

Global interactions of people, cultures and power: an outline

Background

This profile field aims to be an intellectual platform for anyone working within the University of Leiden dealing with the thematic *Global Interactions*; this being understood as a process in which people from different parts of the world influence each other culturally, economically and politically. This broadly conceptualizes ‘globalization’, starting with the dispersal of homo sapiens from East Africa around the world from about 80,000 years ago until the present. This first wave had a hugely divergent effect in cultural, linguistic and genetic terms. With the development of sedentary agriculture about 10,000 years ago and the increasing contacts between different cultures and ‘polities’ (through trade, war, labor migration), a number of areas, slowly but surely, began to show a degree of convergence (Manning 2005). Moreover, the *flows* of social and cultural homogenization began to merge with an increase in the diversity of inclusion- and exclusion processes (Geschiere and Meyer 1998).

Commercial, scientific, artistic, political, diplomatic and religious networks connected Asia, Oceania, (South) Africa and Europe from 3000 BCE. This set in motion the exchange of, at first, goods and ideas but later also people, which had a major impact on the development of cultural and social relations. Thus, from early on, large parts of the world, with the exception of the Americas, were cross-linked with each other. In the Hellenistic world and the Roman Empire there was a constant process of negotiation between and within groups, in which language, education and normative culture were unifying factors, promoting the exchange of differentiated ideas and goods. In the Middle Ages the expansion of the Nordic Vikings, Central Asian horse peoples and the Arab expansion in Africa and southern Europe ensured the continued exchange of people, goods and ideas (J. Diamond). Chinese inventions reached Europe via the silk routes; the Indian Ocean had functioned as a Braudelian intercultural trading space long before the arrival of the Europeans. The final missing link (the Americas) was forged by the maritime revolution in the 15th century, when the Portuguese and the Spanish tried to find a direct sea route from the West to Asia. The colonization of the Americas in the same period created a new Atlantic *Mediterranean* which would result in a centuries-long, deep mutual influence on the various indigenous cultures of Europe, Africa and the Americas. To this day, these processes influence the historical imaging (*memory*) and the construction of ethnic and national identities.

As a result, the process of convergence and ‘thin globalization’ (or ‘archaic globalization’) underwent an important acceleration in the 19th century, with a transportation and communication revolution which culminated in ‘thick globalization’; where different parts of the world became, in respect of culture (A. Appadurai), economics (J. Williamson), political-culture (C. Bayly), and linguistics (A. de Swaan), more intensively involved with each other than ever. This increase in national and international uniformity under Euro-American power was, however, far from linear and homogeneous and had all sorts of counter movements, especially in the fields of identity and culture.

Power centers - political, economic as well as cultural - have continuously shifted over the last ten thousand years resulting in different forms of competition, cultural exchange, but also violent conflicts. It is this layered dynamic of human interaction in a global perspective that is central to this profile field. It is clear that this can only be

studied fruitfully within a broad temporal and disciplinary context. The central question remains how these various processes of divergence and convergence were conducted and what cultural, economic and political consequences this had for the people of specific places and periods. To apply the necessary planning and consistency, we distinguish on the basis of Held et al (1999) four dimensions in the globalization process of people, goods and ideas: *extensity* (scope), *intensity*, *impact* and *speed*, which can be studied both separately and together.

With the help of this typology, the **key question** can be asked in the context of very different periods and situations, namely, how global interactions are formed and what impact they have on the societies in question. Since it concerns a layered process which extends across different fields at the level of the 'middle range' theory, a range of specific questions, debates and theories have developed. The profile field will benefit from this theoretical pluralism by connecting this to the broader overarching issues of *global interactions*. Thus, the profile field offers an intellectual platform where different approaches - via an explicitly comparative approach - can benefit from, and communicate with, each other.

The added value which the profile field offers participating researchers lies in the fact that cooperation between disciplines and regional specialists maximises the international lead that Leiden already has in the study of global dynamics, and expands it to a systematic concentration of internationally visible and leading expertise on human evolution, history, culture and contemporary developments.

