

PROGRAMME

Thursday 26 November

Registration, coffee and tea, Foyer of the Gymnasium Building (9-9:45 AM)

Opening by prof. dr. Theo Engelen, Rector Magnificus (9:45 -10AM) – GN3

Keynote lecture 1 by prof. dr. Siep Stuurman, “European Identity and the Gendering of Progress” (10-11 AM) – GN3

Coffee break (11-11:30 AM)

Parallel Sessions I (11.30-1 PM)

Panel 1: Female Book Ownership, 1500-1700 – **GN4**

Organized by the research group ‘Radboud Medieval and Early Modern Studies’ (RMEMS)

Johanneke Uphoff, “Owning and Bestowing: Book ownership and donation of religious manuscripts by lay women in the long fifteenth century”

Mark Empey, “Early modern women and their books: some preliminary results from library catalogues and book lists, c. 1550-1700”

Johan Oosterman, “Commissioned by Mary of Guelders: The Role of Noble Women in Book Design and Devotional Practices”

Panel 2: The Gendering of Anthropometrical Practices and Data – **GN5**

Organized by the research group ‘Self, Script and Society’

Geertje Mak, “Women in Anthropometry in the Dutch East Indies”

Celia Roberts, “Scaling Puberty: J.M. Tanner and the Gendering of Sexual Development”

Saskia Bultman, “Sexuality Under Scrutiny: Measuring Pupils in the Dutch State Reformatory for Girls, 1905-1952”

Panel 3: Unequal Outcomes of Gendered Life Scripts – **GN2**

Organized by the research group ‘Self, Script and Society’, with a response by *Alice Reid*.

Claire Weeda, “Non-naturals, Diet and Gender in the Late Middle Ages”

Corry Gellatly and Charlotte Störmer, “Survival Benefits of Marriage for Men and Women in Nineteenth-century France”

Evelien Walhout, “Female Infanticide: Exploring the Evidence for the Netherlands”

Lunch (1-2 PM)

Parallel Sessions II (2 -3:30 PM)

Panel 1: Forgotten Women: Women Excluded from European Historiography
Organized by the research group 'Memory, Materiality and Meaning in
the Age of Transnationalism' – **GN4**

Sonja Stojmenska-Elzeser, "A Tribute to the 'Voiceless' Women of
Europe: *Freud's Sister* by Goce Smilevski"

Robyne Calvert, "Lady in Waiting, Margaret Macdonald Mackintosh
and the Glasgow Style"

Marit Monteiro, "Paradoxes of Public Presence: Anna Terruwe (1911-
2004), Catholic Psychotherapist"

Panel 2: Male and Female Travelers in Women's Travelogues – **GN5**
Organized by the research group 'Tourism, Travel and Text'

Anna Geurts, "Have You Packed Your Man?"

Kor Bosch, "Experiences of Companionship and Loneliness on the
Pilgrimage to Rome in the 'Book of Margery Kempe'"

Suzan van Dijk, "Representing Women Travelers/Travel Writers in the
Dutch 19th-century Press"

Panel 3: Whodunit? The Female Detective in European Television Series
Organized by the research group 'Creative Industries: Society, Culture
and Aesthetics in the 21st century' (CISCA) – **GN3**

Joke Hermes, "Demythologizing motherhood"

Marlon Janssen and Timotheus Vermeulen, "The Team - Gender
Across Borders"

Deborah Jermyn, "The most feminist show on
television?": Interrogating the Postfeminist Politics of *The Fall*"

Tea break in Hall Erasmus Building (3:30-4:15 PM)

Keynote lecture 2 by Dubravka Ugrešić, "Women of Europe" (4:15 - 5.15 PM) – GN3

*Drinks (5:15-6:30 PM); Music (6-6:30 PM) by Catharina Jansen (soprano), Charles
van Doornewaard (piano), and Vocal Ensemble Cambiato: 'Je veux vivre'.*

*Conference dinner in Restaurant Beau (7-10:30 PM); Ensemble Fantasticus will play
Music by Couperin, Marin Marais, Tobias Hume, Elisabeth Jacquet de la Guerre and
Barbara Strozzi.*

Friday 27 November

Registration, coffee and tea, Foyer of the Gymnasium Building (9:30-10 AM)

Keynote lecture 3 by prof. dr. Philomena Essed, “Beyond Cultural Cloning: Reclaiming Care and Social Justice in Higher Education” (10 - 11 AM) – GN3

Coffee break (11-11:30 AM)

Parallel Sessions III (11.30 – 1 PM)

Panel 1: Feminist Movements and Feminist Theorizing in Post-socialist Europe
Organized by the Faculty of Philosophy, Theology and Religion in
cooperation with the Institute for Gender Studies – **GN4**

Rasa Navickaite, “Importing Western Feminism to Post-Soviet Space: the Role of Diaspora Intellectuals in Building Women’s Studies in Lithuania in the early 1990’s”

Maria Mayerchuk and Olga Plakhotnik, “Feminism and Nationalism, East and West in Ukraine: Theorizing the Maidan Events 2013-2014”

Katrine Smiet, “FEMEN’s Neo-Colonial Feminism: Entanglements of the Post-Socialist, the Post-Colonial and Race”

Panel 2: Women Patrons of Europe – **GN5**
Organized by the research group ‘European Literary History’

Helleke van den Braber and Sophie Levie, “Marguerite Caetani, an American Patron in Europe”

Eva Rovers, “Collecting an Identity: Helene Kröller-Müller, Vincent van Gogh and the reciprocity of fame”

Myriam Chimènes, “Musique et légitimation des femmes de la haute société parisienne au tournant des 19e et 20e siècles”

Panel 3: The Road to Power: Klompé, Thatcher and Merkel – **GN2**
Organized by the Centre for Parliamentary History

Mirjam van Reisen, “Klompé”

Anneke Ribberink, “The Right Woman at the Right Time and Place: Margaret Thatcher’s Road to Power”

Birgit Meyer, ““She was better than expected!” Angela Merkel’s Road to Power: A Case of Frequent Underestimation”

Lunch (1-2 PM)

Parallel Sessions IV (2 -3:30 PM)

Panel 1: Women and Heresy – **GN4**

Organized by the Faculty of Philosophy, Theology and Religion Studies

Daniela Müller, “Christian Tradition, ‘Heretic’ Perspectives, and Gender Relations”

Ruben van Luijk, “God, the Devil, and Feminism: The Remarkable Theology of Maria de Naglowska”

Heleen Zorgdrager, “‘Who dares to take a breath?’ The Multidirectional Battle of Pussy Riot as Insiders/Outsiders to Orthodoxy, Russia, and the West”

Panel 2: Women’s Impact on Europe’s Cultural and Urban Space in Early Christianity – **GN5**

Organized by the research group ‘The Ancient World’

Nicola Zwingmann, “Female lieux de mémoire”

Roald Dijkstra, “A Male and Female Mary? The Mother of Christ in the Verses of Juvencus and Proba”

Vincent Hunink, “In the Dark of Prison: Female Views in Perpetua’s Passion”

Panel 3: Religion, Secularism and Emancipation: Claiming Space Outside Dominant Narratives – **GN2**

Organized by the Institute for Gender Studies

Nella van den Brandt, “Claiming Space Outside Dominant Narratives: Feminist Strategies Based upon Freedom of Choice, Alternative God-Talk and Criticizing Structures of Authority”

Nina ter Laan, “Home-making Practices and Belonging among Dutch Female Muslim Converts in Morocco”

Mariecke van den Berg, “The Margins of Religious and Secular Nationalism: Questioning Constructions of Gender and Sexuality in Western and Eastern Europe”

Panel 4: Women's War-time Improprieties – **GN3**

Organized by the research group 'Memory, Materiality and Meaning in the Age of Transnationalism'

Frank Mehring, "Racial Blind Spots of Re-Education and Transnational Legacies of Afro-German Women"

Mathilde Roza, "'How to tell a true war story': Women Reporters Covering World War II in Transnational Contexts"

Markha Valenta, "Our Girls in Syria: The Young Muslima as Innocent Abroad and Terror at Home"

Tea break, Foyer of the Gymnasium Building (3:30-4 PM)

Roundtable discussion on the Europe of women (4-5:30 PM) – GN3

With Margot van Mulken (chair); Mieke Verloo, Meike Schmidt-Gleim and keynote speakers Philomena Essed, Dubravka Ugrešić, and Siep Stuurman

Closing & drinks (5:30-6 PM)

ABSTRACTS

Thursday 26 November

Keynote Lecture 1 by prof. dr. Siep Stuurman, “European Identity and the Gendering of Progress” / 10:00-11:00 AM

European identity arose when the literate inhabitants of “Europe” began to see themselves as Europeans. In the course of the 17th and 18th centuries, European civilization became the dominant meta-community, supplanting Latin Christendom. The core of this Europe was the Atlantic Rim from which the colonial conquests were launched. The colonies were conceived as neo-European spaces: European civilization went global, to put it in today’s parlance. Taking European identity in this broad sense, and focusing on intellectual history, I will address four questions:

1) How and with what effects did women contribute to the invention of Europe? This part of my lecture will focus on early modern feminism and its contribution to the destabilization/deconstruction of the European gender regime. I will also discuss how the upgrading of the feminine virtues entailed a civilizing mission to soften and “polish” the dominant culture of the male upper classes, creating spaces for mixed socializing and polite conversation.. These proto-feminist discourses can be characterized as femino-centric agendas of a progression from subjection to liberty and equality. The questioning of the “naturalness” of male supremacy contributed to the universalization of the ideas of equality and liberty, resulting in the Enlightenment notion of what I like to call “modern equality.”

