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NIAS Newsletter

SPRING 2009

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

The Sixth KB Lecture
by Robin Kinross will
be held on 11 June.
Please contact the
Communications
Officer Johan Kwantes
if you are interested in
a publication of the
Lecture at:
Johan@nias.knaw.nl.

For special
NIAS Programmes,
see page 6.



- *Never Compromise with Principles*
- *Creating a Philosophy of Informatics*
- *Somali Clans and their Poetry*
- *Are Women with Head Covers happier?*

NETHERLANDS INSTITUTE
FOR ADVANCED STUDY
IN THE HUMANITIES
AND SOCIAL SCIENCES



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Cover photo: Collin Frey.

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Rector's Note

The latest technical revolution at NIAS is our new fibre-optic connection linking the Institute to the digital highway and increasing the speed of internet access from two MB per second to a dizzying 650 MB per second. At a time when the dissemination of knowledge and exchange of documents and information primarily takes place electronically, this improved access will considerably enhance our fellows' access to online collections, software and other research tools. Our highly praised library service is already adapting its methods to make the most of the new technical possibilities. Moreover, the door is now open for our fellows to 'meet' with researchers from all over the world via virtual workspaces and conferencing while continuing to benefit from the peaceful working conditions at NIAS.

There have been some exciting developments in NIAS's special fellowships. On the 11th of March, the first Distinguished Lorentz Fellow was formally installed by Professor Robbert Dijkgraaf, President of the Royal Netherlands Academy of Arts and Sciences. The award winner, Professor Jan van Leeuwen of the University of Utrecht, gave a lecture in which he set forth how he hoped to fulfill his aim of writing a 'Philosophy of Informatics'. He will work on this project during a number of periods in 2009 and 2010, and his work will culminate in an interdisciplinary workshop at the Lorentz Center in Leiden, NIAS's partner in this venture. A new call for nominations for the 2010/11 Distinguished Lorentz Fellowship is launched at the end of May. Just as the regular Lorentz Fellowships, the Distinguished Lorentz Fellowship is intended to bridge the gap between the 'Two Cultures' C.P. Snow described in his famous lecture at Cambridge exactly fifty years ago; a topic that is relevant as ever.

NIAS endeavours to exploit its advantageous location near The Hague by supporting scientific innovation in the field of international law through cooperation with partners from this city. We are proud that the first Spinoza Fellow, Justice Richard Goldstone is currently working at the Institute. He keeps a diary of his many activities and invites comments on the weblog <http://blogs.rnw.nl/internationaljustice>. On 11 June, he will deliver the opening address of a Conference in The Hague, organised around his work, under the title "*The end of Impunity?*". The Henry G. Schermers Fellowship, a named fellowship set up in a joint venture with the Hague Institute for the Internationalization of Law, is running. Ronald Janse of Utrecht University, held the first fellowship this year and he will be succeeded by the second one in the year 2009/10.



A new research initiative at NIAS is the so-called 'Exploratory Workshop', of which the first three have already been held this spring. The formula for Exploratory Workshops is extremely flexible and there is a fast-track selection procedure for applications. A budget is awarded to support relatively small but intensive encounters between scholars who wish either to develop a new field of research or to accomplish a collective enterprise. It is our intention to facilitate five such Exploratory Workshops per year.

Two further developments deserve mention, which relate directly to recommendations made by Evaluation Committee last year. Firstly, a special campaign has been launched to target research groups from the social and behavioural sciences and encourage them to consider initiating a theme groups at NIAS. Secondly, we received the remarkable news that, after twenty years of *démarches*, the Dutch Ministry for Education, Culture and Science has formally agreed to provide replacement funds for Dutch fellows. It is our sincere hope that this essential support will

remove the obstacles that have sometimes prevented Dutch academics from applying for fellowships or even accepting invitations for them in the past.

Finally, the Network of European Institutes for Advanced Study (NetIAS), a collaboration of seventeen national Institutes for Advanced Study, submitted an application within the COFUND scheme of the EU's Seventh Framework Programme. The first signs are hopeful and if the application is successful this would lead to new opportunities for joint ventures and collaborative projects.

Looking back over the past six months, it can be concluded that although Wassenaar remains a quiet haven for our researchers, there is a hive of activity behind the scenes aimed at keeping abreast of the times and maintaining NIAS's position as a truly *Advanced* Institute for Research.

Wim Blockmans
Rector

Special Fellowships



Distinguished Lorentz Fellowship

On Wednesday, 11 March 2009 Jan van Leeuwen was presented with the first DLF Award by Robbert Dijkgraaf, President of the Royal Netherlands Academy of Arts and Sciences (KNAW). The DLF award includes a financial prize, a fellowship at NIAS and the organization of an interdisciplinary workshop at the Lorentz Center.

The development of interdisciplinary research and the exchange of ideas between the Social

Sciences and/or the Humanities and the Natural or Technological Sciences, which have increasingly grown apart, deserve special attention. Many believe that it is at the interface between these particular disciplines that the most exciting advances are to be expected. In 2008, the Lorentz Advisory Board, NIAS and the Lorentz Center decided to enrich the Lorentz programme by means of a new initiative: the Distinguished Lorentz Fellowship. This fellowship is meant to encourage leading figures working in the Netherlands to pursue a research project during a residential fellowship at NIAS that culminates in an international interdisciplinary workshop.

Distinguished Lorentz Fellow Jan van Leeuwen will use this fellowship at NIAS to develop a Philosophy of Computing Science, a field that has great significance in a society that is increasingly dependent on cyber-technology. See page 22 for his article.



Former ICT Prosecutor Richard J. Goldstone is the first Spinoza Fellow

At the invitation of the city of The Hague and NIAS and other partners, Richard Goldstone will be working on a new convention on crimes against humanity. As well as working on this new convention, Goldstone will be giving readings and master classes, leading debates and also produce a number of publications on his major theme: the growing cohesion between international humanitarian law and international human rights. He also has a weblog on the International Justice website.

Goldstone served as a Constitutional Judge in South Africa, as well as the first prosecutor for the International Criminal Tribunals for the former Yugoslavia and Rwanda. He was recently appointed head of a UN human rights probe into Israel's recent military incursion in the Gaza Strip. The MacArthur Foundation has honoured him with the MacArthur Award for International Justice on 25 May 2009. See page 8 for an interview with him.

Sixth KB-Fellow: Robin Kinross



The sixth KB-lecturer is Robin Kinross, typographer at Hyphen Press in London, as well as publisher, critic, and author of numerous articles in the field of visual communication and typography. He has published mainly in the UK, the Netherlands and the USA. Building on a theme of his book *Modern typography*, Kinross is doing research on paper sizes and their standardization, especially the question why the A4 became the dominant paper size. As to the reason for research, he writes:

"I wanted to do this research partly on behalf of my fellow typographers, because I have the strong sense that we typographers and graphic designers actually know very little about paper, although we are continually choosing and specifying paper for use in whatever we are designing. So by stealing the topic from its specialist historians and giving it this attention, I hope that at least I can perform some service to my colleagues."

His KB-Lecture, which will be published by NIAS, is held on 11 June.

Special NIAS Programmes

NIAS Lectures at universities

NIAS hosts a diversity of notable fellows from different scholarly fields. To allow the Dutch academic world to profit from the presence of our interdisciplinary year group, fellows are available to give NIAS Lectures at Dutch universities. This allows scholars and students to exchange knowledge with distinguished scholars.

If an institute or faculty decides to invite a NIAS Fellow, we offer the following facilities: we act as an intermediary in inviting fellows; the lectures will be announced on the NIAS website; and NIAS reimburses fellows for travel expenses and accommodation costs with a per diem sum. The institute which invites a fellow agrees to produce publicity in which it is made clear that the guest lecturer is a NIAS Fellow and in which attention is also paid to NIAS itself. This can be done by means of a brief text, supplied by NIAS or a link to the NIAS website.

Exploratory workshops

The attractive surroundings and excellent facilities NIAS has to offer are available for organisers of Exploratory Workshops. The Institute hosts these workshops for Scholars from a Dutch university, to facilitate the exploration of a potential research theme, the preparatory work for a major research project, or the finalization of a collective publication. They last three days and generally take place between Wednesday and Sunday.

The organizer is responsible for the content of the programme, contacting participants and leading the workshop. The organizer supplies NIAS with the attendance list and the participants' details.

Arrangements are made in consultation with Jos Hooghuis (Hooghuis@nias.knaw.nl) and will vary depending on the number of participants and the aims and planned outcome of the workshop.

Seminars

The NIAS Seminar series is a sequence of lectures by the resident fellows organised throughout the academic year by the Rector, Wim Blockmans. These seminars appeal to interested parties from a wide range of backgrounds. It is hoped that the series will encourage closer contact within the Dutch academic world. The lectures are followed by an open discussion.

Seminars usually take place in the Lecture Room at NIAS on Wednesdays or Thursdays at 16.00 hours, followed by drinks in the Common Room at 17.30 hours. Please see our website for a list of our seminars and lectures.



E.M. Uhlenbeck overlooking the audience during a seminar.

