



Central Europe and Colonialism:

MIGRATIONS, KNOWLEDGES, PERSPECTIVES, COMMODITIES

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BIOGRAMS AND ABSTRACTS

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Pieter C. Emmer studied History and Economics at the University of Leiden and obtained a Ph.D. in Economics at the University of Amsterdam in 1974. Since then he has been teaching at the History Department of the University of Leiden as a Professor in the History of the Expansion of Europe and the related migration movements. He was a Visiting Fellow at Churchill College, Cambridge, UK (1978-1979), at the Wissenschaftskolleg Berlin (2000-2001) and at the Netherlands Institute for Advanced Study (2002-2003), Wassenaar, The Netherlands. He served as Visiting Professor at the University of Texas at Austin (1986-87) and at the University of Hamburg, Germany (1996-97). In 2004 Pieter Emmer was elected an ordinary member of the Academia Europaea.

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His publications include: *Art and Commerce in the Dutch Golden Age* (Yale University Press, 1997), *Art Markets in Europe, 1400-1800* (Ashgate Publishing, 1998, together with David Ormrod), *Material Delight and the Joy of Living: Cultural Consumption in Germany in the Age of Enlightenment* (Ashgate Publishing, 2008), *Artistic and Cultural Exchanges between Europe and Asia 1400-1900* (Ashgate Publishing, 2010), *The Expansion of Europe, 1250-1500* (Manchester, 2012), *Mediating Netherlandish Art and Material Culture in Asia* (Amsterdam University Press, 2014, together with Thomas DaCosta Kaufmann) and *The Baltic: A History* (Harvard University Press, 2015).



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Aleksandra Nowak studied Political Sciences (MA) and Spanish Philology (MA) at the University of Wrocław. She obtained her Ph. D. in Political Science at the University of Wrocław in 2010. She is Senior Lecturer at the Arts Institute in the Angelus Silesius State School of Higher Vocational Education in Wałbrzych and Assistant Professor at the Institute of Political Science at the University of Wrocław. She received numerous scholarships and research grants to conduct research in Latin America (Argentina, Uruguay). She is a member of the Polish Latin American Studies Association. Since 2012 she has been the Hub Manager of the Academia Europaea Knowledge Hub Wrocław.



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Katarzyna Majkowska-Kotyszko studied Polish Philology (MA) at the University of Wrocław. She finished Postgraduate Studies in Event Management at the Wrocław School of Banking. Since March 2011 she has been working in Convention Bureau Wrocław, and from December 2011 is a Hub Officer of the Academia Europaea Wrocław Knowledge Hub.

INVITED SPEAKERS

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Theo D'haen is Professor Emeritus of English and Comparative Literature at the University of Leuven (KU Leuven), and earlier taught at Utrecht and Leiden. PhD in Comparative Literature from the University of Massachusetts in Amherst. Numerous publications on (post)modernism, (post)colonialism, American literature, popular fiction, and world literature. Recent publications in English: *The Routledge Concise History of World Literature* (2012), and (with co-authors and/or co-editors) *Cosmopolitanism and the Postnational: Literature and the New Europe* (2015), *Major versus Minor? Languages and Literatures in a Globalized World* (2015), *Caribbeing: Comparing Caribbean Literatures and Cultures* (2014), *World Literature: A Reader* (2013), *The Routledge Companion to World Literature* (2012), *The Canonical Debate Today: Crossing Disciplinary and Cultural Boundaries* (2011). Past President of FILLM. Editor of the *European Review* and the *Journal of World Literature*. Member of the Academia Europaea, Corresponding Fellow of the English Association.

World Literature and the Colonial World

In 1904 the British geographer Halford Mackinder published a paper entitled "The Geographical Pivot of History" in *The Geographical Journal*, the official organ of the Royal Geographical Society. The region corresponding to Mackinder's definition spans all of European and Asian Russia and much of Central Asia, then also under Russian rule. Mackinder's findings represented what we would now, following Heidegger's coining of the term, and especially the use Edward Said and Gayatri Spivak have made of it, call a "worlding" of the world according to the dictates of colonialism and imperialism viewed from Great Britain. Said several times refers to Mackinder in his *Culture and Imperialism* (1993), giving a "contrapuntal" reading of him

along postcolonial lines. In my paper I argue that our era of "globalization" calls for reading Said's reading of Mackinder "contrapuntally" once again.

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Mark Häberlein is Professor of Early Modern History at the University of Bamberg, Germany, where he has been teaching since 2004. He received his doctorate from the University of Augsburg in 1991 and completed his Habilitation at the University of Freiburg in 1996. He was awarded a Gerhard Hess Prize of the Deutsche Forschungsgemeinschaft (German Research Association) and a Feodor Lynen Fellowship from the Alexander von Humboldt Foundation in 1999. His research focuses on long-distance migration, the religious and social history of early America, religious minorities and merchant communities in the early modern period. Among his book publications are *The Fuggers of Augsburg: Pursuing Wealth and Honor in Renaissance Germany* (Charlottesville: University of Virginia Press, 2012) and *The Practice of Pluralism: Congregational Life and Religious Diversity in Lancaster, Pennsylvania, 1730-1820* (University Park, Pa.: Penn State University Press, 2009).

The Strange Career of Johann Matthias Kramer – Migration, Language, and the Circulation of Information in Eighteenth-Century Central Europe

The career of Johann Matthias Kramer, which this paper examines, oscillated between two apparently rather different professions. While he worked as a language teacher in various cities, he was also active as an emigration agent who recruited German settlers for the infant English colony in Georgia in the 1730s and published a promotional tract on the colony

in 1746. His career led him from his native city of Nuremberg to Philadelphia in 1731, then back across the Atlantic to Rotterdam, Hamburg and Göttingen, where he taught Italian at the university from 1746 to 1753, and it terminated in Pennsylvania in the mid-1750s.

Kramer's transatlantic biography serves to illustrate some of the links between language, migration, and the circulation of information in the eighteenth century. I argue that language teachers and emigration agents shared several structural similarities. Both were highly mobile persons who lacked formal training and often had to adjust to new environments. Language instructors as well as emigration agents faced stiff competition, and while both served certain needs in an increasingly mobile society, they had rather dubious reputations.

On a more general level, the career of Johann Matthias Kramer highlights some of the economic, social and cultural links that tied eighteenth-century central Europe to Great Britain's Atlantic empire. More than 100,000 people from German-speaking lands crossed the Atlantic between 1683 and 1775, most of them entering the colonies through the port of Philadelphia. A number of enterprising individuals – German merchants in American port cities, businessmen travelling back and forth between Europe and the colonies, and emigration agents operating between Switzerland, the Rhineland and Rotterdam, the major port of emigration – sought to profit from this flow of migrants. Religious institutions and communities like the Glaucha orphanage founded by the Lutheran pietist August Hermann Francke, Count Nikolaus von Zinzendorf's Moravian Brethren, and the Mennonite community in Amsterdam also contributed to the complexity of these transatlantic ties: They sent missionaries overseas, established regular trans-Atlantic communication channels, and engaged in business ventures of their own. While my account of Johann Matthias Kramer's career builds on these insights into an increasingly interconnected Atlantic world, it also seeks to add some new facets to it.



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B. 1962; MA 1986, University of Warsaw; PhD 1990, post-doctoral degree (*habilitacja*) 2001 (also UW); Professor since 2013. Has worked at the Institute of History, University of Warsaw, since 1988 Assistant Lecturer, Assistant Professor, Associate Professor since 2003. Research associate: Harvard University Ukrainian Research Institute 1991-1992; Nahost-Institut an der Universität München 1994-1995. Visiting Professor: University of Notre Dame 2004, Hokkaido University 2009, Collège de France 2011. Vice-President of CIEPO (Comité International des Etudes Pré-ottomanes et Ottomanes) since 2008. Member of the editorial board of *Acta Poloniae Historica* and the "Rulers & Elites. Comparative Studies in Governance" series (Brill). Representative of the Director of the IH UW for International Relations 2002-2008; Chair of the Department of Early Modern History 2010-13; Director of the Institute of History since 2012.

Twisted Ways of Commodities in the Early Modern Era and the Positioning of Poland on the Map of Colonialism

Two contradictory narratives shape our view of the place of Poland on the global map since the Middle Ages till the present day: A powerful vision developed by Marian Małowist and popularized in the West by Immanuel Wallerstein, has presented Poland and the whole Eastern Europe as a semi-colony of Western Europe, a laboratory for Western capital and trade where tools for future global domination had been developed. Yet on the other hand Poland has benefited from its geographical placement within Europe. In the sixteenth and seventeenth centuries Poland took its share of American silver while Polish missionaries contributed to the rise of "European colonial knowledge" by travelling as far as China, and in the nineteenth century Polish lands willingly or unwillingly benefited from the Russian colonial expansion. At the same time, the writings by Henryk Sienkiewicz were full of Orientalist and racial prejudices paired with the praise for the British colonial enterprise.

