: This paper is primarily based on the work of Ruth McVey (The Rise of Indonesian Communism [1965], from which most quotations are taken); Jeanne Mintz (Mohammed, Marx and Marhaen: The Roots of Indonesian Socialism [1965]); Gerrit Voerman, De meridiaan van Moskou. De CPN en de Communistische Internationale, 1919-1931 [2001].



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# An Ocean of Knowledge

**By Martijn Berger, Mineke Schipper, Hans van Ditmarsch and Piet Verschuren**

*The paper products of science seem to fill an ocean of knowledge. How to fish in that ocean for truth, without getting falsehood in return? The  $h$ -index and the  $g$ -index are two different measures to assess an academic's scientific impact that are based on the number of the citations of one's publications. NIAS Fellows of the 2007/08 Fellowship year Martijn Berger, Mineke Schipper, Hans van Ditmarsch and Piet Verschuren elaborate on scientific measurement.*

## *The $h$ -index and the $g$ -index*

The  $h$ -index was proposed by J.E. Hirsch. The  $g$ -index was proposed by L. Egghe, as an improvement on the  $h$ -index. Given a list of publications and for each publication how often it has been cited:

The  $h$ -index is the maximum number  $n$  such that  $n$  publications have at least  $n$  citations each.

The  $g$ -index is the maximum number  $n$  such that  $n$  publications have at least  $n$  citations in total.

If ' $n$ ' publications have exactly ' $n$ ' citations each, that makes  $n \cdot n = n^2$  altogether, in which case the  $g$ -index equals the  $h$ -index. Otherwise, the  $h$ -index is lower than the  $g$ -index. The  $g$ -index favours authors some of whose publications are cited much more frequently than all other publications.

Let us give some examples. Consider a list of six publications with their number of citations in decreasing order as follows: 333111. There are three publications with at least three citations, the  $h$ -index of this list is therefore 3. We write  $h(333111) = 3$ . On the other hand,  $h(332111) = 2$ : now there are not three

publications with at least three citations, but there still are two publications with at least two citations (although these two have in fact three citations, but that does not matter). And  $h(311111) = 1$ . Also,  $h(911111) = 1$ : although the author has a publication cited nine times, we cannot 'reward' him/her for that notoriety. The  $g$ -index makes up for that difference:  $g(911111) = 3$ : the first three publications are cited 11 times, which is more than  $3^2 = 9$ ; whereas  $g(311111) = 2$ : the first two publications are cited  $2^2 = 4$  times – we can't get a  $g$ -index of 3 now, as the first three publications are cited only five times, which is less than nine. And this is still better than  $h(311111) = 1$ , which is also the  $h$ -index of 111111.

The  $h$ -index and  $g$ -index can also be applied to journals, to groups of researchers, and to institutes, in the obvious way. For example, the  $h$ -index of a journal is the highest number  $n$  such that  $n$  of the publications that appeared in that journal have been cited at least  $n$  times.

## *Publish or Perish*

There remains the issue how we determine the list of publications, and the number of citations. Both Hirsch and Egghe based their findings on ISI Web of Knowledge (WoK), a

commercial product by Thomson. Egghe already mentions that “the real citation data can be much higher” because WoK uses a restricted set of journals, and does not count citations in articles that are in press.

This is where the program Publish or Perish (PoP) comes into the picture. After its release in 2004, Google Scholar (GS), see [http://en.wikipedia.org/wiki/Google\\_Scholar](http://en.wikipedia.org/wiki/Google_Scholar), quickly became a competing standard for citation analysis of academic output. Anne-Wil Harzing and her team at the University of Melbourne in Australia, see <http://www.harzing.com/>, developed a program fittingly called Publish or Perish, that uses GS data for citation analysis. It was released in 2007.



*"The paper products of science seem to fill an ocean of knowledge." (photo by svenwerk)*

The main difference between WoK and PoP, is that the analyses in WoK are based on an approved corpus of journals, using a recency-based citation measure. A journal appears in the corpus if its Journal Impact Factor (JIF) exceeds a certain threshold. But GS covers all publications that are found online, disregarding when and where published. Typically, this means more publications and higher figures.

#### *Advantages of the PoP h-index*

**Quality and quantity.** Rather than the number of your publications, an indication for the impact of your work is it how often your work is cited by others. Egghe calls the number of publications the quantity of your output and the number of its citations its quality. Hirsch's explicit purpose to propose the *h-index* is to have a simple measure for the impact of one's academic output.

**Encouraging collaboration.** It is more important to have many citations than to have many publications. This, we think, encourages collaboration. Firstly, you don't have to be a co-author on each of your students' papers; it is sufficient to encourage them to cite your work, in case, rather likely, that your work is relevant for the pursuit of their studies. Secondly, you don't have to be the sole author of a paper for it to later count among your citations, you merely have to be one of its authors. In other words, you may safely credit substantial contributions to your work by inviting the individuals in question to coauthor a forthcoming paper. Thirdly, having good results is not enough, you have to spread them through the community so that others can build upon your work and therefore will cite it: you have to give seminars, courses, spread the paper through the community by your active own efforts, and so on. This is not bad, this is good.

**Favouring informal publications.** Anything found on GS that is cited counts. This may include technical reports, contributions to informal workshop proceedings, and unpublished manuscripts. If such a publication is frequently cited it will increase your academic peer esteem, even when not published in a real journal.

**Favouring low-cost publications.** Librarians might welcome it when academics are going to value open resource or cheap journals with frequently cited high-impact publications over expensive journals and their likes. The high cost of some commercial scientific journals is rocking the academic community over the past decade, see Ted Bergstrom's [www.econ.ucsb.edu/tedb/Journals/jeprevised.pdf](http://www.econ.ucsb.edu/tedb/Journals/jeprevised.pdf).

**Higher ratings for the humanities.** Unlike WoK, GS includes books and journals with a low JIF, such as is the case for very specialized journals. This results in higher scores for the humanities than for the sciences, when compared with WoK results. A detailed study comparing WoK JIFs with GS-based PoP computed  $h$ -indices for 838 journals in Economics and Business by Harzing et al. is found on [www.harzing.com](http://www.harzing.com). A comparison by Gregory Wheeler of 75 philosophical journals by their  $h$ -indices, and compared to their European Science Foundation classification, is found on [http://fleetwood.baylor.edu/certain\\_doubts/](http://fleetwood.baylor.edu/certain_doubts/).

**Publications not in English.** Researchers not publishing in English may have difficulty getting their results known to the community. GS will in principle find such publications. Also, the combination of GS / PoP allows in principle to compute  $h$ -indices for publications in a given language only, e.g., Chinese, or French.

**Less may be better than more** Having more publications does not necessarily give you a

higher  $h$ -index than having less publications. Consider the following. Assume that there are no self-citations in your work and that the level of interest it excites in the community is constant: you will get twelve citations next year regardless of whether you produce one or twelve publications or anything in between. For simplicity, assume these are your only publications. It is then clear that more is not better: having all twelve publications gives you a worst case profile of  $h(111111111111) = 1$ . Whereas having six only gives you a worst case profile of  $h(222222) = 2$ . Doing your very best and producing three publications, of therefore higher quality, may get you  $h(444) = 3$ .

#### *Disadvantages of the PoP $h$ -index*

**Incest.** Citation frequenting reinforces closely knit research communities often citing each others' work. Outsiders with greatly original work off the beaten track will have difficulty getting cited, even when getting published. Although true, this has always been the case. The GS data may help to counteract such features by overvaluing citations from researchers outside such communities (which can be easily expressed in terms of network properties), e.g., when measuring the interdisciplinary character of someone's work.

**Recency is bad.** One aspect of a publication's value is whether it is still cited after ten or twenty years. Programs like PoP unduly increase the value of very recent publications, but work that might never be cited again after some five or ten years. Such publications may after all not have a high impact. Practitioners in sciences or in humanities seem to hold almost opposite views here: in JIF only citations from the last two years are taken into account, and citations older than that count less (or not at all), inconceivable in the humanities. Note that PoP contains recency-favouring citation measures, such as the contemporary  $h$ -index, also known as  $hc$ -index.

**Citation may be to a resource and not to the source.** Overview studies, textbooks, and reference manuals do not contain (and are not even supposed to contain) original work but tend to be cited very often. In other words, they are resource, not sources. A researcher's impact should be based on his original research, not on his ability to disseminate others' research through the community. On the other hand, as long as overview studies credit their sources, it might also be seen as a good service to the community to write them? So why not credit the authors?

**Very bad science gets very many citations.** In 1989, Martin Fleischmann and Stanley Pons reported nuclear reactions in laboratory experiments at room temperature. The report was published as a preliminary note entitled "Electrochemically induced nuclear fusion of deuterium" in the Journal of Electroanalytical Chemistry. Their findings were later discredited. It is a classic case of bad science. This publication is cited 355 times in GS. You get cited a lot if everyone quotes you as a bad example. This is not a reason you want to get a high *h*-index. But evidence of a failing system of peer-review does not necessarily constitute evidence of a failing measure for science citation.

**Different citation cultures across academic disciplines.** The average publication in, e.g., philosophy contains far less citations than the average publication in, e.g., the medical sciences. Therefore, medical scientists will automatically have higher indices than philosophers. Citation behaviour varies across disciplines. When presenting yourself to committees, make sure that you compare yourself to the peers in your discipline, and not to outsiders.

**The *h*-index as a known policy instrument is less useful.** Some twenty years ago, researchers were encouraged to have many publications (and appointments depended on it). Now, every researcher has many publications. Unfortunately, the meaning of 'publication' has deflated somewhat these days. Now, researchers may become encouraged to have many publications that are cited often. Therefore, soon enough, every researcher will have a high *h*-index. Communities adapt to the policy instruments enacted upon them. This does not exclude that by careful mechanism design an optimal policy may eventually appear.

"Knowledge is like an ocean: many arms are needed to embrace it."

(saying from East Africa)



## Research Group 2008/09

Baumgartner, Chr.	Utrecht University	Theological Ethics	<i>Fellow (A)</i>
Breda, J.	University of Antwerp	Organization Theory	<i>Fellow</i>
Çarkoğlu, A.	Sabancı University, Istanbul	Political Science	<i>Fellow</i>
Cremers, C.L.J.M.	Leiden University	Computational Linguistics	<i>Fellow</i>
Demeter, T.	Institute for Philosophical Research, Budapest	Philosophy of Science	<i>Mellon Fellow (B)</i>
Dykstra, P.A.	Netherlands Interdisciplinary Demographic Institute (NIDI), The Hague	Family Studies	<i>Fellow (S)</i>
Enenkel, K.	Leiden University	Neo-Latin	<i>Fellow</i>
Falkenburg, R.L.	Leiden University	Early Modern Art	<i>Fellow (A)</i>
Flanagan, R.J.	Stanford University	Labour Economics	<i>Fellow (S)</i>
Goldstone, R.	Washington University in St. Louis	International Humanitarian Law	<i>Spinoza Fellow (S)</i>
Grüttemeier, R.	Universität Oldenburg	Literary Theory	<i>Fellow (A)</i>
Hassan, S.Q.	Centre de Recherche en Ethnomusicologie, Paris	Ethnomusicology	<i>Fellow</i>
Horstmanshoff, H.F.J.	Leiden University	History of Ancient Medicine	<i>Fellow</i>
Hüsken, F.A.M.	Radboud University Nijmegen	Historical Anthropology	<i>Fellow</i>
Hutter, I.	University of Groningen	Anthropological Demography	<i>Fellow (B)</i>
Janse, R.	Utrecht University	International Law	<i>Henry G. Schermers Fellow (A)</i>
Jardine, L.A.	Queen Mary, University of London	Renaissance Studies	<i>KB Fellow (F)</i>
Jones, E.L.	University of Melbourne	Economic History	<i>Guest of the Rector (S)</i>
Jong, J.L. de	University of Groningen	Italian Art	<i>Fellow (B)</i>
King, R.G.	University of Maryland, College Park	Musicology 18 <sup>th</sup> Century	<i>Fellow</i>
Kinross, R.D.	Hyphen Press, London	Typography	<i>KB Fellow (S)</i>
Kloosterman, R.C.	University of Amsterdam	Economic Geography	<i>Fellow</i>
Kvart, I.	The Hebrew University of Jerusalem	Metaphysics	<i>Fellow</i>
Lentes, Th.	Universität Münster	History of Religion	<i>Fellow (B)</i>
Lesman, K.	(Amsterdam)	Polish/Dutch	<i>Translator-in-Residence (A)</i>
Liebrechts, P.T.M.G.	Leiden University	Literatures in English	<i>Fellow</i>
Luca, C.	Dunărea de Jos University, Galați	Early Modern History	<i>Mellon Fellow (A)</i>
Lumey, L.H.	Columbia University, New York	Epidemiology	<i>Lorentz Fellow (A)</i>
Meijer, R.	de Volkskrant, Amsterdam	Non-fiction	<i>Journalist-in-Residence (A)</i>
Melion, W.S.	Emory University, Atlanta	Art of the Low Countries	<i>Fellow</i>
Mouiche, I.	Université de Yaoundé II	Political Anthropology	<i>Visiting Grant Scholar (S)</i>
Naletova, I.	Universität Wien	Sociology of Religion	<i>Fellow</i>
Neuber, W.	Freie Universität Berlin	Early Modern German	<i>Fellow</i>
Nortier, J.M.	Utrecht University	Dutch Linguistics	<i>Fellow (A)</i>
Oostindie, G.J.	Royal Netherlands Institute of Southeast Asian and Caribbean Studies (KITLV)	Caribbean Studies	<i>Guest of the Rector (S)</i>