2).How did gender figure in “philosophical history”, the Enlightenment discourse on world history in which Europe represented the fourth, and most advanced, stage of human history? While early-modern feminism approached history as a storehouse of glorious examples of Amazons, female Christian saints, queens, philosophers and authors, philosophical history included a history of gender regimes which were connected to the succeeding stages of world history. It posited that the position of women improved in the course of history and that only European women enjoyed a natural “equality of condition” that went together with polite manners. In this way women got their “place” in the Enlightenment script of progress. Moreover, they figured as markers of the superiority of Europe over savage, barbarian and Oriental peoples. However, the male spokesmen of ‘philosophical history’ also warned that “too much” equality would emasculate men and corrupt civilization. Theirs was a story of progression from subjection to liberty, but not to the full equality of women and men. Rather than femino-centric it was predicated on a male agenda of economic progress and state-formation.

3) In my opinion, gender and feminism should be included in the explanations of the specificities of European history. What is (perhaps) specific to Europe is the rise and persistence of critiques of male supremacy. This long lineage of feminist thought, from the late Medieval to the contemporary era, should be included in the “general” canon of European political and intellectual history. A comparison with early-modern China is useful to elucidate this claim. However, a brief foray into the 19th century will show that the European exception and European advancement must not be overstated: in many cases, the time lag between the emancipation of European women and their colonial and oriental sisters was surprisingly short.

4) My final question is: how to write a history of equality? Universal concepts, like liberty and equality, do not universalize themselves. As always, ordinary and not so ordinary people are the shakers and movers. Nowadays, we need a global intellectual history to account for the local and distant connections in which ideas are conceived, transformed and put to work.

Siep Stuurman is professor in the History of Ideas affiliated with the Centre for the Humanities of Utrecht University. From 2006 to 2010 he held the Jean Monnet-Chair of European History & European Studies in the Faculty of History & Art Studies of Erasmus University, Rotterdam. His research focuses on the world history of "equality" from antiquity to the present day, exploring equality and common humanity across boundaries between cultures, religions and civilizations. His research interests include: the Enlightenment and concepts of equality and difference / early-modern feminism; the interconnections between European state formation and the history of political culture and political discourse; and the history of liberal political thought. Recent publications include: *Global Equality and Inequality in Enlightenment Thought* (Burgerhartlezing, 2010); *De uitvinding van de mensheid: korte wereldgeschiedenis van het denken over gelijkheid en cultuurverschil* (Bert Bakker, 2009); *François Poulain de la Barre and the Invention of Modern Equality* (Harvard UP, 2004); and *The Invention of Humanity: Equality and Cultural Difference in World History* (Harvard University Press, forthcoming).

Parallel Sessions I

Panel 1: Female Book Ownership, 1500-1700 / 11.30-1 PM – GN4

Chair: Prof. dr. Johan Oosterman

In Late Medieval and Early Modern Europa book collections and libraries were getting larger and larger because of the increasing availability of books because of the technical advances of the printing press. Books, Inventories, Catalogues, Wills etc form rich sources for the study of book ownership. In the preceding years inspiring research has been published. Collections of male owners and from male communities (monasteries, universities) prevail in current research because of the greater number of sources. This panel explores female book ownership and will discuss the source situation. Did women compared to men collect different books, which were the characteristics of the collections they brought together?

Owning and Bestowing: Book ownership and donation of religious manuscripts by lay women in the long fifteenth century

Johanneke Uphoff, PhD candidate, University of Groningen

When we imagine medieval times, religious books and convents are inextricably bound up with each other while in fact many religious books were, at least once, owned by a lay person. Movements like material philology have encouraged scholars to investigate texts and books in their context and have opened the door to a more social historical approach to medieval manuscripts and their life and use. For religious texts however, scholarly focus has remained mostly on the reader practices of religious people in spite of the many manuscripts which bear witness to their lay ownership. This paper will therefore be concerned with the ownership of religious books by late medieval lay people and lay women in particular. During the Late Middle Ages the laity increasingly strove for a more active participation in religious life, while remaining to live in the world with their families. One of the results of this was a notable increase in the amount of religious texts copied in the vernacular. Lay women as well as laymen participated in religious textual culture through reading, copying, collecting and exchanging devout texts. Scholars like Thérèse de Hemptinne and Marry C. Erler have shown that books played an important role in the religious and social life of medieval women, lay and religious alike. On the basis of several examples of ownership marks and colophons in Middle Dutch manuscripts from the long fifteenth century, this paper will illustrate the various ways in which lay women could play a role in the ownership of religious books. It will also show how lay women were involved in the donation of these books to religious institutions. This evokes questions about the influence of the laity on the transmission of religious knowledge and on the knowledge available in convent libraries. Furthermore, it reveals that a shared culture of devotion existed between lay people and convent communities.

Early modern women and their books: some preliminary results from library catalogues and book lists, c. 1550-1700

Mark Empey, Post-doctoral researcher RECIRC – Galway

Influential though it was, Sears Jayne's groundbreaking work on Library Catalogues of the English Renaissance in 1956 was notable for the lack of references to female book ownership. Recent scholarship, however, has demonstrated that women not only actively collected

printed works but also used them for personal use. Through careful analysis of female libraries and book lists these investigations have primarily focused on individuals. This paper, therefore, endeavours to examine women's book ownership more broadly by examining both female library catalogues and book lists in the period between 1550 and 1700.

Commissioned by Mary of Guelders: The Role of Noble Women in Book Design and Devotional Practices

Prof. dr. Johan Oosterman, Radboud University

Marie d'Harcourt, cousin of the French king and of Jean, duc de Berry, married in 1405 the duke of Guelders. As Mary of Guelders she initiated the production of an exceptional prayer book: lavishly illuminated and with an abundance of vernacular texts it seems to reflect her personal preferences. She very likely was involved in the selection of prayers and devotional practices, the style of illumination and the choice for the Lower Rhenish vernacular. The 1415 colophon suggests a decisive role of the duchess. This remarkable prayer book faces us with discussions about noble book ownership, the role of women as patrons, and their involvement in the design of their books, including devotional practices.

Panel 2: The Gendering of Anthropometrical Practices and Data / 11.30-1 PM – GN5

Chair: dr. Geertje Mak

Anthropometry can be seen as a site of connecting bodies to identities. However, the practices of measuring human bodies in anthropometry and physical anthropology were implicitly already highly gendered, already setting a standard for female bodily life-scripts. Not only did (adult) males count as the standard and women as their less interesting deviation, approaching and touching women in order to measure them was much more difficult than in the case of men. In the colonies, women were often not ‘available’ to the measuring of white explorers, and measuring women in for instance reformatories for girls immediately raised questions as to their feelings of shame and respectability. As access to bodies for anthropometrical purposes was already a problem generally, many measures were taken from people under some sort of control, such as in prisons, institutions like schools and armies, or in the colonies. In the case of women, measuring was thus often connected to suspicion of sexual promiscuity or prostitution. Therefore, anthropometric data collected about women all over the world both differed from those about men in practices related to overcoming shame and getting access to bodies, as well as in the content of what was measured. This panel aims at an analysis of such gendered differences in more concrete detail in the first place. Moreover, it compares the ways in which women are enacted in different anthropometric practices. Finally, it addresses the question as to how such differences might have influenced the anthropometrical (‘big’) data with which historians and others work nowadays.

Women in Anthropometry in the Dutch East Indies

Dr. Geertje Mak, Radboud University

Gender played a significant role in the way in which anthropometrists approached their objects, had access to living human bodies, as well as in what kind of information about bodies they deemed important to measure or describe. This paper concentrates on the details of anthropometric practices in the Dutch East Indies. It will compare practices during the first three Dutch scientific expeditions at Dutch Papua New Guinea in the first decade of the 20th century with research into the Javanese population of ‘prostitutes’ examined by colonial army physician Carl Heinrich Stratz. How did race and gender intersect in these practices? What differences can be found between the two situations with respect to the ‘availability’ of bodies? What is the role of sexuality (both shame and erotization) in both situations?

Scaling Puberty: J.M. Tanner and the Gendering of Sexual Development

Dr. Celia Roberts, Lancaster University

This paper analyses the work of J.M. Tanner and colleagues who in the mid-twentieth century produced the first large-scale scientific study of pubertal development – the Harpenden Study – developing tools that have been used internationally for measuring and clinically managing puberty ever since. Analysing written and photographic texts from this research, Tanner’s autobiographical accounts of the study, and a personal narrative produced by one of the research subjects, I explore the ways in which gender and sexual development are enacted together in the research. The Harpenden study, I show, contains the seeds of an understanding of puberty as always both a psychosocial and biological phenomenon, describing particular research subjects whose development was affected by psychosocial deprivation. But Tanner also denies the importance of the psychosocial by dismissing the significance of the fact that

his work focussed on children living in the British care system, even whilst arguing the importance of psychosocial experience in growth. In this paper I explore the gendering of that suffering, linking this to contemporary scientific and public debates about the rising rates of early onset puberty and the problem of female ‘sexualisation’.

Sexuality Under Scrutiny: Measuring Pupils in the Dutch State Reformatory for Girls, 1905-1952

Saskia Bultman, PhD candidate, Radboud University

This paper focuses on the practice of anthropometry in the Dutch state reformatory for girls, an institution concerned with the re-education of female juvenile “delinquents”. Between 1905 and 1952, each new pupil underwent an obligatory physical examination, the results of which were recorded on a form containing 62 largely anthropometric questions. This paper investigates how gender played a role in the reformatory’s measuring practices. Examination of the forms shows that these girls, who were mainly admitted for not conforming to norms of gender and sexuality, were measured in highly gendered ways. On the forms, the reformatory doctor regularly described girls’ bodies and sexual organs, and recorded details on pupils’ menstruation cycles and first sexual experiences. The examination was meant to aid in placing the pupils in institutional groups (girls with a sexual past, girls with an institutional past, and “normal” girls). While the neutral and non-specific phrasing of the questions enabled the doctor to examine these pupils in ways that the form, which was designed for boys, did not specify, the collection of such specific data was largely not necessary for categorizing them. While the girls were also being examined for sexually transmitted diseases and medical reasons, the doctor also used the data he obtained for his scientific publications. These forms thus raise questions about who gets examined in what way, and how gender, and class, play a role in determining who becomes a scientific subject, and in determining which data gets produced about people’s bodies at all.

