



European Languages and Cultures  
Year 1  
Summary : Studying Europe, readings  
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# Seven circles of European memory

17 September 2017 11:45

## **The first circle: The Holocaust as Europe's negative founding myth?**

European memory can be visualized as a series of circles proceeding from a central point, exemplified by dates. First circle/date: 27 January 1945 -> liberation of Auschwitz. This date serves as a **negative founding myth**.

Anti-Semitism and fascism were phenomena across the entirety of Europe, not just in Germany. The Nazi regime was supported by convinced fascists and opportunists from other European nations. Remembering the Holocaust helps us reflect on the present and the future: to never make something like it happen again. But also to make decision in the present (UNIFIL: Germany helping the Jews in the Middle East) Germany assumed responsibility for the Holocaust and therefore made the slogans: Never again Auschwitz -> Never again war -> Never again Auschwitz, therefore war. Nowadays the support for the German military support in Jerusalem is decreasing even though the recognition of German responsibility for the Holocaust has grown.

It seems obvious to counter problems like discrimination and xenophobia with lessons of the past (Auschwitz). Attempting to use the Holocaust as a **political yardstick** looks plausible on paper but doesn't work in practice.

Another way in which the Holocaust can become a problem is in the legal prosecution of **Negationism** or **revisionism**. In which anyone who denies or tries to trivialize the crimes committed during the Nazi regime will be sent to prison. (initiatives, not yet laws). There are laws however that state the claims like these do not count as freedom of speech, because the Holocaust was proven to be true through extensive research and witnesses.

## **The second circle: Soviet communism - equally criminal?**

The same attempt is made to ban denying or trivializing the crimes of totalitarian regimes (Soviet crimes).

[First paragraph: The Lithuanian members of the European Parliament and the former head of Lithuanian parliament Vyautas Landsbergis were unable to get a motion in effect which had to criminalize denying communist war crimes, because they couldn't convince the Western-European politicians.](#)

The perspective of the holocaust becomes problematic when it becomes something we base the way we deal with communist state crimes and crimes against humanity as a whole on. (Poland and the Czech republic however did this and put all crimes against humanity under the same law as 'politically motivated acts of repression'.

The EU (at its core focused on trade and economics) strives for a certain 'harmonization'. Which isn't easy to uphold in the field of history where there was a lot of conflict. However the fact there have been occasions that politically tarnished public servants were sacked, proves that there is a certain harmonization.

If the denial of the Holocaust is punishable then so should denial of communists crimes be punishable. -> investigation into whether not only war crimes based on race/ethnicity but also war crimes based on f.i. Social status of political affiliation should be punished.

Shared European memory remain difficult due to the tensions of the cold war that still exist. But in some places they succeeded in portraying everyone's misery without false generalizations.

Collective European memory will be just as diverse as Europe itself and cannot be regulated. The only thing that can be European is the way in which we collectively remember the crimes and take lessons from them.

Totalitarianism in Europe as a circle: -> Holocaust is one half of the circle. Together with Gulag they form the entire totalitarian experience of Europe.

There is a certain asymmetry in European memory (Holocaust vs Gulag) with three reasons:

1. Assumption of the singularity of the Holocaust, which has caused a blindness towards communist totalitarianism.
2. The asymmetry of the perception of the Gulag and the Holocaust can be explained by the greater visibility of the murder of European Jews. Because the Communist regime hushed up

- all its crimes, the numbers are unclear. -> Holocaust is perceived as a bigger crime
3. The murderous experience, of the Gulag, remained Eastern European at its core, but the Western European states weren't unaffected by Stalinism. (lots of communist parties in the West)

### **The third circle: Expulsion as a pan-European trauma?**

ethnic cleansing occurred in the nation-states that believed that political legitimacy and domestic and foreign sovereignty was only obtainable with ethnic similar communities (the same race). These ethnic cleansings obstruct the development of a pan-European memory. -> still causes tension between nation-states -> makes it difficult to make a shared memory.

**Genocide:** any act committed with the intent to destroy a national, ethnic, racial or religious group. -> has caused major controversies between nations over the existence, effects and persecution of events. (for example, the genocide of Armenians by Turkey).

### **The fourth circle: War and wartime memory as motor of Europe?**

Experiences of war and economic crisis unite European nations

**First paragraph:** The memory of the first world war unites England, France and Belgium while the Great Depression unites Germany and Austria. The memory of WW II unites all these countries and also Russia and Eastern European states.

The handshake between the leaders of France and Germany after the wars marked the transformation of hostility between the two powers and led into a political cooperation and social-structural and cultural convergence.

A good example of this is the so-called Christmas Truce during WW I. -> European nations meet in common sorrow, and this serves to create a European identity and legitimize European mission of peace.

Wartime experiences and traumas have once again formed the collective expectations and mentalities of Europeans across borders.

Similarly, post-war events such as inflation and depression also where pan-European experiences that caused political and economic cooperation between states (European Coal and Steel Community). These post-war events have also been reintroduced during the most recent crisis as frames of reference.