This somewhat schizophrenic attitude towards the place of Poland on the global map is neatly visible if one compares the writings of two Polish twentieth-century intellectuals whose impact reached far beyond their native country: Oskar Halecki and Ignacy Sachs. While Halecki regarded Poland as an integral part of “freedom loving” West, sharply contrasted with “despotic” Russia, Sachs placed Poland within a large group of underdeveloped countries whose main task was to catch up with the West. His essays on the mechanisms of backwardness were informed by his Polish-Jewish background, school-time Brazilian experience, multiple travels to Indian Kerala, and the work in communist Poland as an assistant to Michał Kalecki. The above two contrasting views are still present in the Polish collective mind, they also touch a hypothetical question whether the Poles should feel responsible and guilty for the present unequal global wealth distribution and for the racial prejudices still influential in the northern hemisphere, or rather they should themselves expect apologies from their Western European neighbors for centuries of economic exploitation. Such possibility to look at one’s own past as that of an exploiter, and at the same time of a victim, seems quite stimulating. Unfortunately, it often turns into a caricature when we see Polish politicians who boast of their cultural superiority over the non-European world, at the same time expecting apologies from the West.

The present author aims to focus on the routes and impact of three selected “commodities” which were transported to and from Poland in the early modern era, namely silver coin, tobacco, and slaves. If studied in isolation, each of these “commodities” assigns Poland a different role in the geography of the global market, work and know-how distribution. Only when studied together, they reveal the complex character of the relations between Central-Eastern Europe and its western and south-eastern neighbors, reaching as far as the New World and the Middle East.



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Maria-Theresia Leuker is a Professor of Dutch Literature at the University of Cologne. Her research concentrates on Dutch literature of the 17th to the 19th century. She has published books and articles about the relations between literature and history, space in literature and the representation of national as well as religious and gender identities in literature. In 2000, she published *Künstler als Helden und Heilige. Nationale und konfessionelle Mythologie im Werk J. A. Alberdingk Thijms und seiner Zeitgenossen*. She is co-editor and co-author of the reference work *Niederländische Literaturgeschichte* (2006). Her current research focuses upon the works of the seventeenth-century naturalist G.E. Rumphius in the context of early modern knowledge production and circulation between Asia and Europe. In 2012, she edited the volume *Die sichtbare Welt. Visualität in der niederländischen Literatur und Kunst des 17. Jahrhunderts*.

Circulation in Spaces of Knowledge between Asia and Europe. Rumphius’ *Amboinsche Rariteitkamer* (1705) and its Poetics of Knowledge

The *Amboinsche Rariteitkamer* (*Ambonese Curiosity Cabinet*), written on the Moluccan islands in the last decades of the 17th century and published in Amsterdam in 1705, can be regarded as a ‘third space’ of knowledge in between Asia and Europe. The book contains descriptions of soft and hard shellfish, minerals and stones around and on Ambon and its surroundings and was written by Georg Everhard Rumphius, a civil servant of the Dutch East India Company (VOC). The book witnesses his contact and cooperation with secretaries and draughtsmen provided by the VOC, local informants, as well as naturalists and collectors of rarities in Asia and Europe. In our research project, we analyze it as medium of the circulation of knowledge between Asia and Europe.

In my lecture, I want to address the question whether the colonial settings in which the research for the book was carried out, it was written and published, left traces

in the book. By a few exemplary cases, mainly from the third book of the Curiosity Cabinet on minerals and stones, I want to show how the poetics of knowledge, i.e. the rhetorical means and metaphors as well as the strategies by which the text presents knowledge, is influenced by its colonial context.

For this purpose, I work with the keywords wonder, trade, power, and incorporation. The framework of the text, produced by the publisher François Halma and the editor Simon Schijnvoet in Amsterdam, establishes a poetics of wonder, a religiously inspired amazement caused by the objects described and depicted in the Curiosity Cabinet. Wonder, the first reaction to the encounter with the unknown and strange, is quickly followed by an appropriation of the admired objects, a taxation of their value as commodities. The hierarchy of power between the VOC and their officials on the one hand and the local population on the other hand is present in the descriptions of the objects, as they are sometimes made available making use of colonial power. The new knowledge acquired by investigating nature and questioning local informants is incorporated into the European body of knowledge about natural history. The "exotic" is made familiar by connecting it to the tradition of humanist scholarship.



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Madina Tlostanova is a Professor of Postcolonial Feminism at the Department of Thematic Studies (Gender Studies) at Linköping University, Sweden. The author of eight scholarly books, over 250 articles and two postcolonial novels, Tlostanova focuses on non-Western gender theory, contemporary art, alter-globalism, decolonial and postcolonial theory, and postsocialist studies. Her most recent books are *Gender Epistemologies and Eurasian Borderlands* (Palgrave Macmillan, 2010) and *Learning to Unlearn: Decolonial Reflection from Eurasia and the Americas* (co-authored with Walter Mignolo, Ohio State University Press, 2012). She has just finished a book *Postcolonialism*

and postsocialism in fiction and arts: resistance and re-existence (under the contract with Palgrave Macmillan).

From Resistance to Re-Existence: Postcolonial /Post-socialist Junctures and Decolonial Options

After the defeat of the Socialist modernity the postsocialist space and its people have found themselves in the void. Many elements of the former Second world experience, echo the postcolonial situations and sensibilities, including subalternization, epistemic racism, mimicry, unhomedness and transit, the revival of ethnic nationalisms and neo-imperial narratives, neo-Orientalist and mutant Eurocentric tendencies, indirect forms of resistance and life-asserting modes of re-existence. Yet there are also untranslatable differences between the postcolonial and the postsocialist human conditions. I will address how these intersections and opacities are reflected in contemporary art, fiction, theater and cinema of the postsocialist spaces from Eastern Europe to Central Asia.



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Dirk Uffelmann studied Russian, Polish, Czech, and German literatures at the Universities of Tübingen, Vienna, Warsaw, and Konstanz. He obtained his PhD from the University of Konstanz in 1999 and defended his second thesis (Habilitation) at the University of Bremen in 2005. Prior to that he was teaching as Lecturer in Russian at the University of Edinburgh. He also was a Visiting Professor at the University of Bergen, Norway, Western Michigan University, and the University of Puget Sound, USA, and Visiting Fellow at the University of Cambridge and the University of Munich. At present, he is Professor of Slavic Literatures and Cultures at the University of Passau. From 2011 to 2014 he served as Vice President for Academic and Student Affairs. His research interests are Russian, Polish, Czech, Slovak, Ukrainian, and Central Asian literatures, philosophy, religion, migration, masculinity and Internet studies.

Dirk Uffelmann has authored 2 monographs (*Die russische Kulturosofophie [Russian Culturosofophy]* (1999), *Der erniedrigte Christus – Metaphern und Metonymien in der russischen Kultur und Literatur [The Humiliated Christ: Metaphors and Metonymies in Russian Culture and Literature]* (2010)) and co-edited 11 volumes (*Orte des Denkens. Neue Russische Philosophie [Places of Thinking: New Russian Philosophy]* (1995), *Kultur als Übersetzung [Culture as Translation]* (1999), *Nemetskoe filosofskoe literaturovedenie nashikh dnei [Contemporary German Philosophical Literary Criticism]* (2001), *Uskol'zaiushchii kontekst. Russkaia filosofii v postsovetskikh usloviakh [Evading Context: Russian Philosophy under Post-Soviet Conditions]* (2002), *Religion und Rhetorik [Religion and Rhetoric]* (2007), *Contemporary Polish Migrant Culture and Literature in Germany, Ireland, and the UK* (2011), *Tam, vnutri. Praktiki vnutrennei kolonizatsii v kul'turnoi istorii Rossii [There within: Practices of Internal Colonization in Russia's Cultural History]* (2012), *Vladimir Sorokin's Languages* (2013), *Digital Mnemonics* (2014), *Polnisch-osmanische Verflechtungen [Polish-Ottoman Interconnections]* (2016, forthcoming), *Postcolonial Slavic Literatures After Communism* (2016, forthcoming)). He is co-editor of the journal *Zeitschrift für Slavische Philologie* as well as of the book series *Postcolonial Perspectives on Eastern Europe and Polonistik im Kontext*.

Tropes of “Central Europe”: Anti-Colonialism and Strategic Realism

The thesis which this contribution seeks to defend is that the Russian participants of the Lisbon conference of 1988 were perfectly right in sensing an anti-Soviet resentment in the East Central European participants' strategic usage of the notion of “Central Europe” (CE). I contend that their correct interpretation of the anti-colonial nature of the concept of CE and the agonal dynamics at the roundtables seduced them into apologies for imperialism (which will be scrutinized in more detail in other contributions to this thematic cluster).

While not delving into the prehistory of the German concept of “Mitteleuropa”, I stress the key role of one “discussant” absent at Lisbon: Milan Kundera with his essay *Un occident kidnappé ou la tragédie de l'Europe centrale* (1983).

The second part of my paper is devoted to the epistemological “surface” of the debate, which I regard as a “replacement battlefield” for the underlying quarrel about Soviet colonial rule over East Central Europe. Both the Russian participants'

tactical nominalism and the East Central European discussants' strategic realism (in the medieval sense) with regard to the existence of an abstract entity CE should be viewed as overreactions—the nominalist over-caution maintaining that there is no such thing as Central European literature as an abstract whole, and the realist over-generalization implicitly claiming that everything which is non-Soviet (and desirably anti-Soviet) can be legitimately subsumed to the concept of CE.

The final section of this contribution explores the defensive aggressiveness inherent in the strategic “CE realism” which pretends to be inclusive (encompassing the entire literary production of the region) but is in fact applied for the sake of exclusion (of the “Soviet occupants”).

The (somewhat provocative) thesis of this contribution goes: Tat'iana Tolstaia was right when asking: “When I will take my tanks out of Central Europe, is that the question?” Yes, in Lisbon in 1988, this was the question. The existence of a single, unique, and recognizable Central European literature was not.



