

1. Projectinformatie (IRIS)

‘Bringing History Home: Postcolonial Identity Politics in the Netherlands.’

This research project focuses on the interplay of identity politics among postcolonial migrants in the Netherlands, the growing receptivity of the host society to such strategic appeals, and the changing objectives to which these are being used. The theoretical aim of the project is to utilise concepts developed in the study of identity politics and transnationalism in a thorough historical analysis of the postcolonial migration experience as it took shape over the past six decades in the Netherlands, and compare these to postcolonial experiences elsewhere in Western Europe and the United States.

2. Uw gegevens (IRIS)

Prof.dr. G.J. Oostindie (KITLV)

3. Medeaanvrager(s) (IRIS)

Prof.dr. J. Lucassen (IISG), prof.dr. H. Roodenburg (Meertens Instituut)

4. Previous and Future Submissions

This proposal is a thoroughly revised version of a previous plan submitted in 2003, ‘Identity Politics and the Development of Networks among Postcolonial Migrants in the Netherlands’ (VPR-03-04). While passing the first round, that proposal was turned down in the second one in spite of the fact that three of the four advices were clearly favourable. All advisors at the time concurred that the chosen theme was highly relevant and appreciated the subdivision in three research projects and the quality of the research group. Criticism centred on the organisational structure of the project (perceived as too complicated) and on the formulation of the general *problématique* and its relation to the research questions. In this new proposal, an attempt is made to deal with these objections, as well as with the two questions raised in the (again positive) assessment made by NWO committee in response to the renewed pre-application made in 2004.

The present proposal consists of three related projects to be financed by NWO, plus a concluding synthesis offering a wider comparative and theoretical perspective. The KNAW/Royal Netherlands Academy of Arts and Sciences guarantees to finance this concluding part of the project on the condition of a positive decision by NWO on the present application.

5. Institutional Setting

This is a joint project of three institutes of the KNAW/Royal Netherlands Academy of Arts and Sciences:

–IISG/International Institute of Social History, Amsterdam

–KITLV/Royal Netherlands Institute of Southeast Asian and Caribbean Studies, Leiden

–Meertens Institute/Research and Documentation of Language and Culture of the Netherlands, Amsterdam.

KITLV will be the centre of the project and will provide office facilities to all researchers. Both co-applicants will monitor and facilitate one of the projects. Applicant and co-applicants will bear joint responsibility for the entire project. Applicant will act as (co-)author of the concluding study. Incorporation into Dutch academia is further secured

by the fact that (co-)applicant(s) have institutional links with the universities of Amsterdam, Leiden and Utrecht.

6. Period of Funding

April 1, 2005 up until March 31, 2008 for the total NWO period, with an extension in 2008-2009 financed by KNAW sources. This is a conditional planning. For logistic reasons it might prove advisable to start some months later. This may be decided upon jointly by NWO and the (co-)applicant(s) at a later stage.

7. Composition of the Research Team

a. principal applicant : prof.dr. G.J. Oostindie (KITLV)

b. co-applicants : prof.dr. J. Lucassen (IISG), prof.dr. H. Roodenburg (Meertens)

c. actual research team:

-3 postdocs, 3 years, 0.8 f.t.e. (for project 9.1, dr. U. Bosma; for project 9.2, dr. E. Kerkhof, for project 9.3, vacancy)

-documentalist for the production of database, 1.5 years, 1.0 f.t.e. (vacancy).

[-financed by KNAW: senior researcher, 1.5 years, 1.0 f.t.e. (Oostindie, with senior co-author (vacancy))]

8. Structure of the Proposed Research

1. 'Identity politics in the socioeconomic arena: postcolonial migrants' organisations, domestic social mobility and transnational orientations.' KITLV/IISG. Postdoc, dr. U. Bosma and documentalist (vacancy). Supervisors Oostindie and Lucassen.

2. 'Identity politics in the political arena: strategies of inclusion through commemorative acts and institutions.' KITLV. Postdoc, dr. E. Kerkhof. Supervisor Oostindie.

3. 'Identity politics in the cultural arena: strategies of inclusion in ethnic festivals.' KITLV/Meertens. Postdoc (vacancy). Supervisors Oostindie and Roodenburg.

4. 'Bringing history home: Postcolonial identity politics in the Netherlands in a comparative perspective.' Synthesis, exclusively financed by a supplementary KNAW grant. KITLV, Oostindie, probably with senior co-author.