### **The fifth circle: The black book of colonialism**

One memorial site that is missing is that of colonialism -> in Germany the colonial crimes committed were discussed quite late, in other countries colonialism has been of greater interest. It emerges in three different forms:

1. That of the trading company
2. That of the military conqueror
3. That of the clergymen -> civilization quest (actual civilizing was negligible, while the destruction was much larger)

Despite the recognition of the atrocities committed during the period, Europe has done little to atone for this compared to acts of genocide that took place in Europe itself. But blanket apologies will not suffice. Example: Herero who are processing for recognition and compensation for damage caused by the Germans. -> Herero uprising which Germany tried to stop but when this didn't work they resolved to murder -> first genocide of the twentieth century -> Germany acknowledged the moral guilt, but did nothing to compensate for it.

If the acknowledgement of responsibility of colonial crimes is insufficient at the national level, it is even more so at the European level.

### **The sixth circle: Europe as continent of immigration?**

Europe's colonial history leads into the sixth circle: transnational migration to Europe in the nineteenth and twentieth century. Former European memory sites (for example, Roman heritage or relics of the Middle Ages) cannot be applied to migrants and can therefore no longer be generally communicated. -> A European memory can only become transnational when it can also be applied to migrants (a.k.a. when migrants are prepared to take responsibility for Europe's crimes, that they didn't commit -> a.k.a. never).

In many countries an open rejection to migration is emerging, scapegoating and violating legal

guarantees that protect minorities -> populism.

### **The seventh Circle: Europe's success story after 1945**

Europe's collective memory after 1989 (Berlin wall) is just as diverse as its nations, and also just as divided.

After the WWII a development has taken place that takes Europe out of the circle of Totalitarianism and ideological division:

- For most people economic performance is what counts.
- For others, the political guarantee of permanent peace, even between states that once were enemies, is the most important. -> goes together with the European value of democracy
- Others emphasize the strengths of the different European cultures
- For the author, the strength of European civil society is the most important

Central idea: as long as conflicts are waged peacefully and treated at an institutional level, they are precisely what can create and strengthen a community of memory.

# Exploring new worlds

18 September 2017 11:21

Luis Vaz de Camões is considered to be Portugal's greatest poet. And he wrote the *Lusiads*. -> talking about overseas conquering by Portugal and to glorify his native country.

In the beginning of the poem he compares 'modern day' heroes to heroes of the antiquity, by hinting at other poems from those times. -> intertextuality = where one text references another and thereby derives significance from its relation to other texts.

He also uses the poem to express his use of *Translatio imperii*, which is a historical viewpoint in which power/an imperium is transferred from one nation to the next. -> linearly (Cannot exist in two places at the same time)

The reference to the antiquity made ground for an opposition: people should no longer admire the great heroes of the antiquity, but rather admire the new heroes (the explorers)

The status of the *Lusiads* as the greatest poem in Portugal's history can not only be derived from the beauty of the poem but also from the subject, namely, European expansion overseas.

## The beginning of European expansion overseas: between fact and fiction

The first explorations outside of Europe were a continuation of the war between the Christian kings and the Muslims in Spain and Portugal. (Christians wanted to drive the Muslims out)

During the period of Muslim reign the caliphate flourished culturally and politically. The Christian kings however launched a 'reconquista' to reconquer the peninsula and drive out the Muslims.

Camões underlined the link between the reconquista and the overseas expansion, by stating that the overseas expansion was a continuation on the religious campaign. Eventually the Portuguese set up a trade route all the way to India and China around the Cape of Good Hope, making the country rich. Spain wanted to share in the same trading routes and tried to establish one to the Indies as well -> halted by the Portuguese not wanting to share -> Spanish tried getting to China by sailing west -> discovered the Americas -> conquered most of central and south America.

The discovery of these new countries led to self-questioning in Europe, as Europe was no longer the only advanced culture in the world anymore. These discoveries required a complete revision on European knowledge on unknown lands and cultures. -> lots of uncertainties.

Literature had a great influence on the exploration of new continents. F.E. The romance novels on chivalry shaped the way the conquistadors acted. Fact and fiction ran into one another as literature was used to provide a means of describing the new continents.

## Literary reflections on European expansion and conquest overseas

There were a lot of other literary genres inspired by the European conquest overseas. What was typical about all these genres was that they continue to glorify Europe's gift of Catholicism, while also describing the beauty of the new worlds. However, not all literature celebrated the conquering by Europe. Garcilaso de la Vega wrote a book on the European conquest on Peru and because of his history, his vision is much less Eurocentric than most. Bartolomé de Las Casas was a writer who advocated for the human rights and wellbeing of the native people.

The discoveries also inspired new genres, including the essay -> Michel de Montaigne.

During the time of Enlightenment the importance of the viewpoint of the colonised became increasingly important. **Diderot** used his novels to challenge an accepted way of life (European) and attempted to make the reader understand **cultural relativism**. (the idea that a person's beliefs and values should be understood based on that person's own culture, rather than judged against the criteria of another culture.)

## The slave trade and the beginnings of modernity

The discovery of new worlds also came with the enslavement of sub-Saharan Africans, who were put to work on the plantations. -> slave trade reached its height during the period of Enlightenment.

Because of slave trade a new multi-ethnic, urban culture took shape, that can be regarded as producing the first 'modern' subjects.

Slaves regarded in literature were mostly used to illustrate the horrors of being a slave, and to make

a moral/humanitarian appeal to the reader. In some rare cases however, the slaves themselves became writers. Advocating abolitionism, but in a subtle way.

