

# 43

# NIAS Newsletter

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will be on  
4 June 2010.

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- *The Pre-Dutch period of Seyß-Inquart*
- *The Confused Korean Constitutional Identity*
- *The Danger of Taking Medicines*
- *Religion in Europe*

NETHERLANDS INSTITUTE  
FOR ADVANCED STUDY  
IN THE HUMANITIES  
AND SOCIAL SCIENCES



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Cover:  
Prozac 20mg, Ativan 5mg, Seroquel 25mg,  
Seroquel 300mg (Photo: ice.bluess)

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## Rector's Note



Each year's group of fellows in an Institute for Advanced Study has its own character. The fellows who arrived at NIAS around the first of September formed a very coherent group remarkably rapidly, and developed all kinds of creative initiatives. Within a fortnight, a debating club was convened to discuss methodologies in and beyond various disciplines. In October, a weekly Movie Club was launched. During the traditional potluck dinner at Halloween, when fellows themselves cook for the whole community, gorgeous dishes were offered in the style of four continents. The occurrence and the success of such initiatives signify a sense of community which, in the eyes of all relatively distant observers, is present to a remarkable degree in the current group. Lots of common interests are being discussed among various combinations of scholars from different backgrounds, at lunch and during all kinds of other encounters.

The widespread geographical origins of this year's only theme group "The Reception of Netherlandish Art in Asia and its Impact on

Asian and European Cultures", in which, amongst others, a Japanese and an Indian scholar collaborate with their Western counterparts, may well contribute to the open atmosphere. Happily, exchanges also imply other scholars working on individual projects and in different disciplines, but with similar fields of interest. This really is the unplanned added value an institute for Advanced Study can ideally foster.

Unlike our American colleagues, whose institutes' finances were seriously hit by the current crisis, NIAS could even substantially increase its yearly income thanks to the Ministry's support for the replacement costs of Dutch fellows. This, and a few other measures, enhanced the Institute's national attraction. One of the major successes in this respect was the second round of nominations for the Distinguished Lorentz Fellowship. This specifically aims to recruit scholars working in the Netherlands whose research contributes to bridging the gap between the 'Two Cultures'. The special Advisory Board markedly chose for the mathematician Richard Gill of Leiden University. He received national recognition for his criticism on the statistical validity of some judicial sentences in the Netherlands, and intends to further develop his argument to enhance the competence of criminal courts in this respect. As several other nominees were esteemed highly qualified for a fellowship, this special nomination procedure helped NIAS to recruit more Dutch fellows working on the cutting edge between disciplines.

One of an IAS's challenges indeed is to identify and support new lines of thought, not yet embedded in existing structures.

**Wim Blockmans**  
*Rector*

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## NIAS News

### **Richard Gill Distinguished Lorentz Fellow 2010/11**

The Professor of Mathematical Statistics Richard Gill will be the Distinguished Lorentz Fellow of 2010/11.

Gill will serve to give the concept of interdisciplinarity a new charge, calling statistics: "the most interdisciplinary of all disciplines". He states that statistics has a role in all sciences. Gill has put this statement into practice, by advocating the responsible use of statistics in legal cases, for instance in the case of Lucia de B, in which he argued that the statistical analysis, which was an important

part of the evidence that led to a conviction, was not justified mathematically.

During his fellowship Gill will work on the development of forensic statistics, in order to develop the correct use of statistics in future law practice. The Distinguished Lorentz Fellowship, an initiative of NIAS and the Lorentz Center, is designed to reward and encourage outstanding scientists to build bridges between different scientific disciplines, particularly between the humanities and/or social and natural sciences.

### **2008/09 Spinoza Fellow Richard Goldstone delivers UN report on Gaza**

The United Nations' fact-finding mission on the Gaza conflict of 2009 has found evidence that Israeli armed forces and Palestinian militants committed serious war crimes and breaches of humanitarian law, which may amount to crimes against humanity. The mission was led by Spinoza Fellow Richard Goldstone.

"We came to the conclusion, on the basis of the facts we found, that there was strong evidence to establish that numerous serious violations of international law, both humanitarian law and human rights law, were committed by Israel during the military operations in Gaza", Goldstone told the press. On the firing of mortars from Gaza, the mission concluded that they were indiscriminate and deliberate attacks against a civilian population.

### **Prince Bernhard Culture Fund Prize for Gary Schwartz**

Current NIAS Fellow Gary Schwartz has received the Prince Bernhard Culture Fund



*Coen Schimmelpenninck van der Oije, Member of the Supervisory Board of the Prince Bernhard Culture Fund hands the prize to Gary Schwartz*

Prize for the Humanities 2009. According to the jury, Schwartz is “internationally the most widely read art historian of the Netherlands.” The Prize was awarded on 4 november 2009 in the “Muziekgebouw aan 't IJ” in Amsterdam.

### **David Van Reybrouck receives Jan Hanlo Essay Prize**

David Van Reybrouck, Writer-in-Residence at NIAS in 2007/08, has won the prestigious Jan Hanlo Essay Prize for his pamphlet *Pleidooi voor populisme* (“Plea for Populism” 2008). The prize was awarded on 16 September. Van Reybrouck is a columnist for the Flemish Newspaper *De Morgen*. The Jan Hanlo Essay Prize is sponsored by the *Stichting Literaire Activiteiten Amsterdam* (“Foundation for

Literary Activities in Amsterdam”) and the literary magazine *Tirade*. While at NIAS he worked on his book on the history of the Democratic Republic of Congo.

### **Joris van Casteren nominated for AKO Literature Prize**

2007/08 Journalist-in-Residence Joris van Casteren was nominated for the AKO Literature Prize, the most prestigious literary award for the Dutch speaking territories. Van Casteren was nominated for his book *Lelystad*, which was written at NIAS. The jury was headed by Guy Verhofstadt, former Prime Minister of Belgium. The prize was won by Erwin Mortier, for his novel *Godenslaap*.

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## *Introducing this year's Special Fellowships*

The 2009/10 **Willem F. Duisenberg Fellow** is the German Economist Michael Burda. The Willem F. Duisenberg Lecture will be held on 27 April 2010 in the Aula of the University of Amsterdam.

Burda's research at NIAS will be on “The Macroeconomics of Payroll Taxes”. He will examine the effect of labour taxation on the dynamic and long-term behaviour of the macroeconomy. Many OECD countries fund the main component of their social insurance programmes through labour taxation and

adjust them in response to short-term funding needs. Theoretically, this funding practice should have far reaching consequences for the business cycle.

This year's **Henry G. Schermers Fellow** is Chaihark Hahm from Yonsei University in Seoul, Korea. His research is on the topic of a comparative study of the relationship between constitutionalism and the formation of people's identity in the globalising world. See page 10 for an interview.

## Arthur Seyß-Inquart: a biographical approach

By Johannes Koll

*Johannes Koll, Postdoctoral Researcher at the Vienna University of Economics and Business, is one of this year's NIAS Fellows. His enquiry at NIAS assesses the significance of Arthur Seyß-Inquart as a member of the Nazi elite, and his role in the Second World War and the Holocaust.*

On 1 October 1946, the Soviet general Ion Timofeevich Nikitchenko pronounced the judgement which the International Military Tribunal had delivered at Nuremberg. Among the 12 defendants sentenced to death was

Arthur Seyß-Inquart. Although this Austrian National Socialist had been a high ranking official in the Third Reich up to the very end of the Second World War, and although he belonged to the major war criminals, up to now there has been little comprehensive research on his life, career and politics. What motivated him to join National Socialism? How did his career progress during his various posts in Austria, Poland and the Netherlands? And what were the reasons for which he was finally sentenced to death at Nuremberg?

It would be unjustified to assume that education and socialisation in the early years of his life necessarily pushed Seyß-Inquart to the ideological fanaticism which later led him to his involvement in the Holocaust and in brutal occupation regimes. Together with his four brothers and sisters, he grew up as an average, intelligent, sensitive boy with pronounced interests in music, literature and fine arts. His father, Emil Seyß-Inquart, who worked as a teacher and director of a German-speaking secondary school in Olomouc (in the modern Czech Republic) certainly did have an influence on his son's personal and intellectual development. Being a loyal patriot of the Habsburg Empire, Emil tried to combine Catholicism with humanistic tradition and a belief in the outstanding value of German culture. This contributed to sharpening Arthur's inclination towards Greater German nationalism within his bilingual native country, Moravia. There is,



*Seyß-Inquart with Hitler and the SS-elite  
(Photo: Bundesarchiv)*

however, no evidence that anti-Semitism and anti-Slavism played a significant role during his adolescence.