We have opted for postdocs for several reasons. We feel that a postdoc level of the researchers dovetails well with the theoretical complexity of the project. Moreover, two outstanding postdocs are willing to accept a position in this project. Dr. Ulbe Bosma (9.1) has written extensively on the history of *Indische Nederlanders*, starting with his doctoral thesis (Leiden University, 1995, promotor C. Fasseur). Dr. Erna Kerkhof (9.2) graduated on a dissertation on Puerto Rican migration and identity politics (Utrecht University, 2000, promotor Oostindie). The postdoc for 9.3 will be selected in an open procedure.

9. Description of the Proposed Research

In evident opposition to earlier essentialist understandings of ethnicity, contemporary scholarly work tends to emphasise the malleability of ethnicity. A growing number of social scientists has opted for a strictly instrumental approach to ethnic mobilisation. Thus, Latin Americanist Alan Knight summarily states that ethnicity 'represents a political option more than an ascriptive inevitability'. Ten years ago, the present applicant co-authored a book on the use of ethnicity as a strategy for social mobilisation and

upwards social mobility (Baud et al., 1994). The argument of the book was not that there is no emic significance of ethnicity, nor does it ignore the persistence of ‘race’ as a marker and determinant of economic and social stratification in the Americas. Rather, it aimed to add a fresh perspective by zooming in on the conscious narrative and organisational uses of ‘ethnic identity’ to further claims in a wide spectre of contestations, ranging from redefinitions of national identity to minority groups’ claims of full citizenship and social inclusion in ethnically pluralist societies.

While the book focused on Latin America and the Caribbean, some parallels were drawn with the strategical uses of ethnic identity by Latin American and Caribbean migrant communities in the U.S. and Europe. The present proposal aims to focus precisely on this dimension of migrants’ identity politics, and on the Netherlands as one society facing the consequences of a colonial history coming home. There have not been previous systematic scholarly research projects on this theme.

The proposed research project focuses on the interplay of identity politics among postcolonial migrants in the Netherlands, the growing receptivity of the host society to such appeals, and the changing objectives to which these are being used. The theoretical aim of the project is to utilise concepts developed in the study of ethnic identity politics and transnationalism in a thorough historical analysis of the postcolonial migration experience as it took shape over the past six decades. The hypotheses underlying the entire project are fourfold.

- 1. Capitalising on their colonial heritage, postcolonial migrants and their descendants have increasingly developed ethnic identity politics.*
- 2. While Dutch society has retained an ambivalence and at times outright disregard of its colonial roots, its receptivity, particularly among its political and administrative elites, for such postcolonial identity politics has increased remarkably over time.*
- 3. One perceives a growing mutual reinforcement of these two trends. Yet ironically, the focus of these postcolonial identity politics moves from the former colonies and engagement with these countries to metropolitan issues, particularly to contestations over the fullness of postcolonial citizenship and over the articulation of colonial history within the narrative of the Dutch nation.*
- 4. In the process, the boundaries of these postcolonial communities become ever more blurred, partly because of spatial and demographic mixing with the host community, partly because of growing differentiation within each of these groups, both among ethnic and class lines. Paradoxically then – and in unequal measure from one group to another – there is a juxtaposition of stronger claims of postcolonial identity and a concurrent diminishing of the real life significance of group identity.*

In dealing with these hypotheses, due attention will be paid to the noticeable contrast between the various communities involved, both in terms of their ethnic and socio-economic backgrounds, their numbers, their place in colonial society and the background to their migration to the Netherlands, as well as in the timing of their migration and in their community’s intergenerational patterns of insertion into Dutch society. Whereas these groups share a colonial background, their respective decolonisation histories have been markedly different. A crucial contrast is that migrants from Indonesia came from a society to which they could not return, whereas the ‘Dutch’ Caribbean societies continue

to be linked to the Netherlands by an intensive migration circuit. This sharp contrast interests us as it expectedly has an impact on the deployed identity politics.

In a general sense, the receiving society has long tended to neglect the heterogeneity of the postcolonial migrant communities, while these differences are in many respects more fundamental than their common colonial heritage – and yet it is this common colonial past which now provides them all with an instrument for political contestation.