Pabel, H.M.	Simon Fraser University, Burnaby	History of Religion	<i>Fellow (W)</i>
Papy, J.L.M.	Katholieke Universiteit Leuven	Neo-Latin	<i>Fellow (A)</i>
Pollmann, K.F.L.	University of St. Andrews	Classics	<i>Fellow</i>
Rohrschneider, R.	University of Kansas, Lawrence	Political Science	<i>Fellow</i>
Setiawan, M.N.K.	State Islamic University Sunan Kalijaga, Yogyakarta	Islamic Legal Theory	<i>Fellow (B)</i>
Shakhnazaryan, N.	Kuban State University, Krasnodar	Economic Anthropology	<i>Visiting Grant Scholar (F)</i>
Sharpe, K.M.	Queen Mary, University of London	Renaissance Studies	<i>Fellow (B)</i>
Sicking, L.H.J.	Leiden University	Maritime History	<i>Fellow (B)</i>
Stanciu, D.	University of Bucharest	Philosophy	<i>Fellow (A)</i>
Sukovata, V.	V.N. Karazin Kharkiv National University	Cultural Studies	<i>Visiting Grant Scholar (S)</i>
Tokarczuk, O.	(Wrocław)	Fiction	<i>Writer-in-Residence (B)</i>
Traninger, A.	Freie Universität Berlin	Religious History	<i>Fellow (B)</i>
Visser, A.S.Q.	University of St. Andrews	Renaissance Humanism	<i>Fellow</i>
Warnar, G.	Leiden University	Medieval Studies	<i>Fellow (A)</i>
Weemans, M.	École des Hautes Études en Sciences Sociales, Paris	Art History	<i>Fellow</i>
Wesseling, H.L.	---	Contemporary History	<i>Honorary Fellow</i>
Wilgenburg, A.W. van	Utrecht University	History of Ideas	<i>Fellow</i>
Wisse, P.M.	Katholieke Universiteit Leuven	Philosophy of Religion	<i>Fellow (B)</i>
Wolters, G.	Universität Konstanz	Philosophy of Science	<i>Fellow</i>
Zounek, J.	Masaryk University, Brno	Educational Sciences	<i>Visiting Grant Scholar (S)</i>

(A): denotes 1st semester (1 September 2008 - 31 January 2009) only

(B): denotes 2nd semester (1 February 2009 - 30 June 2009) only

(F): denotes Fall 2008

(W): denotes Winter 2009

(S): denotes Spring 2009

## Nucleus: “The Modern and Postmodern Augustine: Aspects of His Reception from 1600 to 2000”

*P.T.M.G. Liebrechts, K.F.L. Pollmann, Chr. Baumgartner, H.M. Pabel, D. Stanciu, A.S.Q. Visser, A.W. van Wilgenburg, P.M. Wisse*

Augustine (354-430) is the most influential ecclesiastical writer in the Latin West. In many significant ways he established what were to become the principal outlines and foundations of Western theology. Moreover, his impact can

also be observed in secular areas such as political theory, philosophy of history, psychology, semiotics, epistemology, social ethics, anthropology and the literary imagination. It is characteristic of Augustine's

legacy that there often exists a discrepancy between what he said and how his authority was represented or misrepresented by later generations up to the very present, where Augustine plays a key role in postmodern and post-colonial discourses. So far, scholars have closely studied Augustine's reception in selected periods, especially the later Middle Ages and the Reformation, mostly staying within one discipline, particularly dogmatic history, and concentrating on Western culture. However, not only are there significant gaps in the exploration of Augustinian reception but the status of Augustine's iconicity is such that it allows the exploration of his enormous 'nachleben' to pursue tasks and demonstrate issues of a much wider impact. Some of these issues include the psychological, social and cultural functions of such authorities, the importance of historical distance, and how the 'career' of such an individual authority enters into larger patterns of continuity and change in the history of ideas.

The NIAS theme group will tackle the challenging period of the 17<sup>th</sup> to 20<sup>th</sup> centuries. Individual members will concentrate on investigating selected strands of

Augustine's reception in the disciplines of classics, systematic and historical theology, early modern history, political thought, ethics, and English literature. The main aim of a Leverhulme project in St Andrews on the reception of Augustine from 430 to 2000, directed by one of the team leaders, is the production of an encyclopedia to be published by Oxford University Press, which will present the reception of Augustinian thought through the ages by means of articles on individual thinkers, on the reception of specific works of Augustine, and on major themes (see also [www.st-and.ac.uk/classics/after-augustine](http://www.st-and.ac.uk/classics/after-augustine)). The main aim of the theme group as a whole is to establish specific patterns and structures of Augustinian reception in the period from 1600 to 2000. This takes the Leverhulme project one step further as the group intends to work on a synthesis, theoretic and meta-reflection of the work done so far, something the relatively fragmented lemmata written by specialists all over the world for the project cannot easily address.

**P.T.M.G. Liebrechts, K.F.L. Pollmann**  
*Coordinators*

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## **Nucleus: "Discourses of Meditation and Self-reflection in Art and Literature, 1300-1600"**

*K. Enenkel, R.L. Falkenburg, J.L. de Jong, Th. Lentjes, W.S. Melion, W. Neuber, J.L.M. Papy, A. Traninger, G. Warnar, M. Weemans*

Modern scholars of the early modern period are increasingly realizing that, by the end of the Middle Ages, meditation and self-reflection be it religious or secular in scope is becoming part of the cultural habitus of many lay persons living in the larger urban areas of Western Europe. Art and literature play an

important role in communicating values and practices of inner self-formation, formerly cultivated in monastic circles, to these new audiences. In recent years, scholars from several disciplines have focused on the functional aspects of texts and images, as well as their interaction, for the meditative and

contemplative practices of these audiences. The formative power of the image as ‘machina’ for the stirring of the imagination and for self-reflection has become the centre of inquiry for art, literary and other cultural historians. The aim of the current NIAS theme group is to bring representatives from these different fields of scholarship together, and to critically investigate and discuss some of the most recent ideas regarding the relationship among textual, representational and mental imagery in a number of late medieval and early modern discourses of meditation and self-reflection. These discourses regard the role of spiritual vision in meditative texts belonging to the *devotio moderna* and late medieval lay mysticism in general, pictorial self-

referentiality in late medieval devotional art, strategies of self-reflection and self-constitution in early modern humanist writing, and self-referentiality and theoretical reflection in 16<sup>th</sup> century Renaissance art. In addition to contributing to their respective fields of research, the scholars belonging to this NIAS focus group aim at producing a joint book publication illuminating and critically discussing the close intertwining of late medieval and early modern discourses of meditation and self reflection in art and literature.

**K. Enenkel, R.L. Falkenburg**  
*Coordinators*

*Christoph Baumgartner, born in Crailsheim, Germany, in 1969. Ph.D. from the Universität Tübingen. Assistant Professor of Ethics at Utrecht University.*



**C. Baumgartner**

*Fellow* (1 September 2008 – 31 January 2009)

*Theological Ethics*

THE RECEPTION OF AUGUSTINE IN THE CONTEMPORARY ETHICAL DEBATE ON WAR

Augustine is often considered one of the fathers of ‘just war theory’. He initiated a turn in Christian thinking about violence and war by providing a justification for waging war under certain preconditions and a rationale for Christian participation in such ‘just wars’. Many contemporary writers still refer to Augustine’s ideas in developing their ethical reflections on war. However, a closer look at the writings of political philosophers and theologians reveals that there are significant differences in the reception of Augustine. This research project investigates the reception of Augustine in the contemporary debate about ‘just war’ and his reception in influential church documents of the 20<sup>th</sup> century. My research aims at a thorough understanding of the significance of Augustine’s reflections on war in the contemporary ‘ethics of war’ and the identification of rules that govern the reception of Augustine in the contemporary discussion between just war theorists and pacifists.



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*Jef Breda, born in Avelgem, Belgium, in 1946. Ph.D. from the University of Antwerp. Professor of Sociology at the University of Antwerp.*



**J. Breda**

*Fellow* (1 September 2008 – 30 June 2009)

*Organization Theory*

A COMPARATIVE STUDY OF THE SOCIAL DYNAMICS OF WELFARE STATES

Actual reforms of Western welfare states converge towards greater participation and personal autonomy. This general trend is visible in many social care innovations, for example, the development of the so-called social economy, the expansion of child care services and the spread of personal budgets in the care for persons with a handicap. The actual implementation of reforms, however, reveals quite a lot of national differences. Sometimes care innovations emerge as new societal sectors rather than as reforms of existing institutions. Public agencies sometimes take the lead, but on other occasions private-profit or private non-profit initiatives predominate. This study aims at demonstrating the pattern of European social welfare developments with a comparative design wherein these processes are investigated from an organizational theory perspective.

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*Ali Çarkoğlu, born in Karşıyaka-Izmir, Turkey, in 1963. Ph.D. from Binghamton University, New York. Professor of Political Science at Sabancı University, Istanbul.*



**A. Çarkoğlu**

*Fellow* (1 September 2008 – 30 June 2009)

*Political Science*

ISLAM IN TURKEY: LINKING THE PRIVATE AND PUBLIC SPHERES OF RELIGIOSITY

The objective is to evaluate trends in secularization in Turkey. Several nation-wide representative surveys conducted between 1999 and 2008 provide data for these evaluations. I hope to diagnose different socio-economic and demographic constituencies for which secularization expectations can be evaluated. Contextualizing the background of rising Islamism in the country, I will focus on the private sphere of beliefs and knowledge about Islam, various religious experiences, subjective health and well-being of individuals. I will follow reflections of these private bases of religiosity in several politically sensitive issues like the religious rituals, support for Shari'a rule, religious education, inter-sectarian relations between the Sunnis and Alevis and the religiously meaningful attire of women like the turban and veil. After linking these private and public spheres of religiosity I will turn to electoral bases of pro-Islamist parties. Lastly, I will evaluate whether religiosity promotes social capital within a pluralistic setting where a quality democracy can function.

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*Crit Cremers, born in Tegelen, the Netherlands, in 1951.*

**C.L.J.M. Cremers**

*Fellow* (1 September 2008 – 30 June 2009)

*Computational Linguistics*

*Ph.D. from Leiden University.  
Associate Professor of  
Linguistics at Leiden University.*



#### DUTCH AS A COMPUTABLE LANGUAGE

My research aims at analysing and evaluating the grammatical and computational properties of a dynamic model of Dutch, Delilah. I have developed this model together with Maarten Hijzelendoorn and many students at Leiden University. Delilah computes full syntactic and semantic analyses of complex Dutch sentences and it generates complex sentences with full analysis. The model combines deep processing and semantic analysis in a way that is unique for Dutch and relatively rare in computational linguistics.

The monograph that I plan to write at NIAS explores the limits of the computability of natural languages. It seeks to define which aspects of the semantics of natural languages can be considered computable and under which grammatical conditions. It will investigate the hypothesis that a formal and dynamic grammar of a natural language can partially model human knowledge of language. The monograph must scrutinize deep processing and full semantic representation for inference in natural language.

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*Tamás Demeter, born in  
Budapest, Hungary, in 1975.  
Ph.D. from the Technical  
University of Budapest. Senior  
Research Fellow, Institute for  
Philosophical Research,  
Hungarian Academy of  
Sciences, Budapest.*



#### **T. Demeter**

*Mellon Fellow* (1 February 2009 – 30 June 2009)

*Philosophy of Science*

#### HUME AND THE IDEOLOGY OF THE SCIENTIFIC REVOLUTION

My project is *interpretive*: a book-length attempt at understanding Hume's metaphysics and epistemology against the background of his anthropology, and in the context of the Scientific Revolution. I will study his first *Enquiry* in terms of the Philosophy of Science, and particularly as it reflects a specific world-view that emerges when Hume's anthropology encounters Newtonian methods of scientific inquiry. Hume tries to reconcile the new modes of knowledge production with his 'conservative' image of man. He shows that the experimental method of the Scientific Revolution is the best cognitive method available and can be applied to explain both natural and social phenomena. On the other hand, Hume sees that these methods clearly have limitations, as cognition is a human assessment that is subject to anthropological constraints.

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*Pearl Dykstra, born in Sarnia,  
Canada, in 1956. Ph.D. from  
VU University Amsterdam.  
Research Professor at the NIDI  
(Netherlands Interdisciplinary*

#### **P.A. Dykstra**

*Fellow* (1 April 2009 – 30 June 2009)

*Family Studies*

#### FAMILY SOLIDARITY ACROSS EUROPE

*Demographic Institute),  
The Hague.*



The objective of my research project is to investigate differences in intergenerational family solidarity patterns across Europe, and to identify policy regimes under which intergenerational family solidarity patterns constitute risks, and correspondingly, policy regimes under which family relationships and individual well-being seem positive. Analyses will compare the relative merit of exchange theory (which assumes that support-giving involves costs) versus solidarity theory (which assumes that support-giving is not a pure cost but also brings rewards) in various European countries. I will examine whether the association between intergenerational solidarity patterns and well-being varies, depending on the direction of exchange (up, down or across the family lineage) and the balance of the exchange (over- or underbenefitting, equitable giving and receiving). Data from the Generations and Gender Programme will be used.

