

# *Racial Orders, Racist Borders*

## *Expert Workshop*



**University of Amsterdam**  
**Amsterdam, the Netherlands**  
**16 October 2019**

### **Organizing Institutions**

**Amsterdam Centre for Globalisation Studies (ACGS)**  
at the University of Amsterdam



**Collaborative Research Center “Dynamics of Security”**  
at the Justus-Liebig University Giessen, Germany  
and the Philipps University Marburg, Germany



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***Racial Orders, Racist Borders***

**A One-Day Expert Workshop preceding the International Conference**

*Organized by the Collaborative Research Center*

**Dynamics of Security** at the Universities of Giessen and Marburg, Germany  
and the **Amsterdam Centre for Globalisation Studies** at the University of Amsterdam

**University of Amsterdam, the Netherlands**

**Wednesday 16 October 2019**

- 09.00 – 09.45**    **Registration, Welcome & Introduction**  
Venue *Belle van Zuylenzaal, University Library, Singel 425, Amsterdam*  
Huub van Baar (University of Giessen & University of Amsterdam) and  
Jeroen de Kloet (University of Amsterdam)
- 09.45 – 12.15**    ***Governing Racial Difference***  
Chair: Dušan Bjelić (University of Southern Maine, US)
- The Race-Religion Constellation: The European ‘Origins’ of Racial Exclusion  
Anya Topolski (Radboud University Nijmegen, the Netherlands)
- Race, Postsocialism and Postcolonialism: ‘Race in Translation’ in the Post-  
Yugoslav Region  
Catherine Baker (University of Hull, UK)
- The Construction of ‘Roma’ and their non-European Origins in Genetic Studies  
Veronika Lipphardt / Mihai Surdu (Freiburg University, Germany)
- 12.15 – 13.15**    **Lunch break**
- 13.15 – 15.00**    ***Race from the Perspective of Legal Studies***  
Chair: Anikó Imre (University of Southern California, US)
- Fighting Discrimination against Roma using Ethnic Data and Positive Action:  
Benefits and Limits of EU Law  
Jozefien van Caeneghem (Université Libre de Bruxelles, Belgium)
- European Anti-Discrimination Law Isn’t Working for Europe’s Largest Ethnic  
Minority  
Adam Weiss (European Roma Rights Centre, Budapest)
- 15.00 – 15.45**    **Coffee/Tea Break** (and move to venue: *OMHP D 0.09, Oudemanhuispoort 4-6*)
- 15.45 – 18.15**    ***Whiteness and Postcoloniality***  
Chair: Regina Kreide (University of Giessen, Germany)
- The Politics of Race amid Persistent Inequality in Postcolonial Africa  
Danelle van Zyl-Hermann (University of Basel, Switzerland)
- Postcolonial Europe, Racism and Critical Whiteness Studies  
Ina Kerner (University of Koblenz-Landau, Germany)
- A Revolution of Whiteness? 1989 and the Politics of Race  
James Mark (University of Exeter, UK)

## Rationale of the Conference

Around the world, racist discourses, attitudes, and practices have moved from the fringes into the mainstream, putting core democratic values under pressure. Familiar racial orders have resurfaced and reinforced racist borders, both metaphorical and material. The various contributions to the sixth annual conference of the [Amsterdam Centre for Globalisation Studies \(ACGS\)](#) examine how forms, discourses and practices of racism have materialized in various institutional contexts.

Organized in cooperation with the collaborative research centre [Dynamics of Security at the Universities of Giessen and Marburg, Germany](#), the conference's main conceptual focus is on the institutional dimensions of racism. How and by whom has racism been 'mainstreamed' in different countries and regions around the globe? What kinds of discourses, techniques, strategies and tactics have been mobilized to mainstream racism? And how does this take shape in diverse institutional settings, including politics, education, international institutions, the media, cultural foundations, the police, and the legal system?

In the wake of unrestrained, state-led xenophobia and populist nationalism, the function of race as a building block of culture, education, finance, nationalism and democracy can no longer be dissolved into ethnicity, nationalism and religion. Thus, the function of race cannot be hidden behind modernity, the Enlightenment, multiculturalism or civilization, deferred to the histories of 'other' places and 'other' peoples, or relegated to a past that was ostensibly erased with the end of the Holocaust and the birth of modern institutions such as the European Union and the United Nations. The various contributions to the conference employ a full range of research tools and approaches to take stock of how race and racism have continued to underscore state histories and institutions, as well as everyday practices, habits, gestures, affects, languages, aesthetics and representations alike.