### **Knowledge production and the realism of the novel**

While the early reports of conquest did not distinguish fact from fiction, this way of writing quickly ran up against limitations -> now, beyond their interaction with fiction, travel narratives also provided scientific and geographical knowledge.

The discovery of the new world also led to attempts to rationalise and organise knowledge in numerous fields. (f.e. The creation of dictionaries and classification of plants).

Scientific interest in the voyages interacted with another literary development: the novel, and its use of realistic description of things as they are in the real world.

### **Voyages of discovery and the post-colonial critique of modernity**

In the twentieth century, authors sought to celebrate their own world, by re-writing European literature and 'correcting' misconceptions on the colonies and their culture.

# Endangered languages

29 September 2017 18:51

Languages do not die, but they are abandoned by their users wanting a more widely spoken language. Also the more languages are spoken, the sooner English will take over.

Sociolinguistics study the way people actually use a language when they talk to each other, when trying to distinguish themselves from others, when they meet speakers of other languages or when trying to learn other languages. Other sociolinguists study the language of immigrants who came from less rich and less democratic countries. Other researchers study/preserve regional dialects that are being supplanted by the national language -> new mission: not to prescribe language but to preserve endangered ones.

A language only exists through the use that people make of it -> basic of sociolinguistics. People stopping to speak a language is not a process of language death, but language abandonment. People choose to abandon their language because they are forced to do so, or because they have higher chances/expectations with another language. However, loss of a language is an irreversible loss of culture -> every language falling into disuse must be recorded. But with fewer languages remaining, this doesn't necessarily mean a loss of cultural diversity.

Endangered languages are compared to endangered animal species. -> misleading metaphor. Biodiversity leads to stable ecosystems, but language diversity does not do the same for the world's cultures (decline in language diversity ≠ cultural diversity). What this comes down to is **linguistic sentimentalism**: an exaggerated appeal to familiar feelings with the aim of eliciting the traditional response of sympathy. (Example Oegstgeest declaration -> plea to strengthen the position of disadvantaged languages, especially in education and the media. But children speaking this minority language usually want to learn the standard language as that helps in the job market) Forcing people to speak a minority language, just of preservation, often means that they are disadvantaged and therefore oppressed by the language they speak.

Minority languages are often spoken in small religious communities, and the language they speak is tied closely to that religion. However sociolinguists care little about preserving these religions. The same state of endangerment threatens these small religions, but no one is doing anything to stop that.

Multiplicity of languages actually subvert diversity: the more languages there are, the sooner English will take over. The opponents of English linguistic imperialism have accomplished the opposite of what they were trying to do. Granting equal rights to language only gave English more opportunity to take over. (Another example: Year of Languages in Europe. The European commission gave young people wrong advice in telling them to learn languages other than English. People usually choose the language that will help them communicate with the largest number of people.

**Kurt Baschwitz**: power of the paralyzing idea -> an idea with an superficial air of plausibility, but that on further inspection proves groundless. But it remains uncontested because of vague feelings of fear and guilt. The effort of propagating linguistic diversity when a shared language of communication is indispensable fall into this paralyzing idea.

# Between the borders

11 September 2017 15:29

The foundation of the EU started with the treaty of Paris (Treaty in which the European Coal and Steel community was founded. And has grown to a big supranational government. -> nowadays there's a great amount of criticism and scepticism about the EU.

The will to found the EU came from post-war desperation and the need to form an alliance against the growing threat of the soviet Union.

To increase their power, governments exploited tools to create nation identities (nationalism). This led to the educated elite growing weaker and the half-educated masses to grow stronger. This led to the WW I and WW II, and at the end, the fear of another world war was present, especially because of Russia and the Soviet Union. -> to keep this from happening the European Coal and steel Community was founded. It was a modest and tentative treaty, because in the times after WW II big schemes to remake society were compared to Nazism and Bolshevism.

However, in the early years most countries were not prepared to surrender their privileges and sovereignty. -> The US encouraged the states to cooperate and helped to expand the EU's power, because they needed a strong Europe to help with the soviet union. Without the help of the US, the EU might have failed.

Jean Monnet: founding father of the EU. -> criticism from De Gaulle and he could therefore not pursue his plans. In the 1980s the powers of the EU expanded and more and more members joined.

According to André Klein, Europe is the key to getting rid of nationalism. He lived in Colmar, a small french town that has been conquered many times and never grew to fond of their 'leaders' -> they have a stronger association with Europe than with France. He identifies as European above everything.

Marco Zanni, someone who also identifies as European, believes that the EU and the Euro is driving Europe apart. He believes that the EU's economical policies is driving it's people apart.

The EU is trying to create 'Europeans' by using 19th century means to invoke nationalism: creating European heroes and wanting to instill European Rooms in Musuem. -> Europe has been an abstract government until 1986 when Delors reworked the treaty of Rome and six years later, with the Maastricht treaty, which killed the franc, lira and the escudo. Also due to Schengen Eastern-Europeans would migrate and come in contact with Eastern-European.

Kissinger: geopolitical systems must balance power and must possess legitimacy to make their power stable. The EU lacks this kind of legitimacy. To counter this problem some people think we need religious faith to reinstall legitimacy. Other people still see the EU as an exemplar. Some people want a transfer of power to the EU, others want radical decentralisation.