Panel 3: Unequal Outcomes of Gendered Life scripts / 11.30-1 PM – GN2

Chair: prof. dr. Angélique Janssens and dr. Claire Weeda

This session is proposed by the Research Group Self, Script & Society which has been set up to study the concept of cultural life scripts. The group consists of scholars from several fields of study, such as economy, demography, sociology, cultural studies, historical studies, religious studies, and gender studies. The concept of cultural life scripts assumes that people are guided by assumptions about how life should be lived. These assumptions are based on dominant representations of an idealized life that are shared with others within their social environment. Cultural life scripts are not fixed: changes occur in the face of new ideas and in response to changing political, social and economic conditions. In most societies and social groups cultural life scripts vary by gender, as a result of gendered norms concerning life style practices, or as a result in differences in men's and women's status in society creating gender differentials in access to food, medical assistance, education and labour market opportunities. Large inequalities in life script outcomes may result from this.

In this session we will focus on unequal outcomes of gendered life scripts in European societies in the past, in particular the inequalities in health and survival rates of adult men and women and their societal consequences in the period between 1300-1900. Whilst gendered inequalities in health and survival rates may perhaps be associated with faraway places such as India or China, where women are subjected to outright discrimination, it is seldom or never associated with European societies. However, there is every reason to assume that even until the rather recent past – as late as the 1930s or the 1940s – women and girls in European societies sometimes suffered considerable disadvantages in life script outcomes. The papers in this session will discuss various ways in which gendered norms and life styles can impact the survival rates of adult men and women in European societies in the past.

Non-naturals, Diet and Gender in the Late Middle Ages

Dr. Claire Weeda, Radboud University

Contrary to the early Middle Ages, from circa 1000 many medieval communities in Western Europe began to witness a surplus of women over men. Besides more protein-rich diets – from which both men and women benefitted – women's health especially improved as a result of a higher intake of iron. This reduced the risk of anemia and hence mortality rates during childbirth. In addition, from circa 1100, with translations of Galenic medical theory entering the West, men and women were increasingly encouraged to manipulate their humoral balance by means of the so-called non-naturals, such as environment, sleep, exercises, and diet. Gendered scripts thus urged women to consume specific dietary components, in accordance with for example life cycle and season. My paper will examine a number of these gendered scripts from medical textbooks and their possible impact on women's longevity in the later Middle Ages.

Survival Benefits of Marriage for Men and Women in Nineteenth-century France

Dr. Corry Gellatly and Dr. Charlotte Störmer, Utrecht University

The effect of marriage on survival of men and women has been rigorously studied using modern data from developed countries, and these studies have consistently found a longevity benefit of marriage for both sexes, but particularly for men. The broad explanations for the effect of marriage on longevity are: (1) selection into marriage of those individuals with the

potential to live longer; and (2) a protective effect of marriage through pathways of social and economic support. In this study, we use a dataset based on Tables of Deceased and Missing Individuals and Registers of Transfers by Death from nineteenth century France, which includes information on age at death, marital status, occupation and wealth for a representative national sample.

Our analysis shows that nineteenth century French women were on average longer lived than men, but marriage was much less important for their survival. In part, this may be because married women suffered relatively high mortality during early adulthood (perhaps due to the mortality risks associated with childbirth) and because mortality among young single men was much higher than for married men (perhaps due to high risk behaviours). However, the positive effect of marriage on survival was also stronger for men going into old-age and beyond the fertile years, which may require a different explanation. To understand these findings, we consider how the sex differential in longevity attenuates with increasing age for those who are single, widowed or married at death, and consider the social and economic dimension to marriage during this period, through analysis of wealth and occupation.

Female Infanticide: Exploring the Evidence for the Netherlands
Evelien Walhout, MA, Radboud University

The aim of this paper is to explore the possible practice and character of female infanticide in late eighteenth and nineteenth-century Netherlands. According to Katherine A. Lynch (2011) several features of European society such as the long-term presence of wage-labour markets in which girls and women were involved and the importance of both popular and institutional Christianity helped mitigate discrimination against young women in these regions. However, the question whether female infanticide was more or less absent in Dutch society remains open. By reviewing the literature on infanticide in the Netherlands this exploratory paper will shed some light on the possible character and practices of female infanticide varying from studies on excess female mortality from infectious diseases to the legal setting of child murder in criminal records.

Dr. Alice Reid, Cambridge University: response

Parallel Sessions II

Panel 1: Forgotten Women: Women Excluded from European Historiography / 2 – 3:30 PM – GN4

Chair: Dr. László Munteán

Over the past twenty years cultural memory studies has emerged as one of the salient research paradigms within the humanities. Its underlying precept is that memory constitutes a performance of the past in the present in order to serve particular ends in the future. Memory is performed through myriads of cultural practices that crystallize in the celebration of anniversaries, the construction of monuments, the veneration of heroes, and the teaching of literary canons and, ultimately, the teaching of history. Nonetheless, such performances of memory go hand in hand with forgetting. For over centuries, European historiography and memory practices have constructed narratives of the past featuring the European white male as its sole protagonist. Women have either been rendered secondary or recognized through a patriarchal filter, foregrounding certain aspects of their achievements, while ignoring other aspects of their lives. Over the past decades scholars from a variety of disciplines have begun to nuance such narratives by systematically revising historiographies and deconstructing the power relations that have sustained them. Our panel offers a platform to discuss issues related to this emerging scholarship that has never been more timely and pertinent.

Among others, we will be focusing on the following topics:

- Gender and the politics of forgetting
- Gender and the literary canon
- Forgotten women, forgotten histories
- Forgotten female artists
- Forgotten female scientists
- Women on the peripheries of society
- Women on the peripheries of Europe
- Gendered spaces and places
- Forgotten women and material culture
- Forgotten feminisms

A Tribute to the ‘Voiceless’ Women of Europe: Freud’s Sister by Goce Smilevski

Dr. Sonja Stojmenska-Elzeser, University of Ss. Cyril and Methodius

In the Penguin’s edition of *Freud’s Sister* (2012) its author, Macedonian contemporary writer Goce Smilevski, includes a short note in which he explains: “The silence around Adolfine is so loud that I could write this novel in no other way than in her voice. The well-known facts of Sigmund Freud’s life were like scenery, or like the walls of a labyrinth in which I wandered for years, trying to find the corridors where I could hear Adolfine’s voice so I could write it down, and in this way rescue in fiction one of the many lives forgotten by history”. These words suggest that the main literary challenge of this novel, which won the European Union Prize for Literature and was translated in more than twenty-five languages, is to re-imagine and re-write the biography of Adolfine Freud – one of the five sisters of Sigmund Freud, one of the most important and most influential thinkers of European culture in the twentieth century. The author starts his narrative adventure from the rare biographical data about this woman, memorized mainly in the shadow of the biography of her famous brother, and playfully combines facts with imagination, including other interesting persons (especially

women) from European historiography and culture. In this attempt to fulfill the empty biographical box of Adolfinia in an artistic way, with all her pains and sorrows, struggles and desires, and to recognize her identity, the author narrates an interesting story in which many provocative issues occur: the questioning of Freud's theories and of psychoanalysis itself, the feminist movement of the early twentieth century, the Jew phenomena in European context, the motherhood and/or the intellectual career, mothers and sons vs. mothers and daughters, brother-sister relation, the woman's love and sexuality, the curse of unmarried women in 19th century, etc. Adolfinia (Dolfy), identified more completely than just as a sister of Freud, becomes a symbol of many women through the European history who were marginalized, suppressed and forgotten by the male dominance and ignorance.

In an interview given to the Spanish newspaper *El Pais* (13.01.2013) Smilevski states: "I think that historiography is unfair by definition. Historiography is obsessed with the rulers, men of power and influential people, while the memories about the ordinary people die with those that have known them. Adolfinia Freud spent all of her life close to her brother, of whom we know so many things important and trivial (including where he bought his cigars and how many cigars he smoked per day), and we know almost nothing of what could be called her personal life, nothing of her joys and sorrows. Seen in this perspective, Adolfinia is a metaphor for the people that are forgotten, those whose lives were, if there is nothing but a material realm, less than traces on the sand of time. Her voice narrating the novel is an echo of the voices of the people that had lives similar to her, and that disappeared from the earth without remaining anything that would witness their existence". Departing from this insight, this paper will inquire into Smilevski's representation of Adolfinia as metaphor for the forgotten and as critique of historiography, exploring its engagement with a gendered conceptualization of European culture.

Lady in Waiting, Margaret Macdonald Mackintosh and the Glasgow Style

Dr. Robyne Calvert, The Mackintosh School of Architecture, The Glasgow School of Art

This talk will explore the work of Margaret Macdonald Mackintosh, highlighting her role in the creative collaboration she enjoyed with her husband Charles Rennie Mackintosh. Macdonald worked collaboratively throughout her career, first with her sister Frances, then with her peers Charles Rennie Mackintosh and Herbert McNair, and finally, after marrying Mackintosh, exclusively with her husband. Thus any study of Macdonald's work cannot be conducted without including her fellow collaborators, complicating any analysis of her as a singular artist. Attempts to isolate and analyse Macdonald's particular style are undermined not just by collaboration, but also by the fact that the "Four" (as they have come to be called) have such strong stylistic similarities in their individual work, making attribution challenging if not at times impossible. Attribution is further complicated by art historical discourse that has marginalized Macdonald (as well as Frances and Herbert McNair), in favour of Mackintosh as a sort of "creator-genius", the result being that work that was produced collaboratively has, in the past, been attributed entirely to Mackintosh. Thus Macdonald has come down to us as an under-appreciated artist, even though her influence upon prominent artists such as Gustav Klimt, Josef Hoffman, and other Vienna Secessionists was profound and arguably equivalent to that of her husband and creative partner.