*N.B. Participation in the workshop is possible for a limited number of scholars, who have to register through ACGS in advance. Please contact Victoria Andersman Alvarez for further information in case you are interested in the expert workshop.*

## Abstracts and Bios

### 09.45 – 12.15 Panel: *Governing Racial Difference*

#### **The Race-Religion Constellation: The European 'Origins' of Racial Exclusion**

*Anya Topolski, Radboud University Nijmegen, the Netherlands*

This contribution, based on a 2018 article in *Critical Philosophy of Race*, aims to trace the masked 'origins' of the race-religion constellation in Europe. The term 'race-religion constellation' refers to the connection or co-constitution of the categories of 'race' and 'religion'. Specifically, the term 'race-religion constellation' is used to refer to the practice of classifying people into races according to categories we now associate with the term 'religion'. This calls for a consideration of European history and forms of racism in Europe, such as antisemitism and Islamophobia. This constellation or assemblage offers an alternative, non-secularized or biological account of the origins of the socially constructed category of race in Europe. It 'begins' in the period of the crusades when the Christian political community is bounded, then moves to the late fifteenth and early sixteenth century, when the category of religion as a means for classifying peoples was both constructed and politicized. In tracing this alternative story, this contribution seeks to draw attention to the masked role of 'religion' that intersects with W.E.B. Du Bois's color line.

**Anya Topolski** is an Associate Professor in political philosophy at the Radboud University Nijmegen, the Netherlands. She obtained her PhD in Philosophy at the KU Leuven, for which she was awarded the Auschwitz Foundation Stichting Prize, with a focus on the political thought of Hannah Arendt and the ethics of Emmanuel Levinas and contemporary Jewish thought. In 2009, she joined an NWO project as a post-doctoral researcher to consider the application of her theory of relationality in the field of military ethics where she engaged in post-Srebrenica research on responsibility and judgment. In 2012, her research on European Identity and Exclusion, antisemitism and Islamophobia, was funded by FWO – Flanders. Her most recent books are: *Arendt, Levinas and a Politics of Relationality* (Rowman and Littlefield, 2015) and *Is there a Judeo-Christian Tradition? A European Perspective* (De Gruyter, 2016). Some of her recent articles are “The Race-Religion Intersection: A European Contribution to the Critical Philosophy of Race” (*Critical Philosophy of Race*, 2017); “Good Jew, Bad Jew ... Good Muslim, Bad Muslim: ‘Managing’ Europe’s Others” (*Ethnic and Racial Studies*, 2018); “The Islamophobic Inheritance of the Resurrected Saint Paul: From F.C. Baur’s Judeo-Christianity to Badiou and Žižek’s Event” (*ReOrient: The Journal of Critical Muslim Studies*, 2017) and “Tzedakah: The True Religion of Spinoza’s Tractatus?” (*History of Political Thought*, 2016).

### **Race, Postsocialism and Postcolonialism: ‘Race in Translation’ in the Post-Yugoslav Region**

*Catherine Baker, University of Hull, UK*

The convergence of postsocialism and postcolonialism as theoretical lenses has created new opportunities, but also new responsibilities, to perceive the global dynamics of ‘race’ and racism at work in southeast Europe and other ‘postsocialist’ regions. This convergence has occurred in at least two waves: first, the adaptation of postcolonial thought by scholars such as Milica Bakić-Hayden and Maria Todorova to explain the historic and contemporary construction of eastern Europe and the Balkans as constitutive Others to a ‘Europe’ of modernity, civilisation and progress; secondly, the reframing of both postsocialism and postcolonialism as global rather than geographically bounded conditions that emerged from Sharad Chari and Katherine Verdery’s challenge to consider both the collapse of state socialism and the decolonisation of European empires as processes that each played out over the whole world. Since colonialism’s most fundamental historical legacy is the systems of racism it enshrined, tracing ‘race’ across ‘postsocialist’ Europe as well as the former colonies and metropolises of European empires requires accounting for how racialised social and cultural orders that (as Charles Mills shows) naturalised enslavement, settler colonialism and domination in other parts of the world by creating essentialised linkages between cultures, bodies, territories and temporalities of modernity and civilisation were mapped onto central and eastern Europe. These instances of what Ella Shohat and Robert Stam have termed ‘race in translation’ have fused historically contingent European and North American constructions of race with antigypsyism, anti-Semitism and majoritarian ethnic entitlement, seen most recently in responses to the ‘refugee crisis’ on southeast European borders, but in reaction to the Global North/West’s marginalisation of the Balkans have also provoked expressions of identification with populations experiencing and resisting racist oppression elsewhere. The challenge confronting those of us who produce knowledge about race in academic systems which are themselves colonial legacies is now how to turn this framework into action which dismantles rather than documents the structures that theory has helped to reveal.