Much research has been done on the settlement and patterns of integration of postcolonial migrants in the Netherlands and attitudes of the host society, with the focus ranging from the socio-economic through the political to the cultural and religious dimensions. The present proposal departs from a perspective which, in the Dutch context, is relatively new: an enquiry into the construction and strategic use of such postcolonial identities by the groups involved in their trajectory of social integration and mobility, as well as in their endeavour to create a distinct place for their communities and countries of origin on the Dutch political agenda.

The study links up with current debates in academia and society at large on integration, ethnicity and multiculturalism. The societal and cultural relevance of this project is evident. Postwar migration has changed Dutch society profoundly. The number of Dutch with postcolonial roots – from the Netherlands Indies, Suriname, the Netherlands Antilles and Aruba – is around one million. Thorough research of these communities, their insertion into Dutch society and their impact on contemporary national identity are of eminent importance in the wider debate about the multicultural society.

The theoretical and innovative challenge of the research project lies in the linking of discussions about transnational and ethnic migrant identities with an ‘identity politics’ approach on the one hand, and a study of the political opportunity structures of the host society on the other. By implication the researchers will analyse the changing meanings of specific group identities and the uses made thereof over time, ranging from emphatically emic and bonding ones to purely instrumental ones. The analysis of such changes in turn demands an analysis of the agency of migrant elites in the internal mobilisation and external representation of their respective communities.

The programme is structured in three interrelated studies focusing on the socioeconomic, the political and the cultural dimension respectively, and a concluding study.

9.1. ‘Identity politics in the socioeconomic arena: postcolonial migrants’ organisations, domestic social mobility and transnational orientations.’

Postcolonial immigrants rely on informal and formal networks and organisations to articulate a sense of shared cultural heritage and/or belonging to their countries of origin. Their intellectual and political leaders play a crucial role in ethnic mobilisation and in fostering a sense of community based on history and a common heritage. Over the past decades postcolonial immigrants in the Netherlands have built an extensive web of such structures. We have little insight into the precise landscape of these organisations, how many exist or have existed, how they relate to their rank and file, who they claim to represent, and to what extent they reflect a more or less intense feeling of shared heritage.

Neither do we fully understand their bearing on the governmental policies with respect to multiculturalism.

In order to map these postcolonial organisations and networks, we will first conduct a systematic survey into their numbers, membership, and leadership, distribution, aims, activities and government sponsorship. The results of this survey will be organised in a database, which will be the basis for a network analysis. The subsequent analysis of the aims, strategies, and accomplishments of the organisations will furthermore be based on a reading of a selection of their printed material as well as on interviews with leading personalities and representatives both from these organisations and from the Dutch government, media, etc. The resulting database will be indispensable for the entire programme.

The analysis of membership figures, circulation of journals, popularity of relevant electronic websites, and so forth, will be made against the backdrop of demographic figures and statistics about first-, second-, and third-generation immigrants, their marriage patterns, regional spread of settlement, and integration in the labour market. Most of these figures are available through CBS surveys and publications and, for the earlier years, through census reports. The identification of intergenerational shifts, as well as different patterns of networking will be the central objective of this analysis. The focus will be on shifts in class, education, and emancipation trajectories and how these relate to shifting organisational patterns. These changes are not necessarily related to generation, but may also be predicated upon the fact that postcolonial immigrants have arrived in waves, each of which had markedly different educational and, in some cases ethnic, characteristics. In addition, these findings will be related to (intergenerational) shifts in the intensity of contacts with the country of origin, running the entire gamut of holiday visits, involvement or support to local community projects, to remittances of money to relatives through informal banking circuits.

The project will benefit from the fact that IISG participates in the CGM (Centrum voor de Geschiedenis van Migranten), where research on other migrant networks has already been done or is underway. This includes research into German, Polish, and Turkish networks at the IISG. IMES (Instituut voor Migratie en Etnische Studies), another participant in the CGM, is involved in similar research projects. Over the years, IISG has acquired substantial expertise in building databases of organisations (e.g. trade unions and guilds). The proposed research project, while building on this experience, will be innovative in two ways. First, it will focus on memberships and/or loyalties with less exclusive characteristics than the ones of institutions such as churches, political parties, or labour unions. We assume that motivations to subscribe to postcolonial organisations and denominations, motivations for subscription are rather fluid. We are particularly interested in the accumulation of memberships, subscriptions and leadership of immigrant networks as markers of ethnicisation.