Paradoxes of Public Presence: Anna Terruwe (1911-2004), Catholic Psychotherapist

Prof. dr. Marit Monteiro, Radboud University

The Dutch Catholic psychotherapist Anna Terruwe can hardly be qualified as a forgotten woman. On the contrary, her work is still read and even published in new editions. Her name

is synonymous for what has come to be known as the doctrine of affirmation, upon which her affirmation therapy was based. Although she claimed the broadly defined principle of affirmation as a specific therapeutic approach for what she defined as the frustration neurosis, this principle has long been embraced in different forms and guises by mental health care workers in general.

Terruwe's biography reveals several episodes of public presence, most markedly the period 1949-1964, as her psychotherapeutic practice (opened in September 1945) came under ecclesiastical investigation. This investigation started in the Netherlands, but was soon transferred to the Holy Office in Rome. Terruwe's case represented one of the cases on a European scale within the Roman Catholic Church through which ecclesiastical officials attempted to establish and test the boundaries between Catholic psychotherapy and Freudian psychoanalysis. Although the ins and outs of this investigation weren't made public until Terruwe herself published her personal justification in 1964, this investigation paradoxically contributed to Terruwe's public presence in the Netherlands as well as to the visibility of psychotherapy as a medical practice, thereby even exposing the privacy of Terruwe's patients that should have been guarded.

Although Terruwe claimed to have developed a specific non-Freudian form of Catholic psychotherapy, her lively psychotherapeutic practice aroused suspicions among priests and church officials. Not in the least because she treated clergy, women and men religious as well as seminarians. In this paper I want to focus on Terruwe's specific position as a medically trained psychiatrist, who explicitly wanted to work as a Catholic psychotherapist. Psychotherapy as a field of expertise had not been sharply defined with respect to pastoral care in the Catholic community. As an academically trained doctor Terruwe was part of the world of medicine. This was a man's world in which she employed pastoral, even clerical strategies in an attempt to carve out her specific position – as a Catholic psychiatrist who happened to be a woman. This strategy entailed gendered implications that in turn contributed to her visibility and vulnerability in her professional field as well as in the Catholic community.

Panel 2: Male and Female Travelers in Women's Travelogues / 2 – 3:30 PM – GN5

Chair: Dr. Tom Sintobin

In this panel the theme of traveling men and women in writing is taken into consideration. How did they represent themselves and each other in their travelogues? How different or how similar were their traveling experiences and the roles they assumed/were supposed to assume during the journey? How were their writings on their trips evaluated in the press? Three cases will be analysed: the autobiography of Margery Kempe from the fifteenth century; nineteenth century Dutch newspapers commenting upon travelogues written by women; and ego documents written by men and women from the nineteenth century.

Have You Packed Your Man?

Dr. Anna Geurts, University of Sheffield

Most long-distance travellers in nineteenth-century Europe were men. And if women travelled, it was usually in the company of men. Although male and female travellers had a largely shared set of touristic objectives, ethics and aesthetics, when travelling together we nevertheless find some pronounced differences in the roles they assumed. This contribution, based on a large number of ego documents from the long nineteenth century written by women as well as men, and hopefully also on the comparison of one male and one female companion on the same journey, will outline such differences as existed in interactions of travellers with the state, with financial institutions, with places of entertainment, with social relations, with local and co-travelling as well as stay-at-home children, and with local material culture. By the end, we should have a picture as to why it might be a good idea for any nineteenth-century traveller not to forget packing a man - and a woman.

Experiences of Companionship and Loneliness on the Pilgrimage to Rome in the 'Book of Margery Kempe

Kor Bosch, PhD candidate, Radboud University

In 1413, the English housewife and mystic Margery Kempe travelled to Rome on pilgrimage, a trip detailed in her 1436 autobiography, known as the 'Book of Margery Kempe'. Although she undertook her journey as part of a company of pilgrims, her relationship with her fellow travellers was uneasy and resulted in her repeated marginalisation within and eviction from their company. Margery blamed this exclusion not so much on her gender, but rather on her open devotion. While describing Margery's fellow pilgrims as being insufficiently religious, the 'Book of Margery Kempe' presents several other travellers and priests she encountered along the road whom she considered to have been instrumental in her spiritual awakening. But however important these meetings were, they were fleeting, and many of the scenes in the text instead focus on loneliness and isolation, leading to private religious contemplation. In this paper I will examine Margery's use of the themes of companionship and loneliness on the road to Rome, and compare them to the experiences found in autobiographical texts from male visitors of the city in the same period.

Representing Women Travelers/Travel Writers in the Dutch 19th-century Press

Dr. Suzan van Dijk, Huygens Instituut voor Nederlandse Geschiedenis – KNAW

Numbers both of women travelers and of women writers were growing during the 19th century, all over Europe. Here I will focus upon those women who wrote about their travels –

following the “example” of Lady Montague and her “Turkish Embassy Letters” (1763). Writings by these female travelers were popular – as catalogues of lending libraries as well as numbers of translations clearly show, for instance. The periodical press commented upon this particular category of women taking distance in several ways from “normal” female behavior. There were nuances however: some women travelled together with a husband, accompanying him and helping for instance if he happened to be an archaeologist working in Egypt. Others were alone or travelled together with another woman.

Discourse in the press about these exceptional women and their self-representation as travelers will be the subject of my paper. For 15-20 women from different European countries and travelling to different places I will analyze and compare review articles, which were published in two Dutch periodicals: *Vaderlandsche Letteroefeningen* (Patriotical Literary Exercises) and *De Gids* (The Guide). The former, created in 1761, started becoming a bit old-fashioned in the 19th century, and the latter presented itself in 1837, as an innovation. Scope is between 1782 (Anne-Marie du Boccage, Frenchwoman travelling in Europe) and 1900 (Augusta de Wit, born in the Dutch East Indies, travelling to England and back to her birth place).

Panel 3: Whodunit? The Female Detective in European Television Series / 2 – 3:30 PM – GN3

Chair: Prof. dr. Anneke Smelik and dr. Tim Vermeulen

From Sarah Lund to Stella Gibson, Alicia Verbeeck to Saga Noren, Dana van Randwijck to Eva van Dongen, there has been a proliferation of female detectives in European crime drama on television the past few years. In comparison, few women police officers rise in the ranks of the American police-procedurals. How is the success of European female detectives accounted for? How can the discrepancy with US equivalents be explained? In this panel, Deborah Jermyn, Joke Hermes and Timotheus Vermeulen and Marlon Janssen look at the representation of female detectives in European televisual crime fiction within the context of genre, geography and the body. Jermyn critically interrogates the allegedly postfeminist politics of British crime series *The Fall*, Hermes compares the gendering of contemporary continental detective series with American programming; whilst Vermeulen and Janssen look at the cinematography of gender in Nordic noir. The goal is to establish an interpretative model for understanding this uniquely European phenomenon.

Demythologizing motherhood

Dr. Joke Hermes, University of Amsterdam

Crime fiction occasionally portrays women as criminals. This paper will discuss a recent (and ongoing) Dutch series called *Penoza*. *Penoza* portrays the Dutch criminal milieu from the perspective of the daughter of an Amsterdam mobster who shortly into the first season will be the widow of another criminal. Against her wishes she is drawn into the criminal activities of her husband. She feels she has to protect and provide for her children. Although involved in murder and mayhem while gaining control of the trade in hard drugs, critics applaud the character for taking being a mother seriously. While for women police officers motherhood is usually their Achilles heel (e.g. recently *The Killing*), the part of their life in and with which they pay for their ambition and usurping male authority, it is apparently not a problem for a criminal to do so? Against the dual backgrounds of feminist interrogation of crime fiction and feminism's uneasy relation to motherhood ideology, this paper will try and demythologize motherhood – with apologies for spoiling some of the opportunities offered by archetypes that should long ago have become obsolete.

The Team - Gender Across Borders

Marlon Janssen, MPhil, and dr. Timotheus Vermeulen, Radboud University

This paper examines the spatialisation of gender in the recent Pan European crime series *The Team*. It maps the spaces in which particular performance of gender, especially femininity, can and cannot take place, focusing on (lack of) home, workplace and public space. It also takes into account the visual strategies that accompany these various instances, paying specific attention to camera framing, composition and movement.

'The most feminist show on television'?: Interrogating the Postfeminist Politics of The Fall
Dr. Deborah Jermyn, University of Roehampton

This paper examines the reception of the widely celebrated UK series *The Fall* (BBC, 2013-), asking what it may suggest about the state of play for women in TV crime drama in today's postfeminist culture. What do women cops need to do to make the cut in an era in which it seems, on the one hand, they are more prevalent and have more opportunities than ever before

(Gerrard, 2014); but also, on the flip side of this, in which they must somehow offer something 'extra' to survive in an era where the presence of a female detective in itself is no longer an innovation or novelty? In an era in which, to adopt Angela McRobbie's much-cited phrase, 'feminism has been taken into account' (2007: 255), how can the character of Det Supt Stella Gibson (Gillian Anderson) and the series' invocation of feminism or 'feminist issues' be understood as fundamental to its success? Indeed, *The Fall* has been called 'the most feminist show on television' (Sullivan, 2015). However, problematising this position, my discussion unpacks my own troubling experience of watching a show I found to be deeply misogynistic, arguing instead that *The Fall* speaks adroitly to a media culture in which ratings can be won via a superficial but glossily packaged nod to the female detective's postfeminist 'progress'.

Keynote Lecture 3 by Dubravka Ugrešić, “Women of Europe” / 4:15 – 5:15 PM – GN3

In her keynote lecture Dubravka Ugrešić is going to talk about cultural patterns and stereotypes, which are pretty steadily produced by women or confirmed by women and supported by men; and why it is so difficult to change those patterns. She will address retrograde processes in political and social life, and stress the danger of it. She will also discuss women in politics and culture in post-communist, transitional countries like Croatia (new member of EU) and Serbia or Bosnia (non-members).