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*Karl Enenkel, born in Vienna,  
Austria, in 1959. Ph.D. from  
Leiden University. Professor of  
Neo-Latin and Classical Latin  
at Leiden University.*

**K.A.E. Enenkel**  
*Fellow* (1 September 2008 – 30 June 2009)

*Neo-Latin*

DISCOURSES OF MEDITATION AND SELF-REFLECTION IN ART AND LITERATURE, 1300 - 1600



My NIAS research will map the discourses of humanist self-reflection. I will analyse paratexts (such as letters of dedication, prefaces etc.), introductions to their writings in which humanists discuss their authority as authors, and the act of writing itself. The research aims to demonstrate that the humanists' self-reflections were structured around a set of antithetical concepts such as *vita activa* vs. *vita contemplativa*, urban vs. country life, modernism vs. antiquitarianism, cultural optimism vs. cultural pessimism and humanist philology vs. Aristotelian scholasticism. These concepts were an indispensable part of the literary process itself as I will show, and heavily influenced the structure of the works in question. By introducing their works in terms of these oppositions, humanist authors created a meditative space that structured the literary inventio of their argument, as well as its perception by the intended reader.

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*Reindert Falkenburg, born in  
Haarlem, the Netherlands, in  
1952. Ph.D. from the  
University of Amsterdam.  
Professor of Art History at  
Leiden University.*

**R.L. Falkenburg**  
*Fellow* (1 September 2008 – 30 January 2009)

*Early Modern Art*

PIETER AERTSEN AND THE RISE OF A HUMANIST ART DISCOURSE IN THE LOW COUNTRIES IN THE MID-16<sup>TH</sup> CENTURY

The project I will conduct regards a book-length study on: Pieter Aertsen and the Rise of a Humanist Art Discourse in the Low Countries



*Robert Flanagan, born in New Haven, Connecticut, in 1941. Ph.D. from the University of California, Berkeley. Professor of Economics at Stanford University.*



*Richard Goldstone, born in Boksburg, South Africa, in 1938. LL.B. from Witwatersrand University. Visiting Professor of Law at Harvard Law School.*

in the mid-16<sup>th</sup> century. Pieter Aertsen (ca. 1508–1575) has long been recognized as the inventor of a new genre of market scenes and kitchen interiors. I intend to show that these works were created as contributions to an emerging humanist art discourse, that is, as self-referential expositions on theoretical notions of art, such as the relationship between art and nature, the imitation of classicist ‘rules’ of art, and the *paragone* between the sister arts. My analyses of Aertsen’s paintings are aimed at revealing that they contain willfully construed ‘mistakes’ in the rendering of human proportions, perspective and compositional rules that challenge the viewer’s ‘connoisseurship’, and were made to serve as objects of convivial debates. Analyses of art writings by humanists from Aertsen’s circle will complement these studies.

#### **R. J. Flanagan**

*Fellow* (1 April 2009 – 30 June 2009)

*Labour Economics*

#### **PUBLIC VS. PRIVATE SUPPORT OF SYMPHONY ORCHESTRAS**

I am currently writing a book on how the economic environment of symphony orchestras is influenced by orchestra policies, the economic capacity of areas in which orchestras are located, and competition among various performing arts. Much of the book is based on analyses of financial and operating data of symphony orchestras in the United States. No symphony orchestra earns enough performance revenue to cover its expenses, but there are stark differences in the way that national governments support symphony orchestras and, more generally, the performing arts. European governments generally provide more direct support than the various levels of government in the US, but US tax laws generally provide stronger incentives for private support. While at NIAS, I plan to explore the effects of these different approaches to the public support of orchestras and study how national governments in Europe are responding to the increasing challenges that symphony orchestras encounter.

#### **R. J. Goldstone**

*Spinoza Fellow* (1 April 2009 – 30 June 2009)

*International Humanitarian Law*

#### **A CONVENTION AGAINST CRIMES AGAINST HUMANITY**

For the duration of my stay at NIAS I propose researching discrete aspects related to the project including the growing convergence between International Humanitarian Law and International Human Rights Law. Whitney R. Harris World Law Institute at the Washington





*Ralf Grüttemeier, born in  
Zweifall, Germany, in 1961.  
Ph.D. from the University of  
Amsterdam. Professor of Dutch  
Literature at the Carl von  
Ossietzky Universität  
Oldenburg.*

**R. Grüttemeier**

*Fellow* (1 September 2008 – 31 January 2009)

*Literary Theory*

LITERARY THEORY, DUTCH AND GERMAN LITERATURE

At NIAS, I will be working on a book titled, *A Short History of Intentionality*. The recent debate on intentionality in literary criticism can, generally speaking, be characterized as a normative battle among those who regard authorial intention as a norm that reveals the best interpretation, those who criticize intentionalist positions as 'intentional fallacy' and more or less adhere to the 'intentio operis', and those who regard the production of meaning as an infinite process of new contextualizations and shifts without containing much intentionality. Instead, I will pay attention to the historical dimension of the present constellation. If throughout most of written history, from Plato until far into the 19th century, the conceptual distinction between the intention of the author and the intention of the text is beyond the intellectual horizon of the actors involved, *when, how precisely and why* did this distinction arise? The book will concentrate on case-study evidence mostly from Dutch and German literature since about 1800, placing these texts and questions into an institutional context that touches upon law, philosophy, theology and arts.



*Scheherazade Hassan, born in  
Baghdad, Iraq, in 1942. Ph.D.  
from l'Ecole Pratique des  
Hautes Etudes, Paris. Associate  
member of the Centre de  
Recherche en  
Ethnomusicologie, Paris.*

**S.Q. Hassan**

*Fellow* (1 September 2008 – 30 June 2009)

*Ethnomusicology*

THE MUSICAL ART TRADITION OF BAGHDAD

The Musical Art tradition of Baghdad, 'the Iraqi Maqam', is probably one of the oldest and most significant artistic traditions in the Middle East, though it remains very much unknown elsewhere. My project will focus on describing this tradition from both a historical and social perspective, covering the period between the mid 19<sup>th</sup> and end of the 20<sup>th</sup> century. I will concentrate on the changing social conditions in which this musical form flourished in Baghdad while taking into consideration the diversity of the local populations in their relation to this music.

By dealing with the complexity of the city's culture, its musical genres,



its spaces and occasions of performances, and situating this complex art in a socio-historical context, I wish to show that its repertoire is a synthesis of local factors and creative originalities as well as important regional interactions within the supranational framework of the broader Islamic civilization and its concepts on music.

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*Manfred Horstmanshoff, born in Arnhem, the Netherlands, in 1944. Ph.D. from Leiden University. Professor of the History of Ancient Medicine at Leiden University.*



**H.F.J. Horstmanshoff** *History of Ancient Medicine*  
*Fellow* (1 September 2008 – 30 June 2009)

#### HISTORY OF ANCIENT MEDICINE

My research is centered on the history of ancient medicine in all its aspects, and at all times in its social and cultural context. At NIAS I will write a book on the history of patients in Graeco-Roman history. I am also interested in the history of ideas. Medical concepts, ideas and terminology play an important role as they 'dripped down' into literature and society. Within the framework of my research project, "The Changing Concepts of Physiology from Antiquity into Early Modern Europe", I will write an article on bodily excretions in ancient medicine. Together with professor Helen King (University of Reading, UK), I will organize a conference at NIAS, 13-18 April 2009, on the history of physiological ideas from Antiquity into the Early Modern Era, "Blood, sweat and tears", and prepare a volume in the series *Intersections* (Brill, Leiden), edited by Professor Karl Enenkel, among others.

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*Frans Hüsken, born in Nijmegen, the Netherlands, in 1945. Ph.D. from the University of Amsterdam. Professor of Cultural and Social Anthropology at Radboud University Nijmegen.*



**F.A.M. Hüsken** *Historical Anthropology*  
*Fellow* (1 September 2008 – 30 June 2009)

#### JAVANESE COMMUNISM: A LOCAL HISTORY

Firstly I intend to work on a monograph on Indonesian communism in the twentieth century based on the biographies of two dozen activists from North Central Java. This regional history shows: 1) a continuity in rural radicalism in Java from early-colonial resistance movements to 20<sup>th</sup> century communism; and 2) the long-term impact of the communist uprisings in 1926–1927 on Indonesia's history.

#### BONDED LABOUR IN SOUTHEAST ASIA

The second project at NIAS aims at a comparative analysis of old and new forms of bonded labour in Southeast Asia, focusing on a variety of labour arrangements based on different types of dependency relations. Research on contemporary bonded labour in Southeast Asia is scarce.

The programme is intended to fill this lacuna and aims at understanding both the visible and covert forms of bonded labour by questioning its *conditions* and *mechanisms*, and seeks to find articulated interpretations and theoretical frameworks for analysis.

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*Inge Hutter, born in Oosterhesselen, the Netherlands, in 1959. Ph.D. at the University of Groningen. Professor of Demography at the University of Groningen.*



**I. Hutter** *Anthropological Demography*  
*Fellow* (1 February 2009 – 30 June 2009)

ANTHROPOLOGICAL DEMOGRAPHY: CULTURE AND REPRODUCTIVE HEALTH; QUALITATIVE AND ACTION RESEARCH

The research at NIAS focuses on:

- further development of the *theoretical framework* of *anthropological demography*; i.e. how cultural meaning systems are linked to decision-making in reproductive health; to empowerment, identity, emotions; and to development within a globalizing world. The theoretical framework builds on earlier research and research in process in India, Bangladesh, Malawi, Sri Lanka;
- elaboration on *application of qualitative research methods*. Based on many earlier workshops on qualitative research, a book will be written on qualitative research (Sage). Other work focuses on reflection how to ensure quality of qualitative research;
- further development of *action research*. How can academic research on culture and reproductive health not only contribute to building a scientific body of knowledge, but also to improving reproductive health of people themselves? The research builds on earlier action research / action research in process in India, Kosovo, Uganda and Malawi.

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*Ronald Janse, born in Rotterdam, the Netherlands, in 1966. LL.D. from Erasmus University Rotterdam. Associate Professor in Legal Theory at Utrecht University.*



**R. Janse** *International Law*  
*Henry G. Schermers Fellow* (1 September 2008 – 31 January 2009)

THE RULE OF LAW MOVEMENT; AN OVERVIEW

The past decades have witnessed an immense effort by international organizations, states, NGO's and private actors to build and promote the rule of law at the domestic level around the world. Scholarship devoted to this rule of law movement is rapidly expanding, as appears from the launch in 2009 of the *Hague Journal on the Rule of Law* by T.M.C. Asser Press / Cambridge University Press. At present, knowledge about rule of law promotion is dispersed over many academic (sub)disciplines and publications. There is no overview or synthesis of the basic features of the rule of law movement. At NIAS I will write the first chapters of a book which attempts to provide this

overview. This project has arisen out of the *Inventory Report on the Rule of Law* by The Hague Institute for the Internationalisation of Law (HiiL).

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*Lisa Jardine CBE, born in Oxford, United Kingdom, in 1944. Ph.D. from the University of Cambridge. Centenary Professor of Renaissance Studies at Queen Mary, University of London.*



**L.A. Jardine**

*Renaissance Studies*

*KB Fellow* (1 September 2008 – 31 December 2008)

THE INTERNATIONAL REPUTATION OF SIR CONSTANTIJN HUYGENS (1596–1687)

Sir Constantijn Huygens (1596–1687), Secretary to three Stadholders of the United Provinces and father of the world-famous scientist Christiaan Huygens, is a towering intellectual figure in literary, scholarly and cultural history in the Netherlands. But in spite of his international influence, his reputation further afield is curiously muted. Following my recent book-length study, *Going Dutch: How England Plundered Holland's Glory*, I shall be using the rich archival resources relating to the Huygens family in the KB and Leiden University Library to explore further the complex and enduring influence of Sir Constantijn Huygens.

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*Eric Jones, born in Andover, United Kingdom, in 1936. Ph.D. from the University of Oxford. Professorial Fellow at the University of Melbourne.*



**E.L. Jones**

*Economic History*

*Guest of the Rector* (1 April 2009 – 30 June 2009)

ON NOT HAVING AN INDUSTRIAL REVOLUTION

The aim of this project will be to integrate four themes concerning the origins of industrialization and economic growth in England since 1700. Most studies of this topic overlook what may be learned by investigating regional experience; indeed they adduce broad, national level factors that cannot account for regional divergence. My approach includes work on incipient growth and deindustrialization in southern England, the history of the environment (contesting the dominant view that the country had reached a resources barrier by 1800), the role landownership and London investment played in converting southern England into a landscape of farming and elite rural sporting pursuits, and family history and bourgeois values (questioning the Clark thesis, with additional thoughts on the role of culture and institutions). I also propose to make some comparisons with Tokugawa Japan.

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*Johannes de Jong, born in The Hague, the Netherlands,*

**J. L. de Jong**

*Italian Art*

*Fellow* (1 February 2009 – 30 June 2009)



in 1956. Ph.D. from Leiden University. Assistant Professor at the Institute for the History of Art and Architecture, University of Groningen.



Richard King, born in Bistroff, France, in 1954. Ph.D. from Stanford University. Associate Professor of Musicology at the University of Maryland, College Park.



Born in Chipperfield, United Kingdom, in 1949. M.Phil. from the University of Reading. Typographer, editor and writer in London.

## DISCOURSES OF MEDITATION AND SELF-REFLECTION IN ART AND LITERATURE, 1300-1600

This project investigates the arguments and underlying ideas present during the conflict that arose in the course of the 15th and 16th centuries regarding how events from the past should be depicted. In the 14th and 15th centuries, paintings and historical events (both religious and profane) were painted against a contemporary (i.e. 14th and 15th century) backdrop. This linked the historical event to the present time, thus bestowing a sense of actuality onto it. In the course of the 16th century, however, there was a growing insistence on historical accuracy, which coincided with (or perhaps resulted from) the demands of the Council of Trent (1564), that religious and non-religious paintings should be a 'literal' and accurate rendition of the text they illustrate. This new stipulation forced artists to find new ways to express the actual significance of events from the past.