**Catherine Baker** is Senior Lecturer in 20th Century History at the University of Hull and a specialist in the contemporary cultural politics of war and nationalism, especially in the post-Yugoslav region. Her books include *Sounds of the Borderland: Popular Music, War and Nationalism in Croatia since 1991* (2010), an edited volume on *Gender in 20th Century Eastern Europe and the USSR* (2017) and, most recently, *Race and the Yugoslav Region: Postsocialist, Post-*

*Conflict, Postcolonial?* (2018), while her articles have appeared in *International Feminist Journal of Politics*, *Slavic Review*, *European Journal of International Relations* and elsewhere.

### **The Construction of 'Roma' and their Non-European Origins in Genetic Studies**

*Veronika Lipphardt, University College Freiburg, Albert-Ludwigs-Universität Freiburg, Germany*

*Mihai Surdu, University College Freiburg, Albert-Ludwigs-Universität Freiburg, Germany*

Since 1921, more than 400 genetic studies on Roma have been published. Our presentation focuses on ca. 250 studies published after 1990, mostly of DNA markers, and particularly on studies that deal with population and migration history. In these studies, 'the Gypsies' or 'the Roma' are constructed as categorical counterpart of 'indigenous', 'native' or 'autochthonous inhabitants' of Europe, of the 'Caucasians' or even of the 'white population'. DNA data sets of 'Roma' from particular European countries are compared and contrasted to data sets of the respective national populations; by analysing the 'Roma' DNA data across countries, large conclusions about migration routes in Europe are being drawn. At the same time, merged 'Roma' DNA datasets from all over Europe are compared to DNA datasets from India and other parts of Asia, hence employing notions of continental clusters, and locating 'Roma' and their origin outside of Europe. Accordingly, Roma are portrayed as most related to Indian populations, and as non-assignable to any national territory within Europe. On the one hand, Roma are depicted as 'non-national' by contrasting them to national majorities; on the other hand, Roma are depicted as 'transnational' when they are described as a diasporic population related through genetic bounds. In any case, they are portrayed as being *in* Europe, but not *of* or *from* Europe.

We argue that such narratives of groupness supporting Roma's non-Europeanness may in fact result from the very design of the studies. The genetic coherence of the 'Roma' and their seemingly stark genetic differences to the groups selected for comparison could be an outcome of sampling strategies, for instance, by excluding 'mixed' individuals in the field and in the lab. It may also result from extrapolations of results from small, localized samples to large generalized populations, from the circulation of assumption-charged and biased datasets, and from the interpretation of findings solely under the assumption of genetic isolation, endogamy and 'foreign' Indian origin. The discursive patterns produced in these genetic publications employ notions of biological citizenship and race that define 'Roma' by contradistinction to 'Europeans', thereby disregarding potential other publics that could contest those very notions. The labels and terms used are regarded as discriminatory in many public discourses, yet obviously not in human genetics. In our presentation, looking back onto genetic studies from nearly one hundred years, we will discuss the historical trajectories of racial terminologies and racist discrimination of Roma in these studies.

**Veronika Lipphardt** has worked on the history of the life sciences in the twentieth century in their political, social and cultural contexts. From 2006 to 2009, she was a researcher in a BMBF-funded research project titled "Imagined Europeans: The Scientific Construction of Homo Europaeus" at Humboldt University Berlin. She was director of an Independent Research Group at the Max Planck Institute for the History of Science (2009-2015) entitled "Histories of Knowledge about Human Variation in the Twentieth Century". She was Professor at the Free University, Berlin (2011-2015). Since 2015, Lipphardt is professor for Science and Technology Studies at University College Freiburg.

**Mihai Surdu** was a Senior Fellow of the Institute of Advanced Study at Central European University in Budapest (2015-2016), a postdoctoral research fellow of the Max Planck Institute for the History of Science (2014-2015) and of the Open Society Foundation (2012-2014). He is currently working at University College Freiburg in the DFG-funded research project "The Genetic Construction of Roma Groupness and its Interdisciplinary Entanglements". This project scrutinizes the place of genetics in the overall discourse about Roma and discusses some of the claims and assumptions of Roma-related genetic research.