Secondly, the research project will apply a broader definition of what an organisation constitutes than has been used before. The survey will try to be as complete as possible with regard to organisations registered at the chambers of commerce, which are relatively easy to record. But for the purpose of our research every demonstrable community activity counts, including for example genealogical websites and informal networks liaising to the country of origin.

In the end, the analysis of the database will help to disclose the involvement of the leadership of these formal organisations in Dutch political structures, in particular their dependence upon government sponsorship and their articulation in Dutch cultural politics, an issue particularly visible in the recent trend towards the institutionalisation of heritage.

9.2. 'Identity politics in the political arena: strategies of inclusion through commemorative acts and institutions'

Colonial history is, in part, a violent past that has left behind deep scars. This element of the colonial experience – slavery, indentured labour, exploitation, repression, racism – would become the core of the anticolonial position, a position that would subsequently find its way to the mother countries of the past. The resulting transnational relations went increasingly beyond the direct postcolonial relations. In this manner, the theme of transatlantic slave trade and slavery, which was an issue only in the Americas in the past, became a subject to which governments in France, the Netherlands, and the United Kingdom, and then African countries and the United Nations began to pay serious attention since the 1990s. European countries were confronted not only with reproaches about colonial misbehaviour, but also with much more complicated reports of a resulting 'cultural trauma'. The internationalisation of such reports is a striking illustration of the birth of what Paul Gilroy has coined as the 'Black Atlantic'.

The present study includes the slavery debate, but analyses in a much wider perspective by what means and with what results the legacies of colonialism were brought home to the Netherlands by the erstwhile colonial subjects. This phenomenon gained momentum in the 1970s with local revolts of Moluccans and the exodus of Surinamese, which interrupted the pattern of relatively quiet integration of postcolonial migrants in the first postwar decades. Since, postcolonial organisations have become stronger, more vocal, and increasingly aspired to influencing Dutch society and politics. The Moluccan and Surinamese model was followed not only by later immigrants (Antilleans), but also by the formerly socially and politically relatively low-profile group of first immigrants, the *Indische Nederlanders*. (Very recently, one even observes a tendency among the growing Ghanaian community in Amsterdam to engage with the slavery debate by emphasizing the pre-1872 colonial links between the two countries. This contemporary rediscovery of the past will be studied as well.)

Common elements of a colonial background can be and are indeed used as a rhetorical argument in political debates. Yet given the considerable differences in historical, ethnic, and cultural and/or religious backgrounds, it is not possible to speak of a homogeneous postcolonial population. The question of whether and how this internal differentiation is, for instrumental reasons, organisationally and discursively reproduced or even perhaps enlarged, or in contrast downplayed or denied explicitly therefore will have to be grappled within this project.

In the formation of ethnic organisations, two goals, which are often pursued simultaneously, can be distinguished: a) influencing Dutch policies regarding the country of origin and b) increasing the visibility and improving the reputation and position of the group in the Netherlands. This project will analyse by which means, discursive practices, and results the formation of organisations to attain these politico-social goals took place.

It is hypothesised that while both goals mentioned were strived for, the emphasis moved gradually towards the last one – the strengthening of the position in the Netherlands.

First a selection will be made of the most important organisations and media that characterise themselves as postcolonial ethnic. Then the relations of these organisations and media, and of their leadership with mainstream organisations – both in government and politics and in a private setting – will be inventoried. This part of the project will lean heavily on project 9.1, also in its answering of questions about the representativity and legitimacy of ethnic organizations, media, and spokespeople.

The next step will be the analysis of the activities and lobbies developed and of the relative weight of external and internal orientations. Regarding the external orientation, on the one hand dramatic periods such as the New Guinea crisis, the revolt of May 1969 in Curaçao, the 1982 December murders in Suriname, and the recent bloody conflicts in the Moluccan islands will be considered. On the other hand, the focus will be on the lobby to obtain development aid for the country of origin and for privileged entrance of migrants from these countries in the Netherlands and attempts to perpetuate or even reintroduce Dutch political presence.

Regarding the internally oriented activities, the degree to which ethnic groups developed a specific lobby aimed at improving their position within Dutch society will be examined. The researchers will examine since when and in what way the relevant groups used their colonial background explicitly as a rhetorical argument to validate present-day wishes. In this context, there will be an analysis of the arguments and instruments with which so-called commemorative institutes such as the Moluks Historisch Museum, the Indisch Huis and Het Gebaar (for the *Indisch* community), the Slavernij Monument and most recently a Hindustani monument were established, and how these function today.