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Publications: *Deutsche Kaufleute im Atlantikhandel 1680-1830: Unternehmen und Familien in Hamburg, Cádiz und Bordeaux* (2004); *Schwarzes Amerika. Eine Geschichte der Sklaverei* (with Jochen Meissner & Ulrich

Mücke, 2008); *Überseehandel und Handelsmetropolen: Europa und Asien, 17.-20. Jahrhundert* (ed. with Frank Hatje, 2008); *Spinning and Weaving for the Slave Trade: Proto-Industry in Eighteenth-Century Silesia* (with Anka Steffen), in: Felix Brahm & Eve Rosenhaft (eds.): *Slavery Hinterland: Transatlantic Slavery and Continental Europe, 1680-1850* (2016), 87-107.

Central European Geography, Foreign Trade, and the Category of Space in German Scholarship

The major cordilleras of Central Europe are all stretching along an east-western axis: Alps, Erzgebirge, Carpathians. They are situated in the continent's rather southern regions, with vast plains stretching from there northwards to the coasts of the Baltic and North Sea. All rain falling north of this watershed is feeding mostly navigable rivers, all flowing north: Rhine, Weser, Elbe, Oder, Vistula, Memel, linking Central European hinterlands with to the coasts.

Moderate, but dependable rain not only fed the rivers, but also allowed for a sustainable use of vast forests (solid fuel for metallurgy and glassworks, timber for shipbuilding, etc.) and for abundant production of flax (for linen). Reliable precipitation further secured provision with hydraulic energy. Mountainous landscape made sure that downward slopes provided a sufficient drive for watermills, which in turn were driving headgears and pumps of mines, bellows and hammers of steel mills, sawmills, and other early modern machinery.

These features of Central European hydro-geography remained crucially important until steam engines replaced water mills, and until railways complemented or even substituted waterways. Yet, geography, or space, has not been a relevant category in German historical research after 1945. The abuse of these categories in the expansionist Nazi ideology, exemplified in the term 'Geopolitik', contaminated their semantics. Their importance for understanding economy has been underrated since.

Looking at maps became a weird thing to do. Scholars of the following generation turned to social history, some of the investigating proto-industries (H. Medick & J. Schlumbohm, M. Cerman etc). They focused their internal structures, and hardly looked at the distant export markets on which these industries were built. Their competitiveness was an effect of the Price Revolution, which needs to be understood as a phenomenon in space. This paper shall combine the above described physical geography with this geography of commerce and trade.

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Esther Helena Arens studied Economic History and English Literature in Bonn and Warwick. She wrote her PhD thesis in history at the University of Cologne about *Re-ordering: West German and Dutch “development aid” for Indonesia in the 1960s*. Her postdoctoral project *Things Colonial and Colonial Regime: Material Culture Between Amsterdam and Ambon in the 18th Century* is situated within the interdisciplinary DFG-funded project *Circulation in Spaces of Knowledge Between Asia and Europe: G.E. Rumphius and his Texts, circa 1670–1755* led by Prof. Maria Leucker at the Institute of Dutch Language and Literature, University of Cologne. Esther is speaker of the bilateral Workgroup German-Dutch History (ADNG/WDNG) and blogs at botanical.hypotheses.org.

Fields of interest: Material Culture, Colonialism and History of Knowledge, Postcolonial Theory, Dutch-German Contemporary History, History of European “development aid”

Locals, Knowledge and Force. Rumphius’ *Rariteitkamer* and *Kruid-Boek* as Colonial Contact Zones

(in cooperation with Charlotte Kießling)

In the second half of the 17th century Georg Eberhard Rumpf from Hanau in Germany found himself a permanent migrant on the Moluccan island of Ambon. First soldier, then merchant, later natural scholar in the service of the Dutch East India Company (Vereenigde Ostindische Compagnie, VOC), he had married a local woman and chose not to return to Europe.

Once he had finished writing the history of Ambon that focused on the political ecology of the Moluccas during the colonisation period, the VOC granted him time, books and services to research wildlife in the region. Rumphius’ biological opus was published in the first half of the 18th century in Holland, the *Amboinsche Rariteitkamer* (Ambonese Curiosity Cabinet) in 1705

and the *Amboinsche Kruid-boek* (Ambonese Herbal) from 1740 onwards. Highly influential in contemporary European conchology and botany, both his books also belong to the European literary canon of the Dutch East Indies and are thus connected to colonial contact zones in different times and spaces.

These contact zones have been defined by Mary Louise Pratt as “social spaces where cultures meet, clash, and grapple with each other, often in contexts of highly asymmetrical relations of power, such as colonialism, slavery”. By means of two case studies we are going to analyse the specifics of knowledge production on Ambon and the resulting coloniality as it is described in Rumphius’ texts.

The first case study (Arens) focuses on slave work as a foundation of knowledge production in colonial territories, connecting the human body and scientific objects. It analyses how Rumphius referred to slaves, and how they contributed to his research. The second case study (Kießling) focuses on locals as mediators of knowledge and examines exchanges that included asymmetrical trade-offs. It examines how Rumphius gathered information from the local people, and how these exchanges were portrayed in his texts.



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Anca Baicoianu holds a PhD in Literary Theory from the University of Bucharest with a dissertation on *Strategies of Identity (Re)Construction in Postcolonial and Postcommunist Literatures*. Her published works focus mainly on the processes of identity construction embedded in postcolonial and postcommunist literatures, and on the relationships between history, memory and fiction in contemporary literature and visual arts. She currently works as Postdoctoral Research Fellow at the University of Bucharest and the Maison des sciences de l’homme in Paris.

Grounds for Comparison: the Postcolonial and the Post-Soviet

In the last few years, the postcolonial-postcommunist connection gained momentum in the East-Central European studies and related fields, largely as a result of the attempts to translate a specific historical and cultural experience into one of the most widespread theoretical idioms in contemporary academia.

In doing so, scholars with various backgrounds interrogate the limits of an increasingly canonical discipline and join in its critical revaluations by measuring colonialism and its aftermath against other systems of domination.

This paper aims to explore the grounds for comparison between postcolonial and post-Soviet realities, hence addressing the issue of regional identity within the broader context of transnationalism and globalization. Building upon my PhD dissertation on *Strategies of Identity (Re)Construction in Postcolonial and Postcommunist Literatures*, it focuses on the interest groups and audiences involved in the shaping of this particular research field while at the same time discussing the relevance of the postcommunist perspective in reviving the debate around the conceptual inventory, methodological tools, and main assumptions of various theories of postcoloniality.



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The Unbearable Virtues of Backwardness: Mircea Eliade's Conceptualisation of Colonialism and his Attraction to Romania's Interwar Fascist Movement

My proposed presentation addresses Mircea Eliade's conceptualisation of colonial experience and the ways in which it influenced his view of history, which in turn informed his studies of the sacred and the discipline of comparative religious studies to whose establishment he contributed significantly. I argue that his vision of colonialism, which influenced both his scientific works and his perception of the history and culture of Central and Eastern Europe, was reflective of the tension prompted by the epistemology of in-betweenness that Eliade (and other interwar Romanian intellectuals) developed as a response to the issue of Romania's marginality, translating in practical terms in a conversion of its 'backwardness' into a virtue (albeit one that remained uncomfortable) and a weapon directed against Western cultural and political hegemony. As such, his epistemological stance corresponded on the one hand to Eliade's genuine cultural pluralism, support for decolonisation, and appreciation of non-European cultures and the challenges they posed to European hegemony, which he perceived as biased and grounded in a "superiority complex" (Eliade, 1961: 4); and on the other led to his attraction to Romania's native fascist movement (the 'Legion of the Archangel Michael') and its own, 'actualist' view of history (see Fogu, 2003;

Cârstocea, 2015). The latter was itself far more complex than that of many of his contemporaries: unimpressed during a visit to fascist Italy and highly critical of what he viewed as “dictatorships of the brute, the imbecile, the incompetent – in Russia as in Germany” (Eliade, 1934), Eliade’s support for the legionary movement developed during his trip to India (1928-1931) and out of his fascination with Gandhi’s independence movement, to which he frequently compared it. As such, the case study of the link between Eliade’s scholarship and his politics appears interesting in the light of his broader understanding of Romania’s position within the global system, as well as of the parallels he drew between colonial scenarios and the historical legacies of countries in the region of Central and Eastern Europe, which he saw as also indelibly marked by their own experience of empire.



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Jawad Daheur studied Sociology and History in Paris and Berlin and holds a Master’s degree in Arts in History. He is currently writing a PhD thesis at the University of Strasbourg, exploring the history of German timber trade and forest exploitation in partitioned Poland between 1840 and 1914. His research interests include environmental history of Poland and Central Europe as well as German colonial history.

«They Handle with Blacks Just As with Us»: German Colonialism in Cameroon in the Eyes of Poles (1885-1914)

In recent years, scholars have begun to examine Germany’s relationship with Poland in (post-)colonial perspective. Analyzing the structures of power and control, racism and cultural chauvinism, they pointed out many similarities between « colonial » practices in Prussian Poland and in the « overseas » colonies. Yet, most of these studies refer to German sources, focusing on the German colonial standpoint and impression of Po-

land while not considering Poles’ own responses. This paper does research in this direction by questioning the Polish point of view on German colonialism in Africa in relation to the perception of Prussian rule « at home ». From the mid-1880’s, many Poles assiduously observed the progress of the German colonial expansion in Cameroon, Togo and the other colonies of the German Empire in Africa; those who lived in the Prussian Partition often interpreted these conquests as an enlargement of a domination system, The Poles were the first to have endured such circumstances for many decades: the repression by the military, the Germanization of culture, especially through the school policy, and the dispossession of land. Based on the analysis of articles from magazines and daily newspapers, as well as scientific and travel literature, the paper investigates the Polish perception of German colonial politics in Africa until WWI. In the end, it shows the ambivalence of views on the issue, between anti-imperialist critics of African suffering and the perception of common « Europeanness » and a shared civilizing mission, which foreshadows the Polish colonial ambitions during the interwar-period.