Migration and global heritage

In particular, the profile field is able to distinguish itself internationally through the cultivation of two focal points of comparative research: 'global heritage' and 'migration'. Both focal points are explicitly concerned with the outlined interactions and, in fact, reinforce each other: where global heritage is seen as inseparable from transformations in global migrations (from the 'great migrations' of the 3rd and 4th centuries CE to the rise of the tourism industry), migration patterns and their effects can not be understood without a good comprehension of the processes of memory and identity formation with which they are inextricably linked, and which are central to the research field 'Global heritage'. Although they differ, one of the major functions of both focal points of the profile field 'Global interactions' is to first identify the knowledge available at the University of Leiden and in the 'wider' Leiden area, and subsequently, to organize and finally to activate within the conceptual framework outlined above.

Migration

The geographical mobility of people is essential for the creation of global interactions. The forms which migration takes, however, are very diverse. Crucial is the understanding that communities of people, unlike animals, can develop culturally independently of each other, something reflected in differences in language, religion, technology and phenotype (P. Manning). Migration across cultural boundaries, then, is unique to homo sapiens, and the new ideas that people acquire through migration act as drivers for human development. This continuous interaction and cross-fertilization is, however, not always peaceful and can lead to large-scale massacres, oppression and expulsions. Even the more violent clashes, however, are usually associated with mutual cultural influence. Where the widespread 'colonization approach' (J. Diamond) focuses on newcomers who displace or even eliminate others, this profile field will give more attention to mutual influence and creolization.

Different processes of cultural influence, from Romanization and Hellenization up to and including Anglicization and Americanization can be examined easily within this framework. Attention should also be given to the phenomenon that in cultural tradition - for example in education - substantial discontinuity and diversity may be masked by apparent continuity and tradition. This applies, for example, to the processes of cultural transformation and geographic diversity that are hidden behind the rigid teachings of the Greek-Roman antiquity, Islamic theology and the Latin Middle Ages.

Whatever the impact that migration has, on both migrants and those who are faced with newcomers, depends among other things on the proportional- and power relations, the status of the different (aspects of) cultures, the current 'membership regime', and the type of migration. Based on the idea that, from the outset, people have formed different cultural communities where language is a key binding factor, we can roughly distinguish four main types: 1) *home community* (within their own community), 2) *whole community* (nomadism, transhumance), 3) *colonization* (part of the community that creates a replica in an ecologically similar area) and finally (4) *cross-community* migration, where migrants come into contact with another community. Within this cross-cultural migration, which is unique to humans, another four models can be distinguished:

- *Settlers*: migrants who adapt to the 'membership system' of a new community and stay;

- *Sojourners*: those who settle in a new community with the intention to return at some point;

- *Itinerants*: those who continue to maintain 'connections' between different cultures and have no community of their own to return to;

- *Invaders*: migrants who partly impose their own culture.

The forms of these migrations can vary widely and include both free and unfree migration, as well as refugee- and labor migration, and the motives can differ strongly too. Many hope that migration will improve their own situation, while others put the interests of the family first. In addition, there are also 'Samaritan' migrants who sought (rightly or wrongly) to contribute to the material or spiritual improvement of the new community (such as missionaries, NGOs). Finally, there are people who migrate primarily for their own pleasure, so as to broaden their horizons (travelers, tourists).

This conceptual migration model is both broad and focused enough to mobilize the very diverse expertise within the University of Leiden and, through a systematic 'cross-cultural' interaction of academic areas, it can grow into a new, promising and internationally appealing research area. Not all of the abovementioned aspects of global interactions shall be systematically addressed in this research field, but within this extensive and diverse framework specific research questions can be studied comparatively, depending on the available expertise. Moreover, there are many possible linkages with the other focal point of 'Global Heritage', in particular in the study of material culture (by anthropologists, archaeologists, historians, and art historians).