### R.G. King

*Fellow* (1 September 2008 – 30 June 2009)

### Musicology 18<sup>th</sup> Century

#### AT PLAY WITH HISTORY: ALEXANDER THE GREAT IN EARLY MODERNITY

*At Play with History* provides the first comprehensive picture of Alexander the Great's place in 17<sup>th</sup> and 18<sup>th</sup> century thought and culture. Exploring operas, plays, paintings, ballets, criticism, correspondence, and other sources of the time, this book is intended as a companion to George Cary's celebrated *The Medieval Alexander*. The book's second objective is to use the material listed above to develop new interpretive approaches to art inspired by history. One of these arises from my suggestion that the commonplace book, a fundamental feature of contemporary education, provides a powerful metaphor for the shape of history's presentation on the canvas, page and stage. Another proposes that we interpret the era's countless arrangements of history as *play* – with the fabric of the historical record as then understood – and see the results as a creative form of what might be called *superhistory*.

### R.D. Kinross

*KB Fellow* (1 April 2009 – 30 June 2009)

### Typography

#### STANDARDIZATION OF PAPER SIZES IN PRE-INDUSTRIAL EUROPE

Working principally in the Koninklijke Bibliotheek, I want to look closely at books and other documents that may offer clues about the size of



*Robert Kloosterman, born in The Hague, the Netherlands, in 1955. Ph.D. from Leiden University. Professor of Economic Geography and Planning at the University of Amsterdam.*

the sheet of paper from which they were made. How the size of a sheet is determined follows from several factors in the processes of its manufacture and use (physiognomic, mechanical, economic, political) and so makes a nice meeting ground for a number of disciplines and lines of enquiry.

## **R. Kloosterman**

*Economic Geography*

**Fellow** (1 September 2008 – 30 June 2009)

PLACES AND THEIR CULTURE: THE EVOLUTION OF DUTCH CULTURAL INDUSTRIES FROM AN INTERNATIONAL PERSPECTIVE, 1600-2000

Cultural industries are becoming more important as sources of employment and income in postindustrial cities. Successful cultural industries tend to cater to an international market, but derive their competitive edge from their local embeddedness. The social, cultural and institutional context is crucial in generating products with unique qualities, which help to escape competition on price. These local contexts tend to have deep historical roots and are products of complex coevolutionary processes. The aim is to explore the relationship between the *local embeddedness* and the *global connectedness* of three selected Dutch cultural industries (architectural design, visual arts, and publishing) from a long-term comparative perspective. By comparing the evolution of these three key cultural industries with developments in, on the one hand, leading cities in the global urban hierarchy, and on the other, cities with a similar current status in that hierarchy as Amsterdam, the relationship between the local and the global can be systematically explored.



*Igai Kvant, born in Jerusalem, Israel, in 1948. Ph.D. from the University of Pittsburg. Professor of Philosophy at The Hebrew University of Jerusalem.*

## **I. Kvant**

*Metaphysics*

**Fellow** (1 September 2008 – 30 June 2009)

A THEORY OF PROBABILITY CAUSATION

My research plan is to develop my theory of probabilistic causation. A central question in Philosophy has been whether there can be a suitable analysis of causation, and if so, what it is. My theory aims at analyzing the causation of particular events (rather than event types), and employs a probabilistic notion of chance, which is especially suitable for particular, single-case events. My project has two central themes: one is the development of concept of probability increase that is suitable for causation. The other is to expand the theme that the notion of causal relevance (or causal independence) is a central notion in the analysis of causation, and is also to be analyzed probabilistically



in terms of chance. One main application is to vindicate the phenomenon of mental causation.

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Thomas Lentjes, born in Hüttigweiler, Germany, in 1962. Ph.D. from Universität Münster. Director of the Research Group Cultural History and Theology of the Image in Christianity.



**T. Lentjes**

*Fellow* (1 February 2009 – 30 June 2009)

*History of Religion*

SPIRITUAL VISION AND INNER MAN AS IMAGO DEI

My research fits into the first field addressed in the theme group "Discourses of meditation and self-reflection on art and literature". Within the frame of "Spiritual Vision and Inner Man as Imago Dei", I will write three case studies on the interrelationship between meditation, imagination, the use of images and the elaboration of the inner man. The three topics will be: 1) the elaboration of the Imago Dei through imagination, body techniques and material images, 2) performance, spatiality and the body in meditations of the late Middle Ages, 3) The Ars Moriendi and the Memento Mori as practices of imagination.

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Karol Lesman, born in Breda, the Netherlands, in 1951. M.Sc. from the University of Amsterdam. Translator in Amsterdam.



**K. Lesman**

*Translator-in-Residence* (1 September 2008 – 31 January 2009)

*Polish / Dutch*

DUTCH TRANSLATION OF THE NOVEL: *TRAKTAT OŁUSKANIU FASOLI*

During my stay at NIAS I will be working on the Dutch translation of the extraordinary novel, *Traktat ołuskaniu fasoli* ("A Treatise on Shelling Beans") by the Polish author Wiesław Myśliwski, published in 2006. The novel is the monologue of an ordinary man in the autumn of his life, as he talks to a stranger one summer evening while shelling beans. Through stories from his childhood and youth, the old man reveals his personal history, with frequent digressions on topics from the mundane to the philosophical, and reflections on people and life. The resulting narrative is vivid and engaging, providing entertaining tales as well as food for reflection about the big questions of human existence. No place names or personal names are specified, but the narrator clearly experienced the Second World War in Poland as a child, then trained and worked there as an electrician – helping to build 'a new, better world'. He moved to Western Europe and worked as a saxophone player for some years before returning to the Polish village of his childhood.

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*Peter Liebrechts, born in Tilburg, the Netherlands, in 1959. Ph.D. from Leiden University. Professor of Modern Literatures in English at Leiden University.*



**P. Liebrechts**

*Fellow* (1 September 2008 – 30 June 2009)

*Literatures in English*

THE MODERN AND POSTMODERN AUGUSTINE

"The Modern and Postmodern Augustine: Aspects of His Reception from 1600 to 2000" is part of the international research project "After Augustine", a full investigation of the reception of this most influential ecclesiastical writer in the Latin West from 430 to 2000, to be published in the form of a multi-volume encyclopedia. Working from an interdisciplinary angle, both projects aim to describe the breadth of the reception of Augustine in many areas, and will not confine themselves to dogmatic history, but will include areas such as social ethics, semiotics, literature and political theory. Apart from my involvement as author and editor in the production of the planned encyclopedia and the synthetic analysis of the results of individual researchers, I will focus on a specific body of texts by J.M. Coetzee, Graham Greene, Samuel Beckett, W.H. Auden and T.S. Eliot to exemplify this appropriation of Augustine in modern literatures in English.

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*Cristian Luca, born in Bucharest, Romania, in 1974. Ph.D. from the University of Bucharest. Lecturer in Late Medieval and Early Modern History of South-Eastern Europe, at Dunărea de Jos University of Galați.*



**C. Luca**

*Mellon Fellow* (1 September 2008 – 31 January 2009)

*Early Modern History*

MERCHANTS OF THE MINORITIES: GREEK, MACEDOROMANIAN AND ARMENIAN MERCHANTS AND THE DYNAMICS OF WORLD ECONOMICS IN EASTERN EUROPE (1550-1750)

My research project will examine the involvement of Greek, Macedo-romanian and Armenian merchants in the management of commercial transactions in regions of Eastern Europe where they belonged to ethnic minorities. Their keen spirit of enterprise was combined with the clever management of their privileged relations with the political-administrative authorities from the countries where they were doing business. This business acumen allowed them to consolidate their social status and to generate the financial resources necessary for buying administrative charges. Apart from their economic role, these merchants were able to define and preserve their collective identity. They established and provided financial support for confessional and laic schools, and for the publication of books or newspapers in their national languages.

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*Bertie Lumey, born in The Hague, the Netherlands, in 1950. Ph.D. from Columbia*

**L.H. Lumey**

*Lorentz Fellow* (1 September 2008 – 31 January 2009)

*Epidemiology*



University, New York. Associate  
Clinical Professor of  
Epidemiology at Columbia  
University.



Remco Meijer, born in  
Bennebroek, the Netherlands,  
in 1962. Journalist for de  
Volkskrant. Author of literary  
non-fiction.



#### LIFE COURSE EPIDEMIOLOGY AND PROGRAMMING OF DISEASE

There are a limited number of studies worldwide on the consequences of famine on human health over the life course. Some studies have looked at the impact of exposures after birth and some have looked at the potential of fetal programming, the theory that changes in nutrition before birth may lead to changes in the structure and function of tissues and organs and hence affect the susceptibility to chronic disease in later life. I have been using the circumstances of the Dutch famine ('Hunger Winter') of 1944–1945 at the end of the Second World War as an experimental model to study these questions. I want to develop an integrated framework for the further study of unresolved issues in this area, using the precious existing study populations with long-term follow-up to their full potential.

#### R.R. Meijer

*Journalist-in-Residence* (1 September 2008 – 31 January 2009)

*Non-fiction*

#### BIOGRAPHY OF KING WILLEM IV

I'm currently working on a biography of Prince Willem-Alexander (41), eldest son of Queen Beatrix (70). He is expected to become king of the Netherlands in 2010. I started this project three years ago together with a colleague of the Dutch newspaper *de Volkskrant*. As a school for crown princes does not exist, the focus of this research will be on his education. How will his advisers have succeeded in making a king of a boy who was fighting against his faith when he was 18? The book is mainly an oral history project. We have made on-the-record interviews with at least sixty people who worked with the prince: advisers, ministers, members of parliament. The project has the approval of the court, although this is not an authorized biography. The book will be published after the announcement of abdication by Queen Beatrix. When I leave NIAS by the end of January, the manuscript should be finished...

Walter Melion, born in Manila,  
Philippines, in 1952. Ph.D from  
the University of California,  
Berkeley. Asa Griggs Candler  
Professor of Art History at  
Emory University, Atlanta.

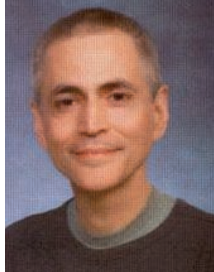
#### W.S. Melion

*Fellow* (1 September 2008 – 30 June 2009)

*Art of the Low Countries*

THE MEDITATIVE FORM AND FUNCTION OF OTTO VAN VEEN'S BRUSSELS ALTARPIECES: *MYSTICAL MARRIAGE OF SAINT CATHERINE* (1589), *DEPOSITION* (1605), AND *CARRYING OF THE CROSS* (CA. 1610)

My project concerns the meditative form and function of three major altarpieces – *The Mystical Marriage of Saint Catherine* (1589),



*Ibrahim Mouiche, born in Foumban, Cameroon, in 1965. Ph.D. from Leiden University and the University. Associate Professor of Political Science at the University of Yaoundé II.*

*Deposition* (1605), and *Carrying of the Cross* (ca. 1610) – whose address is at once public and private, liturgical and devotional. Painted for three different congregations in Brussels, these altarpieces feature imagery associated respectively with the spiritual life propagated by mystics such as Ruusbroec, the Christian humanist piety favored at the court of Albert and Isabella, and the spiritual exercises cultivated within Jesuit sodalities and confraternities. At NIAS, I shall examine how and to what degree these paintings visualize, or better, articulate with verbal and pictorial images bodied forth in meditative treatises and prayer manuals – Jesuit, Carthusian, and Franciscan – that Van Veen would have known. How and why does Van Veen engage and trope vision in order to secure a loving exchange among the votary, the Virgin, and Christ, and more importantly, what is the sacred image theory underwriting his appeal to sight and insight?

#### **I. Mouiche**

*Political Anthropology*

*Visiting Grant Scholar* (1 April 2009 – 30 June 2009)

#### **MULTIPARTISM AND THE ULTRA-DOMINANT POSITION OF THE CPDM RULING PARTY IN CAMEROON**

Beginning in 1990, after about two decades of monopartism, Cameroon like many other sub-Saharan African countries, witnessed a return to multipartism. Since then, ten elections have taken place in this country of Central Africa. But, in all these consultations, the ruling party, the Cameroon People's Democratic Movement (CPDM), has always been the winner to the extent that today one can talk of 'cpdmisation' of the political life of Cameroon (taken from the acronym, CPDM). This has led people to hold that in Cameroon we witness a 'cosmetic democratisation'. Beyond this view, my study brings about the following questions: Why this ultra-dominant position of the CPDM? What are the key explanatory factors? How can democracy be promoted in Cameroon? What are the main prerequisites?



*Inna Naletova, born in Ryazan, Russia, in 1968. Ph.D. from Boston University. Lecturer and Scientific Researcher of Practical Theology at the University of Vienna.*

#### **I. Naletova**

*Sociology of Religion*

*Fellow* (1 September 2008 – 30 June 2009)

#### **ORTHODOX CHRISTIANITY AND SOCIAL IDEALS: A SOCIOLOGICAL STUDY OF RELIGIOUS VALUES AND SOCIAL ETHICS IN FIVE COUNTRIES; BELARUS, UKRAINE, BULGARIA, ROMANIA AND MOLDOVA**

With the extension of the European Union further into Eastern Europe, it has become important to understand the role that Orthodox Christianity plays in forming ethical principles, values and ideals of



people who identify themselves as Orthodox. After the breakdown of the atheist ideology, Orthodoxy – the traditional religion of the majority of the population of several Eastern European countries – has turned into a powerful cultural factor shaping the national identities and political orientations of millions of people. This project is based on the *Aufbruch-2* survey of religion and values conducted in fourteen Central and East European countries in summer 2007. The data of this survey are comparable with those of the *Aufbruch-1*, conducted in 1997. The project includes studying historical and cultural backgrounds of the respective countries with the purpose to understand and properly interpret the inter-religious and inner-Orthodox differences, for instance, between the 'Russian pattern' of Orthodoxy and Orthodoxy in the Balkans.