After the outbreak of the First World War, Arthur Seyß-Inquart enlisted as a volunteer, and up to 1918 he took part in the war as an officer on different battlegrounds. Later, in retrospect he often underlined that the alliance between the Austrian-Hungarian dual monarchy and the German Empire had been the decisive feature of the war. Significantly, in his interpretation the alliance was not a political and strategic cooperation between two different nation states, but rather a welcome manifestation of Greater German nationalism uniting one people who for historical and political reasons, had been forced to live in two distinct states since the Austro-Prussian War of 1866. This interpretation reveals Seyß-Inquart's conviction that politics essentially had to be founded on racial principles. In this sense, Greater German nationalism may be seen as the central *motif* of his political thinking and as the stimulus for joining the National Socialist movement in the course of the 1930s.

More important for the development of his political attitude, however, was not the war in itself, but rather its outcome: he believed that the Treaties of Versailles and Saint-Germain were unjust, and this belief deeply influenced his further life. What irritated Seyß-Inquart was not so much the loss of territories which for centuries had been part of the Habsburg Empire, but the interdiction of a political union between Germany and Austria by the victorious powers. In accordance with many other contemporaries in the two vanquished countries, Seyß-Inquart was convinced that the interdiction of the *Anschluss* by the Peace Treaties of 1919 was fundamentally contrary to the principle of national self-determination derived from the Fourteen Points which United States of America's President Woodrow Wilson



*Seyß-Inquart speaking in the Berlin Sportpalast during a rally in 1938 (Photo: Österreichische Nationalbibliothek)*

had proclaimed in January 1918. During the whole inter-war period, the belief in the national unity of Germans and Austrians constituted a permanent incentive for Seyß-Inquart to crusade against the formal interdiction of a German-Austrian unification. In this sense, he became an adherent – and partly member of the board – of Greater German associations like the *Österreichisch-Deutscher Volksbund*. His profession as lawyer facilitated establishing a network within the rightist nationalist spectre of the Austrian Republic. At the beginning of the 1930s, Seyß-Inquart even tried to muster the paramilitary and partly fascist *Heimwehr*. Though these efforts were doomed to failure, he more and more conceived of himself as a bridge-builder between the conservative, Catholic and corporative regime which the chancellors Engelbert Dollfuß and Kurt Schuschnigg built up in Austria on the one hand, and National Socialism that seized power in Germany in 1933 on the other.

In this sense, Seyß-Inquart was officially charged by Schuschnigg to integrate the right-wing nationalists into Austrian society in 1937. But instead of achieving national pacification, Seyß-Inquart broadened the political scope for National Socialists and, behind the scenes, virtually prepared the



*Seyß-Inquart speaking on a field in The Hague in 1940  
(Photo: Bundesarchiv)*

integration of Austria into Germany. In this respect, his position was effectively strengthened when in February 1938 Schuschnigg felt compelled to appoint Seyß-Inquart as Minister of the Interior and Security. All this happened under constantly increasing pressure exerted on Austria by the German government. Hitler and his fellows were also the driving force behind the ultimate subversion of the Austrian nation state. It was the German government that on 11 March 1938 enforced Seyß-Inquart to become successor of Schuschnigg as Austrian Federal Chancellor. Four days later, after the invasion of the German Army he was nominated Reich Governor by Hitler. For more than one year, as *Reichsstatthalter*, in cooperation – and at the same time in keen rivalry – with other National Socialists, Seyß-Inquart was responsible for ensuring that Austria became thoroughly “Nazified”. “Ostmark”, as Austria was called from now on, was integrated politically, administratively and juridically into the Greater German Reich. Jews became systematically excluded from public and economic life.



*Seyß-Inquart shakes Hitler's hand in a wartime meeting (Photo: unknown)*

Furthermore, during 1938–39, Seyß-Inquart was actively involved in the gradual destruction of the Czechoslovakian State. In return for his services, Seyß-Inquart was awarded with prestigious functions like *Reichsminister* and with membership of the politically neutralised parliament, the *Reichstag*. With regard to power politics, most important was his relationship with Heinrich Himmler who appointed Seyß-Inquart to the position of *SS-Gruppenführer* on 12 March 1938. This rank of general of the SS furthered his career within the Greater German Reich, despite not possessing a proper power base within the NSDAP.

When the German government unleashed the Second World War in September 1939, Seyß-Inquart was entrusted with prominent positions within the National Socialist system of occupation in Europe. First he became deputy of General Governor Hans Frank in Poland. While in Krakow he learned about economic exploitation, the brutal repression of resistance, and the administrative organisation of ethnic cleansing. These awful ‘skills’ were applied to their full extent, when Seyß-Inquart was later appointed as the highest representative of the Greater German Reich in occupied the Netherlands in May 1940. As Reich commissioner, in the beginning he seriously tried to win over the Dutch to National Socialism. But when the so called ‘Germanic sister nation’ started to resist the German regime, his *Reichskommissariat*, SS and *Wehrmacht* offices together exercised politics of repression that culminated in the disastrous hunger winter of 1944–45. From no other West European country were so many Jews deported than from occupied the Netherlands. Of 140,000 Jews in the country,



Das Lied von der Liebe.  
 gewidmet dem Helden Jan M.

Zwei Menschen gingen hinaus ins Grün  
 des nordöstlichen Himmels.  
 Die beiden Menschen in Lieb gestirnt,  
 ein Juchzen der purpurroten Lippen erkohmt.

So stehen die beiden und blick in ins Aug  
 einander an süßenden Maierstag  
 und leise lächelt ihr rosiger Mund:  
 "Hörst Du das Singen in Feld und Jung?"

"Ich höre das Lied des stolzenen Maier  
 er singt es präsent die Lieb und das Glück.  
 Und hörst Du das Köcheln Melodie,  
 dem zart sich das Mädchen hat an geschmeigt?"

Ich höre das seligen Sämers Sang,  
 runden aus dem Klang seiner Stimme die Lieb.  
 Und hörst Du im Brun der himmlischen Klänge,  
 welche Singen, welche Juchzen, welche göttliche Lied?"

Das ist ja die Lieb der höchsten Lied,  
 es ruft in jedem Menschenraum,  
 das sich ruft in selber Lieb,  
 nach und, und und, so wunderbar.

Arthur Seyß-Inquart.

Baden, 26. Januar 1912.

"Das Lied von der Liebe", written by Seyß-Inquart, aged seventeen. (Photo: Johannes Koll)

more than 107,000 were sent to the extermination camps in Eastern Europe.

All in all, ideologies firmly anchored in Anti-Semitism, Anti-Bolshevism, Anti-Liberalism and Anti-Parliamentarianism, together with being well rooted in the SS, an aptitude to smartly balance divergent National Socialist interest groups, and a readiness to participate actively in the continuous process of radicalisation characteristic of the National Socialist system, ensured Seyß-Inquart's political survival within the power structures of the Greater German Reich. His unconditional loyalty to the Führer, who in turn constantly held him in high regard, Seyß-Inquart was rewarded with the appointment as Foreign Minister in the 'Political Testament' that Hitler signed on 29 April 1945 on the verge of committing suicide.

In fact, however, Seyß-Inquart did not get the chance to assume office as Foreign Minister because he was arrested by Canadian soldiers in early May 1945. After being interrogated in several internment camps, in November 1945



Seyß-Inquart's Reichssportabzeichen, a document meant to show he was physically fit, which was important in Nazi-ideology (Photo: Institut für Zeitgeschichte, Vienna)

he was accused by the International Military Tribunal of being a major war criminal. Neither during the hearings nor in the numerous manuscripts he wrote in his prison cell, did Seyß-Inquart show any sign of regret or express any confession of guilt for his participation in hitherto unknown atrocities committed by the Greater German Reich. On the contrary, up to the end of his life he believed devoutly that National Socialism was right and would regain influence on Germans and Austrians alike once the war alliance between the Soviet Union and the Western countries broke down.

Nearly one year after the opening of the trial, Arthur Seyß-Inquart was sentenced to death for crimes against peace, crimes against humanity and war crimes. On 16 October 1946 the judgement was executed in Nuremberg. In order to avoid the genesis of a place of pilgrimage for Nazis, the ash of his cremated corpse was scattered into the river Isar. In 1949, his property was forfeited post mortem by a Viennese court of justice. Thus the juridical preoccupation with Seyß-Inquart had come to an end. The historiographical preoccupation with this leading National Socialist, however, is an open field for research.