In recent decades within the Departments of History, Religious Studies, Area Studies and the Faculty of Archeology of the University of Leiden important research lines were established in the field of migration studies, both with respect to the migration itself and the subsequent interaction with the 'settled' group and the consequences for processes of identification, 'memory', 'belonging' and 'membership'. A wealth of expertise is also available in many other disciplines (cultural anthropology and development sociology, political science, sociology, literary studies, linguistics, art history), for example in the field of urban sociology, cultural interaction, discourse analysis and the role of the public discourse in dealing with minorities. The problem is, however, that these often develop in isolation and are only sporadically activated and deployed interdisciplinarily. In terms of the 'migration' focal point, the following already existing initiatives, as well as the previously mentioned identification, organization and activation of existing networks and institutions, should be expanded and are inextricably linked:

- To start, for many years there has been a focus on migration history within the Social and Economic History section of the **Institute for History** (Willems, Schrover, Lucassen, Antunes), but also much expertise on migration and globalization has been built up in other sections (e.g. Blussé, Emmer, Gaastra, Gommans, Ross and De Lig). There are a number of relevant activities initiated by the Institute for History which can be put to good use within this profile field:

- The LIMS (*Leiden Interdisciplinary Migration Seminar*) has, since 2008, been organizing annual seminars in which some 60 researchers from diverse faculties present their research. In addition to the annual seminar, LIMS functions as a virtual network. One of the concrete results of LIMS is a fruitful exchange of academics from different disciplines. Good examples are the VICI research groups of Schrover (History) and Ter Haar Romeny (Religious Studies).

- The international collaboration Global Migration History, initiated in 2003. To this end, and in conjunction with among others the *International Institute for Asian Studies / IIAS*, three programmatic conferences were planned (NIAS 2005, Minneapolis in 2007 and Taipei in 2010) aimed at stimulating cooperation between very different disciplines and researchers, within a conceptual and theoretical framework. Future plans include the development of a global PhD laboratory where knowledge about migration history can be systematically offered to PhD students around the world.

- In 2007 the *Enzyklopädie Migration in Europe* was published, a collaboration between Leiden (Emmer and Lucassen) and German historians, in which some 1,200 pages of current knowledge in the field of migration and integration in Europe since 1600 is summarized. In 2010 Cambridge University Press will publish the updated English translation. This initiative is a good example of the abovementioned triad *identification-organization-activation* and is ideal for similar initiatives which involve other parts of the world and longer periods.

- At The Hague Campus, Wim Willems and Leo Lucassen have developed a focal point for education and research (*Center for Modern Urban Studies*) that focuses on the cultural interactions of different townspeople.

- Finally, we mention a project, started in 2008, to popularize academic knowledge ('valorisation') through an extensive Migration History Website

which, with a budget of nearly 1 million Euros, will be developed at the IISH in Amsterdam. The development of this project was managed by Dr. C. van Eijl (History, Leiden) and took place within the Center for the History of Migrants in which the Faculty of Humanities at Leiden participates.

- Research within the **Faculty of Archeology** can greatly contribute, at various levels, to insights about migration processes. That starts with the spread of both homonids and homo sapiens (Roebroeks and Verpoorte) and also focuses on the study of ancient urbanization (Bintliff) and cultural interactions in the ancient world (Versluys). Further, there are major research projects into migration in Latin America and the circulation of culture (Hofman), and the interaction between different indigenous cultures, firstly among themselves and later with European immigrants (Jansen).
- In **LUCIS, the Leiden University Center for the Study of Islam and Society**, scholars from the faculties of Humanities, Law and Social Sciences come together to work on Islam and Muslim societies. The global interaction of people, cultures and power plays a role in many of the activities of the LUCIS. This applies both to early Islam in the Middle East (research by Petra Sijpesteijn) and Islam in Southeast Asia (research by Kaptein). The same can be said of the social movements and intellectual trends in the Islamic world that form a thematic focus for LUCIS. These movements and intellectual debates are largely influenced by interaction with the West - either politically, economically or culturally - but also by developments elsewhere in the Islamic world (research by Kaptein, Otto, Buskens, Berger). Islam in the West is another focal point for LUCIS (Berger).
- Within the **Institute for Cultural Disciplines (ICD)** the research by literary scholars and art historians ties in particularly well with the migration theme. Important researchers are Zijlmans (World Art Studies), the literature scholars Van Alphen, Hoving and Minnaard, Timmer from TCLA, and Kardux from Dutch Studies and American Studies.
- At the FSW, the **Institute of Cultural Anthropology and Development Sociology** has gathered considerable expertise in the field of research into two important modern migration streams: religious migrants (especially Islamic and Christian missionaries) and development workers and other *expatriates*. Moreover, a study is being conducted into migrant organizations and transnational networks (Nell). The Institute for Political Sciences has a strong emphasis on political migrants within European nation states.