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*Wolfgang Neuber, born in Vienna, Austria, in 1956. Ph.D. from the University of Vienna. Professor of German Philology at Freie Universität, Berlin.*

**W. Neuber**

*Fellow* (1 September 2008 – 30 June 2009)

*Early Modern German*

#### FAMILY BOOKS OF THE RENAISSANCE

Family books are a significant literary genre within the field of "Meditation and Self-Reflexion in the Renaissance", functioning as a privileged place of private self-assurance. As opposed to ego-documents, they do not pertain to the life of a single person but may stretch over several generations and comprise contributions by various members of one family. All sorts of texts go into family books, making the analysis more complex than the analysis of single ego-documents. It is this diversity of genres that calls for a functional approach. The project starts with a palaeographic and codicological analysis. The next step will differentiate the various textual and iconic genres comprised by each single book, and carry on with a functional differentiation of its parts. Finally, the functional analysis of the material will examine the social and religious differentiation. At the end there will be a monograph with an exemplary edition.




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*Jacomine Nortier, born in Kantens, the Netherlands, in 1957. Ph.D. from the University of Amsterdam. Associate Professor of Dutch Language and Culture in Sociolinguistics, Language Contact, and Multilingualism at Utrecht University.*

**J.M. Nortier**

*Fellow* (1 September 2008 – 31 January 2009)

*Dutch Linguistics*

#### LANGUAGE CONTACT AND MULTILINGUALISM

During my research period at NIAS, I will be concerned with multilingualism, studied from different angles. Within the research, two specific topics can be distinguished. The first one will be the collection of data in order to write a book on multilingualism, based on both written sources and interviews. The second topic will involve bringing



*Gert Oostindie, born in Ridderkerk, the Netherlands, in 1955. Ph.D. from Utrecht University. Professor of Caribbean History at Leiden University.*

together results from a large study consisting of fifteen smaller projects in which the mixing of languages and cultures was studied, TCULT (Talen en Culturen in het Utrechtse Lombok en Transvaal). What ties these two topics together, is the need to work from an interdisciplinary point of view. In both projects, it is absolutely necessary to combine linguistic insights with sociological and ethnological views.

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**G.J. Oostindie**

*Caribbean Studies*

*Guest of the Rector* (1 April 2009 – 30 June 2009)

BRINGING HISTORY HOME: POSTCOLONIAL IDENTITY POLITICS IN THE NETHERLANDS

During my residence at NIAS, I hope to complete my synthesis of the project "Bringing History Home: Postcolonial Identity Politics in the Netherlands". This research focuses on the interplay of identity politics among postcolonial migrants in the Netherlands, the growing receptivity of the host society to such strategic appeals, and the changing objectives to which these are being used. The theoretical aim of the project is to utilise concepts developed in the study of identity politics and transnationalism in a thorough historical analysis of the postcolonial migration experience over the past six decades in the Netherlands, and compare these to postcolonial migration experiences elsewhere in Western Europe. To this end, I will summarise and analyse the findings of the other researchers in the project and rework the various case studies I have already conducted over the past years.



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*Hilmar Pabel, born in Toronto, Canada, in 1964. Ph.D. from Yale University, New Haven. Professor of History at Simon Fraser University, Burnaby, Canada.*

**H.M. Pabel**

*History of Religion*

*Fellow* (1 February 2009 – 30 April 2009)

THE CONFESSIONALIZATION OF HUMANISM AND THE RECEPTION OF AUGUSTINE: THE CASE OF PETER CANISIUS

In the Renaissance, humanist scholars were privileged to the writings of antiquity. These included the works of the Church Fathers, and in the West, Augustine (d. 430) was the most authoritative ancient Christian writer. With the consolidation of religious and theological divisions in 16th-century Reformation Europe, conflicting confessional agendas harnessed the cultural and pedagogical programme of humanism. Peter Canisius (d. 1597), the most prolific Jesuit writer of his age, was a quintessential confessionalized humanist. He mined patristic sources to justify Catholic religious practices and beliefs against Protestant objections. A study of Canisius' reception of Augustine in the age of Reformation conflicts becomes all the more significant given the



Protestant predilection for Augustine. I will identify the texts that Canisius read and show how he used these within the established humanist appropriation of the Fathers as modified by the confessional pressures and agendas of the Reformation era.

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Jan Papy, born in Mortsel, Belgium, in 1965. Ph.D. from the Katholieke Universiteit Leuven. Senior Lecturer of Neo-Latin Studies at the Katholieke Universiteit Leuven.



**J.L.M. Papy**

**VNC Fellow** (1 September 2008 – 31 January 2009)

*Neo-Latin*

*SEIT EIN GESPRÄCH WIR SIND...* MEDITATION AND INNER DIALOGUE IN HUMANIST LETTER-COLLECTIONS

Humanist letter-collections are more than a literary product or ingenious construct of a self-image meant to be spread among the members of the Republic of Letters. In carefully writing and constructing this self-image, an author is simultaneously practising a specific mode of meditation: he is observing his own Self in a distant yet empathic way. The process of writing about oneself is a functional process – formalised and ritualized in a way by literary conventions and rhetorical *decorum* – that enables an author to shape and reshape his own persona. It is my purpose to write two elaborate case-studies:

1. Petrarch's «inner eye» in the *Rerum Familiarium libri XXIV* and its impact on the epistolographic tradition in early Italian humanism (Poggio Bracciolini, Salutati, Guarino da Verona).
2. Lipsius's «Senecan» and «Augustinian» inner dialogue in the *Epistolarum Selectarum Centuriae Miscellaneae I-V*.

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Karla Pollmann, born in Tübingen, Germany, in 1963. Ph.D. from the Ruhr-Universität Bochum. Professor of Classics at the University of St.Andrews.



**K.F.L. Pollmann**

**Fellow** (1 September 2008 – 30 June 2009)

*Classics*

AUGUSTINE BETWEEN SCIENCE AND SALVATION

I intend to concentrate on aspects of the reception of Augustine's commentary, *De Genesi ad Litteram* in an eclectic but diverse body of literature from 1600 to 2000. This text is remarkable for its ambitious aim to defend the creation narrative of Genesis against various contemporary intellectual critics. Due to its 'scientific turn', modernity has used this work in various contexts to support rationality against doctrine, to endorse a scientific approach to the world, and to promote a non-fundamentalist reading of the Bible. My investigation will not only shed light on the virtually unexplored reception of a major work by Augustine, but also demonstrate techniques and characteristic patterns of argumentation, their historical contexts, causes, and aims, in the perennial controversy between faith and reason that oscillates between attempts of reconciliation and irreconcilable conflict.



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Robert Rohrschneider, born in Aurich, Germany, in 1959. Ph.D. from Florida State University, Tallahassee. Sir Robert Worcester Distinguished Professor of Public Opinion and Survey Research at the University of Kansas, Lawrence.



**R.R. Rohrschneider**  
*Fellow* (1 September 2008 – 30 June 2009)

*Political Science*

#### POLITICAL REPRESENTATION AND EUROPEAN INTEGRATION

Together with Stephen Whitefield from the University of Oxford, I am working on a book about how well political parties represent citizens in Europe. Our focus on parties stems from their central role in western democracies. Parties compete in democratic elections, form governments and ultimately, shape policies. If citizens are to influence governments' decisions, the policy stances of parties must reflect the preferences of voters. Our book analyzes how parties try to represent citizens on European issues, and which institutional and socio-economic conditions influence this process. Based on a newly-created data set which lists the policy stances of parties in 27 European democracies, the book examines the domestic and international policy stances of parties, and analyzes the factors that influence their programmatic orientation.

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Mohamad Setiawan, born in Kebumen, Indonesia, in 1969. Ph.D. from the Universität Bonn. Associate Professor of Islamic Legal Theory at the State Islamic University Sunan Kalijaga, Yogyakarta.



**M.N.K. Setiawan**  
*Fellow* (1 February 2009 – 30 June 2009)

*Islamic Legal Theory*

#### ISLAMIC PENAL LAW IN THE INDONESIAN LEGAL SYSTEM: RADICAL, MODERATE AND LIBERAL MUSLIMS' RESPONSE TO THE DRAFT OF KITAB UNDANG-UNDANG HUKUM PIDANA 2004

This is a field research project which focuses on the reception of various Muslim groups in Indonesia, ranging from radical, liberal and moderate to the draft of *Kitab Undang-Undang Hukum Pidana* (Criminal Code) 2004. Formalization of the *sharī'a*, Islamic law, is a debatable matter in modern Indonesian context. The radical groups are campaigning for the implementation of the *sharī'a* in an official form. Meanwhile, the liberal groups reject the arguments proposed by the radical groups. Moderate groups stand in contrast to radical and liberal ones. The draft of the *Kitab Undang-Undang Hukum Pidana 2004* has not been proclaimed as a code by the Indonesian legislature and is still awaiting feedback and response. As the initiator of the draft, the government will consider the reception and perception of radical, liberal and moderate Muslim elements.

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Nona Shakhnazaryan, born in Mingechaur, Azerbaijan, in 1969. Ph.D. from the Institute

**N. Shakhnazaryan**  
*Visiting Grant Scholar* (1 September 2008 – 30 November 2009)

*Economic Anthropology*

*of Ethnology, Russian Academy of Sciences, Moscow. Associate Professor at the Kuban Social and Economic Institute, Krasnodar.*



#### SOCIAL CAPITAL, INFORMAL EXCHANGES AND POVERTY IN THE SOUTH CAUCASUS

My project aims to examine the dynamics of informal exchanges in the South Caucasus (in the de facto Nagorno Karabakh Republic) through ethnographic research. After the collapse of the USSR the role of informal exchanges in the strategies of households and individuals has increased to the point where it is now a key survival mechanism. It has given a new impulse to 'rooted' social relations and personal support networks. Symbolic values are undoubtedly involved in these exchanges, via the mutual influence of the belief system and social and economic relations. The inseparability of public-political and private spheres in the societies under investigation has produced new forms of patrimonialism, and as a result, the state is governed like a private possession of the ruling elites. The questions are: How is social network capital formed and accumulated? What is the role of informal economic practices in acquiring political power? How can network capital be converted into financial capital?

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*Kevin Sharpe, born in Chatham, United Kingdom, in 1949. Ph.D. from the University of Oxford. Professor of Renaissance Studies at Queen Mary, University of London.*



#### **K. Sharpe**

*Fellow* (1 February 2009 – 30 June 2009)

*Renaissance Studies*

#### REPRESENTATIONS OF RULE: IMAGES OF POWER AND THE CULTURE OF AUTHORITY IN ENGLAND, 1500-1700

In an early-modern England that lacked a paid bureaucracy or standing army, rhetoric image and perception were central to successful government. *Representations of Rule* (three volumes) studies fully for the first time the texts, images and festivals through which early-modern rulers from Henry VIII to Queen Anne endeavoured to construct, sustain and enhance their authority through shifting and dangerous times. It analyses the fashioning of the royal image through words, visual representations and performances, changes in the arts, media and genres of representation, audiences, the role of subjects in shaping images of authority and the contest for representation over two centuries.

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*Louis Sicking, born in Nijmegen, the Netherlands, in 1966. Ph.D. from Leiden University. Assistant Lecturer of Medieval History at Leiden University.*

#### **L.H.J. Sicking**

*Fellow* (1 February 2009 – 30 June 2009)

*Maritime History*

INTEREST GROUPS, LEGISLATION AND RISK MANAGEMENT. LOCAL, REGIONAL AND INTERNATIONAL DYNAMICS IN THE MARITIME TRANSPORT SECTOR OF THE LOW COUNTRIES, c. 1530-1580



This project will reconstruct the dynamics between changes in technology, and the interaction between local interest groups and centralized authority in the maritime transport sector of the core provinces of the Low Countries – Flanders, Brabant (Antwerp), Holland and Zeeland – between c. 1530 and 1580. A comparative analysis will be made of a corpus of administrative documents preserved in Belgian archives dealing with the preparation of the central legislation for ships, shipping, cargo and insurance of ships and cargo. These documents, which were part of an interactive process between pressure groups and the central government, illustrate the 'bottom up' processes of state formation and the role of institutions and their regulations in the augmentation trust among participants in trade and shipping, while also examining the reduction in their transaction costs. This project will provide an analysis of Netherlandish shipping based on documents produced by 'maritime interest groups' in these regions.

*Diana Stanciu, born in Câmpulung, Romania, in 1967. Ph.D. from the University of Bucharest. Associate Professor at the University of Bucharest.*

#### **D. Stanciu**

*Philosophy*

*Fellow* (1 September 2008 – 31 January 2009)

DIVINE GRACE IN THE AGE OF LIBERALISM: TRACTATIANS  
REDISCOVERING AUGUSTINE



At present I am completing a book on Augustine's legacy, focusing on the doctrine of grace and free will and its impact on religious and political tolerance among the Cambridge Platonists and the Dutch Arminians. My NIAS project will also consider divine grace, but in a different period. Liberal religious and political sources in the 19th century appear to lack references to grace. I will try to establish whether grace was indeed a less important topic in this period, and if that was the case, to find a valid explanation. I will begin with a study of the Oxford Movement (1833–1845). My working hypothesis is that the Oxford Movement (and especially Cardinal Newman) retrieved significant parts of the Augustinian theory of grace for the 19th century context. I will be investigating how much doctrinal theory is taken directly from Augustine and how much is filtered through other medieval theological treatises. I will also examine the influence of the Thirty-nine Articles devised in the 16th century, and the impact of the 18th century Evangelical movements and their Arminian predecessors.