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He graduated with his MA in Maritime History from the Faculty of Letters, Lisbon University (FLUL) and

the Portuguese Naval College in 2014. In 2013, his research of the Indo-Portuguese copper trade during the first half of the 16th century was awarded with the annual research price of the Portuguese Association of Economic and Social History (APHES).

Central Europe and the Portuguese, Spanish and French Atlantic, 15th to 19th Centuries

Since the Late Middle Ages, Portuguese and French sea salt, wine and other agricultural produce were exchanged for cereals and timber from the Baltic regions. North Sea ports such as Antwerp and Hamburg benefited from the process of Europe's expansion, adding exotic and luxurious commodities such as spices, sugar, coffee, cocoa and tobacco to their imports. At the same time, ever-growing volumes of German-made linen, metalware, glass etc. were exported to sea powers such as France, Portugal and Spain, who in turn bartered them for African slaves and covered demand in their New World plantation colonies. Linen provides an example of a key commodity for plantation economies: it became the universal cloth for slaves because its sturdiness makes it four times more durable than cotton fabrics. Portugal is particularly suitable to illustrate continuity and change in Central Europe's trade into the Atlantic basin, simply because Portugal was pioneering European Maritime Expansion.

German-speaking merchants in Lisbon, such as the Fugger and Welser (16th century) and Lang and Hasenclever (18th century) held prominent positions in socio-economic life and enjoyed preferential treatment. Not only the German merchant community in Lisbon enjoyed such privileges: they also benefited both Dutch and British communities in French and Spanish Atlantic seaports. The status of the Germans allows for some conclusions on their good bargaining positions. Portuguese, Spanish and French (and even British) Atlantic trade depended on cheap supplies with labour-intensive trading goods, and only Central European provinces like Silesia, Pomerania and Bohemia, with their comparatively lower wage level, could provide them in large quantity.

At first glance, it seems that the Portuguese and French commercial elites were in full control of the economy of their respective empires, but the importance of merchants, financiers and industrialists from Central Europe should not be underrated.



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Samuel Eleazar Wendt is a PhD Candidate at the European-University Viadrina in Frankfurt (Oder), Germany. His research and dissertation project entitled *The impact and relevance of tropical cash crops for industrial purposes in Wilhelmine-Germany, 1850 – 1920* aims to elicit the economic, social and cultural dimensions following tropical cash-crop appropriation in Germany.

He obtained his BA in Kulturwissenschaften (2010) with a thesis dedicated to the relevance of postcolonial theory in Latin America, entitled: *Storm in 'The Lettered City': Postcolonial critique's challenge for historiography from a Latin American perspective*. He graduated with his MA in European Cultural History (2013) with a thesis devoted to the history of tropical botany and rubber usage in Wilhelmine Germany, entitled *Colonial Botany and the exploitation of tropical cash crops – On the relevance of rubber in Wilhelmine-Germany, 1880 – 1914*.

His fields of interest encompass postcolonial theory, history of botany, colonialism, commodities, human and plant migration, and historiography.

Tropical Raw Materials for New Industries: the Impact of Rubber and Palm Oil in Wilhelmine Germany, 1871-1918

While the transatlantic slave trade was being gradually abolished from 1807 to the mid-19th century, the resulting excess supply of labour on African coasts encouraged entrepreneurs to set up a plantation economy which supplied early-industrial Europe with lubricants for its machineries, sisal for packaging trading goods, oils and fats for chemical, pharmaceutical, and food industries, etc. During the colonisation of Africa, European industries were tapping into this infrastructure and labour reservoir.

Germany, even though it was a late-coming colonial power, became very successful in exploiting two par-

tical tropical raw materials: caoutchouc and palm oil kernels. By the 1890s, Germany's rubber industry had become the third largest in the world, importing 14.000 tons p.a. of natural rubber from tropical regions. At the same time, German oil mills processed ca 270.000 tons of palm kernels to oil, which was required for the production of soaps, margarine, explosives, etc.

The analysis of the 19th-century commodity chains of rubber and palm kernels reveals characteristic political and economic transformations of commercial networks. Wars for independence and nation-building in the Americas as well as the 'Scramble for Africa' triggered spatial transformations which in turn led to a reconfiguration of Germany's involvement with world trade. The paper will put the colonial endeavour during the Wilhelmine period into this context, and in contrast with patterns of trade before the era of the nation state.



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Miriam Finkelstein studied Russian and Czech literature at Ludwig-Maximilians University of Munich, Germany, where she received her PhD entitled *In the Name of the Sister. Studies on the Reception of the Regent Sofiia Alekseevna by Catherine the Great, Evdokiia Rostopchina, and Marina Cvetaeva* (München 2011).

She has published articles on translingual Russian-American and Russian-German literature and their postcolonial narratives, on Russian-Jewish literature and on contemporary Russian poetry and prose. She co-edited the volume *Proceedings of the Second International Perspectives on Slavistics Conference* (with I. Mendoza und S. Birzer, München 2009) as well as the forthcoming volume *Slavische Literaturen als Weltliteratur* [Slavic Literatures as World Literature] (with Diana Hitzke). In the years 2012-2016 she worked as the Chair for Slavic Literatures and Cultures at the University of Passau. Currently she is an Assistant Professor (Universitätsassistentin) at the Department of Slavonic

Studies at the University of Innsbruck (Austria), and is writing her second book *The Migrant Remembers Back. Memory and History Narratives in Contemporary Literature on Russian Migrants* (Habilitation thesis).

Soviet Colonialism Reloaded. Encounters between Russians and Central Europeans in Contemporary Literature about Berlin

The paper will address the reciprocal representations of migrants from Russia and different Central European states in fictional texts about the Berlin, written by authors from the Czech Republic, Ukraine, Slovenia and the former Soviet Union. My main assumption is that in diaspora migrants encounter not only the inhabitants of the host country but also migrants from other countries, with whom they share – obvious differences notwithstanding – many similar mostly migration-related experiences. In particular, writers from Central Europe and the former Soviet Union exhibit a large variety of commonalities and thus constitute a distinct and recognizable group. Under these conditions, an asymmetrical relation becomes visible between the representation of Russian and Central European migrants in the texts by writers from the Soviet Union and in those by writers from Central European states. While texts about present-day Berlin written by the latter frequently feature Russian migrant characters, texts by the former are populated by many migrants from all continents but are free of Central Europeans. I will argue that these texts depict an aggressive 'occupation', or following post-colonial thought, a 're-colonization' of Berlin by Soviet/Russian migrants. The process is accompanied by the claim of these 'colonizers' to an uncontested and exclusive authority in the matter of the interpretation and explication of history, in this case of Russian/Soviet and Central European history. Following the Soviet experience of the colonization of Eastern Europe, Eastern Europeans in diaspora are yet again the first to fall victim to Russian migrants' colonial aspirations. Their and their countries' historical experiences are again subsumed under Russian authority and primacy. The hierarchy of nations prevalent in the Soviet Union, a hierarchy that assumed the superior position of the Russian nation, is transferred without much modification to Berlin.



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Sofiya Grachova graduated with a PhD in History from Harvard University in 2014, focusing on the history of Jewish medical anthropology in Russia (1830-1930). She has held a Max Weber Postdoctoral Fellowship at the European University Institute and a Visiting Fellowship at the Jack, Joseph and Morton Mandel Center for Advanced Holocaust Studies (United States Holocaust Memorial Museum). In the fall of 2016, as a Fellow at the Center for Holocaust Studies at the Institut für Zeitgeschichte in Munich, she will conduct research on the history of racial science in Ukraine.

Physical Anthropology, Medical Ethnography, and Cultural Hierarchies: the Cases of Ukrainians and Eastern European Jews (1890s to 1930)

The proposed paper examines how Ukrainian and Jewish physical anthropologists engaged with the notion of universal cultural hierarchies, and how such notions contributed to their respective nationalist ideologies. My particular focus is on the interaction between the practices of local (i.e. Russian) imperial rule and the intellectual underpinnings of Western colonialism, and on the impact of high colonialism on Eastern and Central European physical anthropology.

Both Russian imperial bureaucracies and international projects of colonial expansion operated on the presumption that various ethnic groups around the world possessed unequal stages of cultural development. Physical anthropologists, internationally, helped legitimize this idea by naturalizing cultural differences, most notably through the concept of race. However, the particular constellation of the notions of race and culture, I argue, varied in local anthropological thought depending on the political projects in which particular anthropologists were engaged, as well as from the evolution of international colonialism. From the turn of the twentieth century, the work of Jewish anthropologists, such as Samuel Weissenberg

(1867-1928) and Arkadii Elkind (1869-1919), revolved around the question of whether Jews in general, and Eastern European Jews in particular, constituted a culturally advanced nation (*Kulturvolk*). A positive answer to this was supposed to help Russian Jews advance in the hierarchy of imperial society by allowing for Jewish civil equality with the allegedly “native” Eastern Slavic population. In contrast, for Ukrainian physical anthropologists of the time, including the celebrated “father of Ukrainian anthropology” Khvedir Vovk (Fedor Volkov, 1847-1918), the issue of cultural hierarchy was mostly irrelevant. Instead, figures such as Vovk concentrated on the search for objective, scientifically describable and quantifiable differences between Ukrainians and other Slavic peoples. However, as I show, World War I and the concomitant rise of the ideologies of anti-colonialism and national self-determination, made both Ukrainian and Jewish anthropologists redefine the position of their own ethnic groups in the universal system of relations between colonizers and colonized.



