UW-MSN
Interdisciplinary Conference for Netherlandic Studies
8-10 June, 2023
Thursday, June 8:

Preliminary program:
Workshop for Dutch Language Instructors (by invitation only)

7:00-9:00 PM, Pyle Center (702 Langdon St, Madison, WI):
Welcome reception and registration

Friday, June 9
(all sessions in the Pyle Center)

9:30-10:30 AM:
Registration and continental breakfast or coffee

10:30-12:00 AM:
Opening and Keynote

Words of Welcome:

Susan Zaeske
Associate Dean of Arts & Humanities, College of Letters and Science, University of Wisconsin-Madison

Karlijn Waterman
Senior Beleidsadviseur, De Nederlandse Taalunie / Union for the Dutch Language

Herman de Vries
Calvin University, President of the American Association for Netherlandic Studies

Keynote Lecture:

“Cultures in conflict: defining language and identity in the Dutch–Frisian coastal area of the Early Middle Ages”

Peter-Alexander Kerkhof
Fryske Akademy

12.00-1.30 PM:
Lunch (on your own)

1:30-3:00 PM
Session 1
Session 1. New Netherland and the WIC
Session Chair: Marsely Kehoe, Independent Scholar

1. “Buying Indigenous Land in New Netherland”
   Evan Haefeli
   Texas A&M University

2. “Mapping Minisink: An Ambiguous Center in New Netherland”
   Marian Leech
   University of Pennsylvania

3. “Dutch Gold, the West India Plot, and Charles I’s Turn from Spain, 1634-1637”
   Elizabeth Hines
   University of Chicago

3:30-5:00 PM:
Parallel Sessions

Session 2. New Research on the Early Modern Low Countries I
Session Chair: Wijnie de Groot, Columbia University

   Sunmin Cha
   Columbia University

2. “A Discourse of Rupture”
   Sanne Hermans
   University of Antwerp

3. “Perfumery. An unknown scientific hobby of polymath Constantijn Huygens (1596-1687)”
   Ineke Huysman
   Huygens Institute

Session 3. Exploring Dutch Identity through Literature
Session Chair: Dan Thornton, University of North Carolina, Chapel Hill

1. “Willem de Clercq (1795-1844) and Foreign Literature”
   Ton van Kalmthout
   Huygens Institute

2. “Pursuing Private Interests in the Public Sphere; Thomas Rosenboom’s Publieke werken”
   Jenneke Oosterhoff
   University of Minnesota

3. “Isolation and Transformation: The Home in Renate Dorrestein’s Een hart van steen and Gerbrand Bakker’s Boven is het stil”
   Jolanda Vanderwal Taylor
   University of Wisconsin-Madison

6:30-9:30 PM:
Gathering and banquet.
Saturday, June 10

9:00-10:30 AM
Parallel sessions, Pyle Center

Session 4. Transnational Perspectives I: Mobility
Session Chair: Ineke Huysman, Huygens Institute

1. “Female Travel and Mobility during the Dutch Revolt”  
   Jesse Sadler  
   UCLA

2. “Family Ties and Departures: Two Young Migrants in the Early Modern Dutch World”  
   Amanda Faulkner  
   Columbia University

3. “‘Orange everything’: fourth and fifth generation Dutchness in North America”  
   Charlotte Vanhecke and Rachel Hietpas  
   University of Wisconsin-Madison.

Session 5. Asia
Session Chair: Jolanda Vanderwal Taylor, University of Wisconsin-Madison

1. “Company-States and Connected Kingdoms: Buddhism, Brides, and the Dutch VOC in Eighteenth-Century Southern Asia”  
   Tyler Lehrer  
   University of Wisconsin-Madison

2. “Contemplating Religion in the Netherlands Indies: A Preliminary Examination of the Colonial Effort to Reshape Balinese Religiosity through the 1927 Dutch-sponsored trip of Rabindranath Tagore”  
   Ni Luh Gede Sri Pratiwi  
   University of Wisconsin-Madison

10:30-11:00 AM: Coffee

11:00-12:00 AM: Parallel Sessions
Session Chair: Jesse Sadler, Independent Scholar

1. “Finding New Meaning in Early Netherlandish Landscapes”
   Virginia Girard
   Columbia University