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## *The Idea Behind the Constitution: an interview with Chaihark Hahm*

**By Johan Kwantes**

*The second Henry G. Schermers Fellow, Chaihark Hahm, wants to see more globalisation in thinking about Constitutional Law. But why? Johan Kwantes spoke with him on the subjects of academic choices, Korea's fraught constitutional history, and on the Fellowship.*

In the Academic Year 2008/09, NIAS and The Hague Institute for the Internationalisation of Law (HiIL) instituted the Henry G. Schermers Fellowship, named after the great legal scholar Henry G. Schermers (1928-2006). The Fellowship aims to promote research in the field of national law in an international context. The first Henry G. Schermers Fellow, Ronald Janse, is followed this year by Chaihark Hahm, Associate Professor of Constitutional Law at Yonsei University in Seoul, Korea.

Chaihark Hahm's research will be a comparative study of the relationship between constitutionalism and the formation of people's identity in the globalising world. It will do so by rethinking the concept of 'We the People' and its role in the constitutional order. According to Hahm this concept underlies and legitimises most constitutions. Hahm aims to make thinking on constitutionalism less suspicious of globalisation. The project aims to reorient the understanding of 'We the People' from a pre-constitutional domestic entity toward an identity constructed by international processes.

It is perhaps no coincidence that this subject should be examined by a Korean scholar. Not only was Korea divided into two political entities after the Japanese occupation, but South Korea itself has had a very dynamic

constitutional history since its independence and the drafting of the first constitution in 1948.

*How did you become involved with the Henry G. Schermers Fellowship? How did you learn of its existence?*

"I discovered the fellowship by accident, actually. I wanted to do research in Europe, and I simply came across information on this fellowship at NIAS via an academic network of Law Schools. I was open for opportunities and then I received a call for applications for the Schermers Fellowship. I actually felt as if the Schermers Fellowship was created for me: there were so many parallels between my research interests and the goals of this fellowship. Here was a fellowship and an institute in an ideal location that offered me a place to work quietly in my field, international law. I gladly applied, and here I am."

*Did you consciously seek a fellowship in the Netherlands?*

"In a way, yes. As a Korean scholar I was very familiar with German Law Theory, by which Korean Law is heavily influenced. I was also very familiar with US Law, as I attended law schools at Yale, Columbia, and Harvard. However, though I had been in America for a long period, I hadn't spent a long time in



*The 38<sup>th</sup> parallel in Korea just after the Korean War (Photo: Eung-ju Ahn)*

Europe before this fellowship, so I was aiming for a European fellowship. I considered going to Germany, but I don't speak German well. I learned that in the Netherlands people are usually very comfortable with English. So that was another reason to apply to NIAS. Of course NIAS's vicinity to the International Criminal

Court in The Hague was also an interesting prospect. Furthermore, NIAS had interesting fellows in the field of law, such as Judge Goldstone."

*Can you subdivide Law in humanities and social sciences?*

“Law has a bit of an identity crisis: is it humanities or social sciences? Of course, it can be both and perhaps more. But I am mostly interested in the historical, theoretical and philosophical side of law; I like to think about law. I’m inclined to view it within the framework of humanities.”

*You mentioned going to Harvard Law School. Does that imply that you also sank your teeth in law practice?*

“Yes, I have tried that briefly, but before going to Harvard. I went to Columbia Law School to explore the more practical side of law, to get my ‘feet wet’, as it were. I prepared myself for work in a law firm in Manhattan, but I decided not to go ahead with it. There is a huge labour market for lawyers fresh out of college. However, I had become more and more interested in law theory and especially constitutional law. That is not something that you can practice at a law firm. I did get attractive offers from Manhattan, but I turned them down and chose to pursue a doctorate in law (S.J.D.) at Harvard instead.”

*Why are you specifically interested in constitutional law?*

“Well, I suppose I was intrigued by societal and moral issues of the community from early on in my study. I was always interested in the jurisprudential issues like the meaning of justice and the meaning of a legal system, and constitutional law is the field that tends to deal with such issues. I am mostly interested in the idea behind a constitution, the conceptual way people define themselves. I am interested in the founding or refounding moments when a constitution is made. Those moments reveal quite a lot in the thinking behind what defines a law system today. It is sometimes really hard to actually pinpoint a defining moment in that context. The United States of America is easy, but some countries, like South Korea, have

more than one moment in which a constitution was defined. Which is the important one? One also looks at the significance of continuity on the current situation as opposed to a break in the past. How is such an opposition negotiated at a defining moment? Obviously, a government cannot leave everything from the past behind; that’s just not practical, it’s even impossible. At the same time, that government wants to make clear it’s different from anything in the past.”

*At NIAS are you comparing constitutionalism and national identity?*

“You might say I have two separate subjects at NIAS. One is a broader project comparing the constitutional history of various countries, and how the national identities of those countries emerged. In the case of the Netherlands, I want



*Park Chung-hee, President of South Korea during the Third and Fourth Republic, was assassinated in 1979, giving way to the Fifth Republic under Chun Doo-hwan (Photo: unknown source)*

to know how the Dutch came to ask who they were, and how that relates to the making of the constitution. This also includes current efforts to 'constitutionalize' the process of European integration. Is there a European People, for example? The other, more short-term goal is to research the relationship of constitutionalism to the process of identity formation in the context of Korea and Japan in the wake of World War II. Both countries adopted a new constitution under external influence. Were these 'founding moments' for these countries? If so, then what are we to make of the preceding political history? These two are not entirely separate projects, for they ask pretty much the same questions."

*You wrote in your research proposal: "I'm looking into the possibility of harmonising constitutionalism with national identity in a globalised world." What do you exactly mean by that?*

"What I was trying to say with that is to point to a certain tension that exists between constitutionalism and globalization, and the need to address that tension. The creation of a constitution presupposes that it is made by a people, or rather 'We the People'. This is an expression of the principle of popular sovereignty, which is related to national self-determination. The problem is that in a globalized world, positing an insular, self-sufficient entity called 'We the People' is not entirely helpful, and even dangerous if it leads to militant and exclusivist forms of nationalism. My personal discontent with constitutional theory has to do with the habit of assuming this entity as the starting point of all discussions about the constitution. The reason why I'm looking into the formation of identity in conversation with the constitution is to show that 'We the People' has never been a pre-given, self-sufficient entity which gives a constitution to itself. Rather, they only acquired an identity as a 'people' through the process of

writing the constitution, which often involved international negotiation as well. I heard that the 'people' of Ireland voted for the Lisbon Treaty recently, and this vote was taken because apparently the ideal of popular sovereignty required it. But it is worth asking whether constitutional theory, by valorizing 'We the People', isn't complicit in promoting a xenophobic attitude that pits 'us' against 'them'. Is constitutionalism perpetuating an insular mentality that is outdated in this day and age? We need a way of imagining the constitutional order that does not undermine global cooperation and integration."

## **The Korean Constitution**

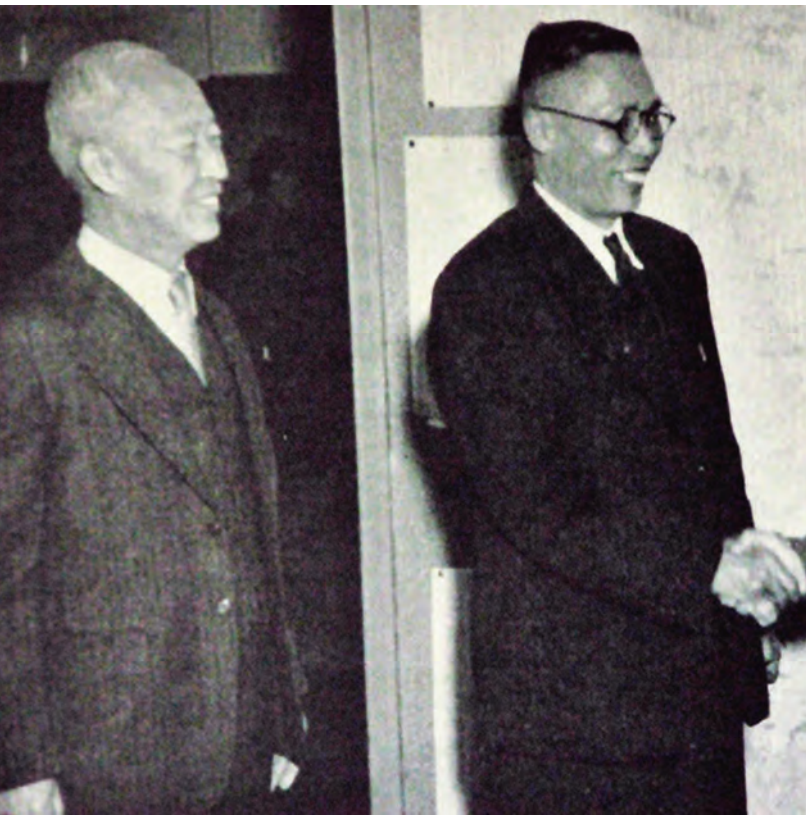
The first South Korean Constitution was originally based on the Weimar system, in which the president was elected indirectly. However, South Korea has known little constitutional stability. The constitution has been amended nine times and almost fully rewritten five times, so that the current state is called the Sixth Republic.