Dubravka Ugrešić is one of Europe’s most distinctive novelists and essayists. Following degrees in Comparative and Russian Literature, Ugrešić worked for many years at the University of Zagreb’s Institute for Theory of Literature. Following the outbreak of the war in the former Yugoslavia, she went into exile and moved to the Netherlands. Her books have been translated into over twenty languages. She has taught at a number of American and European universities, Harvard, UCLA, and the Free University of Berlin among them. She is the winner of several major literary prizes, most recently the 2012 Jean Améry Essay Prize, awarded for her essayistic work as a whole. Recent publications include: *Europe in Sepia* (essays, 2014); *Karaoke Culture* (essays, 2011); *Baba Yaga Laid An Egg* (fiction, 2009).

Friday 27 November

Keynote Lecture 3 by prof. dr. Philomena Essed, “Beyond Cultural Cloning: Reclaiming Care and Social Justice in Higher Education” / 10 – 11 AM – GN3

Social justice, or, more specifically global gender justice in relation to race-ethnicity, sexual orientation, class and other markers of differentiation have been at the heart of movements and departments of Women’s/Gender Studies. This higher purpose gives our work larger meaning than just doing our job. For many it nurtures the passion to keep going. Over the past decades the nature of academic work has changed. Adopting neoliberal regimes Higher Education has come to imitate corporate productivism, while turning universities into cultural clones of business organizations. Do social justice and ethics of care still have a place? In light of this question I interrogate the market driven university as undermining feminist principles and violating the dignity of work. I will also suggest changes and practices in support of creating the kind of university that would be better for all women, and better for a diverse Europe.

Philomena Essed holds a PhD from the University of Amsterdam (1990, cum laude) and Honorary Doctorates from the University of Pretoria (2011) and Umeå University (2015). She is professor of Critical Race, Gender and Leadership Studies for Antioch University’s Graduate School of Leadership and Change and is an affiliated researcher for Utrecht University’s Graduate Gender program. Well known for introducing the concepts of “everyday racism” and “gendered racism” in the Netherlands and internationally, her work has been adopted and applied in a range of countries, including the United States, Canada, South Africa, Sweden, Finland, Russia, the United Kingdom, Switzerland, and Australia. Recent publications include: *Dutch Racism* (Rodopi/Brill, 2014); *Clones, Fakes and Posthumans: Cultures of Replication* (Rodopi/Brill, 2012); and *A Companion to Gender Studies* (Blackwell 2005; CHOICE outstanding academic title, 2005).

Parallel Sessions III

Panel 1: Feminist Movements and Feminist Theorizing in Post-socialist Europe / 11.30 – 1 PM – GN4

Chair: Katrine Smiet

Post-socialist Central and Eastern Europe still occupy an ambivalent position within an imaginary of ‘Europe’. Recognized as European, the region is nevertheless often portrayed as ‘lagging behind’, in need of catching up with ‘Europe’ or ‘the West’.

Within feminist scholarship and activism, the asymmetrical power relations between Western Europe and post-socialist Central and Eastern Europe have been the subject of an ongoing debate since the early 1990s. Contemporary feminist scholars from Central and Eastern Europe diagnose a lack of attention for the specificities of the post-socialist condition within feminist studies, noting an ‘epistemic void’ (Blagojević 2009), a ‘transnational silence’ (Grabowska 2012) or a ‘geo-political gap’ (Koobak and Marling 2014) in feminist theorizing. There is still a tendency to understand Eastern Europe, and Eastern European feminism through the implicit or explicit “comparison” with the Western Europe. Instead, more attention should be paid to analyzing Eastern European feminisms in relation to their specific environments, and the social, political and economic problems, in relation to which they arise. Of course, this context should not be understood as being limited to national space, but as simultaneously local, national, transnational, etc. This perspective allows to see also the traveling of feminist ideas and practices in less dualistic fashion, not only from the “West” to the “East”, but as being shared and debated on the global feminist scenes.

In this panel, the historical and contemporary relationships between Eastern and Western European feminisms will be thematized. The ‘post-socialist Europe’ that the panel title references is meant to designate not only the post-state-socialist Central and Eastern European regions. Instead, the term intends to call attention to the importance of state-socialism and the post-socialist transformations in both the ‘former East’ and the ‘former West’.

Importing Western Feminism to Post-Soviet Space: the Role of Diaspora Intellectuals in Building Women’s Studies in Lithuania in the early 1990’s

Rasa Navickaite, PhD candidate, Central European University, Budapest

Based on archival research and oral history interviews, this paper analyses the process of building Women’s studies in post-Soviet Lithuania in the early 1990’s. The paper argues that the national academic community showed remarkable interest in Western feminism in the early years of post-socialist transformation: it is evident from the amount of lectures, conferences and publications, dedicated to the topic. The first Women’s Studies Center in Vilnius was founded already in 1992, and became the hot spot for academic feminism. This paper focuses on the role that American-Lithuanian diaspora intellectuals have played in bringing Western feminism post-Soviet Lithuania and legitimizing it. Questioning the notion of “import” (Todorova 2005) it argues that the reception of feminist ideas has been largely prepared by the developments in Soviet Lithuanian society and academy even before the transformation.

Feminism and Nationalism, East and West in Ukraine: Theorizing the Maidan Events 2013-2014

Maria Mayerchuk (Senior Research Associate, Institute of Ethnology, National Academy of Sciences of Ukraine) and Olga Plakhotnik (Associate professor of philosophy at the National Aerospace University, Kharkiv, Ukraine)

The paper examines contemporary relations between feminist and nationalist discourses in Ukraine from the feminist intersectional (Lykke 2010) and queer (Puar 2007; Muñoz 2009) perspectives. We argue that the Maidan protests 2013-2014 resulted in revival and domination of nationalist discourse in Ukraine; at the same time the mainstream feminist, LGBT and left intellectuals failed developing the language of resistance to the "right nationalist turn". Our study shows that the absence of anti-nationalist critique is (also) justified by the assertion that contemporary Ukrainian feminism is postcolonial. We examine this claim and new time-space (e.g. East vs. West) constructions and borders within Ukrainian feminist discourse from the perspective of the current debates on intersectional feminist (queer) resistance/ re-existence issues.

FEMEN's Neo-Colonial Feminism: Entanglements of the Post-Socialist, the Post-Colonial and Race

Katrine Smiet, PhD candidate, Radboud University

This paper analyses the controversial contemporary Ukrainian activist group 'FEMEN' through the double lens of postcolonial and post-socialist theory. While the Islamophobic and racist imagery employed by FEMEN has been critiqued from a postcolonial feminist perspective, this critique often does not have eye for the specific post-socialist Ukrainian context from which FEMEN emerged, nor does it take into account the unequal and asymmetric relations between feminists from Western Europe and Central and Eastern Europe. Using the concept of 'nesting orientalisms' (Bakic Hayden 1995), the paper offers a reading of FEMEN that recognizes the group as both subject and object of racializing discourses.

Panel 2: Women Patrons of Europe / 11.30 AM – 1 PM – GN5

Chair: Dr. Helleke van den Braber and prof. dr. Sophie Levie

The panel “Women patrons of Europe” will discuss the role female patrons played in subsidizing and encouraging writers, musicians and painters in the period 1850-1950. Throughout this era, female givers (mostly members of the upper middle classes) and artists (mostly male) collaborated and interacted, entering either into individual support relationships or joining (international) networks of support. Both parties had an obvious - but often veiled - interest in reciprocal exchange. The papers presented in this panel will focus on the ways female patrons used their resources, their networks, their energy and their knowledge of the cultural world and their knowledge of art to further the careers of the artists they supported, and on the ways their protégés reacted to their ministrations. They will also discuss the ways female patrons and their protégés interacted to seek confirmation of and legitimation for their social and cultural roles, the extent to which their position as benefactor enabled female patrons to assume forms of responsibility and authority that would otherwise not have been open to them, and the ways both parties tried to maintain a certain balance of power, for instance by agreeing on (shared) artistic, social and cultural norms and expectations.

Marguerite Caetani, an American Patron in Europe

Dr. Helleke van den Braber and prof. dr. Sophie Levie, Radboud University

In 1902 Marguerite Gibert Chapin arrived in Paris: a wealthy heiress from New England, determined to start a life of her own in Europe. With the help of her French family she entered the Parisian art world, got acquainted with authors, artists and their patrons and started commissioning and buying art (Vuillard, Bonnard, Maillol and others). After World War I she and her Italian husband, Prince Roffredo Caetani, lived in Versailles. Marguerite Caetani's focus moved from painting to literature and for nine years she was patron and (secret) director of the French literary review *Commerce* (1924-1932). After World War II she founded and managed a second review, *Botteghe Oscure* (1948-1960).

Levie will discuss Caetani's development as a cultural intermediary and contrast her ideas with those of two of her co-countrywomen who equally moved to Paris, Gertrude Stein and Sylvia Beach. Van den Braber will focus on the patronage relationship between Marguerite Caetani and theatre visionary Edward Gordon Craig. For him, the contact with this rich and discerning patron seemed to open up all kinds of possibilities. For her, the association with a well-known avant-garde artist like Craig meant an opportunity to explore her potential as artistic go-between and confidante of artists. The main point Van den Braber will make is that in his letters to Caetani, Craig repeatedly and deliberately positioned himself in the role of protégé, and tried to position Caetani in the corresponding role of patron. Although Marguerite Caetani's responses are lost, it is clear that she was willing to agree to some of his demands – but only up to a point.