2. “The Dutch Textile Trade Project”
   Marsely Kehoe
   (independent researcher)

Session 7. STEAM (Science, Technology, Engineering, Arts and Mathematics)
Session Chair: Herman de Vries, Calvin University

1. “Duurzaamheid and Sustainability: Language, Culture, and Climate Change”
   Peter Mouw
   Calvin University

2. “Better Together: Opportunities for Netherlandic Studies Involving STEM Disciplines”
   David Koetje
   Calvin University

12:00-1:30 PM:
Lunch (on your own)

1:30-3:00:
Business meeting (all AANS members are welcome)

3:00-4:30 PM:
Parallel Sessions

Session 8. Eastern Europe and Dutch Culture
Session Chair: Jenneke Oosterhoff, University of Minnesota

1. “Dutch Cold War Cultural Policy towards Eastern Europe: a case study of Poland”
   Michal Wenderski
   Poznan University

2. “Links Richten: Dutch poets and Soviet socialist realism”
   Malgorzata Drwal
   Poznan University.
Session 9. Transnational Perspectives II
Session Chair: Rob Naborn, University of Pennsylvania

1. “The multiculturalization of Dutch letters from within: Towards new affiliative identifications”
   Leila Cherribi
   University of Amsterdam

2. “Netherlandic Studies in North America: Current Challenges and Opportunities”
   Herman De Vries
   Calvin University

5:15-6:30 PM:
Walking Tour: “The Ancient Native American Monuments of the University of Wisconsin Campus” with Robert Birmingham
Meet in front of the Pyle Center at 5:15 PM.

Robert Birmingham, is the former Wisconsin State Archaeologist (1989-2004) at the Wisconsin Historical Society who also taught anthropology courses in the University of Wisconsin system (2004-2014). He is the author and editor of many publications on Wisconsin archaeology including the University of Wisconsin Press books *The Effigy Mound Landscape of the Four Lakes* and *Indian Mounds of Wisconsin* (with Amy Rosebrough). Now retired, he continues to research, write, and provide public presentations, lectures and tours.
Abstracts
Buying Indigenous Land in New Netherland
Evan Haefeli, Texas A&M University.

The Dutch are famous for the most notorious land sale in American history: the purchase of Manhattan Island for a mere 60 guilders. However, apart from this celebrated transaction, little is known about the nature of land transactions between the Dutch and Indigenous peoples of New Netherland. Although there as elsewhere in North America, the acquisition of Indigenous land is one of the most fundamental aspects of European colonization, it is hardly studied at all. As with the Manhattan transfer, land sales are generally assumed to have been final, as Europeans wanted them to be, and to have transferred sovereignty as well as property ownership in the European sense. The overwhelming dominance of Anglo-Americans across the continent by the nineteenth century certainly made this a matter of fact, if not original intention.

This paper surveys the land transactions between Dutch and Indigenous peoples made across New Netherland, from the Connecticut River Valley to that of the Delaware, to understand them within their immediate context. Since the Dutch were ultimately displaced by the English, their hold on the land was more tenuous, and ultimately more revealing about what Indigenous people intended when they “sold” their land to them. By situating these bargains within the history of Dutch-Indigenous relations, as well as Dutch relations with their European neighbors, this paper highlights their diverse meanings to recover a time when the future promised coexistence rather than dispossession.

Mapping Minisink: An Ambiguous Center in New Netherland
Marian Leech, University of Pennsylvania.