Financial Report of the NFA over 2008

In 2008 thirty-four NIAS Fellows (all from the year group 2007/08), one TRIAS Visitor and one staff member joined the NFA.

The total expenditure in 2008 amounted to € 2.675,46 and consisted of the costs of the NFA Day (€ 1.200,94), the opening of the NIAS year 2008/09 (€ 546,00), a contribution to the postal charges of the *Newsletter* (€ 900,00) and bank costs (€ 28,52). In 2008, as in 2007, NIAS contributed 75 % of the costs, leaving the NFA to cover the remaining 25 %.

The total annual revenue in 2008 came to € 4.261,75. This was made of life memberships (€ 2.900,00), a gift (€ 1.000,00) and interest accruing from capital (€ 361,75).

The revenues of the NFA exceeded the expenses by € 1.586,29. Consequently the capital of the NFA has increased from € 7.589,92 to € 9.176,21.

The Auditing Committee appointed at the NFA meeting of 13 June 2008, Annelou van Gijn (NIAS Fellow 2006/07) and Paul Hoftijzer (NIAS Fellow 2007/08), will be approached to check the accounts.

Jan Lucassen
NFA Treasurer

Programme NFA-Day

12 June 2009

14.30-15.00 *Refreshments*

15.00-15.30 *General Meeting of the NFA*

Agenda

1. Opening

2. Minutes of the last General Meeting, 13 June 2008
(see NIAS Newsletter nr. 41, Fall 2008)

3. Report on the Golestan Foundation

4. Financial Report. Report of the Auditing Committee

5. This year at NIAS. Report by the Rector

6. Composition of the NFA Board

According to the rules of resignation Treasurer Jan Lucassen is due to resign in 2009. He is willing to stand for re-election. Proposals for other candidates should be brought to the attention of the Board at least two weeks before the elections. Such proposals require the written support of at least three members of the NFA.

7. Appointment of a New Auditing Committee

The Board proposes Jacqueline Bel (NIAS Fellow 2007/08) and Gert Oostindie (Guest of the Rector 2005/06 and 2008/09)

8. Other business

9. Closing

15.30-16.00 *Tea and coffee*

16.00-17.15 **Twenty-seventh Uhlenbeck Lecture**

Anne Baker (NIAS Fellow 1990/91 and 2005/06) will deliver the twenty-seventh Uhlenbeck Lecture entitled "*Learning to Sign - Challenges to Theories of Language Acquisition*"

17.15 *Drinks*

18.00 *Buffet*

“I never compromise with principles”: an interview with Richard Goldstone

By Johan Kwantes

A very special resident at NIAS this year is Spinoza Fellow Justice Richard Goldstone, the former chief prosecutor of the United Nations International Criminal Tribunals (ICT) for the former Yugoslavia and for Rwanda. Goldstone was recently named as the head of the UN fact finding mission to investigate the 2008–2009 Israel–Gaza conflict. NIAS talked with him on being an important figure, and on what justice is.

This year the Institute welcomed Justice Goldstone as the first Spinoza Fellow. The Spinoza Fellowship is a cooperation between NIAS, the City of The Hague, Radio Netherlands Worldwide and Leiden University Campus The Hague. This initiative is meant to allow an invited scholar to elucidate issues relating to international peace and law. In this context, the City of The Hague has crowned Goldstone “The Hague Peace Philosopher”.

Richard Goldstone fits this description as no other. His career as a justice includes instances in which he literally created justice in ravaged lands. His fellowship falls within the greater framework of achieving a convention against crimes against humanity.

In an interview with Radio Netherlands Worldwide Justice Goldstone explained: “I am a member of a steering committee of an international project to draft and present to the United Nations, a convention for crimes against humanity. There's a gap in international humanitarian law [...]. We have a Genocide Convention [...] to determine disputes about genocides between parties to the genocide convention and on the other side the Geneva Conventions dealing with war crimes. But there's no convention dealing with



The ICTY in The Hague

what comes in between, and that is very serious crimes against a civilian population that were defined for Nuremberg as ‘crimes against humanity’. The need was recently demonstrated in a decision by the International Court of Justice in the case between Bosnia and Herzegovina and Serbia. Bosnia and Herzegovina alleged that Serbia



*Young coal miners in Apartheid-era South Africa.
(photo: United Nations)*



*A crowd during Apartheid
(photo: United Nations)*



Workers returning to their townships, at the end of their working week in 1985. South Africa's black workers had to commute from distant townships or "homelands" to their work places - their movements closely watched and controlled by the police. (photo: United Nations)

are completely complementary to each other. As a judge, I rely on theory, I have to do research, therefore devoting time to research is not very different whether I am here or in my role as a judge. As a constitutional judge, I spent 80 percent of the time doing research into theory of law. At the trial court level, it would be 80 percent fact, 20 percent theory. So no, research such as at NIAS is something I am quite used to."

What has your stay at NIAS contributed to your project?

was involved in genocide – they denied it [...] The judges found clear evidence of crimes against humanity for which Serbia was responsible. But they couldn't deal with them because it wasn't genocide. They needed a convention that would have given them that sort of jurisdiction. [...] I think it's in everybody's interest, I don't think it should be too controversial."

"Firstly it is great to be back in the Netherlands after a break of 12 years, when I was the ICTY chief prosecutor. I find the atmosphere at NIAS very peaceful and congenial to work in. It's a wonderful place to think, contemplate and plan. And to work. However, my schedule is very busy at the moment. This fellowship entails much work I didn't anticipate, quite apart from attending master classes and seminars and so forth, but I was encouraged by Wim Blockmans to take on the additional work."

You are best known as a judge in the aftermath of conflicts, especially your role in the Yugoslavia and Rwanda tribunals. At NIAS you are focusing on research, without the context of a trial. Is life at NIAS different from the life as a prosecutor?

With that extra work, what are you able to do at NIAS?

"Not really. Most of [my] work is writing and doing research. The practical and theoretical

"Firstly, I am on the boards of numerous organisations including the International



A Monument to the Rwandan genocide (photo: Mr Flip)

Centre for Transitional Justice; Brandeis University Centre for Ethics, Justice, and Public Life; and Human Rights Watch. I am also on different editorial boards, which demand a lot of my time as well, as there is always something coming in. The main reason why I'm here is for my project on the Convention against Crimes against Humanity. We have organised a conference on the draft Convention, together with NIAS and that will be held early in June. I'm glad I'm finding time here to work on that project."

How do you look back on your days in South Africa during Apartheid?

"I was active in the anti-Apartheid Movement as a student. Later on, in the transition period, as judges, some of us sought ways to improve the situation for oppressed individuals, in effect the oppressed black majority. For instance, under Apartheid Laws, black people would get special permits to work in cities because their workforce was needed. Their families were expected to stay at home, in the rural areas. The social result was that families were separated. We questioned that decision. So in order to strengthen our case, we

deployed a fiction, by asking the government if it was the intention to separate families. Of course no government in their right mind would say it had that intention."

Did you ever consider a political career?

"No. Never. I was involved in student politics, and I didn't like it. Politicians have to make too many compromises for my liking. Compromising principles doesn't appeal to me and it never has. As a judge, I have to make choices, but I never compromise with principles. Also I have never been put under pressure to compromise, say by political pressure – otherwise I would have gone public immediately. Politicians knew that during my career as judge, both in South Africa as well as when I was a prosecutor on the Yugoslavia Tribunal."

For the Netherlands, the war in Bosnia-Herzegovina was quite traumatic. What was opinion then and what is it now about the drama of Srebrenica?

"I hardly need to emphasise – it was the biggest massacre since the Second World War.



*The bombardment of the Gaza Strip.
(photo: Amir Farshad Ebrahimi)*

It was deeply troubling for everyone who heard the news. It was all very cold blooded. The massacre happened about eight months after I had arrived in The Hague. This was only the second tragedy that happened during the tribunal's watch. The first one was the mortar attack on the Sarajevo street market. The rest of the cases were retrospective, on facts that happened before the establishment of the tribunal. So it was July '95 when Srebrenica happened. We sprung into action immediately -- within three months we got out a second indictment against Karadžić and Mladić, for genocide. For the Netherlands it was of course deeply traumatic. The then Minister of Defence, Joris Voorhoeve, was very interested if there was any evidence of any unlawful conduct on the part of the Dutch military. I was impressed with the passion of the Dutch to find out what really happened."

What was for you the most important action during your time as Prosecutor in the Yugoslavia Tribunal?

"I take great pride in being part of setting up the prosecuting office; laying the groundwork for international criminal justice: how the office would be managed and manned, how investigations would take place. There was hardly anything to build upon, we had to make the rules as we went along. Now, especially with the trials against Milošević and recently of course against Karadžić, we see the tribunal is up and running. We created a new system of getting the people at the top. This is something I take great pride in, not only for

myself, but especially our team, and the assistance from the Dutch government for the Yugoslavia and later the Rwanda tribunals."

After setting up the groundwork for the Tribunal for the former Yugoslavia, I suppose setting up the tribunal for the bloody conflict between the Hutus and Tutsis in Rwanda was easier?