*Viktoriya Sukovata, born in Kharkiv, Ukraine, in 1968. Ph.D. from V.N. Karazin Kharkiv National University. Associate Professor at V.N.*

#### **V.A. Sukovata**

*Cultural studies*

*Fellow* (1 February 2009 – 30 June 2009)

ART AND THEATRE IN THE HOLOCAUST AS A WAY TO SURVIVE AND RESIST

*Karazin Kharkiv National  
University.*



The research goal of my project is to investigate theatre and art in the Nazi concentration camps and look at these artistic activities as forms of moral resistance and ways for both Jewish and non-Jewish prisoners to endure Nazi oppression. My special focus will be on the role of women and children and their modes of resistance in camps such as Theresienstadt, Majdanek, Auschwitz, Ravensbrück, Buchenwald, Bergen-Belsen. I will look at various types of resistance in the concentration camps including art, theatre, forming friendships, supporting the sick, protecting children, maintaining religious traditions and establishing an anti-Nazi underground. I plan to complete my research while at NIAS and publish an article on the topic.

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*Olga Tokarczuk, born in  
Sulechów, Poland, in 1962.  
M.Sc. from the University of  
Warsaw. Novelist in Warsaw.*



**O.N. Tokarczuk**  
*Writer-in-Residence* (1 February 2009 – 30 June 2009)

*Fiction*

NOVEL: HETEROTOPIA

The book I am writing is designed to be a 'heterotopia', which means an attempt to create an alternative world. In this book I would like to address some contemporary issues such as, for instance, the question of post-secular and non-patriarchal society. The aim is to create an image of 'post-Europe', the old continent divided into countries based not on the ethnic or national bases but rather on people's shared ideas. It will be a story about an alternative society that maintains harmony in a totally different way to that which we know. At the same time such a society contests the world that seems obvious and natural to us. The task to build such an image demands accuracy as well as knowledge and the capacity to write in a creative, literary way. I am interested firstly in social utopias, those that have been realized as well as those that remained only as ideas. Secondly, I would like to enhance my knowledge on feminism, particularly on some philosophical, social and psychological concepts concerning sexes. Thirdly: I will seek non-typical narratives in mythology and research on religion.

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*Anita Traninger, born in  
Amstetten, Austria, in 1969.  
Ph.D. from the University of  
Vienna. Assistant Professor of  
Romance Languages and  
Literature, Freie Universität  
Berlin.*

**A. Traninger**  
*Fellow* (1 February 2009 – 30 June 2009)

*Church History*

THE INVISIBLE MECHANICS OF CONSCIENCE: THE METHODOLOGY OF  
EARLY CASUISTRY AND THE AUTO-REFLEXIVE MODELLING OF THE  
CONFESSOR

The project will focus on select pre-Reformation examples of the genre of the *summa confessorum*, manuals for (usually poorly educated)



*Arnoud Visser, born in Harlingen, the Netherlands, in 1973. Ph.D. from Leiden University. Post-doctoral Research Fellow at the School of Classics, University of St. Andrews.*

confessors. In doing this, I will address two related themes: first, I will investigate the auto-reflexive constitution of the ideal of the confessor by examining the lists of questions for clergymen who were preparing to hear other confessors' confessions. And second, I will look at the practice of linking individual cases and general principles as a type of 'knowing how', through which a distinction will be made between knowing how to do something and knowing that something is the case. While high casuistry and its convoluted procedures have attracted considerable interest, I will set out to describe in more detail the techniques of the early *summae*, especially with regard to two established (and competing) modes of reasoning: rhetoric and dialectics.

#### **A.S.Q. Visser**

*Renaissance Humanism*

*Fellow* (1 September 2008 – 30 June 2009)

#### CONFESSIONALIZING AUGUSTINE IN THE LOW COUNTRIES: STUDIES IN THE INTERACTION OF RENAISSANCE HUMANISM AND THE REFORMATION

The varied reception of Augustine by Renaissance Humanists in the wake of the Reformation can illuminate how intellectuals were conditioned by, responded to, or even effected religious change. Concentrating on two crucial centres of humanist learning in the Low Countries, Protestant Leiden and Catholic Leuven, I will attempt to answer the following questions in two interrelated case studies: How were Augustine's works brought to bear on the religious developments? Do the confessional divisions affect the way in which Augustine is read, and if so, how? Can we detect patterns of appropriation? In addressing these questions, I hope to contribute to a better understanding of the dynamic interaction of the scholarly culture of Renaissance humanism and the confessional divisions that arose in the wake of the Reformation.



*Geert Warnar, born in Oegstgeest, the Netherlands, in 1962. Ph.D. from Leiden University. Research Fellow at Leiden University.*

#### **G. Warnar**

*Medieval Studies*

*Fellow* (1 September 2008 – 31 January 2009)

#### EVERYMAN'S REDEMPTION: RELIGIOUS DISCOURSE AND MEDIEVAL LITERATURE

Participating in the theme group "Discourses of Meditation and Self-reflection in Art and Literature, 1300–1600", I will be looking at the ways in which religious thought from the late Medieval Latin tradition were applied to religious practice in Dutch texts. In this process, abstract ideas from professional and theological spheres were re-





*Michel Weemans, born in Longlier, Belgium, in 1962. Ph.D. from the École des Hautes-Études en Sciences Sociales, Paris. Assistant Professor at the École des Hautes Études en Sciences Sociales.*

interpreted to provide answers to the spiritual and intellectual ambitions of new, primarily social, elites outside the ecclesiastical hierarchies. This cultural translation of learning, from the world of the literate to the wider audiences that could be reached in the vernacular, is the subject of my larger research project *Men of Letters*. At NIAS, I will present the new community of interpretation in Dutch medieval literature as the cultural contexts of late medieval and early modern discourses of meditation and self-reflection.

#### **M. Weemans**

*Art History*

*Fellow* (1 September 2008 – 30 June 2009)

LANDSCAPE AS “VISUAL EXEGESIS”: A RECONCEPTION OF THE WELTLANDSCHAFT.

This project proposes a reconsideration of the Weltlandschaft (16th-century Netherlandish landscape painting) in terms of visual exegesis. It aims to shed new light on some unexplored but fundamental characteristics of the Weltlandschaft: the role of the underlying metaphors of the ‘Book of Nature’ and the ‘visio Dei’, the ocular-centric focus of many of these landscapes, the capacity of an image to arouse a dynamic of conversion and the primary role given to the spectator in the hermeneutic process. An analysis of the structuring function of vision in some contemporary rederijkers (rhetoricians) plays which explore the themes of conversion and blindness will complement our approach. With this case study of the Weltlandschaft, this project aims at pursuing an interrogation of the theoretical question of figurability in painting, within the general framework of a ‘meditative’ and self-reflective hermeneutics of the Renaissance image.



*Henk Wesseling, born in The Hague, the Netherlands, in 1937. Ph.D. from Leiden University. Professor Emeritus of Contemporary History at Leiden University and Former Rector of the Netherlands Institute for Advanced Study (1995 – 2002).*

#### **H.L. Wesseling**

*Contemporary History*

*Honorary Fellow* (1 September 2008 – 30 June 2009)

FRENCH HISTORY (NINETEENTH-TWENTIETH CENTURY)

This year at NIAS, I will carry on with my project on French cultural history of the nineteenth century, focussing on the lives of three generations of artists, philosophers and writers belonging to the Scheffer-Renan-Psichari family. I shall start with writing the chapter on the Psychari family. In the meantime I shall also prepare the French translation of my book *European Colonial Empires* and edit a collection of my essays on history and history writing.

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Arwin van Wilgenburg, born in  
Andelst, the Netherlands, in  
1997. Ph.D. from Utrecht  
University. Assistant Professor  
in the History of Ideas, Utrecht  
University.



**A.W. van Wilgenburg**  
*Fellow* (1 September 2008 – 30 June 2009)

*History of Ideas*

THE TRIALOGUE BETWEEN AUGUSTINE AND SYSTEMATIC THEOLOGY IN  
GERMANY AND THE NETHERLANDS IN THE 19<sup>TH</sup> AND 20<sup>TH</sup> CENTURY

As a member of the nucleus "The (Post-)Modern Augustine. Aspects of His Reception from 1600 to 2000", I will examine in what way the important German church historian Adolf von Harnack has influenced the reception of Augustine in Western Europe around the turn of the century until 1930. My starting point is the debate on the reliability of Augustine's Confessiones as a historical source for knowledge of Augustine's life and especially his conversion. In the first three decades of the 20<sup>th</sup> century the historical authenticity of Augustine's conversion is repeatedly called into question. The debate seems to have been brought on by the writings of Adolf von Harnack (his Dogmengeschichte, but especially his *Augustinus, Konfessionen. Reden und Aufsätze*. Erster Band, 1e Abteilung, Giessen 1887).

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Maarten Wisse, born in  
Middelburg, the Netherlands,  
in 1973. Ph.D. from Utrecht  
University. Postdoctoral  
Research Fellow at the  
Katholieke Universiteit Leuven.



**M. Wisse**  
*Fellow* (1 February 2009 – 30 June 2009)

*Philosophy of Religion*

PROGRESSIVE OR CONSERVATIVE? AUGUSTINE IN COCCEIUS AND  
RATZINGER

This project, in the context of the theme group on the reception of Augustine, deals with the reception of Augustine in two major theologians: the seventeenth-century father of federal theology, Johannes Cocceius, and the present Pope Benedict XVI. While some hitherto attention has been paid to Cocceius' use of Augustine, the hypothesis underlying this project is that all central innovations of Cocceius' theology can be explained in terms of an implicit Augustinianism. In the context of this project, special attention will be paid to the reception of Augustine's *De spiritu et littera* in Cocceius' federal theology. In the second part of the project, the role of Augustine will be studied in the theological work of the present Pope. Special attention will be paid to the way in which Ratzinger uses Augustine's theology and appropriation of Platonic thought to develop a specific view of the relationship between faith and reason.

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Gereon Wolters, born in  
Geilenkirchen-Leiffarth,  
Germany, in 1944. Ph.D. from  
Universität Konstanz, Germany.

**G. Wolters**  
*Fellow* (1 September 2008 – 30 June 2009)

*Philosophy of Science*

PIOUS KNOWLEDGE? CHRISTIANITY AND EVOLUTION

*Professor of Philosophy at  
Universität Konstanz.*



The project aims at a comprehensive comparative epistemological analysis of the relation between Christianity and evolutionary theory by way of a confrontation of the universalist cognitive strategies followed by biology and science and the particularist cognitive strategies that characterize religion in general, and Christianity in particular: (1) in the Catholic Church (I am in the possession of ample material from the Vatican archives of the 'Congregation of Faith', which contain the papers of the former Inquisition as well as those of the Congregation of the Index of Prohibited Books until 1922); (2) in selected examples of mainstream European Protestantism; and (3) in American creationist fundamentalism. The project would attempt to function as a 'transdisciplinary' interface to problems, for example in sociology, history of religion, religious studies and political science.

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*Jiří Zounek, born in Ivanice,  
the Czech Republic, in 1973.  
Ph.D. from Masaryk University,  
Brno. Assistant Professor of  
Educational Sciences at  
Masaryk University, Brno.*



**J. Zounek**

*Visiting Grant Scholar* (1 April 2009 – 30 June 2009)

*Educational Sciences*

**E-LEARNING: A CHALLENGE FOR LIFELONG LEARNING IN THE ERA OF KNOWLEDGE SOCIETY**

The main objective of the project is to write a publication entitled, 'E-learning: A Challenge for Lifelong Learning in the Era of Knowledge Society'. The book will comprehensively cover the key issues of e-learning, including the areas of school policy, theory of education and learning (formal, non-formal, informal), research and methodology of e-learning (innovations in the field of goals, content, methods) in particular, but also psychology and sociology. Furthermore, attention will be paid to the questions of the development of human and social capital by means of e-learning as well as possible negative impacts of using digital technologies in teaching and learning. The above mentioned areas will be related to the concept of lifelong learning and the knowledge society.

## NIAS Books

Received March - September 2008

Atkinson, A.B. (2008). *The changing distribution of earnings in OECD countries*. Oxford: Oxford University Press.

Bade, K.J. (2007). *Enzyklopädie Migration in Europe: vom 17. Jahrhundert bis zur Gegenwart*. Paderborn: Verlag Ferdinand Schöningh.

Blockmans, W.P. (2008). *Karel V: Keizer van een wereldrijk 1500-1558*. Kampen: Uitgeverij Omniboek.

Bogucka, M. (2008). *Woman in the history of Europe: from antiquity till the beginning of the XXIst century*. Warsaw: Bit Grafik.

Bouwman, A. [e.a.] (2008). *Stad van Boeken: handschriften en druk in Leiden 1260-2000*. Leiden: Primavera Press [etc.].

Brown, K. (2007). *De la cárcel inquisitorial a la sinagoga de Amsterdam: cuatro testimonios manuscritos en busca de su autor: cotejo sinóptico, edición hipotética, y un estudio de la génesis y transmisión del "Romance al martirio y felicísimo tránsito de D. Lope de Vera y Alarcón" (ca. 1645), un texto literario metafísico y judío de Antonio Enríquez Gómez (1600-1663)*. [Toledo]: Consejería de Cultura de Castilla- La Mancha.

Cornis-Pope, M. and Neubauer, J. (Eds.). (2007). *History of the literary cultures of East-Central Europe: junctures and disjunctures in the 19th and 20th centuries. Volume III, the making and remaking of literary institutions (Vol. III)*. Amsterdam [etc.]: John Benjamins publishing Company.