This paper explores the many meanings of Minisink, a Munsee region stretching from what is now called the Delaware Water Gap to Port Jervis, New York. Usually thought to mean “at the island,” Minisink was a major Native center since at least the start of the Late Woodland Period and well into the mid-eighteenth century. The region has been intensively studied by archaeologists and continues to be an important place for descendant communities, who may identify as Munsee, Lenape, or Delaware. Yet historians working with written sources from the seventeenth century have practically left Minisink off the map entirely. Drawing from archaeological data, archival maps, and oral histories, I
In 1634, Charles I of England started raising money for a navy that could help the Spanish to attack the Dutch. Just three years later, Charles was plotting an alliance with the Dutch to confront the Spanish in the West Indies. Why did Charles and his supporters go from collecting ship money to fight the Dutch in 1634 to planning a joint West India Company with them in 1637? Why did they switch from a pro-Spanish alignment to a pro-Dutch one in these years? Looking at personal papers, diplomatic documents, newsletters, pamphlets, and treasury records, I argue that Charles and his followers changed alliance because their political connection to the Orangist faction in the Netherlands gave them access to increasingly necessary financial resources. One of Charles’s main financiers sent regular reports to the Dutch WIC. The Amsterdam notarial archives show that the English customs farmers who lent to Charles, previously considered part of domestic funding of the government, in fact borrowed their money from Dutch lenders. The importance of renewed Dutch financing to Charles’s government explains the change in his foreign policy orientation. Although they were of opposing Protestant denominations, Charles and his followers shared with the Dutch Orangists ideologies that emphasized royal authority and the role of the Palatinate in the Protestant cause. These connections meant that it was to the Orangists that Charles turned when he needed new sources of revenue, and to Charles that Frederick Henry and the Orangists turned to join their new alliance with France.
Money Making: Merchants and Painters in the Sixteenth-Century Antwerp
Sunmin Cha, Columbia University.

This study examines Jan Gossart’s Portrait of a Man, possibly Jan Snoeck (1530) (fig.1). It aims to demonstrate how Gossart raised the status of the sitter as well as his own, by spectacularly displaying his artistic skill to imitate other materials, thereby implying its monetary value. A highly sophisticated portrait of a sixteenth-century financier, this portrait is placed at the intersection of writing, image-making, and visual culture.

Conceived in the tradition of the occupational portrait and the genre imagery of merchants in Netherlandish paintings, the painting shows a striking departure from these pictorial conventions. Various objects and materials are imitated at almost equal importance and prominence of the sitter. Two batches of papers, tightly flanking the sitter’s head, are labeled “miscellaneous letter (Alrehande Missiven)” and “miscellaneous drafts (Alrehande Minuten).” The multiplicity and prominence of the sitter’s occupational tools are exceptional in the tradition of occupational portraits. It is even more curious considering that in sixteenth-century visual culture, a chaotic pile of the professional tools in images of financiers had a highly moralizing tone, emphasizing unorganized and morally deprived practice of their profession. I argue that Gossart’s portrait emphasizes the money-making and more broadly the value-making aspect of the profession. Rather than alluding to the possible danger of the mercantile activities, Gossart displayed his artistry to evoke the presence of real material, which was considered highly valuable and even profitable in Gossart’s time. At a time of increasing criticism of the mercantile activities in the burgeoning economy of sixteenth-century Antwerp, the positive presentation of the sitter’s profession would have greater significance.

A Discourse of Rupture
Sanne Hermans, University of Antwerp.

Moments of social, economic, and political upheaval – so-called ruptures – affect all aspects of life, including language and its usage. This was recently demonstrated by the corona crisis, in which neologisms were introduced, and health wishes in conversations became longer and more detailed. An interesting memento of the pandemic is the so-called corona dictionary for the Dutch language. In the context of historical research, language use can also indicate whether people experienced rupture, in what ways, and how long that feeling lasted, from the moment of impact to its acceptance. Historians
like Reinhart Koselleck have noted that rupture has an important influence on how people perceived the future: the time to come turns uncertain since the uncanny present no longer resembles the familiar past. In this paper, I examine the early modern Dutch discourse of rupture in more detail to create a better understanding of past temporal experiences. For this purpose, I have used the correspondences of Van der Meulen and Thijs, two Antwerp merchant families who lived in exile during the Dutch Revolt. The letters under investigation are written between the siege and fall of Antwerp (1584–1585) and the start of the Twelve Year's Truce (1609). Using an online platform, I have searched for references to the current timespace and futural orientations such as ‘hope’ and ‘fear’ associated with the domain of war. Lastly, I have looked at communications of restorative nostalgia, a way of projecting the idealised past onto a desired future – another symptom of rupture.

**Perfumery. An unknown scientific hobby of polymath Constantijn Huygens (1596-1687)**

Ineke Huysman, Huygens Institute.