Collecting an Identity: Helene Kröller-Müller, Vincent van Gogh and the Reciprocity of Fame

Dr. Eva Rovers, University of Groningen

When Helene Kröller-Müller attended her first lesson in art appreciation in 1906 at the age of 37, she had never heard of Vincent van Gogh – neither had most other people. Five years later however, she had not only purchased over twenty of his paintings, she had also formulated her life goal: to leave a monument of culture, with the work of Vincent van Gogh as its core. Her

many purchases of Van Gogh before 1914, a time when he was hardly recognised, contributed significantly to his reception; they sparked the appreciation for his talent, the demand for his work, and the rising prices that were paid. Of even more importance was Kröller-Müller's willingness to open up her collection to the public in 1913. This made her exhibition rooms one of the first places in Europe where modern art was permanently on display.

Although she was driven by the wish to provide insight into the development of art to both her contemporaries and future generations, her letters also reveal a more personal motive. Kröller-Müller was well aware that she could employ her collection to develop an identity that was independent of her role as a mother and a wife. By collecting the work of Van Gogh as well as other emerging artists she was able to reinvent herself as a visionary collector. As a result, the museum she opened in 1938 not only became a monument of culture, but a monument to herself as well.

Musique et légitimation des femmes de la haute société parisienne au tournant des 19e et 20e siècles

Prof. dr. Myriam Chimènes, Directeur de recherche au CNRS, Institut de recherche en musicologie, IREMUS, Paris

Noble remède contre l'oisiveté, souci de briller en société sans se produire en public, complicité valorisante avec des musiciens professionnels, la pratique de la musique se conjugue harmonieusement avec la place assignée à cette époque aux femmes de la haute société parisienne. C'est ce qui explique que l'apprentissage de la musique fasse partie de l'éducation des jeunes filles. Nombre de femmes trouvent par la suite dans la musique une manière de se légitimer dans leur propre milieu. Certaines animent des salons musicaux dans lesquels la musique occupe une place de choix, voire même organisent des concerts publics ou commandent des œuvres à des compositeurs. Trois personnalités se distinguent, illustrant trois types de démarches visant consciemment ou non à leur assurer une reconnaissance. En recevant dans son salon de la Plaine Monceau des compositeurs ou interprètes encore inconnus ou déjà célèbres, Marguerite de Saint-Marceaux, qui chante et joue du piano, joue un rôle important pour la promotion des musiciens. La princesse Edmond de Polignac, qui pratique l'orgue et le piano et anime un salon musical réputé, passe commande à des compositeurs, parmi lesquels Satie, Falla, Stravinsky ou Poulenc, palliant ainsi les carences de l'État qui ne soutient pas la création avant 1938. Quant à la comtesse Greffulhe, pianiste amateur elle aussi, elle s'improvise organisatrice de concerts en fondant la Société des Grandes auditions musicales de France dont elle assume la présidence. Par leur action singulière, toutes trois associent pour la postérité leur nom à celui de musiciens dont les œuvres font date dans l'histoire de la vie musicale en France au tournant des 19e et 20e siècles.

Panel 3 : The Road to Power: Klompé, Thatcher, Merkel / 11.30 AM – 1 PM – GN2

Chair: Prof. dr. Carla van Baalen

This session is organized by the Centre for Parliamentary History. The focus of this session will be on three powerful women in Europe: Marga Klompé (the first Dutch female minister and – nearly – prime minister), Margaret Thatcher (UK) and Angela Merkel (Federal Republic of Germany). Since we want to emphasize the way in which these women were successful in reaching the top, the title chosen for the session is: ‘The Road to power’. The questions we aim to address: is it really coincidental that these three women were all members of (centre-)right-wing parties (conservative or confessional)? And which (other) factors and circumstances influenced (stimulated) their advance in politics and government?

Focus of the three presentations:

- We are interested in a specific phase and development in the political careers of these women, i.e. their advance to power and the factors which stimulated and facilitated this advance. Their political careers themselves will not be the focus of our attention.
- What we are interested in, are the specific factors within the centre and right-wing political parties which enabled the careers of these women. More specifically, we would like to know more about certain aspects of party culture and tradition in the three major political parties (Dutch KVP, UK Conservatives, German CDU/CSU), particularly with regard to the perception of the role of women in politics. In view of the careers of the women mentioned, it is an interesting paradox that all three parties had a distinct antifeminist orientation. So we are basically seeking an answer as to how the successful advance of these women was possible in such an essentially ‘hostile’ environment. Should their advance be explained in spite of this hostility, or was it perhaps still in some ways related to the culture within these respective political parties?

Klompé

Prof. dr. Mirjam van Reisen, Tilburg University

Marga Klompé’s political career did not arise from political ambition; she was catapulted into the international arena of politics by the network of women volunteers that had emerged from her activities and leadership in the Dutch resistance during the Second World War. This network linked her to the royal family, more specifically Queen Wilhelmina and later Queen Juliana, providing access to new spaces of power. More important was her political talent, which she demonstrated during the negotiations of the Universal Declaration on Human Rights in New York, where she, being a (skillful and passionate) woman, gained access to the political network of Eleanor Roosevelt. Klompé’s ambition was the portfolio of foreign affairs, but this remained reserved for male politicians (Luns) and she had to content herself with social affairs. She set out an ambitious programme of legislation for social protection, and integration of vulnerable groups, including the elderly, disabled, Roma’s and refugees. She remained vigilant in addressing root-causes of social challenges in foreign policy. Despite her gender, she placed herself squarely in church policies (Vatican and World Council of Churches) and developed close relations with subsequent Prime Ministers through which she gained influence over and above her status as Minister.

The Right Woman at the Right Time and Place: Margaret Thatcher's Road to Power
Dr. Anneke Ribberink, Vrije Universiteit Amsterdam

At first sight it seems a riddle that the Conservative Margaret Thatcher could become the first woman Prime Minister of the United Kingdom and in the whole of Western and Northern Europe (1979-1990). When she came to power in 1979, the UK counted about four percent woman parliamentarians, considerably less than some other European countries. The Tory party was even more misogynistic than the Labour party (J. Lovenduski 2013, B. Campbell 1987). The dominant conservative view on women was a traditional one; many women were active in the party indeed, but mostly as helpers for the male politicians.

In my lecture I will try and give an answer to the question how Margaret Thatcher's road to power came about. I will argue that the most important part of the answer is to be found in Thatcher's great competence as a politician, in such a way that she was stronger than the sexism in her party. But also important was the fact that she came right on time: the Tories did not have an adequate alternative male leader and Thatcher's political message seemed to be a solution for the party's ideological emptiness of the 1970s.

'She was better than expected!' Angela Merkel's Road to Power: A Case of Frequent Underestimation

Prof. dr. Birgit Meyer, Hochschule Esslingen

Angela Merkel rose in only 15 years from being an unknown academic physicist in East Germany to being the leader of the Christian Democrats and of the united country's Grand Coalition Government in 2005. She is a remarkable example of a woman who at every turn seized her chances to achieve power. Merkel is also outstanding in that despite widespread anti-feminist sentiments in the political culture of Germany, and within the Christian Democrats. Her journey to becoming the most powerful woman in the Country was ironically helped by a culture of women in politics being consistently underestimated. Three major events and developments were also crucial to creating the conditions for her unexpected rise: the end of the one party state in the DDR, the fall of the Berlin Wall in 1989/90 (the reunification of the country) and the leadership crisis in the CDU in the 1990's. It was a period in which the traditional male power structures had become discredited or had run out of energy, and women were suddenly needed to fill the resulting vacuum. Also, Angela Merkel was Helmut Kohl's "little maiden" ("Kohl's Mädchen"). The "big old man" helped Merkel's political career enormously. But he also underestimated her.

Parallel Sessions IV

Panel 1: Women and Heresy / 2 – 3.30 PM – GN4

Chair: Prof. dr Maaïke de Haardt and dr. Grietje Dresen

From the beginnings of Christianity, especially from the late Middle Ages onwards, women play an important part in religious movements that search to articulate their soteriology around (or across) the borders of institutionalized churches and canonized Christianity. From the perspective of the institutionalized churches, these movements are considered to be heterodox or 'heretic'. In this panel we take a closer look at three of these 'heretic' movements and their spokeswomen, against their historical background. On the basis of these concrete cases, more fundamental questions are being addressed in this panel: questions about the mechanisms of inclusion and exclusion, about gender and power discourses, and about the scope of these 'heretical' women and our own scope to discuss them. How to understand the role and impact of these heretical women, and how to understand our own interest to discuss this impact, against the background of European culture? Is there something typically 'European' about heretical women and our own commitment to discuss their religious significance in public?

Christian Tradition, 'Heretic' Perspectives, and Gender Relations

Prof. dr. Daniela Müller, Radboud University

When in 1791 Olympe de Gouges published her *Déclaration des droits de la femme et de la citoyenne*, she established a – at the time unremarked upon – milestone in women's history in Europe. But it is often forgotten that she did not belong to the progressive party during the French Revolution, but rather to the conservatives. This meant that her loyalty was towards God and the Throne. Her conceptions with regard to the position of women might, therefore, have been rooted in Europe's Christian heritage. Christianity had not only been oppressive towards women, but had also created spaces in which women were able to publicly express themselves. Of course there were the accepted female saints and mystics; but also women, considered to be heretics by the religious authorities. They applied the traditional conceptions of afterlife to life on earth. In doing so, the boundaries between men and women disappeared. Discussion of alternative theological conceptions resulted thus in real life results. With this new perspective on dissenting women, the time has come to critically reconsider the Christian influence on gender-relations.

God, the Devil, and Feminism: The Remarkable Theology of Maria de Nagłowska

Dr. Ruben van Luijk

Maria de Nagłowska (1883-1936) was a Russian-born esotericist. While living in Paris, she founded the Brotherhood of the Golden Arrow (1929-1935), which some consider the first organized Satanist group in modern history. The label Satanism, however, only partly covers her theology, which also features God, the Son, and the 'Wholesome Spirit' in an intricate Hegelian interplay, with much emphasis upon the liberation of women and sexuality. In our presentation, we will briefly explore some antecedents of her theology, which will lead us to medieval millennialism and the nineteenth-century feminist Flora Tristán. We will also discuss the influence she may have had on later forms of 'heretic' esotericism.