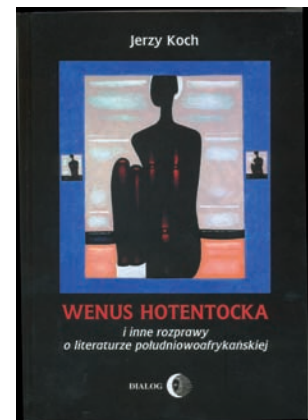
Delft, D. van (2007). *Freezing physics: Heike Kamerlingh Onnes and the quest for cold*. Amsterdam: Koninklijke Nederlandse Akademie van Wetenschappen.

Dolfsma, W. (2008). *Knowledge economies: organization, location and innovation*. London and New York: Routledge.

Dykstra, P.A. and Hagestad, G.O. (Eds.). (2007). *Multiple meanings of childlessness in late life – findings from seven societies (part 2)*. Los Angeles [etc.]: Sage Publications.

Emmelkamp, P. and Vedel, E. (2007). *Alcohol- en drugsverslaving: een gids voor effectief gebleken behandelingen*. Amsterdam: Uitgeverij Nieuwezijds.

Eredics, P. (2008). *Ungarische Studenten und ihre Übersetzungen aus dem Niederländischen ins Ungarische*



in der Frühen Neuzeit. Frankfurt am Main: Peter Lang.

Gáliková, S. (2007). *Psyché: from animal spirits tot neuro-transmitters*. Bratislava: Veda.

Geller, M.J. (2007). *Evil demons: canonical Utukk Lemn tu incantations*. Helsinki : The Neo-Assyrian Text Corpus Project: The Neo-Assyrian Text Corpus Project.

Gevers, L. and Bank, J. (Eds.) (2007). *Religion under siege*. Leuven [etc.]: Peeters.

Hanawalt, B.A. (2007). *The wealth of wives: women, law, and economy in late medieval London*. Oxford: Oxford University Press.

Heine, B. and Kuteva, T. (2007). *The genesis of grammar: a reconstruction*. Oxford: Oxford University Press.

Hen, Y. (2007). *Roman Barbarians: the Royal Court and Culture in the Early Medieval West*. Basingstoke: Palgrave Macmillan.

Howard, M.C. and King, J.E. (2008). *The rise of neoliberalism in advanced capitalist economies*. Basingstoke and New York: Palgrave Macmillan.

Hugenholtz, W.R. (2008). *Het geheim van Paleis Kneuterdijk: de wekelijkse gesprekken van koning Willem II met zijn minister J.C. Baud over het*

koloniale beleid en de her-ziening van de grondwet 1841-1848. Leiden: KITLV Uitgeverij.

Igreja, V. and Dias-Lambranca, B. (2008). Restorative Justice and the Role of Magamba Spirits in Post-civil War Gorongosa, Central Mozambique. In L. Huyse & M. Salter (Eds.), *Traditional justice and reconciliation after violent conflict; Learning from African experiences* (pp. 61-83). Stockholm: International IDEA.

Jacquette, D. (2007). *Journalistic ethics: moral responsibility in the media*. Upper Saddle River, NJ: Pearson Prentice Hall.

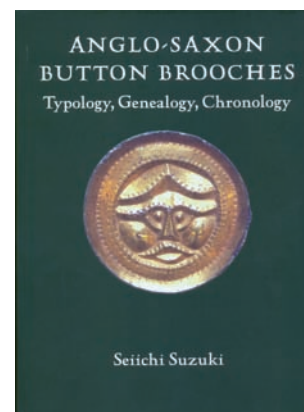
Kleingeld, P. (Ed.) (2006). *Toward perpetual peace and other writings on politics, peace, and history / Immanuel Kant*. New Haven and London: Yale University Press.

Koch, J. (2008). "Wenus Hotentocka" i inne rozprawy o literaturze południowoafryka skiej. Warszawa: DIALOG.

Kroonenberg, P.M. (2008). *Applied multiway data analysis*. Hoboken, NJ: John Wiley & Sons, Inc.

McKitterick, R. (2008). *Charlemagne: the formation of a European identity*. Cambridge: Cambridge University Press.

Muysken, P. (2008). *Functional categories*. Cambridge: Cambridge University Press.





- North, M. (2007). *Europa expandiert 1250-1500*. Stuttgart: Verlag Eugen Ulmer.
- North, M. (2008). *De geschiedenis van Nederland*. Amsterdam: Bert Bakker.
- Rydell, R.W. and Kroes, R. (2005). *Buffalo Bill in Bologna: the americanization of the world, 1869-1922*. Chicago [etc.]: The University of Chicago Press.
- Rydell, R.W. and Kroes, R. (2006). *Buffalo Bill Show: Il west selvaggio, l'Europa e l'americanizzazione del mondo*. Roma: Donzelli Editore.
- Siebert, H. (2005). *Economics of the environment: theory and policy*. Berlin [etc.]: Springer.
- Sinn, H.-W. (2007). *Can Germany be saved: the malaise of the world's first welfare state*. Cambridge, Massachusetts: The Mit Press.
- Stern, F. (2007). *Fünf Deutschland und ein Leben: Erinnerungen*. München: Verlag C.H. Beck.
- Suzuki, S. (2008). *Anglo-Saxon button brooches: typology, genealogy, chronology*. Woodbridge: The Boydell Press.
- Szécsényi, E. (2008). *Lord Shaftesbury (Anthony Ashley Cooper) Sensus communis: Esszé a szellem és a jó kedély szabadságáról (Levél egy barátjához)*. Budapest: Atlantisz Kiadó.
- Tracy, J.D. (2008). *The founding of the Dutch Republic*. Oxford: Oxford University Press.
- Vries, J.d. (2008). *The industrious revolution: consumer behavior and the household economy, 1650 to the present*. Cambridge: Cambridge University Press.
- Wall, E.v.d. (2007). *The enemy within: religion, science, and modernism*. Wassenaar: NIAS.
- Wesseling, H.L. (2008). *Zoon en vader - vader en zoon*. Amsterdam: Uitgeverij Bert Bakker.
- Yardeni, M. (2008). *Huguenots and Juifs*. Paris: Honoré Champion Éditeur.
- Zarycki, T. (2008). *Kapitał kulturowy: inteligencja w Polsce i w Rosji*. Warszawa: WUW.
- Ziolkowski, J.M. (2008). *Letters of Peter Abelard: beyond the personal*. Washington, DC: The Catholic University of America Press.
- Ziolkowski, J.M. and Putnam, M.C.J. (2008). *The Virgilian Tradition: the first fifteen hundred years*. New Haven [etc.]: Yale University Press.

## NFA Day, 13 June 2008

As real scholars, former NIAS Fellows are not superstitious at all, and were not put off that this year's NFA Day was held on Friday 13 June. They came to Wassenaar in large numbers, most of them arriving in time to attend the NFA Annual Meeting and to re-elect Pearl Dykstra to the NFA Board. Karin Willemse and Peter Kroes, this year's auditing committee, were satisfied

with the state of NFA's finances; and Annelou van Gijn (2006/07) and Paul Hoftijzer (2007/08) were elected to form the new auditing committee. As usual, Galen Irwin reported on the Golestan Foundation. Rector Wim Blockmans presented his traditional overview of this year at NIAS. Listening to his report, it seems to me that every year is an

anthropological experiment: it is interesting and entertaining to hear how each group of Fellows faces the same institutional opportunities and constraints, yet manages to invent its own traditions. Alas, volleyball now rarely features in these traditions.

After the Annual Meeting, NIAS' current 'inmates' wandered over to the Conference Building for the daily NFA Day highlight: the Uhlenbeck Lecture. This, the 26<sup>th</sup> edition, was presented by psychologist Paul van den Broek, Guy Bond Professor of Reading Research and Associate Director of the Center of Cognitive Science at the University of Minnesota. Professor Van den Broek studied at the University of Leiden and at the University of Chicago, and he has been a fellow at NIAS twice: a Golestan Fellow (1999/2000) and a Lorentz Fellow (2006/07). These two Fellowships are significant, in that they indicate that Paul van den Broek's work straddles the boundary between social sciences and natural sciences.

This was reflected in his lecture entitled "The Mind in Action: Cognitive Processes in Comprehending Texts". It showed us how Van den Broek's research programme evolved from using paper and pencil tests through eye tracking to neuro-imaging. The starting point of the journey on which he took us was familiar: reading is a uniquely human cognitive ability, involving more than just deciphering characters and understanding syntax. The journey soon moved into unfamiliar waters. Van den Broek demonstrated that reading involves comprehension by challenging us to explain the meaning of a few very simple sentences. To do this, the reader needs referential and causal relations. An average page in a novel may contain up to 300 of these connections. The use of eye tracking equipment reveals that the reader does not move through a text linearly, but darts back and forth over a page in search of these

connections. Comprehension is partly determined by the text – sentences containing more referential and causal relations are better remembered – and partly determined by the accuracy of our attention. Neuro-imaging can map the parts of the brain that are active when we make the referential and causal connections while we read. Active areas of the brain need more oxygen, and an MRI scan traces the blood flow in the brain. Magneto encephalography is less intrusive, and more often used in this type of research. It shows us that while the whole brain is active during reading, some areas are more active than others. For example, when we read about motor activity, the areas of the brain that are involved with motor activity become more active.

Judging by the number of questions and comments following the lecture, Professor Van den Broek provided sufficient causal and referential connections of his own for his audience to comprehend his analysis. His many examples and illustrations of neuro-imaging were fascinating. Questions ranged from methodological issues to the treatment of reading disorders.

This year's Uhlenbeck Lecture showed how NIAS is evolving, crossing disciplinary boundaries and broadening its scope to include types of research that did not exist when Uhlenbeck founded NIAS. At the same time, NIAS is maintaining the dialogue between scholars that is its trademark.

On that note, we left the conference building to enjoy the last rays of sunshine, to listen to live music, to meet old friends and make new ones, and to sample the excellent food and wine.

**Rudy Andeweg**  
*NFA Chair*

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## *Minutes of the NFA General Meeting*

**13 June 2008**

### *1. Opening*

Rudy Andeweg, Chair of the NFA, opens the meeting and cordially welcomes all participants.

### *2. Minutes of the NFA General Meeting June 8, 2007*

The minutes of the 2006 meeting (see NIAS Newsletter, nr. 39, Fall 2007) are approved, and thanks go to Pearl Dykstra for producing them.

### *3. Report on the Golestan Foundation*

Galen Irwin, treasurer of the Golestan Foundation, comments on the 2007 Financial Statement. 2007 was a quiet year for the foundation given the absence of a Golestan Fellow at NIAS. The foundation is open to suggestions for suitable candidates. They should be engaged in fundamental research in the medical or biological sciences and interested in collaborating with scholars from the humanities and social sciences. The stock market did not do very well: The net growth in assets amounted to € 6427. Apart from the annual costs for the maintenance of the Persian garden (€ 1700) and the publication of the Uhlenbeck lecture (€ 2300), expenditures involved two art donations (€ 1350) to NIAS (following the June 2007 art exhibit). The net increase in assets of the foundation amounted to approximately € 1000. Overall, the Golestan Foundation is in good financial shape. Thanks to Galen's concise and clear report, no questions are asked.

### *4. Financial Report. Report of the Auditing Committee*

Jan Lucassen, treasurer, reports on the finances of the NFA. 2007 showed a reversal of a trend that had been visible for the past years. Income finally exceeded expenditures. The capital of the NFA has increased from € 7282 to € 7590. Previous decreases in assets were attributable to (a) decreasing revenues because Fellows who had already paid their dues were returning to NIAS for new sojourns, and (b) increasing expenses were incurred on Opening Day and NFA Day. The NFA is very grateful to NIAS for increasing its financial contribution to the budget of the two events. The bank account of the NFA has changed. It has been incorporated in the larger banking arrangements of the Royal Netherlands Academy of Arts and Sciences, and as a result has a higher interest rate. Thanks to Jan's concise and clear report, no questions are asked.

Karin Willemse (Fellow 2007/08) reports on the findings of the NFA Auditing Committee (on which she and Peter Kroes (Fellow 2006/07) served). Thanks to Rita Buis, the accounts are accurate and in perfect order. Rudy Andeweg thanks the members of the Auditing Committee for their meticulous inspection of the accounts, and discharges them from their services.

### *5. This year at NIAS. Report by the Rector*

Wim Blockmans reports on this year's activities. The 2007/08 group is the best group ever and totally different from all previous groups! Socially, they are distinctive because they are the first to (a) organize a concert combined with poetry reading where the performers consisted solely of Fellows, and (b) have a one-person Fellows Committee

that has been extremely active in organizing the bar, excursions, and sports activities. Academically, the 2007/08 group has been distinctive in the following ways.

The theme group “Coming to Terms with a Shattered World” brought young African scholars to NIAS for the first time. Adopting a multi-disciplinary approach involving medical anthropology, literary studies and history, research activities focus on the ways in which groups in Africa mediate and have mediated violence and experiences of violence. Wim invites all to attend the Public Lectures, titled *New Approaches to Coming to Terms with Political Violence in the Era of Globalization* of Daniel Owen, Coordinator of Community-Driven Development at the World Bank in Washington D.C., and Luc Huyse, Professor emeritus of Law and Sociology at the Katholieke Universiteit Leuven on the occasion of the two-day workshop (June 23-24, 2008) organized by the theme group.