"No, it was quite difficult -- firstly because the Rwandan government didn't want the tribunal. I had to set up the prosecutor's office in Kigali. It was difficult from the practical standpoint: in The Hague we had comfortable offices, in Kigali we had no computers, no desks, no chairs; everything had to be set up from scratch. We wrote indictments on empty Coca-Cola boxes. When we started, from the end of 1994, all the facilities were destroyed. Window panes were missing from all building, there were no restaurants. I had to sleep in army barracks. The situation was such that families were not allowed to accompany staff. There were no international schools. From the judicial standpoint however, we used the same laws and we dealt with similar crimes. I thought it wise to have a common policy for prosecutionS in both Europe and Africa."

How has moving from country to country affected you and your family?

"My wife is always fully supportive and helps me wherever she can. I am absolutely thankful for that. But in any case we like to travel. We had grown attached to The Hague during the ICTY, for instance, so it was not without regret we went back to South Africa. Also we make friends easily, so we quickly feel at home. We try to meet as many people as possible, for instance during the lunches at NIAS. The contacts are mostly social, but we enjoy the inter-disciplinary atmosphere and set-up of NIAS. I learn much from subjects that are completely different from mine.

Religiosity, Women's Head Cover Choices and Happiness

By Ali Çarkoğlu

At NIAS in the academic year 2008/09 is Professor Ali Çarkoğlu from the Sabancı University in Istanbul. As a fellow he is working on the question of a link between happiness and religiosity and happiness in Turkey. In this article, he focuses mainly on the choices Turkish women make in wearing head covers.

According to the Canadian philosopher Charles Taylor (1999), two different meanings can be attributed to the term secularisation. One refers to the decline of religious belief and practice. The other refers to the retreat of religion from the public space. In an effort to explain the process of secularisation, two different theoretical frameworks with opposing causal orders can be identified. One has a micro-individual theoretical focus and takes the decline in personal faith as the engine of secularisation, causing the decline in the macro-institutional or systemic reflections of decreasing religious practices. Alternatively, the second theoretical framework takes macro-

institutional/systemic marginalisation of religion as the counter causal argument for the eventual decline of personal faith.

The founding fathers of modern social sciences all have a similar argument about the nature of religion in modern societies. Although mostly concerned with Christianity, all seem to argue that religion has a limited and declining role in modern societies. As societies of the West became more differentiated in their economic organisation and inevitably more rationalised in industrialised and more urban settings, religion is expected to play a lesser role in societies. More recently a different theoretical twist can be observed in the literature, reiterating a natural innate human need for the supernatural or sacred in societies. In a dialectical manner then, secularisation creates its own ending by depleting the inherently needed sacred in human societies, and it thus begets a religious renewal or resacralisation of secular life. It seems that not only new forms of religious behaviour or new religions are bound to arise, but that a re-evaluation of what it means to be religious in modern societies is bound to emerge out of new evaluations of religion in a modern setting.

In Turkey, secularisation, or the lack of it, is only implicitly discussed. Secularism is one of



(photo: boublis)



(photo: Chris Schuepp)

the key ideological elements of the Republican regime and over the last two decades first the elites and nowadays a sizeable minority of about one third of the population have become increasingly worried that secular principles are being threatened and that oppressive religiosity is on the rise. Perhaps resacralisation is seen in Turkey as a threat to the Republican regime. However, we do not know if what we observe is actually resacralisation since we have no data from earlier periods about individuals and their beliefs. From an institutional angle the legal precautions that guard the secularist principles of the Constitution are still in place. However, more and more reflections of religiosity are currently being observed in daily Turkish life. It is claimed that the whole political agenda in the country is shaped by worries concerning religiosity. The most important reflection of this phenomenon concerns the attire of women, or the so-called “turban phenomenon”. The *türban* is a relatively new attire attribute that evolved from the 1960s onwards, most visibly among the urban

conservative middle class. In contrast to more traditional head covers, *türban* wearers cover the neck and shoulders without revealing any part of the hair.

I have been working on political Islam in Turkey since 1997. Our research within a team of scholars was always motivated by the practical daily political perspective of portraying how Turkish religiosity is shaped. Questions that we looked at included what is the *türban* a reflection of; and are Turks indeed becoming more religious? When we first decided to collect empirical data, such work had almost no history in the country. Back then Nilüfer Göle had published her sensational book *The Forbidden Modern: Civilization and Veiling* in Turkish wherein she primarily claimed that among the attire of the Islamist conservative women most detested by the secularist elites, was the peculiar head cover they called *türban*. She claims that the *türban* was intrinsically a reflection of modernisation in Turkey, and not necessarily a reversion back



(photo: Collin Frey)

to an archaic Shari'a based social system. However, her claims lacked nation-wide representative empirical observations and were based solely on a handful of qualitative interviews and their insightful interpretations.

Contemporaneously, the country was becoming increasingly polarised, distinctly on the cleavages sharpened by debates about religiosity. On 28 February 1997, the military branch of the National Security Council issued a "warning" and a series of demands from the then ruling coalition government headed by the old generation pro-Islamists, that emphasised the rising threat of Islamism in the country. The *türban* was, and still is, seen by the military as a clear reflection of Islamist reactionaries that can be traced back to bloody revolts during the founding years of the Republic, and thus should be kept out of the public realm and especially out of educational circles and public service. These were memorable and somewhat irritating days since the military conducted a series of "seminars" to which they invited high caliber people of status to be lectured to by the high brass as to the threats posed by the Islamists. Luckily as an assistant professor I was spared this educational experience.

As perhaps inevitably in any scientific enterprise, our focus on political Islam was shaped by this highly tense and polarised public agenda. We released the results of our first survey in March 1999, about six weeks before the local and general elections that were held in mid-April. Our main argument on the basis of our data was that Turkish people appeared religious. However, there was no serious demand for a Shari'a based regime in the country, head cover usage by women was predominantly of traditional type rather than the Islamist *türban* type. Yet the ban on *türban* had little public support and the political bases of the Islamist party were shifting in favor of a younger generation. Another major finding at



Eminönü, Istanbul (photo: Onerty)

the time was that nearly 30 percent of our respondents were asserting that free worship was being curtailed in the country and nearly 40 percent were claiming that religious people were being oppressed. The most frequently cited example for such oppression was the ban on *türbans* in public spaces.

The new generation came to power in the 2002 elections following a disastrous

economic collapse in 2001 and chaotic coalition governments. Their first three to four years in office was by and large a success, especially on the economic front. However, the secularist circles were increasingly uneasy about their tenure and were portraying an alarmist plan of the AKParty (Justice and Development Party) to take over the secular regime. The wives and daughters of almost all the leaders of the new generation Islamists all wore *türban* and the critical bureaucratic appointments left the impression that the *türban* practice in their families was the litmus test for selection rather than criteria like administrative merit or education. We have only recently learnt that there were apparently three successive unsuccessful coup attempts by a covert military group in 2003 and 2004. This seems to form the foundations of what is now called the “Ergenekon affair” in Turkish politics.

In 2006, and more recently in 2008, I was part of a team of scholars that conducted three additional surveys, again focusing on different dimensions of religion in Turkish society. Increasingly our attention shifted to, first, factors that determine the deepening cleft in Turkey between the issue of belief and religiosity and secularisation. Findings were discouraging, showing mistrust and polarisation between a small group (about 35 percent) of relatively high socio-economic status with lower religiosity, and a large apparently more pious group (about 65 percent) of lower socio-economic status. The mistrust and polarisation concerned all salient issues on the country’s agenda from foreign relations to the *türban* issue, from education policy to basic principles of democracy.

Second, our attention shifted to focus more closely on various dimensions of the conservative mindset in the country. Our analysis of this data, to be presented in its entirety in a forthcoming book in autumn 2008



Rally of the AK Party (photo: clemgirardot)

at NIAS, clearly shows that religiosity is a major dimension of Turkish conservatism. It is blended with high doses of anomic attitudes, authoritarianism, intolerance and a yearning for the past in major aspects of Turkish social life.

The third shift in our attention, highlighted in the most recent survey completed at the beginning of January 2009, was an increased focus on the personal psychological dimensions of religiosity, and its reflection in the way people evaluate their subjective well-being. Our continued analyses of this new data seemed to suggest several arguments. First among these is that religiosity has clear psychological dimensions that are linked to the personality traits of individuals, and these are directly and positively related to the individual's overall happiness. However, the same personal dimensions of religiosity appear to be negatively linked to happiness about the political system in the country. This is clearly in line with our earlier findings based on evaluations concerning the oppression of religious people in the country, and can be taken as a motivational basis for the still dominant pro-Islamist political agenda in the country. In a similar vein, when we analyse the head cover practices of women in three separate surveys over the last decade, we observe that choosing to wear the *türban* as opposed to remaining uncovered is primarily shaped by the mother's preferences concerning head cover. This inter-generational continuity exerts a remarkably greater impact on head cover choices of women even after controlling for the influences of education and religiosity.