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Róisín Healy is Lecturer in Modern European History at the National University of Ireland Galway. She received her Ph.D. in German History from Georgetown University in 1999 and has spent time as a visiting scholar at Harvard University, Potsdam University and, most recently, Leipzig University as an Alexander von Humboldt Research Fellow. Healy’s research centres on German, Polish and Irish history, with a special focus on transnational and comparative themes. Her publications include the co-edited volumes, *The Shadow of Colonialism on Europe’s Modern Past* (2014) and *Small Nations and Colonial Peripheries in World War I* (2016), and a forthcoming monograph, *Poland in the Irish Nationalist Imagination: Anti-Colonialism within Europe*.

Reflections on Colonialism and Anti-Colonialism in Ireland and Poland

Historians of Central Europe have often defined the region as distinguished by a high degree of religious and ethnic complexity, unstable political borders, and the competing claims of multiethnic empires. There is much to be said for this view of the region. Yet in defining Central Europe, scholars need to be careful not to overestimate the homogeneity and stability of western Europe. The case of Ireland reminds us that religious and ethnic diversity and unstable borders, along with linguistic shifts and political violence, could also be found on Europe's western periphery. Divided between a native Irish Catholic majority and a settler Anglo-Irish Protestant minority, Ireland witnessed violent revolution from the Easter Rising in 1916 to independence in 1922.

Indeed it can be argued that Ireland and the subject nations of Central Europe had a common experience of colonialism, in that they were both victims of colonial-type rule and agents in the global process of empire-building. For instance, British rule in Ireland and German rule in Prussian Poland displayed some characteristics of colonial rule, such as discourses of cultural inferiority, the denial of political aspirations, and economic disadvantage. At the same time, however, Irish and Polish subjects availed of opportunities to contribute to empire-building in Africa and Asia. Irish and Polish nationalist anti-colonialism rested in large part on a perception that, as white Christian Europeans, they were not the proper targets of colonialism. Yet after independence, Irish nationalists, while far more implicated in colonial practices abroad, built on anti-colonialism to support decolonization in the mid-twentieth-century. By contrast, Polish nationalists appeared to be slower to distance themselves from the colonial project. This paper reflects on the similarities and differences between the Irish and Polish experience of colonialism in the long nineteenth century and its implications for post-independence attitudes to colonialism.

Yet after independence, Irish nationalists, while far more implicated in colonial practices abroad, built on anti-colonialism to support decolonization in the mid-twentieth-century. By contrast, Polish nationalists appeared to be slower to distance themselves from the colonial project. This paper reflects on the similarities and differences between the Irish and Polish experience of colonialism in the long nineteenth century and its implications for post-independence attitudes to colonialism.



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Rosamund Johnston is a PhD candidate in Modern European History at New York University. She is researching radio broadcasting into and within Czechoslovakia during the early Cold War. Johnston has worked at the National Czech & Slovak Museum & Library, where she coordinated an oral history project to record the stories of Cold War immigrants to the United States. Previously, she worked as a journalist for Czech Radio. She has published reviews in *Harvard Ukrainian Studies* and *Sound Historian*, and an article, "Returning Migration to Czech Historiography" is shortly to be published in the volume *On the Borders between Past and Present: Perspectives of Oral History*.

Radio Empire? Czechoslovak International Broadcasting to Africa in the 1960s

"Dear friends in Africa," proclaimed a reporter in a Prague studio in November 1960, "from now on we shall be speaking to you every day, bringing you reports on life in this country and on important world issues, interviews with Africans visiting Czechoslovakia, musical features, answers to your questions, and a number of other things that we hope shall interest you." In the early 1960s, Czechoslovak Radio (Cro) enhanced its international broadcast service: the state broadcaster began daily English-language programming to Africa. This paper examines the extant broadcasts so as to understand the representations of the continent transmitted by Cro reporters. Equally, I consider the picture of "life in this country" that Czech and Slovak reporters disseminated. I compare Anglophone broadcasts to Africa with those intended for audiences in the United States and Western Europe to determine which messages were directed in particular at African listeners. In addition to reflecting upon the promised "interviews with Africans visiting Czechoslovakia," I use memoirs and interviews with Cro's foreign correspondent Věra Šťovíčková (the Czech female Ryszard Kapuściński) to better understand how audio from the field, and the voices of Africans themselves, shaped international broadcasts.



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Tamir Karkason is a doctoral student at the Department of the History of the Jewish People and Contemporary Jewry and a Rottenstreich Fellow at the Mandel School for Advanced Studies in the Humanities at the Hebrew University of Jerusalem. Currently, he is writing a dissertation entitled *The Ottoman-Jewish Haskalah, 1839-1908: A Transformation in Western Anatolia, the Southern Balkans and Jerusalem Jewish Communities* under the supervision of Prof. Yaron Ben-Naeh.

Ottoman-Jewish *Maskilim* (Enlighteners) and Their Austro-Hungarian Counterparts: A Case Study

In the 18th century, the Jewish Enlightenment (*Haskalah*) movement first appeared in Central Europe. The members of this group, called *Maskilim*, joined forces in an enterprise of Jewish modernity, focusing on promoting the values of Enlightenment and educating the young generations in the spirit of productivization and Western culture.

During the 19th century, the writings of the Jewish Enlightenmenters (*Maskilim*) trickled down to the Ottoman Balkans, mostly through the commerce paths passing in Vienna, Belgrade and Trieste. During 1850s, links between the first Ottoman Jewish *Maskilim* (especially Judah Jacob Néhama from Salonica, and Baruch Mitrani and Abraham Danon, both from Edirne) and their Austro-Hungarian Jewish colleagues – mostly from Vienna, Hungary and Galicia were already in place.

Correspondences between Ottoman and Central European *Maskilim* (usually in the Jewish Lingua Franca, Hebrew), ego-documents, press articles and book introductions are the sources through which I would review questions concerning the local Jewish *Haskalah* and the relations between the Ottoman and Central European Jewish *Maskilim*.

I examine how the geographic distance and mail services of the period affect the nature of interrelations

between the two Jewish *Maskilim* groups, the types of books and knowledge were exchanged between the two groups, the imperial aspect expressed in the relations between the two Jewish *Maskilim* groups and the nature of the personal meetings between members of the two groups, taking place mostly in Vienna.

Furthermore, I inquire whether the Central European *Maskilim* tend to consider their Ottoman counterparts, members of the Oriental side in the colonial dichotomy, as equal interlocutors or whether they prefer to classify them as nothing but informants. I also research the extent to which the inter-Jewish solidarity dulled the edge of the colonial dichotomy between the two Jewish *Maskilim* groups and the effect of the location of the Ottoman Jewish *Maskilim* within Europe, although in its periphery, on the relationship between the two *Maskilim* groups.



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Charlotte Kießling studied Dutch Language and Literature at the Universities of Cologne and Leiden and completed her master's degree with a thesis entitled *Structure and rhetoric in Rumphius' Rariteitkamer. Scientific writing in the 17th century* in August 2015. She currently works as Research Assistant in the DFG-funded project *Circulation in Spaces of Knowledge Between Asia and Europe: G.E. Rumphius and his Texts, circa 1670-1755*. In her doctoral thesis she analyses the poetics of knowledge in Rumphius' *Ambonese Curiosity Cabinet*. In addition to poetics of knowledge, her fields of interest include history and literature of the Dutch Golden Age and the study of emblemata.

Locals, Knowledge and Force. Rumphius' *Rariteitkamer* and *Kruid-Boek* as Colonial Contact Zones

(in cooperation with Esther Helena Arens)

In the second half of the 17th century Georg Eberhard Rumpf from Hanau in Germany found himself a permanent migrant on the Moluccan island of Ambon. First

soldier, then merchant, later natural scholar in the service of the Dutch East India Company (Vereenigde Oostindische Compagnie, VOC), he had married a local woman and chose not to return to Europe.

Once he had finished writing the history of Ambon that focused on the political ecology of the Moluccas during the colonisation period, the VOC granted him time, books and services to research wildlife in the region. Rumphius' biological opus was published in the first half of the 18th century in Holland, the *Amboinsche Rariteitkamer* (Ambonese Curiosity Cabinet) in 1705 and the *Amboinsche Kruid-boek* (Ambonese Herbal) from 1740 onwards. Highly influential in contemporary European conchology and botany, both his books also belong to the European literary canon of the Dutch East Indies and are thus connected to colonial contact zones in different times and spaces.

These contact zones have been defined by Mary Louise Pratt as "social spaces where cultures meet, clash, and grapple with each other, often in contexts of highly asymmetrical relations of power, such as colonialism, slavery." By means of two case studies we are going to analyse the specifics of knowledge production on Ambon and the resulting coloniality as it is described in Rumphius' texts.