9.3. *'Identity politics in the cultural arena: strategies of inclusion in ethnic festivals.'*

Ethnic festivals offer an excellent opportunity to study the workings of identity politics. To the participants such festivals 'make a place home': they foster feelings of unity and solidarity based on the shared country of origin. To the outside world ethnic festivals demonstrate the immigrant group's growing cultural and political significance. Ethnic festivals, then, have a twofold function. As such, they are a textbook example of identity politics, of how migrant identities may be instrumentalised both within the group and between the group and the wider society.

This study addresses the four major recurrent festivals that since the late 1950s have been organised by the postcolonial migrant groups under discussion: the *Pasar Malam Besar* (1959-; organised by the *Indische Nederlanders*), the Afro-Surinamese *Kwakoe Summer Festival* (1975-; called after the Paramaribo slavery monument), the Surinamese-Hindustani *Milan Festival* (1984-) and the *Antillean* (now *Solero*) *Summer Carnival* (1984-). The project will investigate how these groups have strategically employed the festivals in forging a unique postcolonial identity. The hypothesis is that over the years the two major functions of the festivals – the encouragement of a solidarity grafted onto the shared country of origin and the enhancement of the group's cultural and political status within Dutch society – may still be distinguished, but that due to government policy and processes of globalisation and transnationalism, the former function is gradually fading into the background.

To address the hypothesis, the project will first examine the festivals' inner identity politics and, in particular, how elements of the group's dress, food, music, and language choice have been selected and presented, how they were (re-)contextualised as 'ethnic markers'. Special attention will be paid to aspects of folklorism, exoticism, 'invention of tradition', and commercialism, to the ways in which these elements, in being transposed to a new ethnicising context, acquired new functions and meanings.

A second question, related to project 9.2, addresses the interplay of the festivals' outer identity politics, their claims to cultural and political status for the groups involved, with the susceptibility and responses of Dutch politics. For instance, what has been the impact of the authorities' 'difference multiculturalism' (Turner 1993), of the Dutch official policy focussed on 'integration while maintaining the original cultural or ethnic identity'? Endorsed in the early 1980s, this policy actively encouraged minorities to emphasise their cultural or ethnic distinctiveness, thus redefining them as pseudocorporate 'communities' with a distinct programme in the political arena. To what degree did this policy respond to and interact with the festivals' politics of identity? To what extent did this interaction only strengthen the festivals' folklorism and exoticism by putting a premium on the selection (or even invention) of the most presentable or performative 'traditions' rather than on that of the more 'traditional' or 'authentic' ones?

A third question concerns the impact of processes of globalisation or transnationalism on the four festivals. In the 1980s, young people of Afro-Surinamese background embraced music, dance and dress styles of African American origin; some of the music was quickly adopted at the Kwakoe Festival. In 2004 the (originally low-profile) Pasar Malam Besar even advertised itself as 'the largest Eurasian festival in the world'. Such findings suggest that the ethnic markers as selected and presented at the festivals are currently less grafted upon on the erstwhile colonies and have all become part, in varying degrees, of transnational and globalising identities. But the exact chronology, scope and impact of such changes in the festivals' identity politics are unclear. Nor do we know how growing transnational ties with the countries of origin, favoring for instance the emergence of 'roots music', have become part of its politics as well.

Methodically, the project will encompass literature research, archival research (including press archives), visual analysis (photographs, films), and also structured interviews (including witness seminars) with a large selection of initiators and organizers, performing individuals and groups, and public officials involved. For the retrieval of relevant ethnic networks involved with the festivals, extensive use will be made of the database produced in project 2. Within the Meertens Instituut, the project will profit from the expertise (including research into dress, food etc.) of two other NWO-sponsored projects, 'Languages and Cultures in the Utrecht Neighbourhoods Lombok and Transvaal' and 'Migration and Material Culture: The Domestic Interiors of Twentieth-century Migrants and their Descendants'.

9.4. 'Bringing history home: Postcolonial identity politics in the Netherlands in a comparative perspective.'