### 13.15 – 15.00 Panel: *Race from the Perspective of Legal Studies*

#### **Fighting Discrimination against Roma using Ethnic Data and Positive Action: Benefits and Limits of EU Law**

*Jozefien van Caeneghem, Université Libre de Bruxelles, Belgium*

The transition from theory to practice has not yet happened for an overwhelming part of the Roma minority in Europe, despite the relevant anti-discrimination legislation and policies currently in place. Significant gaps remain between the human rights standards, which have been introduced, and the everyday situation of many members of this minority. Through the collection of ethnic data and the implementation of positive action, existing anti-discrimination frameworks can be rendered more effective and robust in the promotion of equality and inclusion of Roma across Europe. Legal and policy concerns have been raised, however, about the feasibility and the desirability of using ethnic data and positive action schemes in the Roma context. Careful analysis of the applicable legal rules shows that the EU framework is permissive towards the collection of ethnic data, and the implementation of positive action, for anti-discrimination purposes, whereas the wording used – or not used, depending on the instrument – limits the use that has been made of this human rights tool and instrument for Europe’s largest and most excluded ethnic minority.

**Jozefien Van Caeneghem** is a Research Collaborator at the Institute of European Studies of the Université Libre de Bruxelles (ULB) in Belgium. In 2017, she obtained the degree of Doctor of Laws at the Vrije Universiteit Brussel (VUB). Her research focuses on fighting the discrimination against, and promoting the inclusion of, Roma in Europe. She spent the 2018-2019 academic year as a Fulbright Belgium scholar at Harvard University, working on a project called “Romani Realities in the US”. She is the author of *Legal Aspects of Ethnic Data Collection and Positive Action. The Roma Minority in Europe* (Springer, 2019).

#### **European Anti-Discrimination Law Isn’t Working for Europe’s Largest Ethnic Minority**

*Adam Weiss, European Roma Rights Centre (ERRC), Budapest, Hungary*

Romani people in Europe face a paradox: EU law and the European Convention on Human Rights ensure robust protection against discrimination based on race, ethnicity and colour; the UN, the EU, the Council of Europe, and NGOs agree that there is ongoing crisis of antigypsyism (the specific form of racism affecting Europe’s largest ethnic minority: Romani people); and barely any judgments at European or national levels condemn public bodies for discrimination against Roma. There is no single explanation, but instead a series of contributing factors. One is the nature of antigypsyism, which requires victims to litigate proactively and attack practices as opposed to flaws in legislation or policies; the nature of antigypsyism also exposes Roma to some of the worst delays before the European Court of Human Rights. The case law of the European Court of Human Rights on discrimination is muddled; adding certain concepts to the Strasbourg Court’s case law – harassment as a form of discrimination, institutional racism and antigypsyism – might increase the number of cases and improve the implementation of judgments. In relation to EU law, comparing the ineffectiveness of the prohibition of race and ethnicity discrimination with the effectiveness of the prohibition on nationality discrimination is revealing. This rarely made comparison discloses an affinity between EU citizenship as a legal concept and whiteness as an invisible, yet powerful advantage that allows most Europeans to fit in across Europe. The EU project of eliminating discrimination based on nationality always takes priority in EU law and, no matter how it turns out, the project of eliminating discrimination against Roma and other non-white people always suffers.

**Adam Weiss** joined the European Roma Rights Centre (ERRC) in 2013 as Legal Director to channel his passion for strategic litigation into change for Roma; in January 2016 he became

Managing Director, also taking responsibility for many of the operational aspects of ERRC's work. He wants to be part of fighting the everyday racism Roma experience and realising the European ideal of equal societies based on human rights that he was raised to believe would be the legacy of what happened in the Second World War. He is a member of the New York State bar and holds an LLM from King's College (University of London), a JD from Columbia Law School, a *diplôme d'études approfondies* from the Université de Paris-IV (La Sorbonne) and an undergraduate degree from Harvard University. He is interested in strategic litigation, non-profit management and professional activism and, as a lawyer, specialises in EU migration law and litigation before the European Court of Human Rights. Weiss has been involved in the litigation of a wide range of cases before the European Court of Human Rights, as well as cases before domestic courts and the Court of Justice of the European Union.

#### **15.45 – 18.15 Panel: *Whiteness and Postcoloniality***

##### **The Politics of Race amid Persistent Inequality in Postcolonial Africa**

*Danelle van Zyl-Hermann, University of Basel, Switzerland*

What has happened to race in postcolonial Africa, particularly in those countries burdened by the legacy of settler colonialism? The demise of minority rule, following protracted and often-violent liberation struggles, inaugurated a new order in which the *deinstitutionalisation* of racist policies, practices and discourses formed the very basis of the new orders' politics and legitimacy. Similarly, commitment to the *unmainstreaming* of racism underlay inclusion in the postcolonial nation, particularly in countries like South Africa, Zimbabwe and Kenya, where white minorities continued to live alongside newly enfranchised black majorities. Yet, despite these ideals, historical, racialised inequalities persist. Structural constraints, the imperatives of globalised neoliberalism and government failings are recognised as frustrating the realisation of racial redress and social justice, while practices and discourses engrained under the racial state also continue to reproduce racial disparities on the ground. These realities undermine social cohesion and imperil the success of the postcolonial project.