**Conclusion:** The European identity resembles the ethnic mosaic of the borderlands the best.

Definitions of Europe:

- Vaclav Klaus: Europe is a superstate that other countries would dissolve into like sugar in a cup of coffee.
- Churchill: Europe is a rubble-heap, a charnel house, a breeding ground for pestilence and hate.
- Europe is a means to safeguard the state and its people. And to prevent another outburst of interstate violence, to preserve peace
- Europe was a means for the US to make sure Germany would not attempt to dominate the continent again, but also to make sure Germany wouldn't fall to communism.
- Edouard Balladur: European Union means nothing, but that's the beauty of it.
- Europe is an ever closer union run out of Brussels by a powerful Bureaucracy.
- Europe brings us peace and markets, but also weight in negotiations and automatic right to travel between EU states.
- Europe should be one big Borderland where differences can exist and coexist.

# Europe, A cultural History

11 September 2017 11:35

Port Cities like Tallinn and Riga (Capitals of Estonia and Latvia) became European because these cities were a part of the German Hanse. This way Hanse cities everywhere share similarities and values. Also the schools in Tallinn and Riga were teaching European education.

The elites of these Baltic towns also adopted the baroque style from Italy (even though they were Lutheran), and build classicist rooms. -> these Baltic cities were surrounded by a different culture. First the culture of the Crusader German knights, who converted them to Christianity. After that the imported elite of Swedish rulers, who instilled some freedom for the masses and founded a university. After that the tsarist empire of Russia, which spread Enlightenment across the entire empire and introduced the Baltic states to this new way of thinking. -> this meant there were two European cultures living side by side, but most of these European influences never got to the masses.

Eventually they started participating in their own culture and trying to create their own identity just like the other European countries did. -> mainly to stress their independence from Russia. After the second world war, the Baltic culture changes to a culture of dependence and fear, due to Russia's conquering.

In Lithuania another national culture arose from the struggle of being a border country, namely the Jewish culture. This Jewish culture improved the country's economy and its prosperity and it created a Yiddish culture, who produced great things like institutes and artists. -> out of the process of constant blending and combining identities have grown, and are still growing.

Next to their national identity, some people in Baltic states also identify as European, and those identities can coexist

The 'Altes Museum' in Berlin opened an exhibition showing antiquities from Greece and the Near East. These objects were placed in a logical sequence so the visitors would think of themselves as the end product of a process. This way it created a past that suited its present, but wasn't necessarily true. (**cultural continuity**) This past however eventually became true in its own way. (Not what happened, but what is remembered is significant - Ezra Pound) -> all of the other buildings that would be built on Museuminsel would also have the message of cultural continuity.

Europe is a political and cultural concept. Europe has been the result of ways of thinking, of ideologies that actively contributed to the creation of realities. -> after WWII Europe was a means of preventing interstate rivalry by creating a culture/civilization with features distinctly its own.

The continuous repetition of a dream, may well turn it into a reality felt and judged.

However realizing the dream of Europe a much debated notion between the power of a collective and the power of older national allegiances.

The definition of Europe cannot be defined for it is constantly changing and shifting.

# Chinese Definitions of European

12 September 2017 12:16

During the age of Colonialism the concept of European acquired a meaning much larger than geographical or ethnic terms.

## Chinese images of Europe during the seventeenth century

More and more scholarly exchanges between China and Europe -> growing amount of information about one another. Collaboration between European missionaries and Chinese literati resulted in the **Confucian-Christian synthesis** -> which was used to find ways into higher Chinese society. The Chinese public was quite receptive of the Christian values brought to China by the Jesuits. Seventeenth-century works published by Jesuit missionaries or Chinese Christians, depicted highly idealized images of Europe. -> this was done to raise appreciation of Christianity in Chinese society. For them, Christianity was the only teaching that could complement Confucianism and lead China back to the ideal conditions of its past. Christianity was portrayed as the fulfilment of Confucianism, and the Europeans lived under these ideal conditions.

## The Early twentieth century

No longer was China perceived, by its inhabitants, as the cultural centre of the world. Many people thought it necessary to take over essential aspects of Western society.

Europeans in China, distinguished themselves from the Chinese people by living a more wealthy life than the average Chinese citizen.

The outward attitude of China (the fact that they wanted to adopt aspects of European society) was accompanied by critical attitudes towards China's own history and culture. -> **Chen**: Western culture celebrated freedom and self-expression, while Oriental culture was hierarchical and authoritarian.

**(Alterity: Orientalism vs. Occidentalism).**

**New culture movement:** China should adopt certain aspects of European society, but should not do so blindly. It should find its own way to modernity. -> inspired by the Great War, Chinese intellectuals realized that European society also had its flaws -> China needed to preserve some of its own cultural heritage. **Liang Qichao** -> China should draw important lessons from Europe's crisis (war) so that it could steer its own modernisation in a more stable direction. He also stated that Europe, from now on, should also draw lessons from other cultures and take a more cautious approach to modernity.

Definitions of Europe:

- In societies from India to Korea the concept European was connected to modernity, newness and civilization.
- Europe formed the heart of a modern culture. Europe was seen as an example for what China could become -> nowadays the Chinese don't see Europe as the centre of modernity anymore.
  