The first case study (Arens) focuses on slave work as a foundation of knowledge production in colonial territories, connecting the human body and scientific objects. It analyses how Rumphius referred to slaves, and how they contributed to his research. The second case study (Kießling) focuses on locals as mediators of knowledge and examines exchanges that included asymmetrical trade-offs. It examines how Rumphius gathered information from the local people, and how these exchanges were portrayed in his texts.



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Polish Refugees in Africa – Central Europeans and Their Position within Colonial Society

During and after World War Two, a group of about 20.000 Polish refugees lived in camps in the British colonies of eastern and southern Africa. They came there mainly from Eastern Poland (Kresy) and were initially deported to Soviet labour camps in 1939, released in 1941 and hosted by the British colonial governments from 1942 onwards. Around 1950 most of these refugees left the colonies and were resettled elsewhere. They were neither colonizers nor researchers and lived for some years in colonial societies. As they came there completely inadvertently, they provide an excellent case study for the social positioning of Central Europeans within colonial societies. This can add to the general discussion about the transfer of insights from post-colonial theory to the understanding of Central European history.

In my paper I inquire how this group of Polish refugees was positioned within the hosting colonial societies. While belonging to the privileged social group of whites, they had nevertheless a personal history of marginalization and suffering in their home country as well as in the Soviet Union.

Furthermore, their efforts for an independent nation-state had some similarities with the emerging African nationalist movements. The British colonizers were hosting them, sustaining them but at the same time also discriminating against them.

I examine how the migrants understood themselves in the colonial situation they lived in and how they were seen by diverging actors of the hosting colonial societies.

I will trace this social positioning in a multi-perspective approach to the interactions between colonizers, colonized and Polish refugees, drawing on sources from British colonial archives, Polish exile archives as well as oral history from interviews with former African workers in the refugee settlements. The results of my inquiry show that the Poles were not simply a neutral in-between group, but can be understood contradictorily from different social perspectives.



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The Golden Cage: Imperial Politics, Colonist Rank and Marriage in the Nineteenth-Century Black Sea Steppe

In the Empress Catherine's reign (1762-1796), people from German lands were invited to settle vast Steppe territories newly annexed by the Russian Empire and were promised free land, exemption from taxes, and re-

ligious freedom. The first German-speaking migrants arrived on the banks of the Volga River in 1764. During the 1804-1812 period, Alexander the First (1801-1825) published a series of decrees, setting new conditions for the extensive Central and West European immigration into the Russian Empire and facilitating new influx from the troubled German lands to newly absorbed Black Sea Steppe and Bessarabia. Ethnically and confessionally diverse German-speaking people who eventually migrated into the Russian Empire were granted colonist rank and referred to as "German colonists" in the imperial legislation and discourse. Until 1870s, "German colonists" with the colonist rank enjoyed variety of privileges that legally differed them from other imperial subjects and had a separate administration and elements of self-governance. The colonist rank that specified their place and role in the imperial polity brought not only rights and privileges but also set a number of limitations.

The paper discusses the imposition of the legal restrictions on marriage of the German-speaking colonists in the Black Sea Steppe, and the dynamics and logics of policy formation. In doing this I focus on the marriage eligibility of the colonists, and the marriage conclusion procedure. The analysis suggests on the instrumentalization and subordination of the colonist marriage to the Russia's politics in the region, pointing out the role of gender, confession and social position in the policy formation and implementation. The empirical foundation of the paper derives from imperial legislation and archival materials of Ukraine. I argue that the colonist marriage came to be regarded not only as a social institution to maintain good morals and sexual expression, but primary as a bedrock of the economic sufficiency, success of colonization and welfare of the region, and imperial rule security there.



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Anja Nikolic enrolled in 2008 at the University of Belgrade, Faculty of Philosophy, Department of History where she finished her undergraduate (BA) studies (thesis *Rudyard Kipling and the Boer War*) and her master studies (thesis *Cromer's Egypt and Kállay's Bosnia and Herzegovina (1882-1907)*)

Since January 2015 she has been enrolled in PhD studies at the same University. She holds the Grant from the Serbian Ministry of Education, Science and Technological Research for PhD candidates. She is a part of an ongoing research project *History of Political Institutions and Ideas in the Balkans in 19th and 20th century* at Institute for Balkan studies, Serbian Academy of Sciences and Arts.

Joseph Conrad – The Clash of the National and Imperial

Some of the most important works of Joseph Conrad were written at the peak of British imperialism. Born in the Polish family in 1857, Conrad was faced with a conflict between the national and imperial from his early years.

His complex identity gave him a unique view of imperialism since he was born in Russian-held Poland and then raised in Austrian-held part of his homeland and after those experiences he joined British navy and travelled across the world and saw with his own eyes true nature of imperialism. Conrad was someone who migrated from Central Europe to West and gave future scholars unique insight in imperialism. One of Conrad's most famous novels *Heart of Darkness* raises questions about colonialism and imperialism and has become one of the most analyzed books in scholarly circles.

The paper presents Conrad's attitude towards imperialism since his works were rather popular especially after 1913. We would also like to examine how he could influence public with his works.



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William O'Reilly has worked on a range of topics in early modern European and Atlantic history, and is particularly interested in the history of European migration, colonialism and imperialism. His current research project, with the working title *Surviving empire. The translation of imperial context in a globalizing world, 1550-1800*, explores the inter-relationship of European imperialisms from the later sixteenth century to the French revolution.

An early modern Historian at the University of Cambridge, William studied and later taught at the National University of Ireland, Galway, and took his DPhil at the University of Oxford. He has been a Senior Fellow at the Institute of Advanced Study, Budapest, at the Weatherhead Center for International Affairs, Harvard University; Visiting Fellow at the Hungarian Academy of Sciences in Budapest, and at the Austrian Academy of Sciences in Vienna.

Out-Sourcing an Empire? German Migration, Colonialism and Discourses of Difference in 18th-Century Hungary, Russia and North America

This paper will assess the writings of German-speaking migrants to Hungary, Russia and America in the long eighteenth century as well as the writings of political economists and state theoreticians to offer an analysis of Central European views of immigration and emigration in the contexts of emerging second-wave colonialism and imperialism, both within continental Europe and in America. The paper examines whether German colonial ambition in the eighteenth century was "out-sourced," resulting in a contemporary academic reflection on German colonialism which was only set in practice in the nineteenth century.

In Central Europe in the 17th and 18th centuries, the term '*Peuplierung*' meant simply settlement, population or colonization; in the Habsburg lands, the term *Impopulation* was used synonymously. No clear, defined, pro-

gramme of settlement and colonization existed within Germany, no more than it did for territories outside the Empire; rather there was a tendency to see an increase in population as something to be actively encouraged. It was for reasons of state, economy and political philosophy that writers in Central Europe came to address the issue of *Peuplierung*.

The qualitative aspect of this politics of people expressed itself in the way in which people came to be seen as "human capital." For its part, emigration was viewed with differing levels of distrust in Central Europe. States were obliged to address the inter-related concerns of retaining a strong domestic workforce whilst also attempting to plant their own and others colonies with skilled and loyal subjects – or watch as their subjects and citizens emigrated in droves to America, Hungary and Russia in the long eighteenth century.

A 'dispeopling' of the home country was thus feared; notwithstanding, German colonists were recognised as essential to the maintenance of bulwark colonial societies, given the critical importance of perceived demographic uncertainty at the heart of emerging empires.



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versity in Krakow, Poland, and worked there as teacher, researcher and student adviser between 2007-2012. Currently, she is Academic Coordinator for international programmes at the Centre for European Studies of the Jagiellonian University.

Reportage from the (Post-)Contact Zone: Polish Travellers' Take on British Colonialism in India

This paper explores reportages by Poles travelling to India in the first years of its independence. The colonial domination has officially come to an end, although manifestations of British rule are still visible in Indian landscapes, architecture, customs, cuisine, and – on a deeper level – in culture and mentality. It is a former contact zone, a post-contact zone, where the British are absent but their presence can still be felt. Polish reporters visiting India in 1950s and early 1960s, such as Witold Koehler, Jerzy Ros and Wiesław Górnicki often voice their critique of British colonialism, especially as (semi-official) representatives of a communist state, the Polish People's Republic. In their account, they mention clubs allowing entry only to foreigners, the conflicts stirred by the colonial administration lasting longer than the British rule, the greed of industrialists and the oppression of peasants. They also notice how race is still an important factor in social hierarchies. In fact, their reportages give a fascinating insight into their own identity: they realise how they are seen by locals as "white sahibs", but at the same time, they protest against being associated in any way with the British. The reporters underline their anti-colonial viewpoint but in many situations they are trapped in the convention of colonial relations: having servants, receiving special treatment due to their origin, facing issues with hygiene, food, water etc. Thus, the main question is whether reporters from socialist Poland can truly be anti-colonial, and, given their own dependence from the Soviet Union, whether they can truly be anti-imperialist.