This has been particularly evident in recent years. A case study of South Africa shows how the 2010s witnessed a resurgence of racist discourses from a variety of political actors all claiming to represent the mainstream, and successfully drawing public support for race-based strategies and politics. This stripped the veneer off the rainbow nation's narrative of transformation and reconciliation, bringing the country to a knife's edge by 2018. While reactions from within the white population have been varied, a particularly prominent response has emerged from the right – galvanised by the global rise of national populism and the mainstreaming of anti-multiculturalist and protectionist politics in Western white majority contexts. This involves efforts to promote white autonomy through ambitious private initiatives that recall the racial order of apartheid-era separate development. This example of how the racist strategies of a vocal minority can be mainstreamed independently from the formal party political sphere through civil society-based initiatives reliant on capital mobilization, rather than on voter mobilisation, holds important lessons far beyond South Africa.

**Danelle van Zyl-Hermann** is a social historian of modern sub-Saharan Africa with research interests in the intersection of race and class in structural and subjective terms; identity formation, knowledge production and experience; and the relations of power and agency between subaltern actors and states. To date her work has focused on race and labour in South Africa in the context of the demise of the racial state and the ascent of neoliberal globalisation. During research stays at the University of Cambridge (UK) and at the University of the Free State (SA), she investigated white working-class experiences of South Africa's transition from apartheid to majority rule, 1970s to the present, placing these in the context of global structural shifts and the changing relationship between states, capital and civil society in the same period. In September 2018, Van Zyl-Hermann joined the Department of History, University of Basel

(Switzerland), where she started a project examining public health practices and knowledge production in colonial and post-colonial Kenya, 1950s-1990s. This project is particularly concerned with vernacular knowledge, local voices and community practices, and the dynamics of power in knowledge transfer, as these interacted with the post/colonial state as well as global institutions.

### **Postcolonial Europe, Racism and Critical Whiteness Studies**

*Ina Kerner, University of Koblenz-Landau in Koblenz, Germany*

In my contribution to the workshop, I introduce and discuss the project of Critical Whiteness Studies with regard to what we can and what we cannot learn from it when we attempt at understanding and criticizing racism in postcolonial Europe. To this end, I will bring Critical Whiteness approaches into dialogue with alternative interpretations of the legacies of colonial racism in Europe, the latter mainly stemming from Postcolonial Studies.

**Ina Kerner** is a Professor of Political Science in the Institute of Cultural Studies at University of Koblenz-Landau in Koblenz, Germany. Her academic work is situated at the intersection of political theory and gender studies and covers racism, postcolonialism and cultures and politics of colonial memory, next to various topics in feminist theory. Her most recent publications include “Universalism: Claims, Problems and Potentials” (*ARCH+: Journal for Architecture and Urbanism*, 2019); “Interrogating Western Modernity: Postcolonial Reflections on Occidental Claims and Action” (*Cadernos de Filosofia Alemã*, 2018); “Postcolonial Theories as Global Critical Theories” (*Constellations*, 2018); “Beyond Eurocentrism: Trajectories Towards a Renewed Political and Social Theory” (*Philosophy and Social Criticism*, 2018).

### **A Revolution of Whiteness? 1989 and the Politics of Race**

*James Mark (University of Exeter, UK)*

This paper explores the long-ignored, racialized aspects of the ‘long transitions’ from state socialism to capitalism in Eastern Europe. It will address both the failures of an anti-colonial whiteness project under state socialism, and the ways in which economic and political westernisation were bound up with the hoped-for recovery of the full benefits of European whiteness. Last, it will address the legacies of this moment in the recent nativist nationalist calls to preserve a ‘white Europe’.

**James Mark** is Professor of History at the University of Exeter, UK. In 2019-20, he is a Fellow at the Netherlands Institute for Advanced Studies (NIAS) in Amsterdam. He is the author of *The Unfinished Revolution: Making Sense of the Communist Past in Central-Eastern Europe* (2010), which was nominated for the Longman History Today Book Prize 2011 and selected as one of the ‘best books of 2011’ by the journal *Foreign Affairs*. He is co-author of *Europe’s 1968: Voices of Revolt* (2013) and *1989: A Global History of Eastern Europe* (2019), and co-editor of *Secret Agents and the Memory of Everyday Collaboration in Communist Eastern Europe* (2017) and *Alternative Encounters: Eastern Europe and the Postcolonial World* (2020). He is Principal Investigator on three research projects: “1989 after 1989: Rethinking the Fall of State Socialism in Global Perspective” (2014-19); “Socialism Goes Global: Cold War Connections Between the ‘Second’ and ‘Third Worlds’” (2015-20), and “Criminalization of Dictatorial Pasts in Europe and Latin America in Global Perspective” (2016-20).