'Who dares to take a breath?' The Multidirectional Battle of Pussy Riot as Insiders/Outsiders to Orthodoxy, Russia, and the West

Prof. dr. Heleen Zorgdrager, Protestant Theological University

This paper explores the political and religious meaning of the art collective Pussy Riot, focusing on the question of their insider/outsider position in different power discourses. I analyze their work from the sensational act in Christ the Saviour cathedral in Moscow to their last song/videoclip "I can't breathe". How do others perceive them as insiders/outsiders to Orthodox tradition, to what it means to be Russian, and to what it means to be European (or a world citizen)? How does their work express a particular agency "on the fault lines of faith" (Vera Shevzov) as well as on the political/ideological fault lines that run through the current conflict zone Europe? The categories of holy fools, heretics, dissidents, blasphemists have all been applied to them. The Pussy Riot-women challenge and confuse the conventional meaning of all categories by the way they play with female embodiment in the public arena.

Panel 2: Women's Impact on Europe's Cultural and Urban Space in Early Christianity /
2 – 3.30 PM – GN5

Chair: Dr. Lien Foubert & prof. dr. André Lardinois

During the first centuries of the Roman Empire, the dominant ideal of womanhood among members of the elite was one in which women limited themselves to activities in the private sphere: they devoted their time to their households, took care of their children, supported their husbands. They needed to remain out of the public eye and spotless of blame. Women who involved themselves in matters related to the public sphere, on the other hand, were often criticized by their social peers. Even though the rise of Christianity did not change this *modus vivendi* entirely, it did, however, offer women new ways to explore typically male domains. This panel focuses on women in the third to fifth century A.D. who entered into dialogue with what are now considered fundamental aspects of Europe's cultural heritage, including key authors such as Vergil and key texts such as the New Testament. In doing so, one could argue, they managed to construct a public image for themselves, unseen by their pagan predecessors. All three papers will consider the impact of Christian women on Europe's urban and cultural space and examine whether there was indeed such a thing as 'the female voice' in early Christianity.

Female lieux de mémoire

Dr. Nicola Zwingmann, Freie Universität Berlin

In early Christianity, particularly interesting historical sources emerged: pilgrims' reports and hagiographies. Many of them deal with women travellers who – in contrast to their pagan predecessors – generally travelled for their own purpose and not to accompany their husband or another male relative. This paper will focus on the sights remembering mythical, biblical or historical women which pilgrims visited on their journeys. Who were, as far as we know, these visitors? Did the female *lieux de mémoire* attract male and female pilgrims to the same extent? How did the sights develop? How did the situation change between the pagan times and early Christianity as a period when female spatial mobility is especially well attested?

A Male and Female Mary? The Mother of Christ in the Verses of Juvencus and Proba

Dr. Roald Dijkstra, Radboud University

In the first half of the fourth century, the Spanish poet Juvencus was the first to write classicizing Christian epic. His immediate successor was a woman named Proba, the only female Christian poet of Latin antiquity. She wrote a cento, entirely consisting of (parts of) lines from Vergil. Both Juvencus and Proba versified the New Testament, including passages on Mary, the mother of Christ. In this paper it is examined whether the poets can be shown to have a specific male and female perspective on this important female Biblical character. This goal is achieved along two lines: firstly, the two poetic accounts are compared to the Biblical model in order to show which aspects of Mary's Biblical presence are added and omitted. Secondly, the use of references to classical literature is taken into account, since the original context resonates with the quotation.

In the Dark of Prison: Female Views in Perpetua's Passion
Dr. Vincent Hunink

The *Passio Perpetuae et Felicitatis* (early third century), tells the exciting tale of the martyrdom in Roman Carthage of six young Christians, two women and four men. It is the women, Perpetua and Felicitas, who have generally attracted scholarly attention, particularly because of a first person account by Perpetua. In this so-called 'prison diary', a truly exceptional text, she describes with vivid detail how she experienced her arrest and imprisonment, the discussions with her father and the Roman magistrate, and four major 'visions'. The prison diary is generally accepted as genuine, but one cannot help wondering how a young provincial girl could ever compose a text like this. In addition to the author's identity, it seems worthwhile to study the focus within her text. To what extent is Perpetua's account dominated by 'female' elements or points of view?

Panel 3: Religion, Secularism and Emancipation: Claiming Space Outside Dominant Narratives/ 2 – 3.30 PM – GN2

Chair: dr. Iris Sportel and dr. Rahil Roodsaz

In universalist understandings of secularism and the secular, religion is perceived as incompatible with, if not the main obstacle to achieving women's emancipation. What are seen as religious conservative and traditional groups, but Muslims in particular, have increasingly come to represent 'the other' of an imagined secular Europe. Simultaneously, sexuality, religion and secularity serve to differentiate between Western and Eastern European national identities. Using post-secular theories, feminist scholars have been problematizing such polar oppositions in the past decade by providing a more complex relationship between religion and agency on the one hand and questioning the natural companionship between secularism and gender equality on the other hand. Nevertheless, the oppositional pairing of West-European secularism and religion remains persistent in popular discourses, as was the case in recent discussions on 'the freedom of speech' following the *Charlie Hebdo* shooting. This panel will contribute to critical investigations of the othering of religion in the constructions of a secular Western Europe. It will do so by discussing the productive and exclusionary mechanisms of West-European secularism and contradictory assumptions underlying the secular reading of religion. Furthermore, ethnographic research will be presented on women's secular and religious activist groups and communities that due to their very subject position and activism in various ways reinforce, nuance and/or challenge, and thereby (partly) claim space outside, the-secular-us-versus-the-religious-other dichotomy.

Claiming Space Outside Dominant Narratives: Feminist Strategies Based upon Freedom of Choice, Alternative God-Talk and Criticising Structures of Authority

Dr. Nella van den Brandt, University of Gent

In current public debates in various West-European countries, the relationship between religion and women's emancipation is often perceived as a tensioned one (Aune 2011, Braidotti 2008, Casanova 2009). There is a lack of agreement about or even dismissal of the idea of emancipation within or through religion, particularly Islam. A secular understanding of "freedom of choice" and "autonomy" is a key issue in dominant perspectives on religion and sits uneasily with religious agency and/or political subjectivity (Mahmood 2005, Braidotti 2008). Not only are more nuanced perspectives on the relationship between religion, secularisation and emancipation necessary (Aune, Sharma & Vincett 2008), scholars moreover increasingly argue for a deeper understanding of the potential danger of 'the secularism myth' (Jakobsen & Pellegrini 2008) for democracy in multicultural societies (Scott 2007, Modood 2007, Woodhead 2008). This paper considers the public discourses of several civil society actors and activists in Belgium as ways of (partly) claiming space for possibilities outside the secular-religious dichotomy. It identifies with a post-secular perspective as a critical scholarly position? (Nynas, Lassander & Utraiainen 2012: 8), which refers to rethinking religion and the secular in the face of debates about the changing position and impact of religion within contemporary Western societies. The paper brings to the fore critical counter-discourses and positionings that in various ways reinforce, nuance and/or challenge polar oppositions of the religious and the secular. These counter-discourses and positionings are enabled through feminist strategies that are framed here as "freedom of choice", "alternative God-talk" and "criticising structures of authority". The paper argues that the civil society actors and activists? strategies allow an understanding of resistance and

agency as simultaneously taking place at various levels (public sphere, community, religious, cultural) and as informed by various ethical frameworks of argumentation and action (human rights, freedom of choice, autonomy, inclusion, diversity, difference).

Home-making Practices and Belonging among Dutch Female Muslim Converts in Morocco
Nina ter Laan, PhD candidate, Radboud University/lecturer, Leiden University

Over the last years, more and more Western-European women are choosing to become Muslim. Recently some of them have initiated hijra, the religious emigration to a Muslim country. This call to hijra assumes that Muslim countries provide better conditions to practice the essentials of Islam than a non-Muslim country. Another motivation to perform hijra is the increasingly harsh social and political climate towards Islam and Muslims in Europe. The most popular hijra destinations for converted women and their families are Morocco, Egypt, Jordan and Saudi Arabia.

This paper focuses on Dutch communities of Muslim female converts who, in their endeavor to become ‘authentic’ Muslims, have migrated and settled in Morocco. Their motivations and trajectories to undertake this emigration, their perspectives on Moroccan society and their Dutch identities, as well as the practices of their daily lives in their new environment will be explored. Based on preliminary ethnographic observations, this paper specifically analyzes the ways in which the women articulate their “Dutchness” in reference to Islam and Moroccan society in homemaking practices like cooking, raising their children and decorating their houses.

These homemaking practices will also be related to larger debates and discourses about citizenship and Islam in Moroccan and Dutch society. Moreover, the case of Dutch Muslim women will be used to shed light on the idea of the emergence of a ‘European Islam’ in a non-Muslim context. Also reflections on the shifting and redefining of cultural, national, and religious identities such as ‘the secular West’ and ‘the Muslim World’ will be evoked.

The Margins of Religious and Secular Nationalism: Questioning Constructions of Gender and Sexuality in Western and Eastern Europe

Dr. Mariecke van den Berg, Vrije Universiteit Amsterdam

In many post-communist countries such as those of former Yugoslavia the identification with institutionalized religion is increasing, a social process which often goes hand in hand with a reaffirmation of national and ethnic identity (Mujkić 2007). This renewed religious belonging in Eastern and Central Europe does not go unnoticed in the West, and is sometimes met with suspicion. While Western European secularities are dominantly framed in opposition to Islam Eastern Europe, too, functions as a mirror image. Sexuality, religion and secularity are intricately intertwined in the construction of national identities in Western and Eastern European countries (Friedland 2002). Gender, and perhaps even to a larger extent sexuality, thus frequently form the scope through which the value and impact of religiosity in Eastern Europe is understood by the West. This paper will explore the workings of religious and sexual nationalism (including homonationalism, Puar 2007) through an analysis of two public debates where religion and sexuality have been at the forefront. First, it explores reactions to statements of the Pope (both previous Pope Francis and his predecessor Benedict) on homosexuality. The perceived more accepting attitude to homosexuality by Francis has been a cause for writers in various countries to position themselves vis-à-vis Roman Catholicism and the institute of the Roman Catholic Church through a (re-)instating of accepted cultural codes of sexual behavior. Second, it looks into responses to the victory of Conchita Wurst at the Eurovision Song Contest of 2014 in Copenhagen. The performance of Conchita Wurst, the

“woman with the beard” on the increasingly openly queer stage of Eurovision, has been an occasion for the formulation of gendered norms, often accompanied by explicit and implicit claims of national identity. The emphasis in this paper will be on “echoes from the margin” (van den Berg and Popov Momčinović, forthcoming); religious and secular counter narratives which, from the margins of the public debate, question dominant framings of gender, sexuality and nationalism.