17th century Dutchman Constantijn Huygens was a true homo universalis. It was recently discovered that among his many talents he was also an amateur perfumer, and as such, he composed and collected more than 150 recipes related to perfumes. The ‘Memory of Smells’ project remade one of these recipes called ‘Rieckend water van mijn moeder’ as closely as possible to allow us to understand how Huygens operated when preparing his olfactory recipes. This historical experiment was successful and a Parisian perfumer was found in a collaboration to recreate the scent. The result is now available to the public in the form of eau parfumée and a scented candle.

While the accuracy of any modern recreation of an ancient recipe is subject to changes in the raw materials over the years, the process nonetheless gives us a better understanding of Huygens’s activities as a perfumer - which were shared with the public in an exhibition that included video footage of the original experiments, the ingredients used and the experience of the perfume itself. In addition to simply reconstructing the sensory experience, the project also aimed to examine how the connections between smells, emotions and memory are processed in the human brain. In my paper I would like to address Huygens’s capacities as a perfumer, his correspondence on this subject, his recipes and the way we try to reach a broader audience by involving the public in an olfactory and historical experience.
Session 3. Exploring Dutch Identity through Literature

Willem de Clercq (1795-1844) and Foreign Literature
Ton van Kalmthout, Huygens Institute.

In 2022, the online edition of the diaries of Willem de Clercq (1895-1844) was presented in Amsterdam, an edition which took about twenty-five years to realize. It documents the life of this prominent poet, literary scholar, tradesman and spokesman of the religiously inspired Réveil movement in a unique way. For example, it makes possible to follow the literary development of De Clercq as one of the earliest and internationally oriented literary historians in the Netherlands, author of the award-winning *Verhandeling ter beantwoording der vraag: welken invloed heeft vreemde letterkunde, inzonderheid de Italiaansche, Spaansche, Fransche en Duitsche, gehad op de Nederlandsche taal- en letterkunde, sinds het begin der vijftiende eeuw tot op onze dagen?* (Discourse in answering the question: What influence has foreign literature, in particular Italian, Spanish, French and German literature, had on Dutch linguistics and literature, from the beginning of the fifteenth century to the present day?) (1822).

On the basis of De Clercq’s diary, I would like to investigate who and what may have prompted him to his critical and scholarly reflections, in particular on non-Dutch literature. And what did he in turn bring about with them? As he grew towards a more and more pious Christian faith, literature became increasingly awkward for De Clercq. Nevertheless, his literary historiography did not fade into oblivion. The *Verhandeling* on foreign literature has put the subject permanently on the literary map in the Netherlands. All kinds of initiatives for comparable international literary histories would follow.

Pursuing Private Interests in the Public Sphere; Thomas Rosenboom’s *Publieke werken*
Jenneke Oosterhoff, University of Minnesota.

The two little 17th century homes nested in the magnificent facade of Friedrich Henkenhaf’s imposing 19th century Grand Victoria Hotel in Amsterdam inspired Thomas Rosenboom to write his monumental historical novel *Publieke werken*. Roughly based on historical facts but embellished with fictional story lines, Rosenboom tells the story of two small business men who, weighed down byprofessional mediocrity and personal disappointments, seek to rise through the ranks of society by investing, on paper rather than with hard money, in the fate
and future of a small colony of peat workers. Lusting for self aggrandisement and recognition in the public eye, the two men, through the triumph of female prudence over male foolishness, fail to accomplish what they set out to do and must succumb to public ridicule.

**Isolation and Transformation: The Home in Renate Dorrestein’s Een hart van steen and Gerbrand Bakker’s Boven is het stil**

Jolanda Vanderwal Taylor, University of Wisconsin-Madison.

Pieter de Hooch’s interiors are idealized domestic spaces of the 17th C that have contributed to iconic notions of the traditional Dutch home and family. They also prefigure some of the expectations of contemporary dwellings. Abundant light through open doors and windows—the doorkijkje—may prefigure the doorzonwoning. The balance between reassuring walls and windows and doors that are open to the outside, permitting communication between the family and the community, or at least the exchange of gazes, signals a family with healthy boundaries: distinct, but permeable, confident and secure. The interior presents order and abundance.