## Organizing Committee

**Jeroen de Kloet** is a Professor of Globalisation Studies and Director of the Amsterdam Centre for Globalisation Studies (ACGS) at the University of Amsterdam. He is also affiliated to the Communication University of China. He is the principal investigator of a project funded by the European Grant Council (ERC), titled “From Made in China to Created in China. A Comparative Study of Creative Practice and Production in Contemporary China.” He is the author of *China with a Cut: Globalisation, Urban Youth and Popular Music* (Amsterdam UP, 2010), *Sonic Multiplicities: Hong Kong Pop and the Global Circulation of Sound and Image* (Intellect, 2013, with Yiu Fai Chow), *Youth Cultures in China* (Cambridge UP, 2017, with Anthony Fung) and the editor of *Cosmopatriots: On Distant Belongings and Close Encounters* (Rodopi, 2007, with Edwin Jurriens) *Spectacle and the City: Chinese Urbanities in Art and Popular Culture* (Amsterdam UP, 2013, with Lena Scheen), *Boredom, Shanzhai, Digitization in the Time of Creative China* (Amsterdam UP, 2019, with Yiu Fai Chow and Lena Scheen).

**Huib van Baar** is an Assistant Professor of Political Theory at the Justus-Liebig University Giessen, Germany, and a Senior Research Fellow at the Amsterdam Centre for Globalisation Studies (ACGS), University of Amsterdam. He has widely published on the political and cultural representation of Roma minorities in Europe, primarily in the field of intersections of citizenship, security, development and transnational governmentality. He is the author of *The European Roma: Minority Representation, Memory and the Limits of Transnational Governmentality* (F&N, 2011), and the co-editor of *The Roma and Their Struggle for Identity in Contemporary Europe* (Berghahn, 2020, with Angéla Kóczé), *The Securitization of the Roma in Europe* (Palgrave Macmillan, 2019, with Ana Ivasiuc and Regina Kreide) and *Museutopia: A Photographic Research Project by Ilya Rabinovich* (Alauda Publications, 2012, with Ingrid Commandeur). He is currently finalizing a monograph entitled *The Ambiguity of Protection: Spectacular Security, Politics and the European Roma*.

**Anikó Imre** is a Professor of Cinematic Arts in the Division of Cinema and Media Studies. She has published, taught and lectured widely on media globalization, television, (post)socialism, gender and sexuality, race and postcoloniality. She is the author of *TV Socialism* (Duke UP, 2016) and *Identity Games: Globalization and the Transformation of Post-Communist Media Cultures* (MIT Press, 2009), editor of *East European Cinemas* (AFI Film Readers, Routledge, 2005) and *The Blackwell Companion to East European Cinemas* (2012), and co-editor of *Transnational Feminism in Film and Media* (Palgrave MacMillan, 2007) and *Popular Television in the New Europe* (Routledge, 2012).

**Dušan I. Bjelić** is Professor of Sociology at the University of Maine, Portland, USA. His areas of interest are Balkan Studies and race. His books include *Balkan as Metaphor: Between Globalization and Fragmentation* (MIT Press, 2002, co-edited with Obrad Savić), *Galileo's Pendulum: Science, Sexuality and the Body-Instrument Link* (SUNY Press, 2003), *Normalizing the Balkans: Geopolitics of Psychiatry and Psychoanalysis* (Ashgate 2011; Routledge 2016), *Intoxication, Modernity and Colonialism: Freud's Industrial Unconscious, Benjamin's Hashish Mimesis* (Palgrave MacMillan, 2017) and *Balkans at the Time of Neoliberal Catastrophe* (Routledge, 2019).

**Regina Kreide** is a Professor of Political and Social Theory and the History of Ideas at the Justus Liebig University in Giessen, Germany. She studied Sociology, Political Science and Philosophy at the University of Cologne, Goethe University in Frankfurt and at Columbia University in New York. She is one of the directors of the DFG-funded Collaborative Research Center “Dynamics of Security”. She has published widely on global justice, human rights, democracy, international law, security and European minorities. Her recent publications include *Habermas Handbook* (co-edited with Hauke Brunkhorst and Cristina Lafont, Columbia UP, 2017), *Transformation of Democracy: Crisis, Protest, and Legitimation*, (co-edited with Robin Celikates and Tilo Wesche, Rowman & Littlefield, 2015); *The Repressed Democracy* (in German, 2016), *The Securitization of*

*the Roma in Europe* (co-edited with Huub Van Baar and Ana Ivasiuc, Palgrave MacMillan, 2019), and *Conceptualizing Power in Dynamics of Securitization: Beyond State and International System* (co-edited with Andreas Langenohl, Nomos, 2019). Her book *Global (In-)Justice?* (in German) will appear in 2019.