Panel 4: Women's War-time Improprieties / 2 – 3.30 PM – GN3

Chair: Prof. dr. Frank Mehring

This panel presents contributions on women of European citizenship or residing in Europe whose backgrounds, histories, activities and circumstances are considered divergent, non-traditional and even improper, or whose lives and fates have become caught in ideological currents that render(ed) them marginal, irrelevant or invisible. Topics include a talk on “Women Reporters Covering World War II in Transnational Contexts,” which centralizes the work of women who were designated as ‘other’ in the sense that they deviated from standard perceptions of relationship between women and war. We will also critically re-evaluate the history of misrecognition of Afro-German women and the function of so-called “brown babies” in order to reveal a conflicted legacy of failed integration, imaginary reeducation, gaps in social justice, and intercultural confrontations. A final paper on the responses of media, states and their families to “Our Girls in Syria” will bring the discussion into the immediate present, addressing how these young women are contained within/disrupt frames of religion, gender, and culture relative to larger questions of freedom, violence, moral and political community in postcolonial Europe and under ISIS.

Racial Blind Spots of Re-Education and Transnational Legacies of Afro-German Women
Prof. dr. Frank Mehring, Radboud University

The democratization of West Germany after the proverbial “hour zero” in 1945 has generally been hailed a success story (e.g. Merkel and Grimm, 2009). The complex, albeit remarkably unsystematic American re-education program set out to anchor new democratic values, behavioral patterns, and concepts of nation in the minds of the “new German” citizen. The re-educated postwar German citizen exhibited, as journalists in the US explained at the time, a surprisingly strong sense of democratic, pacifist, and racially tolerant commitment. Recent publications have put a new emphasis on the re-education program such as the anthology *Die Amerikanische Reeducation-Politik nach 1945* (Katharina Gerund, Heike Paul, 2015), *Wiederaufbau und Wirtschaftswunder in Bayern* (Christoph Daxelmüller, Stefan Kummer, Wolfgang Reinicke, 2009). My talk will look at the racial blind spot of the re-education program and its far-reaching echoes in German culture. By instrumentalizing blackness and suppressing racial indeterminacy, post-World War II German identity could be constructed and imagined as white. Looking at the German history of misrecognition of Afro-German women and the function of ca. 5000 “brown babies” in postwar African American magazines, my talk sets out to reveal a conflicted legacy of failed integration, imaginary reeducation, and gaps in social justice, and intercultural confrontations. Bringing to light narratives of misrecognition of the black diaspora in Germany is also relevant for other groups whose experience of misrecognition is often veiled behind the rhetoric of multi-cultural integration and democratic reeducation.

‘How to tell a true war story’: Women Reporters Covering World War II in Transnational Contexts
Dr. Mathilde Roza, Radboud University

During the Second World War, the notion of women choosing to be amid scenes of violence and war and desiring to report on them shocked many people. While it is easy to see how traditional conceptions of gender roles disallowed the popular imagination to stretch that far,

it is more challenging to ask what people generally assumed women reporters would see when they looked at scenes of violence and carnage. What was it about the female perspective on war that led people to prohibiting female reporters to be present at the spectacle and reality of war? How did women conceive of a war story? What did they decide to show and tell, and in what ways, and what were these decisions based on? What aspects of public opinion did they seek to shape in their journalistic and photographic reportage? This paper will seek to answer these and other questions by considering the work of Mollie Panther-Downes (reporting from London for *The New Yorker*); Janet Flanner (reporting on Cologne and other cities for *The New Yorker*), Lee Miller (reporting for *Vogue*), and Martha Gellhorn. Additionally this paper will consider the transnational dimension that contextualizes these women's work as their words or they themselves traveled between Europe and The United States in the service of war reportage.

Our Girls in Syria: The Young Muslima as Innocent Abroad and Terror at Home

Dr. Markha Valenta, Radboud University

ISIS's periodic successes in recruiting young European women generates not only widespread bafflement but also moments of extreme public anxiety, as governments, media, publicists and parents seek to track, arrest and return the young women before they succeed in their plans to wed militant jihadis. At the most fundamental level, this is understood to be necessary because the women are assumed, by definition, to be acting against their own best interests. In other words, they are assumed to be damsels in need of rescuing. On the other hand, such public rescue attempts mobilize a fiercely felt – yet largely imaginary – ethical, political and social boundary between the West and ISIS. This figment obscures not only the constant flows of people, money, ideologies and armaments between the two – their deep mutual suffusion – but also the fact that ISIS, despite and by means of vicious violence, has achieved within a few years what has eluded democratic Europe for decades. To wit: the creation of a unified multi-national political community able to mobilize tremendous energy, aspirations and idealism, including in those women Western Europe most marginalizes (and at moments despises) as alien, oppressed, and dangerous to the nation's welfare.

Roundtable discussion on the Europe of women / 4 – 5.30 PM – GN3

Prof. dr. M. van Mulken (chair); prof. dr. Mieke Verloo, dr. Meike Schmidt-Gleim and keynote speakers: prof. dr. Philomena Essed, dr. Dubravka Ugrešić, prof. dr. Siep Stuurman.

Margot van Mulken is Dean of the Faculty of Arts and Professor of International Business Communication at Radboud University. Her research focuses on the effects of style and culture in the field of persuasive communication. In particular, she is interested in the effect of visual metaphors in advertisements, in the effect of puns on understanding, appreciation and memory, the effects of irony, and the effects of language intensity. In addition, she studies the effects of different styles of communication on successful and less successful intercultural encounters.

Meike Schmidt-Gleim is a philosopher and artist living in Paris. She has led various research projects, such as *The History of Europe seen through the lens of the barbarian* (2007–2010) and *ATLAS OF ARCADIA* (2012-2015). As an artist her work has been presented in exhibitions at Secession in Vienna, the Salzburger Kunstverein and at the Palais de Tokyo in Paris. Selected publications: *The Meanings of Europe* (Routledge, 2013); “Europe as imaginary object”, in: *Parliament and Europe* (Nomos Verlag, 2011); *Die Regierung der Demokratie* (Passagen Verlag, 2009); as well as numerous publications on the ATLAS OF ARCADIA: www.anthropologicalmaterialism.hypotheses.org

Mieke Verloo is professor of Comparative Politics and Inequality Issues at Radboud University and co-director of the multidisciplinary research hotspot Gender and Power in Politics and Management. She was Research Director for MAGEEQ, a 5th Framework project (2003-2005; www.mageeq.net) and Scientific Director of QUING, a 6th Framework Project (www.quing.eu). She has done extensive consultancy work with European institutions and with several governments of European countries.

Philomena Essed is professor of Critical Race, Gender and Leadership Studies for Antioch University’s Graduate School of Leadership and Change and is an affiliated researcher for Utrecht University’s Graduate Gender program. Well known for introducing the concepts of “everyday racism” and “gendered racism” in the Netherlands and internationally, her work has been adopted and applied in a range of countries, including the United States, Canada, South Africa, Sweden, Finland, Russia, the United Kingdom, Switzerland, and Australia. Recent publications include: *Dutch Racism* (Rodopi/Brill, 2014); *Clones, Fakes and Posthumans: Cultures of Replication* (Rodopi/Brill, 2012); and *A Companion to Gender Studies* (Blackwell 2005; CHOICE outstanding academic title, 2005).

Siep Stuurman is professor in the History of Ideas affiliated with the Centre for the Humanities of Utrecht University. From 2006 to 2010 he held the Jean Monnet-Chair of European History & European Studies in the Faculty of History & Art Studies of Erasmus University, Rotterdam. His research focuses on the world history of "equality" from antiquity to the present day, exploring equality and common humanity across boundaries between cultures, religions and civilizations. His research interests include: the Enlightenment and concepts of equality and difference / early-modern feminism; the interconnections between European state formation and the history of political culture and political discourse; and the history of liberal political thought. Recent publications include: *Global Equality and*

Inequality in Enlightenment Thought (Burgerhartlezing, 2010); *De uitvinding van de mensheid: korte wereldgeschiedenis van het denken over gelijkheid en cultuurverschil* (Bert Bakker, 2009); *François Poulain de la Barre and the Invention of Modern Equality* (Harvard UP, 2004); and *The Invention of Humanity: Equality and Cultural Difference in World History* (Harvard University Press, forthcoming).

Dubravka Ugrešić is one of Europe's most distinctive novelists and essayists. Following degrees in Comparative and Russian Literature, Ugrešić worked for many years at the University of Zagreb's Institute for Theory of Literature. Following the outbreak of the war in the former Yugoslavia, she went into exile and moved to the Netherlands. Her books have been translated into over twenty languages. She has taught at a number of American and European universities, Harvard, UCLA, and the Free University of Berlin among them. She is the winner of several major literary prizes, most recently the 2012 Jean Améry Essay Prize, awarded for her essayistic work as a whole. Recent publications include: *Europe in Sepia* (essays, 2014); *Karaoke Culture* (essays, 2011); *Baba Yaga Laid An Egg* (fiction, 2009).