The public agenda slowly changed during our more than a decade long study of religiosity



*The hip shopping area of Istiklal Caddesi, Istanbul
(photo: Adam Franco)*

and conservatism in Turkey. The once politically marginal and clearly oppressed conservative groups have managed to expand their appeal and to eventually dominate the electoral choices. However, the inner inconsistencies, intolerance and authoritarian tendencies within this conservatism *à la Turca* has so far failed to transform itself into a European type similar to that found in Christian democratic parties. The inadequacies of the old as well as the new generation of leaders of this pro-Islamist movement are only partially responsible for this development. More important in this respect might be the long term dynamics within Turkish society. These seem to cope with high rates of social change brought about by reactionary conservatism that surfaces with increasingly vocal expressions of religiosity in the public domain. Dangers of such reflections of piety in the public domain form the real challenge to Turkish democracy.

Somali Poetry as Mediation of Civil War Violence

By **Lidwien Kapteijns**

Lidwien Kapteijns was NIAS Fellow in 2007/08. She researched the role Somali Popular Culture has to play in national and sectarian identity. This article is one fruit of that research.

“History is the poisoned well, seeping into the groundwater. It’s not the unknown past we’re doomed to repeat, but the past we know. Every recorded event is a brick of potential, of precedent, thrown into the future ... This is the duplicity of history: an idea recorded will become an idea resurrected.”

Anne Michaels, Fugitive Pieces (New York: Alfred Knopf, 1997, p. 161)

As a historian, I have always been fascinated by the concept of the “primary source”. What makes data “primary” always depends on the research question one pursues, of course, but once a source is “primary” to what one wants to know, its strengths and shortcomings, its silences and ambiguities, as well as its

assertions and emphases, all become meaningful.

I entered the field of African history in the mid-1970s, when the voices of African historians were only just emerging into the mainstream and it was therefore very difficult to get a sense of how Africans (in all their diversity) interpreted African history. It was because of this interest in African primary sources that I set out to learn Arabic and Somali, as this would widen the range of primary sources I would be able to study. For my study of the late pre-colonial states of Western Sudan, my primary sources were in many ways conventional for a historian. They included the Arabic correspondence between the kings of small territories in western Darfur; the letters of 19th century generals in western Sudan sent back to headquarters in Sudan’s Nile Valley capital; interviews with historical actors or those who remembered them; as well as colonial reports by French and British colonial officials. However, when I turned to Somali history, written primary sources authored by Somalis were much scarcer, while the gap between oral sources and colonial accounts was almost unbridgeable. However, a historian follows the sources and this is how I became involved with a challenging primary source, that of Somali oral poetry and song. This was therefore also the ‘mediation’ (interpretation, articulation, expression) I wanted to study when I came to NIAS as a member of the theme group on ‘mediations of violence in Africa’ in February 2008.



*A street in Mogadishu
(photo: Abdurrahman Warsameh-ISN Security Watch)*



By Amin Amir

Prior to this, during my research trip to the Horn of Africa, and in particular the Republic of Djibouti, I had collected a number of Somali poems and song texts, which are also poems, that addressed Somali audiences about the violence of state collapse from December 1990 onwards. I found that the popular song, which had been so iconic for the upbeat mood of the period following independence in 1959, was not as significant a source for the subject of civil war violence as I had expected. During my field work, I had therefore identified and collected a set of poems by poets who were highly regarded both for the form and content of their poetry. And so, looking out over the idyllic beauty of the NIAS garden, I went to work, transcribing and translating poetry, tracking down (thanks to NIAS' superb and supportive library staff) every possible other source dealing with the Somali civil war, and immersing myself in the scholarly literature about violence and approaches to the study of violence.

The poems I discovered and translated were moving and poignant. They lamented the violation of everything the Somalis used to hold dear, and described the massacres and devastation that accompanied state collapse in vivid detail, as in the following two excerpts of Mustafa Sheikh's Disaster:

"Every enclosed space they turned into a grave.
 On how many bodies, dead since yesterday or the day before, did flies throng!
 As we staggered on, we were no longer able to move our legs from exhaustion!
 Our lips crusted over, none of their shine remaining.
 How did exhaustion show itself on Dahaabo and Faduumo [women's names]!
 How they mounted sweet smelling girls and married women!
 How many hijab-wearing girls had their belts torn from their waists?

How were women pursued into mosques they deemed safe!

Three generations of women raped on the same mat.

Time and again they stabbed virgin girls who had not yet been deflowered.

They sold abroad the refrigerators of the morgues.

They destroyed each trace of the memory of statehood.

Books with [important] writing were thrown away in dreadful places.

Any fast means of communication one might think to use, such as the telephone, or the television one watches, or video cameras with which to record things, anyone who might aspire to a better future they wiped out without a trace --

these Mooryaan [impoverished armed men], who were egged on by power brokers."

I was impressed with how the poets defined clannism, as they saw it both as a divisive political strategy by which political bosses and warlords competed for control over the state, and as a diseased popular mindset. Thus Abdulqadir Shube says, in an excerpt from his Sound, drum of wisdom!:

"Give them what they need, you drum of wisdom.

Tell them that God decreed this.

Point out the responsibility that has been shirked.

Explain to them who deceived them, who made stupid people out of them,

led them astray,

hid the truth from them

pushed them towards disaster,

and hid behind clan,

working on their feelings by appealing to kinship,

obsessed with greed,

paying you off with something that does not even wet your lips,



Somalia's Continuing War
 (photo: Abdurrahman Warsameh-*ISN Security Watch*)

promising to give you wealth that they do not have,
 degrading what they advocate and egg you on to do,
 with no feeling whatsoever.

Clannism is a calamity.
 There is nothing that can improve or cure it.
 It is worse than malaria and fever,
 worse than fatal diseases.
 It turns people into something less than human
 and takes away their sanity.
 It destroys law and order,
 it extinguishes the light,
 it shies away from knowledge,
 it takes shelter in ignorance,
 it takes justice down,
 it shores up oppression,
 and its supporters will go down with it.

If it had any benefit,
 our Lord would have told us
 and our religion would have clarified this.
 My people, I promise,
 my lips will utter words of advice
 as long as they can.
 Sound, you drum of understanding!"

However, the more poems I read and translated, the more I was struck by what remained unsaid. For example, none of them mentioned any specific episode of clan violence or the names of any specific clan or individual perpetrator or victim. "Why this

silence about specific clans and clan-based violence?" I had to ask myself; "why this aporia?" Is it because Somalis know what they suffered at each other's hands and do not need to remind each other? Has the nationalist taboo on 'speaking clan' been too thoroughly internalised by the poets of the nationalist era to speak about clan violence in concrete detail? Or is the magnitude of the violence that took place, and the loss of mutual trust that resulted so unprecedented in recent history that its details cannot (yet) be spoken? There may be truth to all of these hypotheses, but the answer that imposed itself was different and simpler, for this aporia turned out to be a question of genre. Without being fully aware of it, the genre of poetry on which I had come to focus was one the Somali literary canon considers 'prestigious', legitimate, and authoritative. And one of the main reasons why this is so is precisely that it refrains from mentioning specific clans and perpetrators of clan violence. 'Prestigious' poetry, I discovered, engages Somalis in abstract, moral terms as Somalis and does not do so differentially, by clan; it is nationalist poetry. Written by men in men's most prestigious genres, about matters men consider of general importance and public interest, 'prestigious' poetry uses the power of emotive and effective speech to move Somalis emotionally and to shape and change their political subjectivity in the service of unity and peace. For my project, this meant, of course, that I had to do more work.

Since this discovery, I have tracked down many other mediations of Somali civil war violence couched in less 'prestigious' genres and authored by less 'prestigious' members of society such as less reasonable men, women and youth. One such genre, the gubaabo qabiil ('clan incitement' or 'clan boast') actually served as a weapon of war, as men and women used it to indeed incite people in the name of a clan to massacre and drive away people of other clans. The following is part of a poem

that was contemporary to the violence accompanying state collapse, with the names of the clan families erased.

“You, [clan family such and such], without giving you a moment of respite, if we do not put the soil under your feet on fire, and if the militias with their matted hair and the Mooryaan do not capture you, and if General Aidiid does not catch up with you, to crush you under his feet, and if we do not thrash everything as far as Gedo, and if you do not become half-starved skeletons like frogs outside their pool; and if we were to leave even a handful of you alive for a new generation to take root; and if you do not become subjugated people slinking along the walls of the narrow alleys of Mogadishu, then we are not the strong [clan family such and such], who have conquered the place that we deserve.”

This example of ‘non-prestigious’ poetry, which one could not perform before a diverse Somali audience without causing a disturbance, helped me appreciate more deeply the challenges of mediating Somali civil war violence responsibly and authoritatively. When it comes to violence like this, it appears, there are costs to both speaking and remaining silence. On the one hand, silence allows those responsible for gross human rights violations and war crimes to hide behind the screen of clan solidarities and fears that deepened as a result of the very violence they caused. Can there, in the long run, be reconciliation without truth, or, as Thomas Nagel put it, without public acknowledgment of the truth? On the other hand, how can one name the

perpetrators, victims, and by-standers of large-scale violence without being seen as partisan and losing legitimacy or causing more harm? This dilemma is as relevant to the poets whose work I present here as to my own study – also a mediation of violence, but in the ‘genre’ of scholarship by an outsider.