**Amade M'charek** is Professor of Anthropology of Science at the Department of Anthropology, University of Amsterdam, the Netherlands. She is the PI of the RaceFaceID project, an ERC-consolidator project on forensic identification and the making of face and race. Although she has also conducted research on medical practices, her focus is mainly on genetic diversity, population genetics and forensic DNA practices. Her interest is in the ir/relevance of race in such practice and the ways in which race is done in them, and in the relation between the individual and the collective. Among her recent publications are *The Human Genome Diversity Project: An ethnography of scientific practice* (Cambridge UP, 2005), "Fragile Differences, Relational Effects: Stories about the Materiality of Race and Sex" (*European Journal for Women Studies*, 2010); "Beyond Fact or Fiction: On the Materiality of Race in Practice" (*Cultural Anthropology*, 2013), "Race, Time and Folded Objects: the HeLa Error" (*Theory, Culture and Society*, 2014) and "Identifying Dead Migrants: Forensic Care Work and Relational Citizenship" (*Citizenship Studies*, 2019, with Sara Casartelli).

**Thomas Poell** is Senior Lecturer in New Media & Digital Culture at the University of Amsterdam, the Netherlands. He is Vice-Director of the Amsterdam Centre for Globalisation Studies (ACGS), and core member of the national infrastructural project CLARIAH (NWO) (2015-currently). He has published widely on digital platforms and popular protest in Canada, Egypt, Tunisia, India and China, as well as on the role of these platforms in the reorganization of key economic sectors, including journalism, education and health care. Poell is co-author of *The Platform Society* (Oxford UP, 2018, with José van Dijck and Martijn de Waal) and the co-editor of *Global Cultures of Contestation* (Palgrave MacMillan, 2017), *The Sage Handbook of Social Media* (Sage, 2018) and *Social Media Materialities and Protest* (Routledge, 2018).

## Organizing Secretary

**Victoria Andersman Alvarez** is a Student Assistant at the Amsterdam Centre for Globalisation Studies (ACGS) and a student of the Research Master's in Media Studies at the University of Amsterdam. Her research focuses on gender and digital culture. She also has a degree in Communication from the University of San Andrés, Argentina. She can be reached at: [acgs-fgw@uva.nl](mailto:acgs-fgw@uva.nl)