*Was the Korean constitution directly influenced by the Weimar system?*

"You might say that it was influenced by the Weimar constitution, but that depends on who you ask. I think many also drew from their own cultural and intellectual traditions."

*Why Weimar specifically?*

"Well, it wasn't just the Weimar constitution. The drafters of the first Korean Constitution also consulted many other traditions. But, there's also a more historical background to the German influence on Korean law generally. By the end of the Japanese occupation, many law scholars in Korea were familiar with the German tradition because the legal system that the Japanese colonial authorities had



*Syngman Rhee, President during the First Republic together with Kim Gu, leader of the Korean independence movement during the Japanese occupation, shortly after the War (Photo: unknown source)*

brought with them was significantly influenced by the German system.

Constitutional law however, only came into existence after the Japanese surrender and under the influence of the United States of America's occupation in 1945-1948. The Americans allowed Korean advisory groups, essentially for day-to-day policing and justice, but there was no Korean judicial system. The advisory groups generated the first people who worked on the first constitution. In the end an election was held without cooperation with North Korea, and so the first democratic government and the first constitution were set up in South Korea."

Syngman Rhee, the first president of South Korea, was forced out of office on April 26 1960 as an aftermath of a student-led uprising. The Second Republic began with a democratic Constitution in 1960. However, the new government was caught between a

suffering and mismanaged economy and corruption by the Rhee presidency and unrest and protests in the streets by students who demanded more reform.

Park Chung Hee then led a military coup in 1961. The 1960 Constitution was invalidated, and in 1962, the Third Republic's Constitution was passed, with similarities to the United States of America's Constitution, with Park as President. In 1972, Park extended his rule by instating the Fourth Republic Constitution, providing for an indefinite presidential term and increased centralised power. Park was assassinated in 1979, after which the Fifth Republic replaced the previous Constitution in 1980. The Fifth Republic provided for a cabinet system and an indirectly elected and less powerful president. After the student protests of 1987, the 1988 Constitution of the Sixth Republic was passed. That is still the constitutional context that exists today.

*Does this chaotic constitutional history reflect a confused Korean national identity?*

"I'm not sure if I can say that Korean national identity is 'confused.' But, yes, this chaotic history is something that we ultimately have to deal with. You may also say that the multiple constitutions of Korea simply reflect how long certain people were in power, or perhaps how democracy evolved. In that case it would go too far to say it represents a national identity. There is always the other possibility that the people who participated in the drafting of the constitutions represented the national identity at the time. Again, one may argue that the democratic changes in 1987 were unprecedented; at least at that moment we underwent a significant change. So, the challenge for anyone studying the history of constitutional revisions in Korea is to recognize that not all constitutional changes were on the same level, and to provide sound arguments for making such distinctions."

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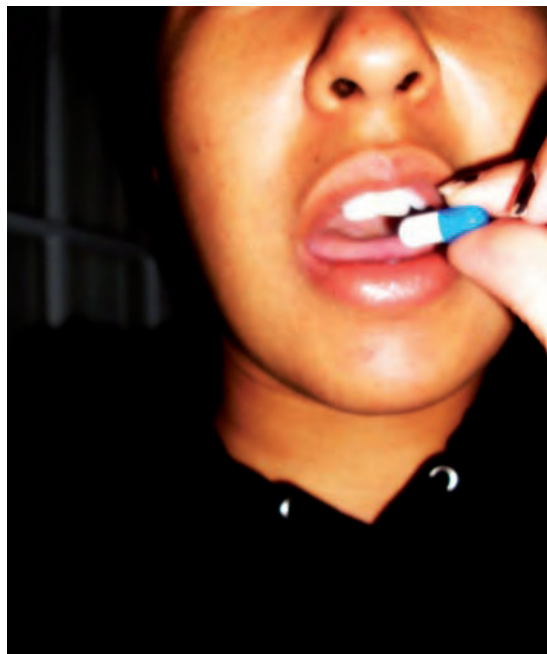
## Taking Medicines? More Dangerous than You Think

By Donald W. Light

*In 2006/07 NIAS Fellow Donald Light researched historical and contemporary aspects of the tacit social contract between the pharmaceutical industry and advanced capitalist societies. This article looks at the development of this phenomenon.*

Since the 1930s, researchers have developed a growing number of effective and relatively safe medicines that cure or control a wide range of both life-threatening and debilitating conditions. Others manage risks to prevent serious illness. Yet, 85-89 percent of new drugs offer little or no clinical advantage over existing ones to offset their higher risks of adverse side effects. Developed to replenish a company's product line, their benefit-risk ratio (actually, their benefit-harm ratio) compared to older drugs is less than zero. Research while at NIAS has led to *The Risks of Prescription Drugs*, which appears this fall from Columbia University Press and is part of a series funded by the MacArthur Foundation on increasing risks for ordinary citizens.

How serious are the risks? In the United States of America, the best estimates conclude that about 2.3 million hospitalised patients experience a serious adverse drug reaction (ADRs) each year, and an estimated 111,000 patients die. According to the FDA (U.S. Food and Drug Administration), prescription drugs are now the 4<sup>th</sup> leading cause of death, all from taking medicines that patients thought were making them better. Since this estimate does not include adverse reactions that occur outside hospitals, the dangers in taking medicines are higher. The EU, with a population of 500 million, should have about 60 percent more hospitalisations and deaths



*Taking Prozac (Photo: enviiied)*

than the United States of America, but no one is tracking them. During my stay at NIAS, I found far less reporting of dangerous medicines in Europe, and European experts think Americans are over-concerned. Yet European labeling and reporting do not inform patients or doctors well, and there is no reason to disbelieve that Europeans suffer from a



*Medicine Sale (Photo by William C. Hutton Jr.)*

comparable proportion of toxic side effects, but it is largely unreported.

Adverse drug reactions reported to the U.S. FDA nearly tripled between 1995 and 2005, from 156,000 to 460,000, up from only 38,000 reports in 1985. Between 1998 and 2005, reported serious adverse reactions increased four times faster than the total number of outpatient prescriptions. Former FDA Commissioner, David Kessler, wrote that “only about 1% of serious events are reported to the FDA.” This would mean there are about 46 million adverse drug reactions a year in the United States of America and about 74 million in the EU. Most are minor but can have serious consequences. If you feel dizzy or drowsy, your work and capacity to care for others suffer. You may fall or have an automobile accident. Drugs that weaken the immune system increase chances of getting the ‘flu or a more serious illness. But medical records will list the “cause” as the bad fall, the car accident,

or the illness rather than the medicine behind them. In filling out death certificates, doctors are instructed to call a “therapeutic misadventure” a “natural death.” Detailed studies show that the role of a drug in liver failure or a heart attack or stroke is usually not noted.

A cascade effect occurs when another medicine is prescribed to deal with the side effects of the first one. Overall, the number of prescriptions has increased far more than increased illness or proven benefits of new drugs.

The pressures from companies to get “life saving” new medicines on the market more quickly are making them less safe. Quicker approvals are less thorough, and researchers found them significantly more likely to end up with a serious warning or withdrawal. Reported adverse reactions are increasing by about 15 percent each year. Some people think the shift to biologicals is safer because more they are ‘natural’; but an important Dutch study of the new biologicals has found that safety-related regulatory action was taken on 14 percent of them within the first three years of use and 29 percent within the first 10 years. Patients and the doctors they trust to look out for their safety seem unaware that the risks are so high. The breakthrough, first-in-class biologicals were 3.7 times more likely to result in a safety warning than biologicals in existing classes. These findings reinforce the recommendation by Public Citizen in Washington, DC, a leading watchdog organisation against dangerous drugs: do not take new drugs until they have been in use for seven years, unless you have no reasonable alternative.