This presentation explores homes in two Dutch novels that at times represent isolation, but hint at a transnational perspective. In Renate Dorrestein’s Een hart van steen (1998) a house filled with loving people and the piles of newspaper clippings that represent their relationships with a fascinating world beyond, changes as a tragically misjudged danger lurks. The altered relationships within the house tracks the dissolution within; isolation signals peril. Much later, the house becomes first a place of confinement, then the locus of transformation. The farmhouse in Gerbrand Bakker’s Boven is het stil (2006) with its deep silence, in a nearly-vacant landscape, echoes with a confoundingly elusive menace. Isolation is both a sign and the medium of trouble, reflecting harsh realities and injustices aching for transformation. Both novels gesture toward a transnational perspective that contrasts with the more suffocatingly negative local perspective, and that gestures to a better future, or even past.

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**Session 4. Transnational Perspectives I: Mobility**
Female Travel and Mobility during the Dutch Revolt
Jesse Sadler, UCLA.

The Dutch Revolt sent tens of thousands of religious, political, and economic refugees scurrying across Europe at the end of the sixteenth century and the first decade of the seventeenth century until the Twelve Year Truce of 1609 brought a period of greater stability. From the beginning of the troubles in the 1560s, families and individuals crossed what would become the border between the Spanish Low Countries and the independent Dutch Republic or sought greater safety and possible economic opportunity in Germany, England, France, and Italy. Women made up a substantial portion of those who left their homes during this period and often continued to have highly mobile lives as they and their families sought new places to call home in the midst of ever changing political, religious, and economic circumstances. This paper will analyze correspondence networks to examine the experience of women who traveled across Europe during the Dutch Revolt. It will pay particular attention to the emotional and physical nature of travel and how these experiences were gendered.

Family Ties and Departures: Two Young Migrants in the Early Modern Dutch World
Amanda Faulkner, Columbia University.

In the twenty-first century, migration is an increasingly contentious – and increasingly important – phenomenon, and one that will undoubtedly shape the future of Dutch studies. Building on the work of scholars like Nicole Maskiell, Susanah Romney, and Marc Ponte, this paper draws on notarial records from the Amsterdam City Archives to analyze two instances of seventeenth-century migration. These case studies highlight dynamics of race, gender, and family in the Dutch world. Using these case studies as illustrative examples, I argue that young people chose departure from the city as an alternative to life in Amsterdam because of the failures of extended networks of kinship and credit. I show how affective ties and financial obligations intersected in parent-child relationships, culminating in two instances of departure. In one instance, a free Black migrant named Denijs was left behind by his father, who brought him to Europe as a child before leaving him alone in a boardinghouse. Denijs eventually made his way to Amsterdam, where he finally found work. Abandoned by his father and hounded by his creditors, Denijs took to sea to make ends meet. In another instance, a Dutch girl named Doedtien ran away from her mother’s house in Amsterdam and moved to New Amsterdam, much to her mother’s
dismay. These case studies – one of a young Black migrant who was left behind by his parent, and the other of a young Dutch migrant who left her parent behind – reveal how the shortcomings of familial and economic networks motivated migration.

'Orange everything': fourth and fifth generation Dutchness in North America
Charlotte Vanhecke and Rachel Hietpas, University of Wisconsin-Madison.

In this paper, we examine survey responses from 4th and 5th+ generation individuals who self-identified as having Dutch heritage to better understand the future of the Dutch language and cultural practices in North America. As these individuals are disconnected by several generations from the homeland, their responses can tell us more about what elements of the heritage language and culture survive and are celebrated after decades in North America. In addition to fourth and fifth generation immigrants, a few respondents report identifying with Dutch(-American) culture despite not having any Dutch ancestry. We include these responses in the current discussion as they illustrate the unique nature of diaspora culture. Our Qualtrics survey, expanding on the work of Moquin and Wolf (2020, 2021), targeted residents of North America considering themselves to have Dutch/Flemish heritage. It consisted of 42 questions (multiple choice and short answer) and received 635 responses between March 22, 2021 and February 1st, 2022. Of the 635 responses, 96 responses came from the 4th generation, 72 responses came from the 5th+ generation, and 13 responses came from those not having Dutch ancestry. In these later generations, we observe near-complete postvernacularity where Dutch heritage identity is almost entirely disconnected from language proficiency. However, pieces of language and/or cultural practices are used to (re-)connect with their heritage and show their Dutch identity.