The concluding study will not be financed by the NWO grant but by a supplementary KNAW grant. The result will be a monograph offering a synthesis of the three studies and the results of the seminars and international workshops in a solid international

perspective. The added value of this monograph will be twofold. First, it will discuss the results of the three studies systematically in a comparative perspective, taking both the U.S. and the other former colonial European states as points of reference. Second, this study will also engage with the theoretical debates on ethnicity and its strategic uses which lie at the heart of this project.

The source material and methodology for the three studies partly overlap. For studies 9.1. and 9.2, extensive use will be made of the collections of the National Archive and various city archives. Media archives (printed press as well as radio and television) will be very important to all projects. The institutes themselves, in particular the KITLV and the IISG, have unique and directly relevant library collections. There are also relevant oral history collections at the KITLV. Furthermore, admission is sought to the archives of organisations of postcolonial minorities; partly on the basis of these the research database (study 9.1) will be compiled.

Interviewing and participant observation will be crucial to study 9.3, but also to the other two studies. As an integral element of the programme, by means of digital recordings of oral history, digital photography and filming, query lists, fieldwork and witness seminars, new printed and oral collections will be generated and eventually opened to the general public. This objective accords with the collection policies set by the KNAW institutes involved.

The researchers have been or will be selected on the basis of previous experience both with archival research, oral history and anthropological field work, or will be given additional training to this end.

The societal and cultural relevance of this research are apparent, as was confirmed without a spur of doubt in the NWO-assessment of the earlier version of this proposal. Postwar migration changed Dutch society profoundly. The first phase of this process was dominated by postcolonial migration, and it has remained important ever since. The number of Dutch with postcolonial roots is near a million. Careful research into these population groups in society is of great importance also from the perspective of Dutch cultural heritage, including its colonial and postcolonial dimensions; this certainly counts in their own perceptions of how they relate to the present and past of their new homeland, as well as the reactions of 'locals'. It is partly for this reason that the chosen approach of the study will offer a refreshing contribution to the current, sometimes quite passionate debates about the multicultural society.

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10. Work Programme

While the proposed three studies evidently each have a clearly distinct focus, both the choice of a single theoretical framework and solid teamwork will ensure the cohesion of the programme. The necessity of carrying out these projects simultaneously results first from the added empirical and theoretical value of studying the subject matter of this proposal from these three different points of departure. Second, the proposed organisational structure implies the possibility of forming a feed-back group comprising staff at three KNAW institutes. Intensive cooperation between the institutes is necessary to achieve a truly interdisciplinary project, linking socio-historical and politico-historical methods – strongly represented in the research traditions of the IISG and the KITLV, respectively – with those of modern urban ethnology and socio-linguistics pioneered particularly at the Meertens Institute. To this end regular joint staff seminars with the three researchers as well as two international workshops will be organised.

The applicants are all researchers with respectable reputations. So are the two postdocs that have already been identified. Situating the research programme within three KNAW institutes guarantees a solid infrastructure for the programme. The three research institutes each contribute their own expertise concerning sources and methods. The applicants can draw on their outstanding connections within the universities; as university professors, they participate in relevant research schools.

The planning of the three projects is roughly equal. The first year will primarily be dedicated to archival, library, and press research and fieldwork; in the second and third years the postdocs will start producing draft chapters alongside their research endeavours, and they will write contributions to the workshops. The work on the database will be completed in the first 12 months of the project under the direct supervision of the postdoctoral researcher in 9.1, dr. U. Bosma.

The preparation of the synthesis – an integral part of the programme, financed by the KNAW – will start during the third year of the programme and will extend into the fourth. At the end of the full programme, a second international workshop will be held to present the results of the project and to discuss these in a comparative framework.

Throughout the programme, joint staff seminars with all researchers involved will be held to discuss the most important theoretical literature and the initial research outlines for the separate studies. These staff seminars will be held on a regular basis of once every two months. The agenda will be set by the convener and will include a discussion of new relevant literature and of both progress made and bottlenecks encountered in the three research projects. In the closing year, discussions of draft book chapters as well as of the synthesis will be added to the agenda.

11. Word Count

1,898 words for general text in 9 and 10 (allowance: 2,000), plus 2,339 words for the individual studies (allowance 4 times 800 = 3,200 words). The word count thus meets the NWO standard.

12. Planned Deliverables and Knowledge Dissemination

Three monographs written by the postdoctoral researchers. Monograph, (co-)written by the applicant reviewing the results of the research programme and situating these in an

international context. Two international workshops resulting in one, perhaps two, edited volumes or special issues of journals. Articles in scholarly journals. Extensive digital database of organisations (IISG), freely available on the internet. Digitally available collection of interviews and audiovisual materials (IISG, KITLV, Meertens).