#### *Testing for safety*

In my research at NIAS in 2006/07, I discovered that when new medicines are



approved as “safe and effective,” they are neither from a patient’s perspective. They do not realise that “effective” means better than being given an inactive substance or placebo. Thus when drug companies claim that a new drug is “better” or “more effective” or “faster-acting”, as they do in articles, interviews, testimony, marketing to doctors, and marketing to patients, no one asks, “Better, more effective, or faster than *what?*” The answer often is, “Better, more effective, or faster than an inactive substance.”

Most people also assume that any approved medicine is ‘safe’, though everyone in the business acknowledges that ‘safe’ means only what has been reported in clinical trials. The usual point is that uncommon risks of greater than one in 1000 cannot be detected in trials; but in many cases, more frequent risks are not reported, unreported, or overridden by commercial pressure on regulators. Regulatory reviews are almost entirely paid for by the companies whose products are under review, a serious conflict of interest that costs patients and health care systems far more than public funding of regulatory review for public safety.

Companies not only fund the public regulator but also run the clinical trials, analyses and reports that demonstrate that new medicines are safe and effective. Naturally, they design trials to maximise evidence of benefits (against placebo) and minimise evidence of harms. For example, studies of clinical trials show that sponsors exclude from randomisation patients who have other health problems or who are older, poorer, or minority, because they are more likely to suffer adverse effects. They run trials long enough to record evidence of effectiveness but not long enough to pick up subsequent adverse reactions. They run trials too small to pick up any but the most apparent, short-term toxic effects and also record only selected toxic side effects. The toxic side effects of subjects who drop out

because they could not stand them are often not counted, sometimes a large proportion of all subjects. More subtle techniques documented in the trial literature include splitting clinically related adverse events into subgroups of a few patients so that differences will not be statistically significant, removing subjects who have a strong placebo response in a pre-trial before the official trial begins so there is less of a placebo effect that the drug has to outperform, and determining before the trial begins which subjects have a good response to the drug being tested.

Once trials are over, companies selectively report the outcomes. In one of the most comprehensive studies, published studies did not report more than half of all outcomes (and



Clonazepam, Fluoxetine and Temazepam (Photo: envied)



*"Health Care Crisis" (Photo by quinn.anya)*

62% of harmful outcomes), and when asked, 86 percent of the authors denied the facts! New medicines need to be tested by publicly funded, independent researchers. They would cost less, give us an accurate picture of the benefit-harm ratio, and relieve companies of risks and expenses that make them desperate to maximise prescribing of new medicines. Such desperation underlies the steady stream of reports about sponsored studies failing to report all adverse reactions, turning scientific writing over to marketing and hiring ghost writers to author 'scientific' articles, paying academics to be listed as the 'authors', and selectively publishing positive results but not negative results.

Dutch readers might think that hidden risks are a problem for others but not for the cautious, sensible Dutch who prescribe so few medicines. This reputation rests on prescribing antibiotics, indeed the lowest rate in Europe. But overall, the Dutch consume on average as many drugs as the rest of Europe; so exposure to risks is no less than elsewhere. Most Dutch specialists have commercial ties with pharmaceutical companies, and I found evidence of excessive prescribing. For example, when Vioxx or rofecoxib was launched in March 2000, prescriptions took off

like a rocket, and three-quarters of them were for unproven and unapproved uses. Yet Vioxx was just another pain pill, proven no better than others but promoted for reducing stomach bleeds among the small percent of patients who have that risk. Even for them, there was a cheaper and more effective alternative. Vioxx was already known then to have a high risk of heart attacks and stroke, and it ended up killing more patients than any drug in history. Why then, were Dutch doctors prescribing it with such enthusiasm before they could have any clinical experience with it?

There are a few, simple changes that could be made in the Netherlands and the EU to make medicines safer and more effective. First, if we want new drugs to be better, then change the benchmark for approval from better than an inert substance to better than best current treatment. Second, have major clinical trials and regulatory review funded by the public so that risks and benefits are properly assessed. Finally, limit prescribing in the first years to uses that have been tested and approved, unless a patient consents in writing to taking a medicine for an unapproved use. These three changes would focus companies on real advances while society takes on most of the risk and development costs.

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## European Secularity and Religious Modernity

By **Inna V. Naletova**

*Inna Naletova, NIAS Fellow in 2008/09, has done research into religion and values in Eastern and Central Europe. In this article, Naletova shows the degrees of religiosity in Europe.*

Europe, arguably the most secular part of the world, is increasingly engaged in religion and religious issues. These issues primarily relate to the problems of the coexistence of religious traditions and secularism in Europe, and to the political recognition of Christianity as the foundation of European integration. The process of widening Europe eastwards forces religion to move from the geographical periphery towards the centre of the united Europe.

Since 1999, the general theme of my research has been the religious character of Eastern European modernity in all of its diversity, which I view as different from Western secular or secularised modernity. After the fall of the Berlin Wall and the dismantling of the Iron Curtain, which led to a closer reacquaintance with Eastern Europe in political and cultural terms, Western Europe came face to face with an alternative vision of religion in modern society. This vision is rooted in the specifically Eastern European experience of modernisation and social change, unparalleled in the West. Being on the one hand a part of Europe while on the other hand, a hardly known 'other', Eastern Europe challenges the current political attempts at constructing a common European identity along secularised lines. It also challenges the current sociological approaches to the study of religion developed on the basis of data from Western Europe and North America.

More than that, Eastern Europe presents a new

set of problems that require practical theological as well as anthropological expertise. These problems are all encompassing, for instance: religion and the trauma of social transition; religion and health care; immigration and adaptation to new cultures; outbursts of religious nationalism; and the fusion of religion and the modern state. This Eastern European religious 'otherness' has not been sufficiently researched, and its proper understanding requires, in my view, joint theological, anthropological and sociological efforts.



*Children visiting the monastery of St. Ivan Rylskii. Bulgaria, 2007 (All photos: I. Naletova)*

How does religious modernity manifest itself? In order to answer this question, I formulate the main topics of my research as follows. My first topic is the roots of secularisation. Unlike secularisation in Western Europe which arose

‘from below’, secularisation in Eastern Europe was aggressively imposed ‘from above’. This led to a unique situation when seen from a Western European perspective. While in Western Europe, and particularly in the

Table 1. Religious self-assessment. Survey Aufbruch 2007.

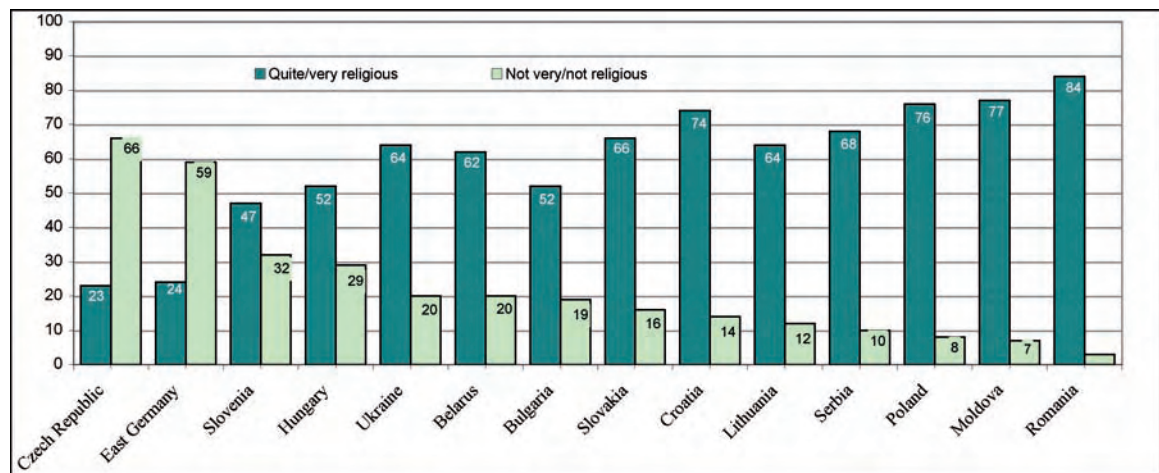
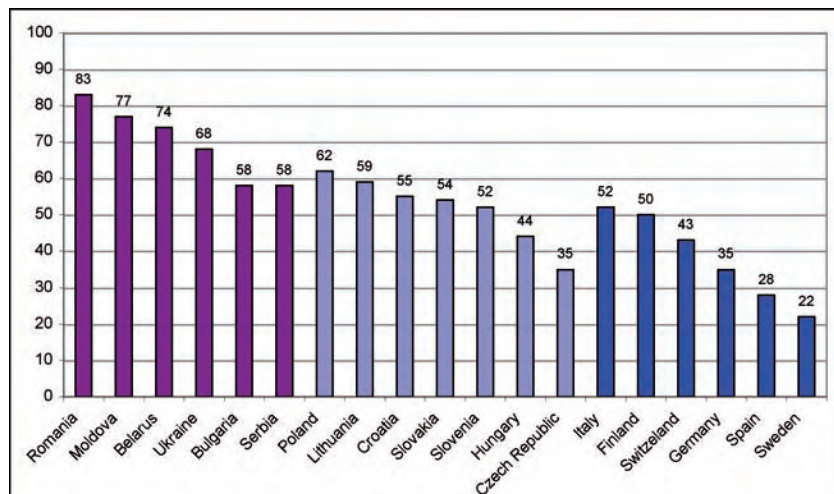


Table 2. Agreement with the statement: “Churches are competent in dealing with moral problems”. Percentage of countries. Assembled data of the survey Aufbruch 2007 and WVS (World Value Survey) 2005-2007.