## Practicalities

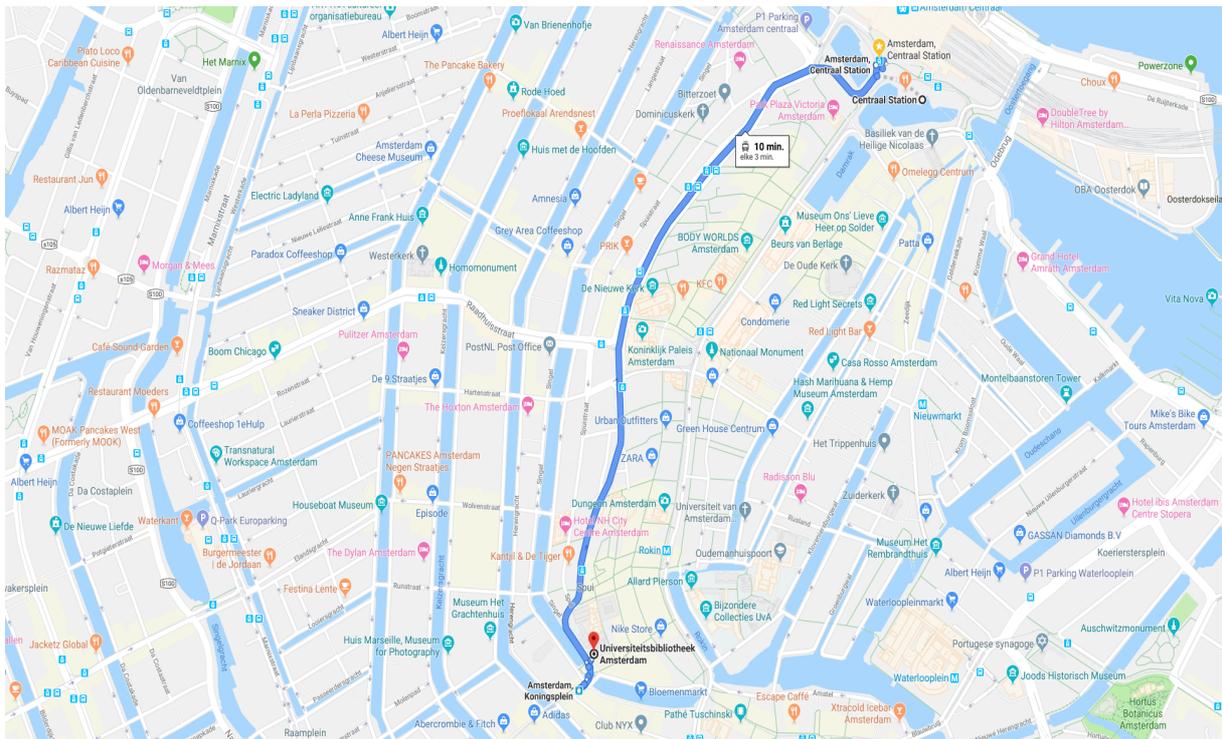
### Registration

Participation in the workshop is possible for a limited number of scholars, who have to register through ACGS in advance. Please contact Victoria Andersman Alvarez at [acgs-fgw@uva.nl](mailto:acgs-fgw@uva.nl) for further information in case you are interested in the expert workshop.

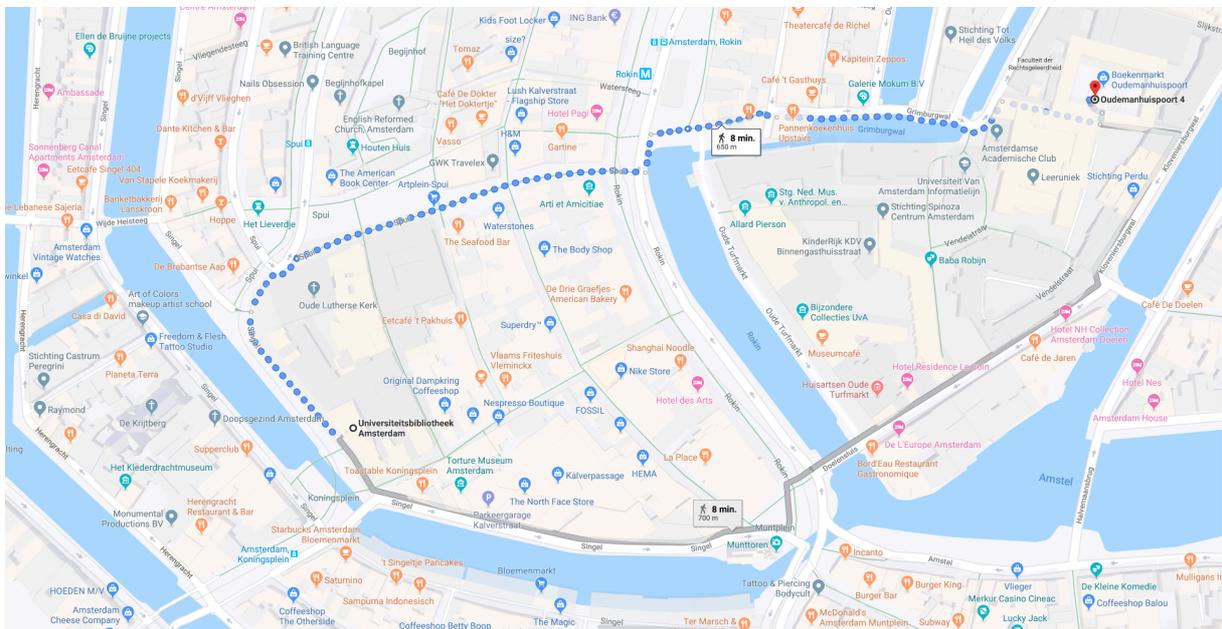
### Venues of the Workshop

The workshop will start in the *Belle van Zuylenzaal* of the University Library (*universiteitsbibliotheek* or UB) at Singel 425 in Amsterdam. The University Library of the University of Amsterdam is easily reachable by tram from Amsterdam Central Station (the main railway station). Take tram 2, 11 or 12 from the main square in front of the railway station, at the center's side. You can buy tickets in the tram. Get off at the fourth stop, called "Koningsplein" and

walk a bit back in the direction from where the tram came: the University Library is in front of you at Singel 425. See the map below.



In the afternoon, the final panel will take place in room *OMHP D 0.09* at the Oudemanhuispoort 4-6, which is at a 10 minutes' walking distance from the University Library. See the map below.



## Contact

In cases of emergency or otherwise urgent issues, you can call Huub van Baar at his GSM: +31 – 6 – 410 440 03

We are looking forward to welcoming you at the University of Amsterdam!