In an essay called *Staring at Suffering: Violence as a Subject*, Donald Donham argues that the academic study of violence differs from that of other, less emotionally and politically charged and volatile topics. As a result, he says, the line between participant and analyst becomes easily blurred.

“[A]nalysis itself – after all, only another narrative in the world of narratives – can ‘join’ a conflict, and the analyst can become virtually indistinguishable from the participant. I do not mean to suggest that political ‘neutrality’ is either possible or even desirable. I have argued ... that analysts distinguish themselves from participants to the degree that they deal critically and self-consciously with the demands posed by the epistemology of extraordinary situations. That means retrieving the complexities of a situation that the experience of violence nearly always simplifies.”¹

There may be times at which the history we write constitutes – and perhaps even should constitute – as the quotation opening this essay puts it, “a brick of potential, of precedent, thrown into the future ...” However, in a scholarly mediation of violence, Donham’s call for a thorough and radical contextualisation of what our primary sources bring into our scope of vision may be the best rationale and guideline a historian can adopt.

¹ In *States of Violence: Politics, Youth, and Memory in Contemporary Africa*, ed. by Edna G. Bay and Donald L. Donham (Charlottesville: U. of Virginia Press, 2006), p. 29.

Towards a Philosophy of Information and Computing Sciences

By Jan van Leeuwen

Jan van Leeuwen is the first recipient of the Distinguished Lorentz Fellowship prize, a new prestigious award instituted by NIAS together with the Lorentz Center in Leiden. The prize honours scientists who bridge the divide between the sciences and the humanities. The prize consists of a personal prize, a stay of up to one academic year at NIAS, and a budget for organising an inter-disciplinary workshop at the Lorentz Center. Jan van Leeuwen is Professor of Computer Science at Utrecht University. He received the Distinguished Lorentz Fellowship for his contributions to the foundations of informatics. He will use the prize to develop the elements of a philosophy of informatics.



Old computers in the Computer History Museum, California (all photos: Scott Beale)

Informatics has been called the science of the 21st century, but can we predict its future? Let me reflect a little on the field which we also call Computer Science or, more elaborately,

Information and Computing Sciences. Some may even prefer the term ICT, although this only covers the applied side of the field.

With at least four different names for the field, is it clear which is the right one? Do we have a good picture of the field as a science? What are the fundamental questions the field is addressing? If the questions are part of a discovery process, then what is the field aiming to discover? What is the role of information technology and computing in this process of discovery? What is the scientific core of the field?

Informaticians tend to be too busy to look at these questions. It is not where the money is, so to speak. And yet they complain that many people only associate informatics with 'what runs on their pc', and in particular that young people have the wrong impression of the field; Student enrolment in the information and computing sciences is thus too low; and industry therefore cannot find the skilled ICT

experts it needs. They complain furthermore that in general, public awareness of informatics as a science is low.

History

People have been trying to capture the nature of Computer Science from the very beginning of the computer era. One early definition says for example, that “computer science concerns the science, development, construction, and application of the new machinery for computing, reasoning, and other handling of information”. We would be quite happy with this definition, except for the very prominent role it gives to “machinery”. This definition dates from 1947, and debates on defining the field and what to name the profession (*computologist?*) continued well into the 1950s and 1960s. In 1966 the Danish computer scientist Peter Naur, Turing Award winner in 2005 for his contribution to compiler design and algorithmics, suggested naming the field “*datalogy* - the science of the nature and use of data”. Europe settled for Computer Science and Informatics although, until today, departments of computer science in Denmark are still called “*Datalogisk Institut*”.

The early computer scientists may have searched for the scientific identity of the field, but they haven't quite managed to standardise it. Some described the field as an ‘art’ (namely: the ‘Art of Computer Programming’) or as a form of mathematics, while others viewed it as engineering or even as a socially constructed science. How do we characterise informatics as a science? While we study this question, the field goes off into new directions and changes character. For example, until a year ago few realised the extent of the body of knowledge and technologies now called ‘Web Science’.

Why is there no generally accepted definition yet? One reason is that people tend to see the field from their own, personal perspective and

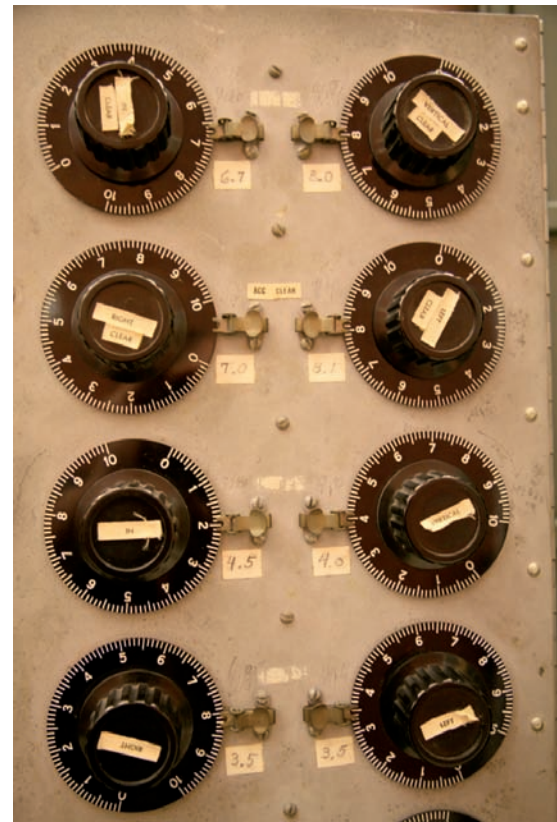
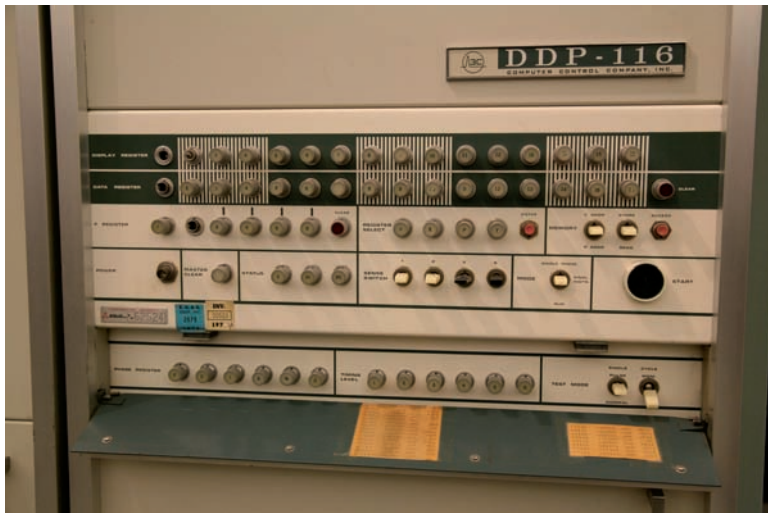
experiences: algorithm-centric, computer-centric, ICT-centric, information science-centric, programming-centric, software-centric, systems-centric, AI-centric, and so on. Another reason may be that the philosophy of science has not adequately touched the field of informatics yet.

As early as 1967 Newell, Perlis and Simon had written a short article regarding this question in *Science*. They argued that ‘computer science is the study of the phenomena surrounding computers.’ This view is also reflected in Simon's later book, *The Sciences of the Artificial*, and in the adage ‘what can be automated and how’ attributed to Denning and others. But many no longer find their description satisfactory. Once again it puts computers central. It gives an incomplete view of informatics as a science, of the phenomena which are targeted, and of the methodologies to be used to observe and analyse these phenomena. With informatics coming of age, its paradigms have shifted.

The Information Dimension

George Forsythe, founder of the Computer Science Department at Stanford University, wrote in 1967 that he considered “computer science, in general, to be the art and science of representing and processing *information* and, in particular, processing information with [...] computers.”

His views already point to the impressive development of the ICT field, in which everything is centred around capturing processes in terms of data, and around ‘communicating’ information to other processes, organisations and people. ICT brings us train schedules, navigation systems, electronic banking, information systems, interactive web applications, and all the other benefits of the field, and has an unprecedented impact on the economy and on our daily lives.



It is a domain with *no limit*: all forms of processes and information will be touched and changed by ICT. Did Forsythe foresee this?

Of course, information is only a derived concept, it points to something deeper. Information relates to a formal description of the world around us, *reality* if you like, with all the complexity of capturing it in terms of representation and process. Physical objects too, which have mass and energy, must submit to being described in suitable frameworks in the 'information dimension' in order to be fully captured and understood. This applies to everything, from biological systems (cells) to administrative systems; from virtual constructs created by and in our imagination (virtual stores, games) and to our very cognitive processes.