Protestant countries, (traditional) religion was declining, in Eastern Europe there have been enthusiastic revivals of religion since the late 1980s throughout the region. Today, according to the Religious Monitor 2008 (supported by the Bertelsmann Foundation), people defining themselves as non-religious predominate in Germany, Great Britain, France, Austria, and Switzerland. Sweden and Spain can also be added to this list if the data of the World Value Survey (WVS) 2005-2007 is taken into account. The number of non-religious people accounts for more than 40% in Finland and in the Netherlands. An exception to this general development is Italy, (table 1) with its predominantly religious population. The Eastern European landscape is, on the contrary, overwhelmingly religious, with East Germany and the Czech Republic being the exceptions.

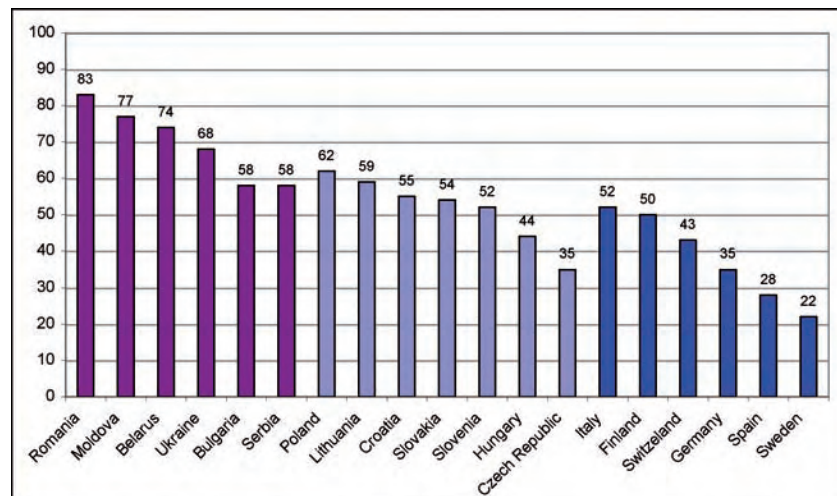
Partly as a reaction to the breakdown of the Communist regimes, East Europeans turned to religion in their public and private lives in both traditional and new forms. While in Western

Europe, churches are perceived as decreasingly important, in Eastern Europe churches seem to be more able to keep their authority on the issues of moral, social or spiritual concerns. Eastern Europeans view churches as more able to deal with moral problems and with the problems of family life. This is even more so in the Orthodox countries than in the Catholic and religiously mixed countries (table 2 + 3).

One interesting outcome of the post-Communist social change is that after a decade of religious freedom, in some countries, like the Czech Republic and East Germany, the data on religious beliefs remain low, while in others, like Lithuania and Slovenia, religious beliefs have begun to decline. But in some other countries, like Poland, Croatia, Slovakia, and Romania, they have stabilised and have done so on a very high level.

The rise or decline of belief in God (table 4) parallel other religious beliefs, such as belief in

Table 3. Churches are competent in dealing with family problems. Assembled data of the survey Aufbruch 2007 and WVS (World Value Survey) 2005-2007.





Road to a holy spring, Kursk, Russia, 2003

life after death; in the soul and heaven; in help by praying to saints; and in the healing power of blessed water. Thus religious beliefs form a kind of hierarchy. It is remarkable that the belief in the healing power of blessed water is highly spread in Eastern Europe, particularly in

the countries with an Orthodox Christian heritage. More than 70% of the population in Serbia, Ukraine, and Moldova believe that blessed water helps.

In Poland, Romania, Croatia and Slovakia, religious beliefs are accompanied by a very high church attendance whereby, like in Italy, more than 50% of the population attend church every month. Though in Serbia, Ukraine, Belarus and Bulgaria the attendance of church services is comparatively low, it is 'compensated' by the practice of frequently lighting candles in church, which is performed often by more than 40% of the population.

It would also be a mistake to assume that such supposedly old fashioned practices as asking priests for a blessing belong to the past or is only practiced by a tiny minority of devoted church-goers. In Eastern Europe this practice is well recognised and is regularly practiced by more than 40% of the population in Moldova,

Table 4. Belief in God. Percentage in countries. Assembled data of the surveys Aufbruch and WVS

	WVS/EVS 1990-3	WVS/EVS 1996-8	Aufbruch 1997	WVS/EVS 1999-02	Aufbruch 2007	Change 1997-07
Serbia	-	61	-	75	81	+20
Bulgaria	36	60	-	58	80	+20
Ukraine	-	65	-	69	87	+12
Moldova	-	86	-	92	96	+10
Belarus	36	68	-	72	77	+ 9
Slovakia	37	-	74	82	82	+ 8
Romania	-	89	-	92	95	+ 6
East Germany	-	-	28	-	29	+ 1
Poland	97	-	96	96	95	- 1
Croatia	-	80	89	93	87	- 2
Hungary	65	66	62	68	64	- 2
Czech Republic	35	42	35	39	31	- 4
Lithuania	-	-	86	87	76	- 10
Slovenia	62	64	65	65	55	- 10

Romania, and Slovakia, and around 30% in Poland, Bulgaria, Croatia, Lithuania, Serbia and Belarus.

It is also worth noting that in a number of Eastern European countries, particularly where Orthodox Christianity is the predominant religion, the majority of the population are religiously optimistic; they believe that religion will be even more important in the future. In the light of this general appreciation of religion, it is not surprising that the overwhelming majority of Romanians, Moldovans, Belarusians, Ukrainians, and

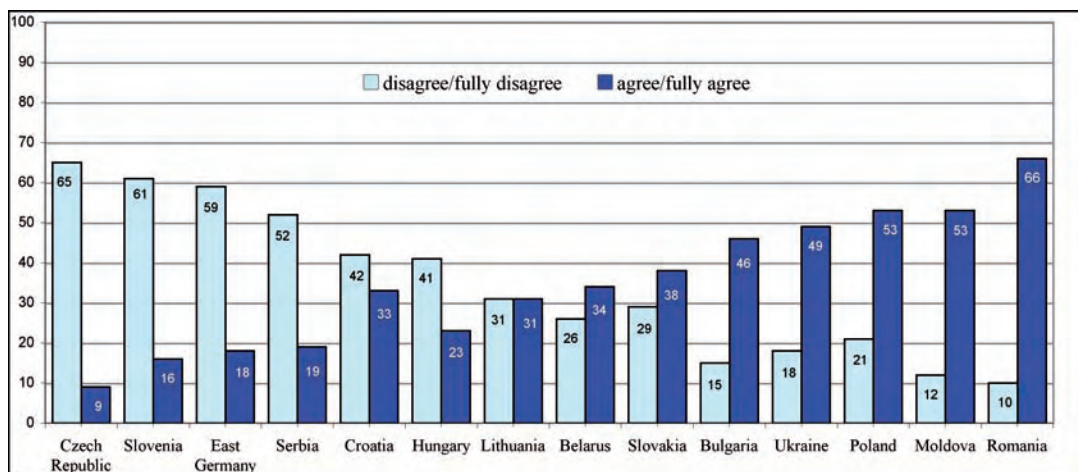


*Easter. Ritual of blessing of the Easter food, Minsk. Belarus, 2005*



*Preparing food for blessing. Feast of Transfiguration of Christ. Kharkov. Ukraine*

Table 5. Agreement and disagreement with the statement: “God should have been mentioned in the European Constitution”. Percentage in countries. Survey Aufbruch-2007.