13. *Short Curriculum Vitae Principal Applicant*

Gert Oostindie (1955) is the director of the KITLV/ Royal Netherlands Institute of Southeast Asian and Caribbean Studies in Leiden and holds a chair as Professor of Caribbean Studies at Utrecht University. He studied History and Social Sciences at the Free University, Amsterdam (M.A., *cum laude*, 1982) and graduated from Utrecht University (Ph.D., *cum laude*, 1989). Over the past years, he has been actively involved in various projects and debates regarding ‘commemorative institutions’, both as a scholar and as an advisor to the Dutch government and to migrants’ organisations.

Oostindie has (co-)published some twenty books. The following are directly relevant to the present programme:

- *Paradise Overseas. The ‘Dutch Caribbean’, Colonialism and Its Transatlantic Legacies*. London: Macmillan, 2004
- *Decolonising the Caribbean. Dutch Policies in a Comparative Perspective*. Amsterdam: Amsterdam University Press, 2003 [with Inge Klinkers]
- *Knellende Koninkrijksbanden. Het Nederlandse dekolonisatiebeleid in de Caraïben 1940-2000*. 3 vols. Amsterdam University Press, 2001 [with Inge Klinkers]
- (ed.), *Facing Up to the Past. The Commemoration of Slavery in Africa, the Americas and Europe*. Prins Claus Fonds/Ian Randle 2001
- (ed.), *Ethnicity in the Caribbean*. London: Macmillan, 1996
- *Etniciteit als strategie in Latijns-Amerika en de Caraïben*. Amsterdam: Amsterdam University Press, 1994 [with Michiel Baud et al.]. [Spanish edition *Etnicidad como estrategia en América Latina y el Caribe*. Quito: Abya-Yala, 1996.]
- *In het land van de overheerser II: Antillianen en Surinamers in Nederland, 1634/1667-1954*. Dordrecht: Foris Publications, 1986 [with Emy Maduro].

14. *Summary for Non-specialists*

In Nederland leven inmiddels een miljoen mensen met wortels in de koloniale geschiedenis: Indische Nederlanders, Molukkers en andere Indonesiërs, Surinamers van uiteenlopende etnische afkomst, Antillianen (voornamelijk maar niet uitsluitend van Afro-Curaçaose afkomst), Arubanen.

Onderling verschillen deze postkoloniale migrantengemeenschappen sterk, zowel in hun culturele achtergrond en hun mate van identificatie met het land van hun voorouders als gemeten naar hun integratie in de Nederlandse samenleving. Dit geldt uiteraard niet slechts *tussen*, maar ook op individueel en klassenniveau *binnen* deze gemeenschappen. Wat zij delen is een postkoloniale erfenis die hun identiteit meebepaalt en die, zo luidt het uitgangspunt van dit onderzoeksprogramma, in de afgelopen zestig jaar in toenemende mate ook strategisch wordt ingezet vanuit deze groepen.

In dit programma wordt onderzocht met welke argumenten, middelen, doelen en resultaten dit is gebeurd en hoe de respons hierop zich ontwikkelde in de ontvangende samenleving (overheid, media, onderwijs). De centrale theoretische interesse is gericht op de groepsidentiteit – opgevat als een in oorsprong weliswaar *emic*, maar niettemin per

definitie veranderlijk en in de *identity politics* bewust strategisch ingezet begrip – van deze postkoloniale migrantengroepen in een context van toenemende globalisering en daarmee samenhangend transnationale oriëntaties. De ontwikkeling van de receptiviteit van de ontvangende samenleving wordt benaderd in de context van de veranderingen in de feitelijke demografische ontwikkeling van de Nederlandse samenleving en de hiermee deels samenvallende maar recentelijk eerder conflicterende zelfopvattingen van de Nederlandse cultuur; hier biedt de analyse van opkomst en teloorgang van het begrip multiculturele samenleving een bruikbaar referentiekader.