- Zhifang Waiji: Europe, a harbour of truth and peace, where no dynasty had fallen for a long time, where people did not need to lock their doors at night.
- The Chinese descriptions of Europe are a projection of Chinese ideals on the geographical continent.

# Language analysis for determination of origin

15 September 2017 19:40

The article discusses the use of language analysis to determine refugee status. (connecting linguistics to the refugee crisis)

RSD -> refugee status determination of which LADO is a part.

Refugee -> someone who can show a well-grounded fear if being persecuted for reason of race, religion, sexuality etc.

An asylum seeker who lacks documents can present two types of evidence

- Medical evidence (signs of injury or torture)
- Linguistic evidence (the story, including all interviews, recordings etc.)

LADO -> Language Analysis for Determination of Origin. Has a narrower perspective than other linguistic analyses. This means that interviews and statements from the asylum seeker can provide a broader background and context which is needed to properly inform the LADO analysis.

LADO came into common use because governments needed dependable objective evidence concerning identity and nationality of undocumented asylum seeker. This field requires practice by qualified linguistic professionals. However, the LADO analysis is often applied by analysts who don't have discernible qualifications, and LADO reports are often evaluated by judges who aren't qualified to do so.

'The guidelines' are a standard reference document on LADO, and have been used by linguists worldwide. Most of the information in these guidelines is, however, at entry level of linguistics.

The assumption motivating LADO -> the way a person speaks is intimately related to their place of origin. This way LADO is used as gatekeeper to approach claims of origin. This seems plausible to the linguistically untrained, but isn't.

Sociolinguists know that the relation between language and identity is very complex and takes on multiple forms. The basic LADO question is therefore a sociolinguistic one: How does an applicant's linguistic performance in a LADO context correlate with their history of speech community membership and language socialization?

The way someone speaks is not just a matter of where they were born. Someone's speech is influenced by a lot of other factors which shift and change over time. Fragmentation of communities strains the link between language and place of origin even further. LADO's job is not to trace someone to a country, but to an ethnic group or region.

This is very difficult to accomplish, for modern speech communities are very complex and multi-layered. Thus, there are many asylum seekers for whom using language to determine where they come from is unreliable. For these reasons is LADO an extremely complex form of analysis that requires a lot of intricate knowledge and sociolinguistic know-how.

Some institutions performing LADO hire linguists to inform the process of commissioning and interpreting linguistic reports.

The analysts do the primary analysis and conduct the interviews -> usually don't have a linguistic background/lack scientific training and the motivation for their competence is usually their proficiency in/having the same native language as the asylum seeker.

Because a lot of companies do LADO analysis, there exists a lot of competition between these companies, which compromises the quality and detail of the analysis reports.

Three types of analyses:

1. LADO performed directly for governments
2. Contra analysis -> 'De Taalstudio' is a Dutch analysis firm which provides an analytic template which aims to ensure all reports conform with the Guidelines. Stands out because all analyses are performed by certified linguists
3. Independent assessment of LADO reports -> evaluated by a qualified expert without producing a new LADO analysis. In the case of independent academic linguists, they usually have an independent academic career which serves as a qualification, which a lot of analysts lack.

Another group of 'experts' occasionally asked to perform LADO functions are interpreters, which have a certain proficiency in the language of the asylum seeker. This proficiency, however, is not regarded as being an expert, and thus do the interpreters also lack the qualification to perform LADO.

In order to adequately perform LADO analysis, one must have scientific linguistic training, or at least a correct level of basic understanding. The lack of this understanding undermines the validity of LADO in RSD processes.

### **Why linguistics is necessary for LADO**

Linguistic expertise -> Study of phonetics, phonology, the lexicon, syntax and morphology. Also experience in scientific linguistic research and knowledge of scientific literature and the ability to present said knowledge.

This linguistic expertise on smaller languages, which is usually the case in LADO, is hard to come by. There is simply not enough information available on these languages to do formal extensive research.

Sociolinguistic knowledge should also be a requirement for LADO analysts. The basic LADO issue is not a linguistic one, but a sociolinguistic one: relating ways of speaking to certain communities. Without this extensive knowledge on linguistics and sociolinguistics LADO reports become inadequate and can contain misleading claims.

### **Standards of Expertise**

In order to increase the validity of LADO analyses only linguists should be the people who do the analysis (logically). However, the acquiring of validity seems more desirable through legal expertise. Many LADO reports fail to meet even one criteria of expertise. -> It is accepted by the courts that LADO reports don't meet these requirements because they are provided to the decision maker and not the tribunal.

Trying to make all analysts meet the requirements, would show that many commercial analysts fail to meet said requirements and thus cast thousand of reports into doubt. However, the European governments have tried to provide common rules for the asylum seeking process, to make results more consistent and predictable.

### **The role of native speakers in LADO**

The problem with native speakers of the target language is that they often are not linguistically trained/qualified to perform LADO analysis. The solution -> Supervision by someone who IS linguistically trained and let the Non-Expert Native speaker do the interview.

Native speakers' competence is regarded as a valuable source of information in language description. -> not a question of WHETHER but HOW they should be used.