Bulgarians would like to have more church-based schools, hospitals, and kindergartens, as well as trade unions and media organisations established in their countries. Now, after more than a decade after the political and economic turn, Eastern Europe continues to present the European community with social development that is distinctly religious.

My second topic is the character of Orthodox Christianity. To understand Eastern Europe, I find it important to pay special attention to the specific features of Orthodox Christianity. This is the predominant religion of several Eastern European countries which have recently joined the traditional European Church community as an ‘alternative’ Church. Since Bulgaria and Romania joined the European Union, and Serbia and Ukraine are likely to follow, the European religious landscape is being enriched by the presence of an important religious ‘other’ – the national Orthodox Churches. They bring with them different historical memories

and different – often anti-Western – cultural sensitivities. For instance, the ideal of ‘symphonic’ church-state relations; the distinctly non-rational character of Orthodox religiosity and its ‘pre-modern’ ritualism and mysticism; the other-worldly aesthetics of Orthodox worship; the patriarchal form of inner-church relations; not to mention a comparatively more balanced ‘therapeutic’ attitude to controversial issues such as abortion and euthanasia. These and other features define Orthodox Christianity as a major semi-European religion with non-Western European roots. Here I can only mention how in this respect, the notions of the Reformation and the Enlightenment as factors in the construction of European identity become problematised.

As the Orthodox-oriented countries are joining, or seeking to join, the EU as fully-fledged members, the political recognition of Christianity, primarily Roman Catholicism, as a foundation of European integration is gaining





*Communion during a church service in an Orthodox church*

new potential, and new tensions are emerging between religious traditions and secular states. Ironically, the idea of God being mentioned in the European Constitution receives greater support from the countries with an Orthodox orientation than from the countries with a traditionally Catholic orientation (table 5).

Flourishing on the Eastern 'margins' of Europe, Orthodox Christianity is currently being brought to the very heart of Europe by immigrants, who in turn 'import' Western ideas to their countries of origin. As an illustration, I would like to mention the current situation in Vienna where the massive influx of immigrants from former-Yugoslavia has caused the number of Orthodox Christians to rise significantly. Orthodox Christians of different

national Churches have already outnumbered the declining number of Evangelical Christians taking, together with Muslims, the 2<sup>nd</sup> and the 3<sup>rd</sup> places in the list of religious denominations, closely following Roman Catholics. The immigrant communities in Vienna are proud of their countries of origin and are amazingly vital and church-connected in their religious behaviour, while still being open to ecumenical initiatives. How do the Orthodox churches adapt to the different cultural conditions? How do immigrants in the West practice their religion? How can Orthodoxy assist modern individuals in finding directions in life and a sense of belonging? These issues form the third block of my research which I would like to gradually extend from the Eastern to the Western European context.

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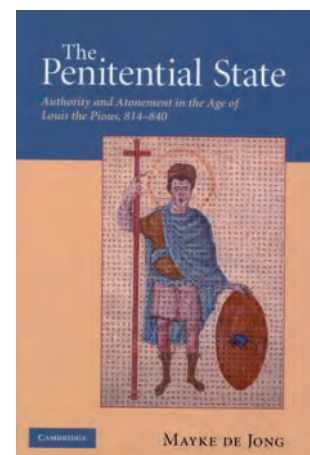
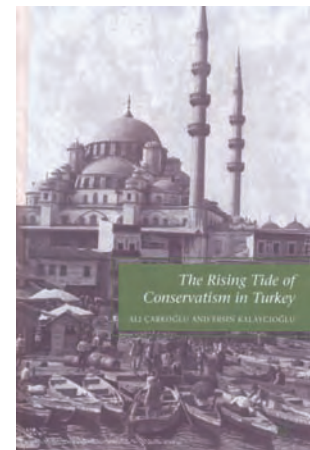
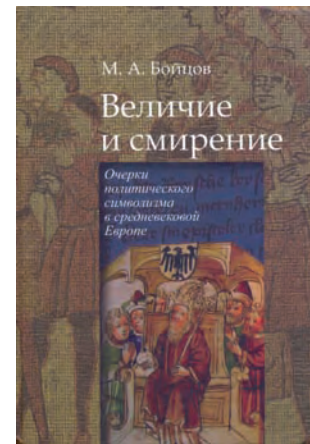
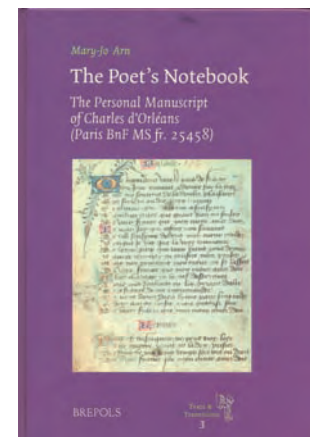
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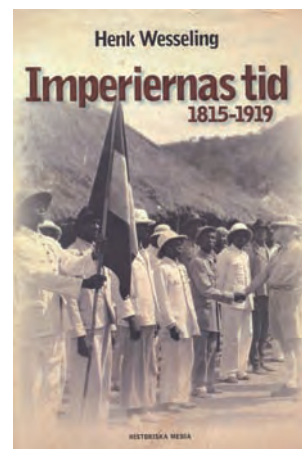
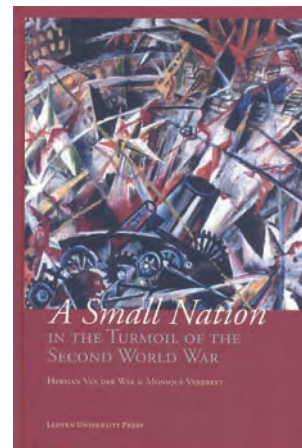
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## Personal News

**Jan Breman**, NIAS Fellow 1982/83 and 2003/04, was awarded an Honorary Doctorate by the International Institute of Social Studies of Erasmus University Rotterdam. The Honorary Doctorate was bestowed on him on the occasion of the 57<sup>th</sup> Dies Natalis of ISS on 29 October 2009. The Laudatio was delivered by Jan Pronk. Jan Breman's acceptance speech was entitled *The Great Transformation in a Globalized Perspective*.

**Ioana Crăciun-Fischer**, Mellon Fellow 2000/01, was appointed Full Professor of German Literature at the University of Bucharest as of 1 September 2009.



**Wim van de Donk**, Junior Fellow 1993/94, was appointed as Her Majesty's

Governor of the Province of Noord-Brabant by the Dutch Government as per 1 October 2009. Wim van de Donk is Professor of Public Administration at Tilburg University, and was previously Chair of the Scientific Council for Government Policy in The Hague.

**Erica Garcia**, NIAS Fellow 1977/78, died on 4 July 2009 at the age of 74. She was born in Argentina and received her M.A. and Ph.D. from Columbia University in New York. After having held various positions at Columbia University she moved to Lehman College and Graduate School at the City University of New York. In 1979 she accepted an appointment in the Department of Languages and Cultures of South America of Leiden University where she held the position of Professor from 1992 until her retirement in 1999. As a linguist she specialised in the history of English, especially Old and Middle English grammar, and in Spanish grammar and dialectology. While at NIAS she collected material for her study on dialectical variation in the use of Spanish personal pronouns. Shortly before her death she completed her 'magnum opus' *The Motivated Syntax of Arbitrary Signs: Cognitive Constraints on*

*Spanish Clitic Clustering*, which appeared in autumn 2009.

**Annelou van Gijn**, NIAS Fellow 2006/07, was appointed Professor Extraordinary of Material Culture Studies at the University of Groningen. She will deliver her inaugural lecture on 30 March 2010.



**Dennis Green**, Guest of the Rector 1997/98, died on 5 December 2008 at the age of 86. He was a scholar of medieval studies for whom philology was quintessential. He began his career as a University Lecturer in German at St. Andrews. He had been a Fellow of Trinity College Cambridge since 1949. His positions at the University of Cambridge included those of Lecturer of German, Head of the Department of Other

Languages, Professor of Modern Languages, and Schröder Professor of German. His retirement in 1989 led to an increased scholarly activity resulting in several books, such as *Medieval Listening and Reading* (1994) about orality and literacy in the Middle Ages. While at NIAS he worked on his book *Language and History in the Early Germanic World* (1998). Dennis Green was a Fellow of the British Academy.