Postkoloniale migranten beschikken over formele en informele netwerken om een gezamenlijke herkomst te beleven en uit te drukken. In de afgelopen decennia zijn er uitgebreide netwerken van zulke organisaties ontstaan. De eerste deelstudie, ‘Identity politics in the socioeconomic arena: postcolonial migrants’ organisations, domestic social mobility and transnational orientations’, zal leiden tot een uitgebreide inventarisatie (database) van zulke organisaties en hun voornaamste karakteristieken en doelstellingen. De database is een onmisbaar onderdeel van het hele onderzoeksprogramma. Vervolgens worden deze gegevens geanalyseerd met betrekking tot klasse, onderwijs, immigratiegolven en veranderende organisatiepatronen. Bijzondere aandacht zullen accumulatie van lidmaatschappen, abonnementen, en bestuursposities krijgen als graadmeters van etnisch bewustzijn. Het onderzoek zal een brede definitie hanteren van wat organisatie is, dus niet alleen formele bij de Kamers van Koophandel ingeschreven organisaties tellen, maar bijvoorbeeld ook websites en andere informele uitwisselingskanalen.

In de tweede deelstudie, ‘Identity politics in the political arena: strategies of inclusion through commemorative acts and institutions’ wordt de aandacht gericht op de zogenaamde ‘herinneringsinstituten’, van het Moluks Historisch Museum (1990) tot meer recente tegemoetkomingen van overheidswege zoals het Indisch Huis en Het Gebaar aan de Indische gemeenschap, een geschiedschrijving van de Molukse gemeenschap, een Nationaal Monument Nederlands Slavernijverleden en zijn Erfenissen en bijbehorend instituut NiNsee. Nieuwe initiatieven en eisen dienen zich aan. Media, musea en onderwijsinstellingen lijken steeds meer bereid om in te gaan op de roep vanuit de hoek van postkoloniale migranten om hún geschiedenis toe te voegen aan het nationale vertoog en deze daarmee te integreren in het nieuwe nationale zelfbeeld. Dit proces, de steun ervoor en de principiële vragen en tegenkrachten die het oproept staan centraal in deze deelstudie.

De deelstudie ‘Identity politics in the cultural arena: strategies of inclusion in ethnic festivals’ richt zich op vier etnische festivals: de *Pasar Malam Besar* (1959-), het Afro-Surinaamse *Kwakoe Zomer Festival* (1975-), het Surinaams-Hindoestaanse *Milan Festival* (1984-) en het Antiliaanse (nu *Solero*) *Zomercarnaval* (1984-). Onderzocht zal worden hoe deze festivals door de vier groepen bewust zijn ingezet in het smeden van een nieuwe, postkoloniale identiteit, zowel naar binnen toe als naar buiten, naar de Nederlandse samenleving als geheel. Uitgangspunt is dat door de jaren heen de twee voornaamste functies van de festivals – het versterken van onderlinge saamhorigheid geënt op het land van herkomst en het uitdragen van de eigen culturele en politieke betekenis binnen de Nederlandse samenleving – nog steeds onderscheiden kunnen worden, maar dat, samenhangend met het gevoerde overheidsbeleid en processen van

globalisering en transnationalisme, de eerste functie geleidelijk aan betekenis heeft ingeboet.

De afsluitende, niet door NWO maar door de KNAW te financieren studie ‘Bringing history home: Postcolonial identity politics in the Netherlands’ zal een breder comparatief en vergelijkend perspectief bieden. Hier worden de resultaten van de deelstudies bijeengebracht en vergeleken, zowel onderling als met de resultaten van onderzoek in andere voormalige Europese koloniale mogendheden en de Verenigde Staten. In deze monografie wordt voorts een bijdrage geleverd aan de theorievorming over identiteit en *identity politics* in relatie tot postkoloniale migraties en transnationalisme enerzijds, het uiteenlopende karakter van de ontvangende samenlevingen anderzijds.

15. Research Budget

Total budget € 645,460, of which nearly 75 per cent per cent NWO and just over 25 per cent KNAW:

– NWO: € 475.460

- 3 postdocs, 3 years, 0.8 f.t.e. € 389,346
- 3 benchfees, € 4538 each € 13,614
- 1 documentalist, project 9.1, 9 months, 1.0 fte € 30,500
- material costs
 - audiovisual hardware c.a. € 8,000
 - research costs Netherlands (travel, etc.) € 6,000
 - two international workshops € 18,000
 - translation costs € 10,000

- KNAW: € 170,000

- senior researcher for research on synthesis and additional material costs
- conditionally approved, contingent upon positive decision NWO.