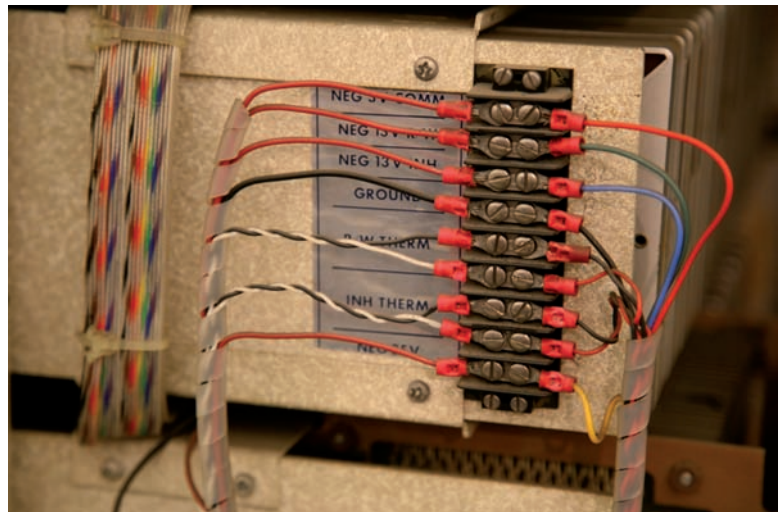
If understanding the processes in the world we live in is part of the rationale, then informatics becomes a natural science of a totally different nature than its older counterparts like physics and mathematics. It is thus not merely a 'science of the artificial' as Simon proclaimed.

Philosophy

Does informatics have a role in our eternal quest for understanding concepts such as 'matter', 'life', and 'mind'; in mastering and re-creating the world around us; and in extending man's capabilities? Many say it does. But how can we analyse this more deeply?

Philosophical investigations of informatics are not new. We know them from the viewpoints of computability theory, logic, information and artificial intelligence. They have inspired new studies of notions like knowledge, awareness and other human qualities ("can computers be made to have these qualities?"), and have led to investigations of the limits of unbounded computation in new models of human computing. All these viewpoints seem to touch fragments of the story. They all give a window, so to speak, to the discipline. Other views (*perspectives*), many interdisciplinary, include:

- the *information-oriented* view, which is mostly seen in a human-centred or business context, and which aims to capture the processing of information in any form;
- the *computing-oriented* view, focusing on the mechanisms of computational processes and their complexity, and which is mostly seen in the sciences;
- the *communication-oriented* view, which emphasises the processes of transferring and distributing information and the



- mechanisms of interaction and control;
- the *cognition-oriented* view, which exploits the analogues of human knowledge and intelligence and the principles of understanding and reasoning;
 - the *design-oriented* view, which aims at the principles of creating (programming) systems in algorithmic technologies and their possible evolution over time; and
 - the *behaviour-oriented* view, which deals with the impact and adaptation of systems as they are used by human users, in networks and in organisations.

If you are interested in applying informatics in your field, for example in the humanities, then you can choose the viewpoint you favour. The views are all about the same discipline (informatics), and are not from separate fields although this is sometimes the impression people give. The development of the field very much needs one consistent and unifying – may I say – philosophy. How this can be done is an intriguing question.

Information Technology

Some readers might ask: isn't it all about technology after all, about what can be computed and how ('computational thinking'); and about the organising and managing of complex systems? Indeed it has been said that "every significant technological innovation of

the 21st century will require information technology to make it happen."

This prediction is reflected in the enormous economic impact of the information industries. Companies like Amazon, Google, Microsoft, Oracle, SAP, and Yahoo, push the field every day for new visions, new concepts, new theories of multimedia information processing, new applications, and new products and innovations. ICT is now the biggest factor in industrial and business process innovation. Informatics is a field full of 'all-pervasive unsolved problems' that require great intellect. The creative challenge for the field is gigantic and a major driving force in research.

There is nothing contradictory here. Every science needs its instruments, and in informatics this is as important as it is, for instance, in astronomy. However, as astronomy is more than the science of space telescopes, so is informatics more than the science of computers (Dijkstra). In both fields science and technology are intertwined. Progress in informatics transcends from the abstract to the concrete and vice versa, resulting in an *ecosystem* of science and ICT. If this ecosystem is to work at all, it can only work with a substantial effort from informatics science,. It makes informatics fascinating, as a science, and otherwise!

Research Group 2009/10

Provisional List of Participants

Willem F. Duisenberg Fellow

Burda, M. Humboldt-Universität zu Berlin *Economics* (S)

Distinguished Lorentz Fellow

Leeuwen, J. van Utrecht University *Computer Science*

Lorentz Fellow

Ramanujam, R. Institute of Mathematical Sciences, Chennai *Computer Science* (B)
Regt, H.W. de VU University, Amsterdam *Philosophy of Science*

Henry G. Schermers Fellow

N.N.

Fellow

Adang, C. Tel Aviv University *Islamic Law*
Anrooij, W. van Leiden University *Middle Dutch Literature* (B)
Bok, M.J. ¹ University of Amsterdam *History of the Art Market* (A)
Brandstetter, A.M. Johannes Gutenberg-Universität, Mainz *Political Anthropology*
Chakravarti, R. ¹ Jawaharlal Nehru University, New Delhi *Indian Ocean Studies* (A)
Cienki, A. VU University, Amsterdam *Cognitive Linguistics*
Coomans de Brachène, Th. Free University, Brussels *Medieval Architecture* (B)
Damen, M.J.M. University of Amsterdam *Medieval History*
Erl, A. Bergische Universität, Wuppertal *Anglophone Literatures*
Forrer, M. ¹ National Museum of Ethnology, Leiden *History of Japanese Art* (A)
Fulminante, F. University of Cambridge *Classical Archaeology*
Goedegebuure, J.L. Leiden University *Comparative Literature* (B)
Heilbron, J. Centre de Sociologie Européenne, Paris *Historical Sociology*
Henze, M. Rice University, Houston *Early Judaism*
Janse, A. Leiden University *Medieval History*
Kaufmann, Th. D. ¹ Princeton University *History of Art* (A)
Kobayashi-Sato, Y. ¹ Mejiro University, Tokyo *Dutch Art 17th Century* (A)
Koll, J. Wirtschaftsuniversität Wien *Contemporary History*
Leezenberg, M.M. University of Amsterdam *Philosophy of Language*
Mansour, M. El Mohammed V University, Rabat *History of North Africa* (A)
North, M. ¹ Ernst-Moritz-Arndt-Universität, Greifswald *Modern History* (A)
Nyamnjoh, F.B. CODESRIA, Dakar *Sociology of Communication*
Pattynama, P. University of Amsterdam *Media Studies* (F)
Poel, I.R. van de Delft University of Technology *Ethics of Technology*
Radcliff, B. University of Notre Dame *Comparative Politics*
Reyes, R.A.G. University of London *History of Southeast Asia*
Rigney, A. Utrecht University *Cultural Memory Studies*
Roeser, S. Delft University of Technology *Ethics*

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Schwartz, G. ¹	- -	<i>Dutch Art 17th Century</i>	(A)
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Stout, H.D.	Delft University of Technology	<i>Administrative Law</i>	
Tylicky, J.	Nicholas Copernicus University, Toruń	<i>Art History</i>	(B)
Velden, H.T. van der	Harvard University	<i>Early Netherlandish Art</i>	(B)
Viallé, C. ¹	Leiden University	<i>History of European Expansion</i>	(A)
Wagenaar, L.J. ¹	Amsterdam Historical Museum	<i>Early Modern History</i>	(A)
Westenberg, P.M.	Leiden University	<i>Developmental Psychology</i>	
Winter, M. de	Utrecht University	<i>Social Pedagogy</i>	(B)
<i>VNC Fellow</i>			
Bijsterveld, A.J.A.	Tilburg University	<i>Medieval History</i>	(A)
Vanderputten, S.	Ghent University	<i>Medieval History</i>	(A)
<i>Mellon Fellow</i>			
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Tyrowicz, J.B.	Warsaw University	<i>Institutional Economics</i>	(B)
<i>Writer-in-Residence</i>			
Curiol, C.	(Paris)	<i>Fiction</i>	(B)
Daalen, M. van	(Almere)	<i>Poetry</i>	(B)
<i>Journalist-in-Residence</i>			
Corduwener, J.	(The Hague)	<i>Non-fiction</i>	(A)
<i>Translator-in-Residence</i>			
Pol, B. van de	(Amsterdam)	Spanish/Dutch	(B)
<i>Guest of the Rector</i>			
Kuipers, T.A.F.	University of Groningen	<i>Theoretical Philosophy</i>	(F)
Nieuwenhuis, J.H.	Leiden University	<i>Civil Law</i>	(S)
Sternhell, Z.	The Hebrew University of Jerusalem	<i>Political Science</i>	(S)
Suleiman, E.N.	Princeton University	<i>Comparative Politics</i>	(F)
<i>Visiting Grant Scholars</i>			
Antal, É.	Eszterházy Károly College, Eger	<i>Literary Theory and Philosophy</i>	(W)
Anugwom, E.E.	University of Nigeria, Nsukka	<i>Political Sociology</i>	(F)
Gaisina, S.	Innovative University of Eurasia, Pavlodar	<i>Agricultural Economics</i>	(W)
Igboanusi, H.S.	University of Ibadan	<i>Sociolinguistics</i>	(S)