Session 5. Asia
Company-States and Connected Kingdoms: Buddhism, Brides, and the Dutch VOC in Eighteenth-Century Southern Asia
Tyler Lehrer, University of Wisconsin-Madison.

This paper proposes a broader perspective on language, image, and culture by considering two interrelated and understudied forms of contact between the Dutch East India Company (hereafter VOC) and two of its Southern Asian trading partners in the 18th century. While the Company’s economic prospects became increasingly uncertain, its gouverneurs and kooplieden intervened in the religious and familial affairs of indigenous elites whenever it helped advance their interests. Hoping to maintain good relations with the Kingdoms of Kandy (now Sri Lanka) and Ayutthaya (now Thailand)—both central to the VOC’s intra-Asian trade networks—the Company reluctantly expended significant resources to import both high-caste Southern Indian brides for Kandy’s kings, and Ayutthayan Buddhist monks to resuscitate Kandy’s dwindling monastic ordination lineage. Why?

Drawing on archived VOC documentation alongside Kandyan and Siamese travelogues and religious chronicles, I suggest that its agents not only hoped to placate Kandy’s powerful courtiers and Buddhist monastics to expand its cinnamon cultivation operations into the King’s territories, they also hoped to regain favor with the Ayutthayan Court’s foreign ministers to bolster access to Siamese trade with China and Japan. Looking out from a historiography that centers the contingencies of land, labor, and the balance sheet, I argue that the extent to which the Company was successful at mediating the connected religious and familial dynamics of elites—such as exacerbating caste-based conflicts and manipulating the search for Buddhist monks—helped to determine the extent to which it was successful at coercing these polities into cooperating with its economic and commercial objectives during the period of its decline.

Contemplating Religion in the Netherlands Indies: A Preliminary Examination of the Colonial Effort to Reshape Balinese Religiosity through the 1927 Dutch-sponsored trip of Rabindranath Tagore
Ni Luh Gede Sri Pratiwi, University of Wisconsin-Madison.

This talk examines the official visit of Rabindranath Tagore to the Netherlands East Indies in 1927 as part of a broader colonial project to reshape Balinese religiosity and fashion the island into a “living museum” representing pre-Islamic Indonesia. The Dutch both sponsored Tagore’s trip and encouraged the
Indian intellectual-cum-Hindu nationalist to assist local religious practitioners with Balinese traditions to reshape their knowledge and ritual performances to resemble Indian Hinduism more closely. Tagore’s visit provides a rich canvas for exploring this period of Dutch colonial history and, at the same time, presents an opportunity to review the tradition of Dutch “orientalism” that attempted to reconstruct Bali’s religious identity – a project which was continued after Indonesia gained its independence by the central government and Balinese intelligentsias.


Finding New Meaning in Early Netherlandish Landscapes
Virginia Girard, Columbia University.

It has become a truism in discussions of early Netherlandish pictures that representations of the landscape had little to do with the painter’s concern for topographic accuracy. However, as the field of art history becomes open to interdisciplinary approaches, particularly those that engage the surrounding environment, new approaches to landscape painting point to a more nuanced conception of the landscape.

Unusual rock formations, memorable weather phenomena, and the presence of certain flora and fauna were explained by means of folktales, legends, and mythical figures. These geomyths were folded into Christian narratives in the Middle Ages, but their local specificity persisted in processions and cult devotions—and, as this paper suggests, in representations of the landscape. This paper demonstrates the possibilities of renewed inquiry into Netherlandish painting through the lens of geomythology, with a focus on Joachim Patinir’s *Landscape with Saint Jerome* (1515-16).

The Dutch Textile Trade Project
Marsely Kehoe, independent researcher.

The recently launched Dutch Textile Trade Project (www.dutchtextiletrade.org) approaches the textiles traded by the Dutch East and West India Companies from a data perspective, enabling exploration of information from archival
Session 7. STEAM (Science, Technology, Engineering, Arts and Mathematics)

Duurzaamheid and Sustainability: Language, Culture, and Climate Change
Peter Mouw, Calvin University.