The Guidelines however state that NENSs shouldn't perform analysis because they lack the expertise and are not able to operate independent of the influence of prejudices and folk believe. University education can reinforce these prejudices and the bias against linguist minorities. <-> Linguistic training eliminates language prejudice.

Most properly qualified linguists recognise the importance of Native speakers for LADO. There are some agencies that do not permit analysis by native speakers for reasons of quality and credibility. The proficiency in a language of a Native speaker shouldn't be regarded as linguistic profession or expertise.

# The national identities of the death of multiculturalism discourse in Europe - Ossewaarde

30 September 2017 14:08

Death of multiculturalism discourse -> multiculturalist policies have failed, and resulted in social exclusion and cultural segregation. Especially the social exclusion of the Muslims, through media framing as non-Western. And the Islam as an imperialist ideology.

**Sarrazin**: claimed that the influx of Muslims into German society had compromised German work ethic and ingenuity.

**Monoculturalist** critics have defined multiculturalism as a disintegrative force and a threat to national identity and prosperity. They claim that particular legacies (Christianity, humanism and Enlightenment) must be protected from inferior, external influences.

Purpose of this article: highlight expressions of distinctive national identities as they have been articulated by leading spokespersons.

## Scientific discourse of the multiculturalism backlash

From the 1960's onwards multiculturalism has been regarded as increasingly negative. By the end of the 90's stereotypes of migrants had become negative and anti-Islam populism had flourished. Leading spokespersons spoke increasingly direct and politically incorrect. This genre (**New realism**) has been more institutionalized in the media and the Islam had been portrayed as a uniform backward culture, that's incapable of reaching Enlightenment.

Spokespersons have made skilful use of the media to attack multiculturalism and express **ethnocentric** (evaluating other cultures according to preconceptions originating from one's own culture) critiques of the presence of Islam in Western Europe. In these media discourses it was widely suggested that Muslims could not be trusted. -> provided a symbolic context for Anti-Islam to become acceptable.

The multiculturalism is dead discourse is the peak of the backlash against multiculturalism in Europe.

## Methods

The purpose of this section -> unveiling demagogic expressions and assumptions by populist spokespersons, reported in newspapers -> newspapers are considered as multipliers and engines of death of multiculturalism expressions, that enforce a particular image of national identity.

The peak of the death of multiculturalism discourse is the most interesting because it captures hidden sentiments and opinions that are rarely made explicit, except in outbursts. -> these outbursts help uncover ethnocentric purposes.

During this peak Ossewaarde has collected 75 articles from different newspapers. National liberal-conservative newspapers (considered more moderate in spreading the discourse) and national tabloids (considered more extreme). These 75 articles were considered as most explicitly channelling the discourse, and most clearly communicating cultural imperialist rhetoric. The purpose of analysing these articles is to:

1. Identify common ways in which the spokespersons constructed notions of cultural exclusion
2. And to understand and relate them to historical and cultural contexts of nationhood.

## Barbarians within the gates

First stereotype -> Muslims are culturally backward compared to the nation. Newspapers spread of stereotype of anti-enlightenment and anti-liberal, sexist behaviour of Muslims.

Example: Geert Wilders portraying Islam as morally outrageous and intolerant, that upset Dutch morals. -> Rival parties then portrayed Geert Wilders as immoral.

## The imperialist attack on the West

Not only did newspapers spread the word that Muslims were culturally backward, but also had to fear their imperialistic rule -> Islamification.

In England, newspapers spread a fear of Islamic violence. -> Islamification was narrated as frightening moral panic.

Dutch newspaper spread Wilders' word on how Islam is frightening and Sharia law is oppressive to

all non-Muslims. -> Sharia law is a morally perverse legal system in which non-Muslims have no rights.

In Germany newspapers said that Islamification must be halted via Germanization of Islam -> outlawing Sharia practices.

### **The coming of new totalitarianism**

In the UK newspapers portrayed that Islam was grounded in intolerance and violence and that Islamist extremism, and all extremism, deserves a zero tolerance policy.

In Dutch newspapers, Islam was portrayed as an extremist political ideology. Wilders compared Islam to ideologies as communism and Nazism, and he claimed that Islam had all the features of a totalitarian ideology.

German newspapers told that Islamic ideology would never be compatible with German, or Western European values.

### **Concluding remarks**

**Paul Gilroy** -> the character of such derogatory pronouncements as perceived loss of nation identity. -> this sense of national decline is typified as **volkisch melancholy** -> which is food for populist mass media discourses.

# European literature in the Nazi new order - George Martin

06 October 2017 11:22

With the establishment of European Writers' Union the Nazis wanted to create renewed European literature. -> inviting famous writers from all over Europe to Weimar for a conference -> spreading images of these conferences to strengthen German rule in Europe and to establish a leading role in European cultural life.

Although Hitler rejected all initiatives related to the idea of European Unity, because he saw the neighbouring countries as his enemies, Goebbels still pursued an international soft power campaign in the cultural realm.

Since the mid 1930's the Nazis had made a self-styled (aka German) Europeanism a centrepiece of their international cultural politics. -> F.I. the launching of German-dominated trans-European institutions of cultural and intellectual exchange.