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Commodity Flows between Central Europe and the New World

In this paper, a general outline of the changing geographical structure and intensity of commodity flows between Central Europe and the New World is presented. From a Central-European perspective, the survey of commodity flows encompasses a large part of the Northern hemisphere, from the Caribbean and North-America across Western Europe and the North-Eurasian continent all the way to the Bering Sea and the Pacific. Throughout the analytical survey, significant attention will be paid to strategies employed by the major economic and political powers of the time to generate, increase, secure, divert or blockade commodity flows between the Americas, Asia and Central Europe. The proposed survey is based on a combination of (published) primary sources, maritime transport statistics and secondary literature. First of all, a long-term analysis of structural changes in the geography and composition of commodity flows will be executed on the basis of transport statistics derived from the Danish Sound toll registers online. Secondly, novel statistical data from Russian archives will provide valuable new insights into the commodity flows between the vast Russian hinterland (stretching all the way to Kyakhta on the Russo-Chinese border) and the Polish-Lithuanian Commonwealth before and after the partitions of Poland. Finally, the rich historiographies of Baltic trade and the system of markets and fairs

in central and eastern Europe will complement and enrich the above-mentioned analyses. The goal of this paper is to contribute to the panel on „Commodities” by outlining structural changes in the geography and composition of the main commodity flows directed to, from and through Central Europe, thereby maintaining a focus on the impact of international power politics on these flows. In this way, the paper aims to provide a firm background for the analysis of the reception and impact of cultural „colonial” commodities on the material culture in Central Europe.



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Transfers of Power and Tradition in Polish Resettlement Novel

In this paper I discuss migration experience in Polish postwar literature and focus on the discourse of “the Regained Territories” (territories annexed to Poland in 1945 as a result of the Potsdam Conference deci-

sions pressed by the Soviet Union). While the emigration, mainly as exile, has been the subject of numerous studies in contemporary literary and cultural criticism in Poland, the problem of domestic migrations has been only recently problematized. In fact, the assimilation project of incorporating Western Borderlands was the crucial part of the official (cultural) discourse of the People's Republic of Poland and was carried out by the aggressive propaganda of "polonization." The post-war resettlement (relocation, repatriation) period generated a rich literary response I would like to use as my analytical material. I will argue that the ideological mechanisms behind processes of incorporating the Western Borderlands can be analyzed in terms of colonial discourse and epistemological conquest. Textual strategies in Western Borderlands novels turn out to be very similar to those which organized the Polish Eastern Borderlands narratives, which bore many symptomatic features of the colonial discourse (mainly: the eradication of local populations from settlers' narratives; institutionalization of the Polish language and culture as higher and desirable, thus normative, etc.). However, in this case we have to take into account the fact that this paradoxical transfer of "great" (and "combative") Polish tradition was set in strong frames of Sovietization/communization of Poland (1945-1989). Confronting the resettlement texts with the discourse on the Eastern Borderlands as well as with concepts of contemporary migration studies and with postcolonialism [turn establishments] I will try to examine the character of Polish migration experience and its representation in this comparative context, which is unique and yet also importantly linked to the postwar geopolitics. In this case, the "in-betweenness" of migrant's condition includes more dimensions than Homi Bhabha mentioned: not only being between the past and present, there and here, but also being between positions of the colonizer and the colonized. In effect, my reflection on the resettlement novel seeks to contribute to the discussions on the identity of the post-migration society, but also on the Polish post-dependence condition in general.



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Being a native of Bucharest, I have studied Political Science at the University of Bucharest and completed a two-year research Masters with UCL SSEES before beginning my PhD under the guidance of Prof. Wendy Bracewell and Prof. Zoran Milutinovic. Throughout my work I have explored the intellectual and cultural history of nineteenth-century Romania in the European context, with particular focus on the transnational dynamics of conceptual transfer. My current project, *Visions of Agency: Imagining Individual and Collective Action in Nineteenth Century Romania* finds its theoretical starting-point in the dynamics of perceiving and ascribing a capacity to act. It will illuminate tensions and contradictions in the project of Romanian state-building and national consolidation, engaging broader theoretical discussions of theories of nationalism, nineteenth-century European cultural history and Romanian political and intellectual history.

The Many Meanings of "Colonisation" in Nineteenth-Century Romania

The aim of the present paper is to problematise the conceptual history of "colonisation" in nineteenth-century Central and Eastern Europe, taking Romania as a point of departure. It is my contention that, far from being restricted to the perceived practices of foreign actors encroaching upon the territory and demographic homogeneity of the (emerging or projected) nation-state, the language of "colonisation" was crucial to a number of debates.

Firstly, in Romanian lands and elsewhere, the history and the origins of property and social (in)equality came to be explored with reference to a dichotomy between "colonisation" and "conquest". In this context, "colonisation" was construed as the initial, egalitarian settlement of (in our case Roman) inhabitants in a barren land, affording their descendants a level playing field of free contractual agency. Conversely, "conquest" appeared as the (in our case putatively absent) source of

Western-style feudal inequality and serfdom, replaced in the narrative of national history by successive waves of (re)colonisation that gave rise to the state in embryonic form.

Secondly, “colonisation” as a practice of state-building rendered ambiguous the distinction between the external and the internal in terms of political economy. On the one hand, Western travellers throughout the nineteenth century would remark on the relative emptiness of Romanian lands, which rendered their colonisation imperative. Moreover, plentiful arable land allowed local state-builders to hope that the poverty of a Western-style landless proletariat would be averted for years to come, following an agrarian reform based on just historical knowledge of “conquest” versus “colonisation” as discussed above.

Whether the Western gaze or the spectre of poverty lent more urgency was a question itself dependent upon a common framework of political economy. Thirdly, however, “colonisation” in the here-and-now did not simply mean a choice between resettling ethnically Romanian peasants and allowing for Western intervention. Rather, the possibility of bringing foreign colonists to Romanian lands appealed, at times, even to the staunchest of nationalists, inasmuch as their future assimilation was deemed possible. Rather, the absence of local capital needed for kickstarting economic development was to be thus remedied with sometimes open invitations for “controlled” economic colonisation made to Western policy-makers.

In sum, my paper will draw upon assorted pamphlets, travelogues, parliamentary debates and historical tracts spanning the first half of the nineteenth century, seeking to catalogue the now forgotten recurrence of “colonisation” as a polysemic keyword. By establishing the degree of overlap between its kindred meanings, our paper hopes to catalyse an interest in following Reinhart Koselleck’s dictum that social and conceptual history are necessarily – if not synchronically – interlinked.



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Habsburg Postcolonial? Postcolonial Perspectives on Entangled Spaces

It has long been established that Central Europe was not a classic colonial space but deserves to be analyzed using tools developed by postcolonial thinkers. In this paper I will continue deliberations started in 2012 with

Postcolonial Galicia as to which postcolonialism is suitable for Habsburg and post-Habsburg space. I argue that postcolonial tools and categories do more harm than good when used uncritically for entangled spaces such as continental empires, where categories of *othering* were fluid and mostly still composed in the nationalist discourse. Furthermore, discourse of *othering* was consciously applied by national activists to achieve their particularist aims such as reduction of multilinguality and nationalist civilizing missions. This process was not (only) anti-imperial, but at the same time imperial since it created new dependencies and internal colonialisms. Moreover, categories developed during the imperial period continued to haunt Central Europe long after, presenting themselves in cultural paternalism through “civilizing missions” (e.g. in Interwar Eastern Poland) up to post-1989 cultural cleavages.

Fluid transitions between hegemonic and subaltern and the consequences thereof are but one of several aspects which can be highlighted through application of postcolonial approach. In my talk I will sketch out several of them, with emphasis on the production of “us” and “them” categories around 1900 and the ways they outlived the empire. I will look at both the West and the East of the Empire trying to overcome the post-imperial national narrative and argue that albeit multilingual, Habsburg period much less multicultural than post-imperial writings made it.



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If There’s War between the Sexes Then There’ll Be No People Left” - (Post)Colonial Men and Masculinity in Serhiy Zhadan’s Fiction

The aim of the paper is to analyze the evolution of post-Soviet masculinity in Ukrainian literature. Serhiy Zhadan’s fiction shows the specificity of the Soviet masculinity. The Ukrainian male is caught in a double bind of sorts: on the one hand, the Soviet imperial model of masculinity positions him as superior in gender relations; on the other hand, however, as the Ukrainian national in Soviet times he occupies a subordinate position in the officially equal mosaic of Soviet ethnicities. This unresolved contradiction is one more factor in complicating, challenging, and, sometimes, blocking, the development of a non-oppressive, emancipated and emancipating male identity in Ukrainian society, as attested in Zhadan’s fiction. Zhadan proposes a new, post-Soviet masculinity, a constantly evolving project which no longer looks to Soviet standards, but does not treat them as deviations in need of correction, either. Zhadan’s male protagonists grow up in the period of transformation from communism to democracy. Although the discourse on men is predominantly analyzed from the gender studies perspective, due to the specificity of Ukrainian literature it is necessary, in accounting for this broad social phenomenon, to use the postcolonial and post-totalitarian perspective.

The paper analyzes stereotypical gender roles ascribed over the years to men and women in the Soviet cultural space that additionally summons males to respond to the imperial ideal of male power. Seeing male domination as a source of oppression for the whole society, the paper seeks to prove how Ukrainian men in postcommunist transformation are both victims and perpetrators of inequalities resulting from gender bias. Zhadan shows Ukraine after the regaining of independence as a society where the long colonization and post-totalitarian trauma provided the grounds for a profound misogyny on the part of the males. The misogyny, deeply

rooted in Ukrainian culture, prevents male characters in Zhadan's fiction from building lasting relationships. Because of the normative models based on pure power and, to a large extent, the post-totalitarian trauma, the male characters build relationships with women based only on desire to satisfy basic sexual needs. In such relationships the norm is to block emotions. Women in Zhadan's fiction are completely subordinated and instrumentalized by men: if they can be used for pleasure, their age, sexual preferences, or social positions do not matter. The last part of the paper highlights the evolution of the attitude of men towards women in Zhadan's latest two novels, *Voroshilovgrad and Mesopotamia*.