Attitudes and perceptions between American and Dutch populations are often different on public issues. Americans tend, for instance, to view climate change as a distant threat, while, for the Dutch, this constitutes a matter of immediate concern. Dutch attitudes toward environmental action are shaped by many factors—not the least of which is their precarious position on the North Sea. This difference in cultural outlook, I argue, is clear among the linguistic patterns of Netherlandic Dutch and American English.

If so, how are the differences between Dutch and American English reflective or even directive of this divergence in thought? What does duurzaamheid (i.e., durability, sustainability) entail that sustainability lacks?

This paper employs the philosophy of Gadamer to suggest a linguistic method of cultural analysis—aiming to analyze the double movement of linguistic influence and cultural effect expressed by Dutch-speakers about duurzaamheid. I begin with a justification for the project, referencing thinkers from a strain of philosophy native to Germanic Europe. From there, I draw on Dutch history and Dutch historical self-conception, as well as the population’s current demonstrable internalization of environmental threats. An examination then follows of several points of contrast between the Dutch language and American English, as well as some practical conclusions and takeaways from linguistic analysis.

This paper deals primarily with my observations made during a Calvin University summer program in the Netherlands and, as a result, will be rather cursory rather than exhaustive or systematic. Even so, this analysis suggests avenues for future research.
Better Together: Opportunities for Netherlandic Studies Involving STEM Disciplines
David Koetje, Calvin University.

Dualistic thinking that human culture is separable from nature is at the heart of many modern global challenges including climate change and biodiversity loss. Under the mantel of “sustainability science and engineering” many STEM students and professionals are devoting their energies towards mitigation and adaptation strategies that help to preserve nature even as Earth systems become increasingly human-dominated. Molded by millennia of cultural experiences shaped by land, wind, and water, the Dutch have emerged as innovators in mitigation and adaptation efforts that challenge the dualism.

This paper proposes that opportunities abound for Netherlandic Studies to expand their reach by emphasizing Dutch experiences and innovations involving human-nature interrelationships. Netherlandic Studies could help catalyze a paradigm shift that replaces the human-nature dualism, thereby advancing sustainability efforts involving STEM. There is much to be learned, for example, from Dutch engineering of terps, dikes, windmills, polders, storm barriers, and more recently constructed dunescapes, floating neighborhoods, and floodwater bypasses – and the concomitant transition in the Dutch mindset from fighting against nature to making room for nature. This mirrors the transition in the biological realm from tulipmania that motivated Dutch breeders to produce a seemingly endless variety of flower colors and forms to more recent reintroductions of nature into human-dominated landscapes through heemparks, naturalistic gardens, and rewilding projects. Indeed, a growing interdisciplinary pool of contemporary Dutch scholars has been contributing insights about this paradigm shift and its practical implications for living into a more sustainable future. Netherlandic Studies that include these elements would have wide appeal.

Session 8. Eastern Europe and Dutch Culture

Dutch Cold War Cultural Policy towards Eastern Europe: a case study of Poland
Michal Wenderski, Poznan University.

This paper aims to explore the evolution of Dutch international cultural policy towards Eastern Europe in times of the Cold War, exemplified by a look at
Polish-Dutch cultural exchange. The Cold War divided Europe into two blocs and two opposite socio-political ideals: Communism and Capitalism, represented then by Polish and Dutch political systems respectively, yet it did not mean that the fields of art and culture from both sides of the Iron Curtain had no points of contact.

It is in this context that the issue of Polish-Dutch cultural exchange will be analysed. I will pay particular attention to international cultural policy of the Kingdom of the Netherlands as well as of the Polish People's Republic – exemplified, among others, by their bilateral cultural agreement signed in 1967 after years of negotiations and arrangements. I will explore the history of Polish-Dutch cultural relations before this agreement as well as its much delayed implementation and the reasons behind it.

This analysis will shed light on how Dutch decision makers at The Hague tackled the issue of cultural exchange with countries behind the Iron Curtain, and how their approach evolved in time. The shifting societal and political function of art and culture will be scrutinised, as well as external conditions of international cultural exchange, such as the role of political alliances, state institutions and cultural intermediaries.