1: Nucleus "The Reception of Netherlandish Art in the Indian Ocean and East Asia and its Impact on Asian Cultures"

(A): denotes 1st semester (1 September 2009 - 31 January 2010) only

(B): denotes 2nd semester (1 February 2010 - 30 June 2010) only

(F): denotes Fall 2009

(W): denotes Winter 2010

(S): denotes Spring 2010

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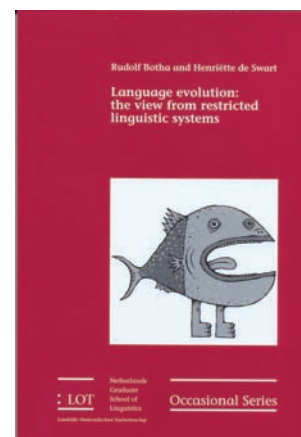
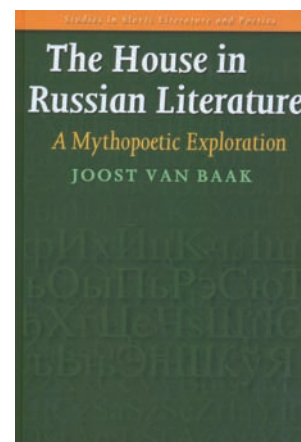
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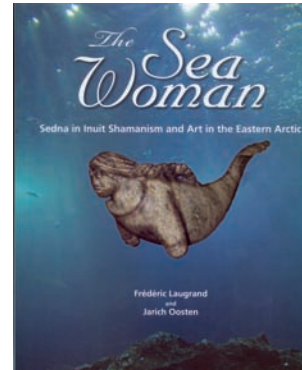
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Personal News

Klaas van Berkel, member of the NIAS Advisory Panel and member of the Lorentz Interdisciplinary Board, was appointed to the Rudolf Agricola Chair in History at the University of Groningen as of 1 January 2008. As a Rudolf Agricola Professor, Klaas van Berkel has accepted the assignment to do research on the history of university in the northern Netherlands. His research will lead to a publication to mark the 400th anniversary of the University of Groningen in 2014. He gave his inaugural lecture entitled *Academisch leven* ("Academic life") on 16 February 2009.

Floris Cohen, NIAS Fellow 1979/80 and a member of the NIAS General Board from 1984 to 1987, received the Eureka Prize 2008 for his book *De herschepping van de wereld – "The recreation of the world"* (Amsterdam, 2007). The Eureka Prize is awarded annually by the Dutch National Science Foundation, NWO, for a popular science book. Floris Cohen's book is the popular version of his *How Modern Science Came Into the World. A Comparative History* (2008). It deals with the rise of modern science between 1600 and 1700.

Philip van der Eijk, NIAS Fellow 2000/2001 and a member of the research theme group "Rethinking the History of Medicine: 'Rationality' and 'Magic' in Babylonia and the Graeco-Roman World", was awarded an Alexander von Humboldt Professorship 2009 at the Humboldt Universität in Berlin. He will do his research at the university's Centre for the History of Science using an interdisciplinary approach. Philip van der Eijk is expected to give significant impetus to and expedite the internationalisation of the History of Ancient Medicine and Classics in Germany.



Joan Hemels, NIAS Fellow 1983/84, retired as Professor of Communication Science, in particular the History of Communication, at the University of Amsterdam. He gave his valedictory lecture entitled "*Een journalistiek geheim ontsluit*" ("A journalistic secret unveiled") on 20 March 2009.

Koesnadi Hardjasoemantri, NIAS Fellow 1991/92, died in a flight accident at Adi Soetjipto Airport in Yogyakarta on 7 March 2007, aged 81. He was



one of the founding fathers of Environmental Law in Indonesia. He studied in Indonesia, the Netherlands and the USA and received his Ph.D. degree from Leiden University. Before embarking on an academic career he worked at the Ministry of Higher Education and Sciences and was Attaché for Educational and Cultural Affairs at the Indonesian Embassy in The Hague. He was Secretary-General of the Indonesian Ministry of Environment while teaching at several Indonesian universities. In 1984 he was appointed to the Chair of Environmental Law at Gadjah Mada University in Yogyakarta. His *opus magnum* is entitled *Hukum Tata Lingkungan* ("Environmental Management Law", Yogyakarta, 1983) which was reprinted several times. While at NIAS he worked on a project about the legal aspects of the prevention and abatement of damage and pollution of the environment.

Several former NIAS Fellows have been honoured by H.M. the Queen in her 2009 Birthday List. **Theo Kuipers**, member of the Scholarship Committee since 2002 and NIAS Fellow 1982/83 and 1996/97, was honoured with the award of Knight in the Order of Dutch

Lion. **Hans Crombag**, NIAS Fellow 1975/76 and 1990/91 and a member of the research theme group "Law and Psychology"; **Willem Koops**, NIAS Fellow 1997/98 and coordinator of the research theme group "Historical Developmental Psychology"; **Jan van Leeuwen**, Lorentz Fellow 2009/10; **Werner Raub**, NIAS Fellow 2001/02 and a member of the research theme group "The Danger of Community Failure"; and **Peter Rietbergen**, NIAS Fellow 1999/2000 and a member of the research theme group "The East-West Encounter"; have all been honoured with the award of Officer in the Order of Orange-Nassau.

Izabella Łabędzka, Visiting Grant Scholar 2005/06, received a three year research grant from the Ministry of Science of Poland. The grant is awarded for a research project on European, Asian and American dance theatre and modern dance.

Joris Luyendijk, Writer-in-Residence 2003/04, is the proud father of a baby girl named Hanne, born on 10 January 2009. He and his partner Katrien Hoekstra are the parents of three daughters now, including Fietje and Elsie.

Cor Lammers, NIAS Fellow 1972/73 and 1981/82, died on 1 May 2009 at the age of 81. He was one of the founding fathers of Sociology in the

Netherlands. His book *Moderne Sociologie*, ("Modern Sociology") written together with J.A.A. van Doorn, and first published in 1959, was compulsory reading for generations of students in the social sciences. It reached the 15th edition in 1984. As a student Cor Lammers received part of his training at the University of Michigan before graduating from the University of Amsterdam in 1955. He began his career as a researcher at the Central Bureau of Statistics and the Netherlands Institute for Preventive Medicine. He was Professor of the Sociology of Organizations at Leiden University from 1964 until his retirement in 1993. His professional interests included industrial democracy, medical sociology, and sociology of science. During both his fellowships at NIAS he did research on the development and relevance of sociological thinking for organisations. The results were published in his book *Organisaties vergelijken: ontwikkeling en relevantie van het sociologische denken over organisaties* (Utrecht, 1983 – "Comparing organisations: development and relevance of sociological thinking about organisations"). In later years his field of interest was the sociology of occupied territories. One of his publications on this topic is "The Interorganizational Control of an Occupied Country" in *Administrative Science Quarterly* 33 (1988). Cor Lammers was Chair of the

NIAS Fellows Association, NFA, from 1982 until 1985.

Leendert Louwe Kooijmans, NIAS Fellow 1999/2000 and Guest of the Rector 2005/06, inaugurated a new lecture series named after himself on 19 March 2009. The lecture series is organised by the National Museum of Antiquities in Leiden. The first Louwe Kooijmans Lecture was entitled "Een fluwelen revolutie" ("A velvet revolution") and dealt with new insights on the issue of neolithisation of the Low Countries.

Arie Oudshoorn, NIAS Staff member from 1971 to 1986 died on 4 January 2009 at the age of 83. As a gardener and a technician he was one of the first generation of NIAS staff members. He will be remembered also by his art work, more specifically his sculptures created from old bicycle parts. Unfortunately, these sculptures, many of which adorned the NIAS gardens, did not stand the time. One sculpture, however, entitled "The Professor" and made of concrete, will keep his memory alive. It is located in the garden of the "Ooievaarsnest".

Thomas Pettigrew, NIAS Fellow 1984/85, received an honorary doctorate from the Philipps-Universität Marburg on 28 August 2008. He was honoured for his theoretical and empirical research that is



considered exemplary for fundamental research in the social sciences and for connecting different models of explanation. Tom Pettigrew's research is in the field of inter-group relations and inter-group contact theory. In August of 2009 he will receive the Lifetime Achievement Award from the International Academy for Intercultural Research.

Mineke Schipper, NIAS Fellow 2000/01 and 2007/08, and a member of the 2007/08 research theme group "Coming to Terms with a Shattered World: A Multi-Disciplinary Approach to Mediations of Violence in Africa" retired as Professor of Intercultural Literary Studies at Leiden University. She gave her valedictory lecture entitled "Na ons de zondvloed" ("Eat, drink and be merry, for tomorrow we die!") on 12 December 2008. She was honoured by H.M. the Queen with the award of Officer in the Order of Orange-Nassau. Mineke Schipper is best known by her book written at NIAS *Never marry a woman with big feet* which was translated into nine languages.