The theme group “Flavius Josephus – Author, Editor or Historian?” brought together philologists, historians and archeologists interested in clarifying the usefulness, as a historical source, of the works Josephus to discover what really happened during the period beginning with the Herodian rule of Judaeaas. The conference on Josephus at NIAS (June 2-4, 2008) was characterized by lively debate and constructive dialogue.

Historians tend to be well represented at NIAS. The 2007/08 group stands out in terms of its number of scholars from outside the humanities. Fellows came from a wide array of disciplines, including sociology, research methods, economics, law and psychology.

Wim would like to see an even greater influx of researchers from these disciplines.

The academic year 2007/08 marked the end of the Jelle Zijlstra Fellowship programme, and the start of the Willem F. Duisenberg Fellowship programme. Duisenberg (1935-2005) succeeded Zijlstra (1918-2001) as President of the Dutch Central Bank in 1981. To be eligible for the Duisenberg Fellowship, researchers must be in applied monetary economics, macro economics or public finance.

#### *6. Composition of the NFA Board*

According to the membership rules, Secretary Pearl Dykstra is due to resign in 2008, but she can be re-elected. All are in favour of Pearl's re-election.

#### *7. Appointment of a new Auditing Committee*

The Board proposes Annelou van Gijn (Fellow 2006/07) and Paul Hoftijzer (Fellow 2007/08) to serve on the new Auditing Committee. Both candidates are appointed by acclamation.

#### *8. Other business*

Galen Irwin reports that the Persian Garden looks particularly beautiful this month. He invites all to go and visit before dark!

#### *9. Closing*

Rudy Andeweg adjourns the meeting at 15:35 hours, after thanking those present for showing interest in the business of the NFA.

**Pearl Dykstra**  
*Secretary*

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## Personal News

**E.M. 'Monty' Beekman**, NIAS Fellow 1989/90, died on 6 November 2008 at the age of 69. He was born in Amsterdam and settled in the United States in 1957. He held a Ph.D. degree in Comparative Literature from Harvard University. He was Multatuli Professor of Dutch Literature, Language and Culture at the University of Massachusetts at Amherst. A major part of his research was focused on the colonial literature of the Dutch East Indies. This resulted in his book *Troubled Pleasures: Dutch Colonial Literature from the East Indies, 1600–1950* (Oxford, 1996), which was partly written at NIAS and also appeared in Dutch translation. Monty Beekman was the author of several novels and short stories, and poetry.

**Hans Erich Bödeker**, NIAS Fellow 1994/95 and a member of the research theme group "The History of Dutch Concepts" was awarded an Honorary Professorship and an Honorary Doctorate at the Eötvös Loránd University in Budapest. The honours were bestowed on him on 9 May 2008.

**Hans Daudt**, NIAS Fellow 1975/76 and a member of the NIAS Scholarship Committee from 1988 to 1997, died on 18 October 2008 at the age of 83. He was Professor of Political

Science at the University of Amsterdam until his retirement in 1990. He began his career as a journalist for the socialist newspaper *Vrije Volk*. In 1961 he wrote his dissertation on 'floating voters', a phenomenon that was unknown yet in Dutch politics, *The Floating Voters and the Floating Vote. A Critical Analysis of American and English Election Studies* (Leiden, 1961).



Daudt will be remembered by his opposition to leftist students in 1969/1970 who held the opinion that the study of Political Science should be a training in social criticism, while Daudt insisted it should instruct students in polity and the workings of parliamentary systems, regardless of their political views. The conflict ran so high that Hans Daudt suspended his classes. He will also be remembered for his viewpoints in local Amsterdam political matters. While at NIAS Hans Daudt did research on the

problems of legitimacy and authority as well as factors threatening the existence of polyarchic systems.

**Andreas Faludi**, NIAS Fellow 1992/93 and a member of the research theme group "Urban Change and Urban Policy", was awarded an Honorary Doctorate by the Blekinge Institute of Technology in Sweden. The award was bestowed on him in an academic ceremony on 10 October 2008.

**Richard Goldstone**, who will be the first Spinoza Fellow at NIAS in Spring 2009, was honoured by the MacArthur Foundation with the MacArthur Award for International Justice. The award provides Justice Goldstone with US \$ 100,000 for his own work and invites him to suggest an additional US \$ 500,000 in support for non-profit organizations working on international justice issues. The award will be conferred upon Richard Goldstone in The Hague on 21 May 2009.

**Jonathan Israel**, NIAS Fellow 1991/92 and 2000/2001, and KB Fellow 2006/07, is the recipient of the 2008 Dr. A.H. Heineken Prize for History. The award ceremony took place in a special session of the Royal Netherlands Academy of Arts and Sciences in Amsterdam on 2 October 2008. The Heineken



Prize for History was one of six prizes awarded. The Heineken Prizes which consist of a trophy and US \$ 150,000 each are awarded biannually to five internationally renowned scientists and one Dutch visual artist for their great merits to science, Dutch art, and society. The other Heineken Prizes are for Bio-chemistry and Biophysics, Medicine, Environmental Sciences, Cognitive Science, and Art.

**Ab de Jong**, NIAS Fellow 2007/08, was appointed to the Chair of Comparative Religion at Leiden University as per 1 September 2008. This Chair was established in 1876 as the oldest in Comparative Religion in Europe. Ab de Jong is a specialist in the field of Zoroasterism.

**Abdelmajid Kaddouri**, NIAS Fellow 2002/03, was honoured by H.M. the Queen in her Birthday List with the award of Officer in the Order of Orange-Nassau in recognition of his contributions to scholarly cooperation between Morocco and the Netherlands. The honour was bestowed on him by the Netherlands Ambassador in Morocco, Mr. Sjoerd Leenstra, in the Ambassador's residence in Rabat on 25 April 2008.

**Judith Pollmann**, NIAS Fellow 2006/07, was appointed Professor Extraordinary of History and Culture of the

Dutch Republic at Leiden University. This Chair is funded by the Legatum Perizonianum Foundation. Judith Pollmann held her inaugural lecture on 27 June 2008.

**Guillaume 'Hans' Posthumus Meyjes**, NIAS Fellow 1993/94 and a member of the research theme group "Europe and the Dutch Republic: Evolution, Elaboration and Diffusion of *Toleration* in the 17th and 18th Centuries", died on 24 July 2008 at the age of 81. He was Professor of Church History at Leiden University from 1967 to 1992. After studies in Law he studied Theology at Leiden University and went into missionary service for the Dutch Reformed Church in Cameroon. He was also ordained as minister. His Ph.D. thesis on the theologian Jean Gerson (c. 1400) won the Mallinckrodt Prize for best theological dissertation in 1965. Hans Posthumus Meyjes' publications cover many aspects of ecclesiastical history with an emphasis on the early modern period. He became well-known for his discovery of the earliest theological work by Hugo Grotius and his studies of Grotius' theological oeuvre. While at NIAS he worked on an edition of Jean Hotman's *Syllabus of ironical literature* (1628).

**Mineke Schipper de Leeuw**, NIAS Fellow 2000/2001 and

2007/08 and a member of the research theme group "Coming to Terms with a Shattered World: Mediation of Violence in Africa", retired as Professor of Intercultural Literary Studies at Leiden University. She gave her valedictory lecture entitled "Après nous le deluge. Mythische verhalen over het einde van de mensheid" on 12 December 2008.

**Ivo Schöffner**, NIAS Fellow 1972/73, was awarded the *Verdienstkreuzes am Bande* of the Order of Merit of the German federal state of Lower Saxony in recognition of his aid to Jewish people in hiding from Lower Saxony during World War II. The decoration was conferred on him in a ceremony at the German Embassy in The Hague on 1 September 2008.

**Henk Wesseling**, NIAS Fellow 1983/84, Rector of NIAS 1995–2002, and presently Honorary Fellow, was awarded the Order of Ouissam Alaouite by His Majesty King Mohammed VI of Morocco in recognition of his contributions to the advancement of bilateral relations and a better understanding between Morocco and the Netherlands. The award ceremony was presided by H.R.H. Princess Lalla Meryem of Morocco on 28 November 2008 in the Kurhaus Hotel in The Hague.

**Sies Wiegersma**, NIAS Fellow 1987/88, died on 29 July



2008 at the age of 89. He was Professor Emeritus of Psychology of Labour and Organisation at the University of Amsterdam. His specialization was Vocational Psychology. Strongly related to this was his interest in various aspects of education and in School Psychology. While at NIAS he wrote a book on the innovation of higher education in the Netherlands, *De innovatie van het hoger onderwijs* (Groningen, 1989). It deals with the consequences of the major social changes in the second half of the twentieth century for higher education.

**Henk Woldring**, NIAS Fellow 1999/2000, retired as Professor of Political Philosophy and Dean of the Department of Philosophy at VU University Amsterdam. At the same time

Henk Woldring retired from the Chair of Political Philosophy in the Department of Law of VU University which is funded by the Dr. Abraham Kuyperfonds Foundation. He gave his valedictory lecture entitled “Thomas More en de toekomst van Europa” on 26 September 2008 in Amsterdam.

**Ad van der Woude**, NIAS Fellow 1982/83 and 1991/92, died on 14 June 2008 at the age of 75. He was Professor of Agrarian History at Wageningen University from 1975 to 2000. From early in his academic career he favoured the social-economic approach and the application of quantitative methods as practiced by his predecessor Bernard Slicher van Bath and the historians of the French *Annales* school. He kept an open eye for theories as used in the social sciences and was interested in their applicability in historic methodology. Ad van der Woude was renowned as editor of the *AAG Bijdragen*, the journal of the Department of Agrarian History in Wageningen. He was also co-

editor of the *Algemene Geschiedenis der Nederlanden* (15 volumes). In later years his interest shifted from regional agrarian history and historical demography to the economic history of the Dutch Republic. Together with NIAS Fellow Jan de Vries he wrote the award winning book *Nederland 1500–1815: De eerste ronde van moderne economische groei* (Amsterdam, 1995) which was published in English translation as *The first modern economy: success, failure and perseverance of the Dutch economy, 1500–1815* (Cambridge, 1997).

**Sally Wyatt**, NIAS Fellow 1993/94 and a member of the research theme group “Informatization in Public Administration”, was appointed to the Extraordinary Chair in Digital Cultures in Development at Maastricht University. This Chair is funded by the Royal Netherlands Academy of Arts and Sciences. Sally Wyatt presented her inaugural lecture entitled “Challenging the digital imperative” on 28 March 2008 at Maastricht.

NFA Members are kindly requested to send details about developments in their scholarly career or personal life that might be of interest to other (former) NIAS Fellows. Please send your information, including specifics about date and place of the reported event to [Hooghuis@nias.knaw.nl](mailto:Hooghuis@nias.knaw.nl).

‘Address unknown...’

NIAS and the NFA like to keep in touch with all the NFA Members. This is sometimes made difficult because NFA Members do not inform NIAS of their change of address. We are very grateful to the NFA Members who responded to our request for updated addresses in the Spring 2008 NIAS Newsletter. It was helpful in locating former fellows whose addresses were unknown.

Below you will find a new list of members whose addresses are unknown. If anyone knows of their current whereabouts or their current addresses this information would be greatly appreciated.

Graeme Duncan (1981/82), last known address in Norwich, UK

M.O.A. Durojaiye (1982/83), last known address in Lagos, Nigeria

## *Workshops and Conferences*

### **July 2008 - December 2008**

- 21 July - 3 August** Adult Attachment Interview Training Institute  
(VU University Amsterdam/Netherlands Institute of Psychoanalysis, Amsterdam)
- 18 - 20 September** Art, Agency and Living Presence in Early Modern Italy  
(Leiden University)
- 26 - 27 September** Rule of Law  
(Hague Institute for the Internationalisation of Law (Hiil))
- 29 - 30 September** European Comparisons in Regional Cohesion, Dynamics and Expressions  
(EuroCORECODE / European Science Foundation)
- 28 - 29 October** The Reception of Netherlandish Art in Asia  
(NIAS)
- 3 - 4 November** Workshop Delft University of Technology  
(Delft University of Technology)
- 12 - 13 November** Min(d)ing Augustine through the Ages  
(NIAS/University of St Andrews)
- 27 - 29 November** Prehistories of the Sublime, 1550-1750  
(Leiden University)
- 11 - 13 December** AIO-symposium The Art of Persuasion  
(Netherlands Research School for Medieval Studies/NIAS)

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## *NIAS-Lorentz workshops*

**August 2008 - December 2008**

22 - 26 September Logic and information security

3 - 6 November Long Term consequences of exposure to famine

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## *NIAS Seminars and Lectures*

**September - January 2009**

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|-----------------|--|--|
| 15 October      | On the Imitation of Christ in Otto van Veen's 'Carrying of the Cross'  | <b>Walter Melion</b>                       |
| 29 October      | Understanding Political Divisions in Party Systems: Issue Positions and Issue Salience in Europe                                   | <b>Robert Rohrschneider</b>                |
| 5 November      | Amazing Disgrace: An Example of J.M. Coetzee's Use of Augustine  | <b>Karla Pollmann and Peter Liebrechts</b> |
| 27 November     | Language, ethnicity and identity   | <b>Jacomine Nortier</b>                    |
| 4 December      | KB Lecture 5: The Reputation of Sir Constantijn Huygens: Networker or Virtuoso?  | <b>Lisa Jardine</b>                        |
| 17 December     | When the Time is Right: The 1926 Communist Uprising in North Central Java and its aftermath  | <b>Frans Hüsken</b>                        |
| 15 January 2009 | How to understand authors better than they understand themselves: The concept of authorial intention from a historical perspective | <b>Ralf Grüttemeier</b>                    |
| 22 January 2009 | Catholic Church and Evolutionary Theory: the Conflict Model  | <b>Gereon Wolters</b>                      |