**Links Richten: Dutch poets and Soviet socialist realism**
Malgorzata Drwal, Poznan University.

*Links Richten* was a group of Dutch workers writers and intellectuals committed to the dissemination of socialist literature in the Netherlands. For merely a year (1932-1933) they ran the periodical Links Richten, which was a platform to propagate their take on proletarian literature. The first issue opens with a translation of Lenin's manifesto prescribing the role of modern literature. The following issues present theory and practice of what – according to Links Richten's authors – proletarian literature should be. They include theoretical articles defining the form and functions of this kind of literature in Western Europe and translations of Russian socialist poems, which seem to inspire original Dutch pieces commenting on the social and economic issues in the Netherlands.

Soviet proletarian literature featured socialist realism as a recommended method for the creation of workers' identity. This approach defined a number of principles for literature seen as a call to workers to act and shape a better future.
Literature, therefore, should be accessible to mass public, formulaic, didactic, optimistic, register historical events, and depict typical characters against a background of revolutionary developments. This presentation discusses how Links Richten’s main contributors Freek van Leeuwen and Jef Last approached this method and attempted to adapt it to the local Dutch context. The transfer of socialist realism to the Netherlands by means of Dutch socialist periodical is discussed as manifestation of cultural mobility in the 1930s and the magazine’s programmatic socialist internationalism as a global phenomenon typical of modernity.

Session 9. Transnational Perspectives II

The multiculturalization of Dutch letters from within: Towards new affiliative identifications
Leila Cherribi, University of Amsterdam.

Newness, change, and innovation are critical terms that characterize contemporary migrant literatures written in Dutch. Many critics have invoked the role of migration and migrant literatures in some of the changes occurring within the contemporary Dutch literary scene. However, while migrant literatures are credited for bringing novelty to Dutch literature, this presentation considers newness as it emerges in fiction written by non-migrant authors. In his 2004 novel Klare Taal [Clear Arabic], Dutch author Richard Osinga creates a narrative space where Dutch prose narrative intermingles with classical Arabic poetry, allowing for an encounter between the Dutch and the Arabic literary realms. This encounter, moreover, gets consolidated by Osinga’s deployment of Arabic, a language already positioned as a minority language within the Dutch societal sphere. In addition, the narrative uses many metaphors of desolation, ruins, and transformation. These metaphors pertain to one of the most recurrent motives in classical Arabic poetry, the atlal motif. In its poetic form, atlal is an Arabic word that means ruins. Classical Arabic Odes have been famous for their conventional openings, whereby the poet contemplates the ruins left behind after the departure of the beloved. This presentation discusses how Osinga’s narrative interferes in ongoing public debates about the politics of integration from within the framework of Arabic literary tradition by re-appropriating themes and literary conventions from classical Arabic poetry to narrate cultural, religious, and demographic changes in Dutch society. This presentation then discusses how Osinga’s narrative marks its newness by approaching Dutch multiculturality from within the aesthetics of Arabic poetics.

By almost any measure, these are challenging times for foreign-language teaching and learning in higher education in North America—especially if the language is not commonly taught. Indeed, Dutch has traditionally been categorized as a “Less Commonly Taught Language” (LCTL), and it is no surprise that our discipline faces numerous challenges today. A shrinking university-age demographic means fewer available students. Waning faith in “globalization” and related, though not similar, “America-first” thinking among certain populations dismisses learning about other languages and cultures as unimportant. Programs in liberal arts schools and colleges face additional challenges as pragmatism and “careerism” amongst the student body favor S.T.E.M. disciplines. The study of Humanities, Arts, Languages, and Letters is everywhere in decline or even in outright crisis.

What does this mean for Netherlandic Studies and for our organization, AANS? This paper attempts to answer this question by pursuing several lines of inquiry. What is the general state of Netherlandic Studies in our context? What are our main challenges? More importantly, what are our main opportunities? What shifts or changes in Dutch programs have proven successful? Are these ideas and successes transferable to other contexts (other programs)?

This presentation draws on several approaches to these questions: a short survey to Netherlandic Studies programs in North America; a survey of literature and data on the status of language programs which share our context; and finally, an exploration of promising strategies, some of which emerged in conversation at the AANS’s Dutch-Instructors of North America Conference, held in the fall of 2022.
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