**Marcus Heslinga**, NIAS Fellow 1971/72, died on 11 January 2009 at the age of 86. He had been Professor Emeritus of Social Geography at the VU University Amsterdam since 1984. He published his first article even before he began his studies at university while employed at the Netherlands Open-air Museum. In 1962 he received his Ph.D. degree with a dissertation entitled *The Irish*

*border as a cultural divide: A contribution to the study of regionalism in the British Isles*. In his dissertation he stated that the political division of Ireland is a logical one based on religious differences which are analogous to the religious and political division between Scotland and England. Marcus Heslinga was also engaged in the history of social geography. While at NIAS he worked on two projects: the history of the geographical and related sciences in the Netherlands since 1850, and the historical geography of settlement in the coastal districts of the Netherlands.

**Odile Heynders**, NIAS Fellow 1997/98 and 2004/05, gave her inaugural lecture as Professor of Comparative Literature at Tilburg University on 13 November 2009. The title of her lecture was *Voices of Europe, Literary Writers as Public Intellectuals*.

**Bregje Holleman**, NIAS Fellow 2003/04, gave birth to a healthy daughter named Mette Stella on 5 September 2009. Mette is the daughter of Bart Alberink and sister of Tessel.

**Evert Janssen (Perio)**, NIAS Fellow 1971/72, died on 9 September 2009 at the age of 82. He was a NIAS Fellow at the time when two places were reserved every year for teachers at secondary schools. While at NIAS he was a teacher

of History at the Gymnasium Erasmianum in Rotterdam. He studied history at the universities of Amsterdam and Leiden, and wrote a dissertation entitled *Jacob Burkhardt und die Renaissance – Jacob Burkhardt-Studien, Erster Teil* (Assen, 1970). As a NIAS Fellow he researched his second Burkhardt book entitled *Jacob Burkhardt und die Griechen* (Assen, 1979). In later years he continued to publish on topics related to the Renaissance era such as his book *Een nieuwe wereld. Europese ontdekkingsreizen en renaissance rond 1500* (Baarn, 1994).



**Leon Janssen**, NIAS Fellow 1973/74 and a member of the NIAS General Board from 1982 to 1986, died on 26 February 2009 at the age of 88. After grammar school he entered the Jesuit Order and was ordained as a priest in 1949. He studied economics at

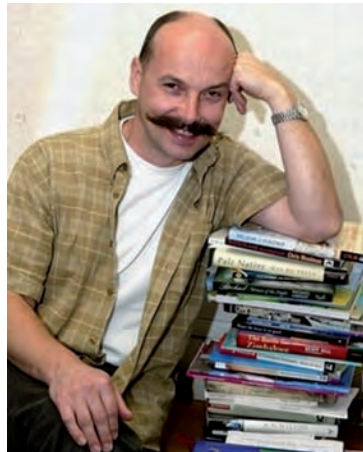
Tilburg University with the aim of teaching young Jesuit students. However, having completed his doctorate he was offered a professorship at Tilburg University and asked to set up a new department of developmental economics. As a developmental economist he focused mainly on countries in Latin America. He retired in 1986 but continued to give guest lectures at the Pontifical Gregorian University in Rome. While at NIAS he did research on population issues in developing countries, and population problems and Catholic responsibility.

**Ab de Jong**, NIAS Fellow 2007/08, was appointed to the Chair of Comparative Religion at Leiden University. His gave his inaugural lecture on 21 September 2009.

**Erik de Jong**, NIAS Fellow 1996/97, was appointed as Professor Extraordinary of Culture, Landscape and Nature at the University of Amsterdam on behalf of the Natura Artis Magistra Foundation and the Foundation for Visual Arts, Design and Architecture. The appointment was announced on 31 August 2009.

**Peter Jordens**, NIAS Fellow 1990/91 and a member of the research theme group “The Logical Problem of Language Acquisition”, retired as Professor of Applied Linguistics at the VU University

Amsterdam. He gave his valedictory lecture entitled *Taalverwerving: “Creating language anew”* on 16 October 2009.



**Jerzy Koch**, NIAS Fellow 1993/94 and 2007/08, was awarded the Visser-Neerlandia-prize 2009 in recognition of his initiatives to promote Dutch culture abroad, such as his journal *Werkwinkel: Tijdschrift voor Nederlandse en Zuid-Afrikaanse Studies*. The prize which is awarded by the Algemeen-Nederlands Verbond was bestowed on him on 29 August 2009.

**Adriaan Kortlandt**, NIAS Fellow 1971/72, died on 19 October 2009 at the age of 91. He studied physical and human geography, and also anthropology, sociology and psychology. His views on the evolution of animal and human behaviour were highly controversial in the 1970s. According to Kortlandt, who



was Associate Professor of Animal Psychology and Ethology at the University of Amsterdam, the study of these types of behaviour should be combined into one discipline. His experiments led him to believe that homo sapiens and apes have an ape-man as the common ancestor, and that their separate developments were a result of a reaction to different environmental conditions. This development could also be regressive, as in the case of chimpanzees and gorillas whom Kortlandt considered to be ‘dehumanised’ apes. Kortlandt’s views were laid down in his ‘NIAS publication’ *New Perspectives on Ape and Human Evolution* (Amsterdam, 1972). Kortlandt received more support for his “oversprong” – literally “jumping over” – theory. “Oversprong” behaviour is defined as an alternative to fugitive or fighting behaviour such as cats demonstrate when washing themselves after a lost fight. Kortlandt wrote his

memoirs which, so far, have not been published.

**Joachim Matthes**, NIAS Fellow 1974/75, died on 3 May 2009 at the age of 78. He was trained in Law, Philosophy and Sociology and received his Ph.D. from the Freie Universität Berlin in 1956 with a dissertation entitled *Die Soziologie des Gefangenen als existentielles Problem*. His *Habilitation* was in Sociology and dealt with political views on the right to social help. For several years he was researcher at the academy of the Evangelical (Lutheran) Church in Germany. He was Professor of Sociology at the universities of Münster, Hagen, Bielefeld and Erlangen-Nürnberg. He is best known for his research in the field of comparative culture and problems of interculturality. While at NIAS he worked on a project on how the teachings of the church on religious beliefs and attitudes are transformed into acts of sense-giving in daily life.

**Alexander Nuetzenadel**, NIAS Fellow 2004/05, was appointed to the Chair of Economic History at the Humboldt University Berlin. Previously, he was Professor at the University of Frankfurt.



**Thomas Pettigrew**, NIAS Fellow 1984/85, was awarded the Constantine Panunzio Distinguished Emeriti Award in April 2009. The award honours outstanding scholarly work or educational service performed by a University of California emeritus or emerita in the humanities or social sciences since retirement. In August 2010 he will receive the Ralph K. White Lifetime Achievement Award from the Society for the Study of Peace, Conflict and Violence.

**William van der Veld**, Junior Fellow 2003/04, became the father of a beautiful daughter named Isabel on 20 November 2009. Isabel is the daughter of Debbie Semeijn and sister to Maximus en Rosalie.

**Wyger Velema**, NIAS Fellow 1994/95 and coordinator of the research theme group "The

History of Dutch Concepts", gave his inaugural lecture entitled *Omstreden Oudheid* at the University of Amsterdam on 10 December 2009. Wyger Velema is Professor Extraordinary of the Theory of History and the History of Historiography at the University of Amsterdam.



**Björn Wittrock**, Guest of the Rector 2003/04, was awarded H.M. The King's Medal by His Majesty the King of Sweden on 1 February 2009. This award is presented to Swedish and foreign citizens for special merit and to officials of the Royal Court for long and faithful service. Björn Wittrock is Principal of NIAS's 'sister institute' SCAS in Uppsala, Sweden.

NFA Members are kindly requested to send details about developments in their scholarly career or personal life that might be of interest to other current or former NIAS Fellows. Please send your information, including specifics about date and place of the reported event to Hooghuis@nias.knaw.nl.

***‘Address unknown ...’***

NIAS and the NFA like to keep in touch with all the NFA Members. This can be a challenge if NFA Members do not inform NIAS of their change of address. We are very grateful to the NFA Members who responded to our request for updated addresses in earlier issues of the *NIAS Newsletter*. It was helpful in locating former fellows whose addresses were unknown.

Below please find a new list of members whose addresses are unknown. If anyone knows of their current whereabouts or their current addresses we greatly appreciate receiving the information.

Denis Delfitto (1996/97), last known address in Utrecht, Netherlands  
Eugen J.D. Fischer (2005/06), last known address in Budapest, Hungary

**This year’s NFA Day will be on 4 June 2010.**