The **goal of the European Writers' Union** was: forging durable institutional structures that would cement German hegemony over European cultural life, post war. But also to rally support of the Germans while the war was still going on. -> pursuit: sophisticated operation that sought to appeal to traditional elements of the literary field with the goal of radically reordering it.

Also, to achieve absolute power over the literary field, Germany had to wrest literary leadership away from France and especially from Paris -> centre of European literary life -> defined 'European Literature' as: up to date with new trends and literary modernity (big influence from Paris). The model of European literature of that time was one a French model of literature.

- Positive: this model restored the sense on continental cultural continuity and also responded to the need for new transnational standards of change.
- Negative: by only accepting supra-national modernist novel as European literature, the French model excluded much of Europe's literature from the 19th century talking about nationalism.

Conservatives and nationalists highlighted the degree in which French model (aka European model) was founded on French values. **Key feature** -> autonomy as the highest value. To achieve the status of European writer, writers from other European countries either had to condemn themselves to national writer status or abandon their national heritage and start writing internationally. (felt like betrayal) -> movement for literary nationalism.

From 1930's -> decline in the French grip on the literary world. **Goebbels:** military victory over French would switch the literary capital from Paris to Berlin -> creation of German-led European literary space.

The **German model of literature** focused on representation of a nation, as opposed to achieving a universal/timeless standard (as with the French model). -> in 1941 Goebbels took a racist version of this model and made it the basis of European Literature. (After clearing all obstacles)

The writers attending the conference on October 24, 1941 were mostly writers that had been rejected by the French model (aka National writers). -> some of these writers could be considered as regional writers, because they wrote about a certain region -> does not mean that they are provincial however, mostly educated urban writers.

The new NAZI European literature presented at this conference was a literature where nationalists writers were considered European (no room for Jews or Russian of course) -> exact opposite of the French model where international writers were considered as European.

The conference was held in Weimar because:

- Weimar was seen as the cultural capital of Germany, because it is associated with Goethe and Herder, but this also made Weimar a site of European cultural significance.
- Weimar was the symbolic heart of Goebbels' literary politics -> portraying a nazified vision of German culture and greatness
- Weimar is a modest provincial town -> opposite of the Cosmopolitan image of Paris and the French model.

The Nazi's invoked the Herderian legacy to justify Germany's right to reshape Europe. The German

vision of European Kultur would defend Europe's nature from the dangers of a universalizing Zivilisation that sought to make everything the same. -> dichotomy of **kultur vs. zivilisation**.  
The Nazi ministry of propaganda made it look like the Writers' Union was a spontaneous suggestion from the foreign writers themselves. -> the Union was in itself constructed in a manner that reinforced the Nazi model of literature.

# Moroccan flavoured Dutch

09 October 2017 16:11

MFD has only emerged recently, from 2001 onwards. -> before there was Murks. -> difference: Murks wasn't used by members of ethnic minority groups and is considered insulting. They are both not contact languages because they are not used to improve communication. This article shows that people can construct an identity through the use of linguistic resources borrowed from ethnic groups they don't belong to by birth.

## Characteristics of MFD

- Phonological features that first generation Moroccans exhibit. 2nd generation tends to exaggerate certain features of this.
- Insertion of Arabic and Berber interjections (F.I. interrogative particle 'ouash' with the same use as est-ce que) -> insertion of these interjections shows us that language changes are not always the result of unconscious processes but can also occur from fun, conscious manipulation of a language.
- MFD is not uniform, but there are a lot of local variations.
- MFD-users develop norms linguistically and stylistically. -> purposely making errors to be recognized as someone who is hanging out with his friends.

## In what situations is MFD used and by whom? How does the use of this accent interact with other group defining factors such as music, religion or clothing?

Whatever the background and no matter whether you are bilingual or not: MFD is used in contact with Friends, both with L1 speaking friends and friends with different mother tongues.

MFD is used in an informal in-group setting -> MFD marks the boundaries between in- and outsiders, and between fun and seriousness. Also frequently used by rappers. Also used by people who listen to rap music, hip-hop and reggae music.

It appeared that the presence of members of ethnic minorities are essential for MFD to occur -> won't occur in white schools. But not all ethnic minorities evoke MFD -> more solidarity towards groups with the same religion (Islam) will cause MFD to occur. Most important points:

*'In summary, the use of MFD is restricted to informal situations, it is used with peers when the topics are tough or funny, at least as long as they are not serious. It is used as a means to express group membership associated with certain subcultures, which are more present in black or ethnically mixed schools than in white schools. Finally, belonging to or associating oneself with an ethnic minority group and / or being a Muslim from Mediterranean descent favour the use of MFD' - text*

## How does MFD interact with larger dynamical social phenomena such as politics or regional dialects?

Sociopolitical developments that largely explain why MFD gained significance: See assignment week 6

## Why is this accent based on Moroccan languages, more than any other language?

MFD users perceive the Moroccan accent as more pronounced than a Turkish accent, and Moroccans are more visible in society, according to MFD users.

- The Moroccan languages are not considered an ethnic core value by their speakers -> they aren't too proud to mix Moroccan with Dutch.
- Loose ties make the Moroccan community more open for others whereas the Turkish community is more introverted.