Hanna Serkowska, Visiting Grant Scholar 2004/05, was appointed as Director of the Department of Italian Studies at the University of Warsaw. She took up her new position on 1 March 2009.

Emanuel Tov, NIAS Fellow 1990/91, was awarded the

Israel Prize 2009 in recognition for his contributions to scholarship. According to the jury, Emanuel Tov is the leading internationally renowned scholar researching the earliest versions of the Old Testament and the formation of its texts in ancient times. He was instrumental in bringing to publication the complex material of the Judean Desert Scrolls.

Previous winners of the Israel Prize were Zeev **Sternhell**, NIAS Fellow 1997/98; **Joseph Dan**, NIAS Fellow 1996/97; **Shmuel Eisenstadt**, NIAS Fellow 1972/73; **Shmuel Safrai**, NIAS Fellow 1980/81; Jacob Talmon, NIAS Fellow 1971/72; and **Myriam Yardeni**, NIAS Fellow 1993/94.

Arjo Vanderjagt, NIAS Fellow 1984/85 and 2005/06, gave his valedictory lecture entitled "Een oefenplaats van de Muzen" ("Where the Muses practice") at the University of Groningen on 30 March 2009. He was employed by the University of Groningen from 1 May 1979. His last position was Professor of the History of Ideas. Prior to the valedictory lecture a conference was held in his honour.

Geert Warnar, NIAS Fellow 2000/2001 and 2008/09 and a member of the 2008/09 research theme group "Discourses of meditation and self-reflection in art and

literature, 1300-1600", received a European grant of one million euros to set up an international trainee network for Ph.D. students. The research will be focused on the late medieval exchange of ideas.



Henk Wesseling, Honorary Fellow, NIAS Fellow 1983/84, and Rector of NIAS from 1995 to 2002, was honoured by His Majesty King Mohammed VI of Morocco with the award of Commander in the Order of Alawite Wissam in recognition of his contributions to the reinforcement of the bilateral relations between Morocco and the Netherlands. Henk Wesseling presided over the Committee for the celebrations to commemorate 400 years of diplomatic relations between Morocco and the Netherlands in 2005. The decoration was bestowed on him by the Moroccan ambassador to the Netherlands, Mr. Ali El Mhamdi, in the ambassador's residence in Wassenaar on 12 January 2009.

Gerard de Zeeuw, NIAS Fellow 1971/72 and 1977/78, gave his inaugural lecture entitled "Learning Research" at the University of Lincoln on 3 June 2008. This lecture marked his 35th anniversary, as he was first appointed Professor of Research Methods in 1973. He is currently Director of Post-

Graduate Studies at the Faculty of Business and Law of the University of Lincoln.

László Zsolnai, Magyar Fellow 1996/97, was appointed to the position of Fellow of Business Ethics and Administration at Judge Business School of the University of Cambridge. This

honorary appointment, which became effective on 1 February 2009, will enable him to combine his research activities in Cambridge with his position as Professor and Director of the Business Ethics Center of the Corvinus University of Budapest.

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.

'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 Fall 2008 NIAS Newsletter. It was helpful in locating former fellows whose addresses were unknown.

New members of the NIAS Fellows Association 2008

2007/08	Jacqueline H.C. Bel (Leiden – The Netherlands)
2007/08	Martijn P.F. Berger (Maastricht – The Netherlands)
2007/08	Tito Boeri (Milan – Italy)
2007/08	Michael F.C. Bourdillon (Mount Pleasant – Zimbabwe)
2007/08	Deirdre M. Curtin (Haarlem – The Netherlands)
2007/08	Hans P. van Ditmarsch (Dunedin – New Zealand)
2007/08	Willem F. van Eekelen (The Hague – The Netherlands)
2007/08	Anne H. Gauthier(Canmore – Canada)
2007/08	E.A.W. (Liz) Gunner (Johannesburg – South Africa)
2007/08	Jan Gunneweg (Jerusalem – Israel)
2007/08	Martin F. Hellwig (Bonn – Germany)
2007/08	Douglas A. Hershey (Stillwater – U.S.A.)
2007/08	Joachim Jens Hesse (Berlin – Germany)
2007/08	Paul G. Hoftijzer (Oegstgeest – The Netherlands)

2007/08	Giori Hon (Haifa – Israel)
2007/08	Allan V. Horwitz (East Brunswick – U.S.A.)
2007/08	Victor M.F. Igreja (Maputo – Mozambique)
2007/08	Albert F. de Jong (Leiden – The Netherlands)
2007/08	Lidwien Kapteijns (Wellesley – U.S.A.)
2007/08	Evgeny Kazartsev (St. Petersburg – Russia)
2007/08	Emiel Lamberts (Herent – Belgium)
2007/08	Charles-Edouard Levillain (Hamden – U.S.A.)
2007/08	Alice G.B. ter Meulen (Amsterdam – The Netherlands)
2007/08	Ramesh C. Mishra (Varanasi – India)
2007/08	Leslie P. Moch (Ann Arbor – U.S.A.)
2007/08	Joseph Patrich (Timrat – Israel)
2007/08	Heleen J. Pott (Maastricht- The Netherlands)
2007/08	J.M. (Annemiek) Richters (Heemstede – The Netherlands)
2007/08	Mark R. Rutgers (Leiden – The Netherlands)
2007/08	Daniel R.Schwartz (Jerusalem – Israel)
TRIAS	Nona Shakhnazarian (Krasnodar – Russia)
2007/08	Lewis H. Siegelbaum (Ann Arbor – U.S.A.)
2007/08	Nancy Stieber (Cambridge – U.S.A.)
2007/08	H.J. (Eric) Storm (Diemen – The Netherlands)
Staff	Kathy J. van Vliet-Leigh (Leiden – The Netherlands)
2007/08	Otto Zwartjes (Haarlem – The Netherlands)

Workshops and Conferences

January 2009 - July 2009

5 January	Workshop Technology, Policy and Management (Delft University of Technology)
9-10 January	Workshop Adolescents in Multilingual Contexts (University of Oslo, Norwegian University of Science and Technology)
29-31 January	Workshop Augustine Beyond the Book: Intermediality, Transmediality and Reception (NIAS/University of St. Andrews)
17-18 February	Workshop EuroCORECODE (University of Groningen)
23-24 February	Visit from the Freiburg Institute for Advanced Studies (FRIAS) (NIAS)

- 26-28 February Exploratory workshop The European Union as a model? Forms, functions and policy-options of regional co-operation? (NIAS)
- 5-6 March Workshop Fourteenth century Chivalric Literature (Utrecht University)
- 8 March Planning session Inventing Europe (NIAS)
- 12-13 March Conference Diachrony of Classification Systems (Leiden University)
- 30 March – 3 April Exploratory Workshop Multilevel Governance and Public Accountability in Europe: Which institutions, which practices, which deficit? (NIAS)
- 16-18 April Conference Blood, Sweat and Tears. The Changing Concepts of Physiology from Antiquity into Early Modern Europe (NIAS/KNAW)
- 23-25 April Conference Discourses of Meditation in Art and Literature 1300-1600 (NIAS)
- 18-21 June Workshop The Fragility of Authority: The Reception of Augustine as a Case-Study in Cultural History (NIAS/University of St. Andrews)
- 1-5 July Exploratory Workshop Literary and Learned Careers (NIAS)
- 13-31 July Summer seminar The Dutch Republic and Britain: The Making of Modern Society and a European World-Economy (University of Massachusetts Dartmouth)

NIAS-Lorentz Programme

January 2009 - July 2009

- 11 March Lorentz Distinguished Fellowship Inaugural Lecture “The Quest for a Philosophy of the Information and Computing Sciences”

NIAS Seminars and Special Lectures

February 2009 – June 2009

19 February 2009	Catholic Church and Evolutionary Theory: the Conflict Model	Gereon Wolters
5 March 2009	Religiosity, Women's Head Cover Choices and Happiness	Ali Çarkoğlu
11 March 2009	Distinguished Lorentz Fellowship Award: The Quest for a Philosophy of the Information and Computing Sciences	Jan van Leeuwen
12 March 2009	Culture and the Global Urban System: The Evolution of Dutch Cultural Industries from an International Perspective, 1600-2000	Rob Kloosterman
26 March 2009	Confessionalizing Augustine in the Reformation Era: A Catholic Initiative	Hilmar Pabel
16 April 2009	Patterns of Family Solidarity in Western Europe	Pearl Dijkstra
7 May 2009	Economics of Symphony Orchestras	Robert Flanagan
20 May 2009	On Speculation and Other Dubious Hermeneutics in Art History: the Case of Hieronymus Bosch	Reindert Falkenburg
28 May 2009	“The Waters Flow, but the Stones Remain. We are the Stones”: Churches, Church-goers and Religious Values in Eastern Europe: Reflections on Survey Data	Inna Naletova
11 June 2009	KB Lecture: A4 and before: towards a long history of paper sizes	Robin Kinross
12 June 2009	Uhlenbeck Lecture: Learning to Sign - Challenges to Theories of Language Acquisition	Anne Baker
18 June 2009	The Art Music of Iraq as a Unifying Genre	Scheherazade Hassan