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Benjamin Thorpe is a PhD candidate at the School of Geography of the University of Nottingham (2013-). His research looks at the shaping of a European political imagination during the interwar years, with particular reference to the contributions of the Pan-European Union and its leader, Richard Coudenhove-Kalergi. In the course of his doctoral research he has been a Visiting Student at both the European University Institute, Department of History and Civilisation, Florence (Sep-Oct 2014), and the Higher School of Economics in Moscow (Oct-Nov 2015).

He holds an MA in Geography from the University of British Columbia (2008-2010), where his thesis focused on the 2008 *emergenza nomadi in Italy*, using it as a case study to examine the ways in which Roma are produced as the Other against which the European order is defined. His undergraduate degree was from the University of Cambridge (2004-2007), where he won the 2007 RGS-IBG Urban Geography Research Group Prize for best undergraduate dissertation.

Eurafrica as a Pan-European Vehicle for Central European Colonialism (1923-1939)

'Eurafrica' was first developed as a political concept in the 1920s by the Pan-European Union, and named as such in a 1929 article by its founder and leader, Richard Coudenhove-Kalergi. Within five years, this neologism became a commonplace, as Eurafrica exploded across the public political discourse. Recently, several scholars have started to unpick the ways in which Eurafrican thinking contributed to the emergent Europeanism in the post-WWII period, and hence began to analyse the EU's forgotten debt to colonial thinking (Hansen & Jonsson, 2014). This story plays heavily on the French efforts to reconcile their own colonial empire with participation in European political integration. However, as it was originally expressed by the Pan-European Union, Eurafrica was above all else a means of opening up colonialism to those European states that did *not* have a colonial empire. Partly, this meant appealing to German colonialists resentful at the stripping of Germany's colonies at Versailles. But crucially, it also meant appealing to the broader historical injustices resulting from the fact that Central European countries did not have access to colonies; as a member of the old Austro-Hungarian nobility, Coudenhove-Kalergi was particularly well-placed to make this argument. This paper positions the Eurafrican promise of Central European colonial access as a radical (albeit equally neo-colonial) alternative to the Mandate system of the League of Nations, an offer of a future in which 'historical injustices' were righted.



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Damien Tricoire, born in 1981, studied in Paris, Cologne, Berlin, Munich and Warsaw. In 2004 he obtained an MA degree at Sciences Po Paris, and in 2006 a second MA at LMU Munich. In 2011 he completed his PhD at LMU Munich and the Sorbonne with a thesis on the relationships between the Catholic Reform and politics

in Poland-Lithuania, France, and Bavaria (with focus on the state cult of the Holy Mary). The thesis resulted in a monograph published in 2013 (*Mit Gott rechnen*). Since 2011 he has been an Assistant Professor at the Martin Luther University Halle-Wittenberg. In 2014, together with Andreas Pečar, he published a book on the Enlightenment, criticizing common narratives (*Falsche Freunde*). He has just completed a monograph on the topic *The Colonial Dream: Knowledge, Enlightenment, and the French-Malagasy Early Modern Encounters*. Next year he will also publish a volume at Palgrave MacMillan entitled *Enlightened Colonialism*.

Beňovský on Madagascar: the Self-Fashioning and Knowledge Production of a Central European Actor in the French Colonial Empire

A lot of research has been done on the participation of scholars from Central Europe and, more specifically, Germany, in the great expedition (Forster, Steller). They concentrate on production of knowledge which may be considered credible today, at least as a certain stage in the history of sciences (see e. g. Vermeulen on the birth of ethnography). However, this approach implies normative bias. The concept of "Knowledge" should have nothing to do with the quality of information: it is a category useful for analyzing social constructions of reality and thus only describes those descriptions of reality that people believe to be adequate (see Luckmann/Berger).

In addition, the history of knowledge production in the colonial framework is biased in another way: it often postulates implicitly that imperial expansion and knowledge production had mutually reinforcing effects. Most recently, Charles and Cheney showed that this assumption is most questionable. Studying the French case, they argue that the knowledge produced was mostly not taken into consideration by central administration, that patronage relationships restricted the information flows, and that the knowledge produced was partly disturbing for the colonial system. The case I would like to examine gives some insight into the mechanisms of knowledge production in the French Empire.

In 1772, the Upper Hungarian Mauricie Augustus Benyovszky (in Slovak Beňovský, in Polish Beniowski) was commissioned by the French king to create a colony in northern Madagascar. His task was to develop peaceful relationships with local nobility, and commerce with the population. Contrary to these instructions, coming with voluntary troops of different, mainly French and

Central/East European origins, Benyovszky soon tried to conquer the region. The knowledge Benyovszky produced on Madagascar was largely instrumental in convincing his superiors to invest more resource into the colony. Benyovszky abused the French Enlightenment narrative about universal progress in history to present his policy as a soft policy of persuasion and civilization of the Malagasy, the same way his predecessor Maudave had done. But contrary to Maudave, Benyovszky's narratives departed more and more from his real experience on Madagascar. He made up wars and victories, and claimed to have created roads or settlements which in reality did not exist, and to have turned the Malagasy into proto-French people.



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Central European Missionaries in Sudan. Geopolitics and Alternative Colonialism in Mid-Nineteenth Century Africa

The Catholic Austro-Italian mission to southern Sudan is an example of friars from Central Europe being engaged in a colonial mission project. The mission was arranged in 1850s on the initiative of Max Ryllo and represented by two priests: Ignaz Knoblecher from Slovenia Daniele Comboni from Italy. It was endorsed by two Austrian Catholic associations, high officials and *Propaganda Fide*. This analysis offers new insights into the time of increasing geopolitical conflicts concerning the regions of eastern Africa.

The talk will present the history of this mission enterprise by following the evolution of the mission, its setbacks and new foundations. One of the mission's goals was to establish schools – therefore, the educational program, the recruitment of pupils and the role graduated pupils had in the missional society will be the presentation's central focus. Another aspect is the involvement of missionaries in regional affairs of politics and commerce. Taking into account the fact that the main participants of the mission enterprise came from territories respectively dominated by a "foreign" power, the question of how this mission project was different from others is of main interest. In contrast to simultaneous French missions in West-Africa, for instance, it is an evidence that the Austro-Italian mission had the intention of early emancipation of the missions from European tutelage.



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An Eastern European "Sahib" in the Former Colony of the Western Powers: Andrzej Bobkowski in Guatemala (1948-1961)

In my presentation I intend to analyze a curious case of colonial othering manifested by immigrants from Soviet-dominated countries after the Second World War in the areas which were Western colonies at that time. In a somewhat paradoxical manner, the immigrants who themselves experienced subjection to foreign rule and other forms of denied sovereignty took on the role of the white colonizer in other colonial spaces, at least in attitudes and perceptions.

I want to consider the case of a Polish economist, intellectual and writer, Andrzej Bobkowski, who emigrated to Guatemala for ideological and financial reasons in 1948. On the one hand, he was deeply disappointed with political and cultural weakness of Western Europe, which yielded to the pressures from the Soviet Union and agreed on the new division of the world, thus leaving Eastern and Central Europe to the Soviets. On the other hand, being already in the mid-forties, this well-educated cosmopolitan who had been living in France since spring 1939 started to perceive the "Central Europeanness" as a condition for second-class belonging. Given these circumstances, we can understand Bobkowski's emigration to Guatemala as a compensatory experience, a way to abate or even deny the subordinated position of Central European in the West during and immediately after the WWII. The compensatory dimension of his emigration manifested itself in that he adopted a role of a "sahib" in Guatemala. According to the writer's private notes which reveal tacit or sometimes overtly racist threads, a Central European is a European of ambiguous position, someone who was disregarded in the West, but here, in the former colony, being "white" can elevate his social position and earn him recognition unattainable to him in the West.



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The “Steel Which Gives Them Edge”: German-Speaking Soldiers and the British East India Company in the Eighteenth Century

This paper examines the British East India Company's (EIC) growing reliance on Germanophone recruits in its armed forces during the second half of the eighteenth century, and the unique advantages and challenges that came with relying on these men. The start of the Anglo-French military rivalry in India, beginning with the First Carnatic War (1746-1748), led the EIC to expand its military presence in India. In order to meet its increasing demands for manpower and military expertise, the EIC turned to hiring Protestant Central Europeans. The EIC used a variety of methods to bring men over from Central Europe including sending out their own military officers to recruit in the Holy Roman Empire and the Swiss cantons, contracting with German-speaking military officers to raise their own units of men, and negotiating with German princes, including the House of Hanover, to hire units directly from their standing armies.

Sending Germanophone recruits overseas offered a number of benefits for the British East India Company

including: lower recruiting costs, a pool of trained and experienced soldiers, especially after the Seven Years' War (1756-1763), and avoiding the political fraught issue of keeping recruits and standing military units on British soil. Yet, the growing presence of continental Europeans within EIC forces also raised questions concerning pay, equipment, military justice, language, and religion that threatened to undermine the army's cohesion and military effectiveness.

The paper will argue that the growing migration of German-speaking soldiers to the British East Indies was a significant factor in the EIC's rise to a position of military and political dominance within the Indian subcontinent. Over time the soldiers also influenced German-speaking audiences' understandings of India and the British Empire through correspondence, journal articles, and published memoirs that circulated across Central Europe.



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