# The medieval and early modern city in literature - Newman

14 October 2017 18:04

**Paradox:** The renaissance occurred in a context of de-urbanisation, however early modern capital cities grew and threatened the countryside and smaller cities -> For example London or Paris that not only became capitals, but also cultural capitals. Rome, although no longer the cultural capital of the world, still remains an iconic city to which writers turned for myths of origin.

Changes in self-consciousness and the spread of literacy amongst people other than the clergy altered social patterns and gave form to rise of new literary movements -> For example Romance. Vernacular medieval writings represent cities in a conventional way: few architectural details, focus on the walls and its defences and the market, and most importantly the church. -> basically what was important for the normal people.

Giovanni Boccaccio's *Decameron* -> writes about how the plague in Florence causes a breakdown of social distinction brought about by fear of the disease and its impact on urban life. Example of how medieval Florence was devastated. But not only because of the plague, also because of murders at the entrance of the Ponte Vecchio -> plague was seen as a sentence from God.

Chaucer's *Canterbury Tales* -> talk about a group of pilgrim traveling to Canterbury. Scene in the tavern: where the host tries to keep the company together, but fails, represented the difficulty of keeping order because of the change in social mobility challenging the hierarchy of the city (London) where Chaucer lived.

With the growth of medieval cities also came a lot of inconveniences of the city: filth, crime, noise, crowding etc. -> Example *Francois Villon* -> French poet that went to jail multiple times and eventually was sentenced to be hanged

## The medieval and Early modern city as theatre

Cities used theatre and entertainment to celebrate, for example, royal visits, dynastic weddings, coronation and military victories. -> most important example: Lord Mayor's shows in London. -> marked the expanse of civic power and the decline of religious ceremony, but also theatricalized London's traditional civic memories.

# Fantasies of power: performing Europeanization on the European periphery - Jones & Subotic

21 October 2017 12:27

Three principal arguments of this article:

1. It challenges the optimistic accounts of cultural Europeanization and identifies the limits of the Europeanization project.
2. The process of Europeanization is a process of political imagination -> which aspects of Europe a country will adopt and which they will not is shaped by how they perceive Europe, and what they imagine their role in Europe is.
3. It argues that European states with uncertain or transnational identities on the European periphery use performative symbols (carnivals and festivals) to express their fantasies about power and equality with the international system.

This article uses Eurovision song festival to illustrate these points. Argument for using this: public events such as this are sites of identity creation precisely because they are so silly, everyday and popular in Europe.

## How states perform

International performances between states are constantly formed (handshakes between leaders, visits to war crime sites etc.) -> these performances convey political norms and values, which merge diverse group of participants and spectators into a shared community where they feel like they belong. This effect is even easier to establish when the performance invokes a nationalistic reaction or feelings (the Olympic Games).

Through these cultural practices Europeanizing states construct their own identity.

## Being European on the European periphery

Europeanization is shaped by a determination that 'core' European states decide which states on the periphery deserve the status of European, based on how much they live up to European standards and values. -> Europe's distinction between Eastern and Western European, was a Western European construct. (The east is everything the West is not) -> internal debate East vs. West -> leads to a desire of Eastern European states to join the 'bigger' version of Europe, but also raises the question as to where Europe's boundaries are.

The meaning of European is shaped by domestic and international interactions that shape the way other nations look at a state, but also how the state looks at itself. Eastern European states use everyday cultural practices to project fantasies on power and equality (because there exists an inequality between East and West).

## Eurovision as everyday political practice

The Eurovision song festival started as an effort to bring Europe together and to construct a pan-European identity. -> despite the musical expressions of European unity, everyday politics are also introduced in Eurovision. Although it is forbidden, countries use Eurovision to portray their political agendas. -> political dimension also visible in the voting (Bloc voting). -> has contributed to victory of peripheral states, but also created a lot of complaints.

## Performing Europeanness at Eurovision

European peripheral states hope that participation in Eurovision would broaden their appeal and facilitate political and economic integration. Eurovision is used by states to show their Europeanness, while simultaneously distinguishing themselves from their 'non-European' neighbouring countries. This constructed European, progressive image of the nation is often only seen on Eurovision, but not actually implemented in daily life (Sending representatives of the gay community to represent your country, but still oppress gays by denying them rights.)

## Eurovision and fantasies of power on the European periphery

Periphery states use cultural events such as Eurovision to express their fantasies of power and equality (namely, more cultural power for the Eastern European states, and more equality).

# Is Britain European? - Garton Ash

22 October 2017 15:26

**Huntington line** -> dividing line between Eastern and Western Europe, primarily used to indicate the line between Western and Eastern Christianity. Huntington -> the line is the end of contemporary civilization.

Central point about identities: **IDENTITIES ARE VOLUNTARY, NOT ARBITRARY**. Identity is mainly self-identification, but we have to take account of what other think.

## Six possible meanings of European:

1. To be European means to be white. It is generally more difficult for someone from Africa or Asia to be identified as European.
2. To be European means to be Christian, formally or formerly.
3. Europe is the second smallest continent, a western extension of Eurasia
4. Europe is the continent of Europe, except for the British Isles.
5. Europe means the EU -> related to the question 'Is Britain European' = Is Britain a supporter of the project of the European Union
6. Europe is a collection of idealistic values. Not descriptive, but normative, prescriptive and idealistic view.