Although the dissemination of ideas and goods (including crops and animals) in the process of global interactions is virtually inconceivable without the migration of people, this has its own dynamics - something which generally receives too little in average migration studies. In order to avoid the danger that the interpretation of cultures becomes too static, a better cooperation with anthropologists and their expertise in the field of cultural interaction is required. Moreover, from our perspective, this profile field must specifically involve Leiden expertise in the fields of world religions, philosophy and the global distribution of goods. Here too there is possible overlap in the study of material culture with the second focal point, 'Global Heritage': a good example of that research is the anthropological and historical focus on the dynamics of the global exchange of technology, such as in the study of the cultural diffusion of computer technology, photography, mobile telephones, and the spread of the combustion engine that is carried out by various collaborations of

Cultural Anthropology, the **Africa Studies Centre and Africanists** in the Faculty of Humanities. Leading research in this regard is being conducted by De Bruijn, Gewald and Ross.

Global Heritage

Where the theme of migration is primarily concerned with the causes and consequences of the mobility of people and ideas, *Global Heritage* refers more specifically to processes of memory formation and negotiation of the continuity of material culture resulting from mobility. That formation of memory and identity is very diverse and takes place at many levels - spatially, politically, culturally, socially and economically. Moreover, it is also, like migration, a feature of human societies. Whether it is about Neolithic tomb remains and architecture in Jericho, the canonization of the Bible or the Koran, or the spread of the 'Californian ideology' of free internet traffic, in all cases valuable elements of cultural heritage are transmitted, transformed, or defended. Thanks to the very versatile expertise in the field of Global Heritage in Leiden, the profile field can stimulate the systematic comparison of different situations, where the past can be considered as a laboratory.

The knowledge that this delivers is not only of direct scientific interest, but is also indispensable in discussions about policy and in the evaluation of popular perceptions. The cultural precipitation in the form of artifacts, ideas, music, stories and myths is part of an ongoing power struggle and debate, involving different actors who are trying to claim parts of this heritage as their own - both among the elite and in popular culture. The different forms of canonization and monumentalization of heritage being carried out at local, national and global levels are a typical expression of this (global) power struggle. The growing recognition of the rights of *native Americans* is a good example: initially marginalized by European immigrants, they then became a minor but essential element of national identity (via, among other things, the Western film genre), and today they are reclaiming sovereignty, not least through the repatriation of burial remains. Scholars in the field of global interaction can often play a valuable role in these highly normative debates about the 'ownership' of the past, because of their distance from the (identity-political) issues of the day. At the same time, academics are responsible for the archiving and dissemination of material culture in which the present and the past manifest themselves - in archaeological sites, museums, libraries, archives, websites, and not least in the *intangible heritage* of ritual, music, and the culture industry - and the knowledge production that the interpretation of that past on the basis of these material remains (partly) determines.

The struggle for the ownership of cultural heritage is in itself an interesting subject of study, one which Leiden's academics are well equipped for, and it can contribute to our knowledge about the cultural impact of global interactions in the past and present. This allows the concept of *World Heritage*, embedded in international organizations like UNESCO, to show that conceptions of culture are no longer exclusively tied to a specific place and time. Just how controversial this cultural globalization is, is demonstrated by the destruction of the Bamijan Buddhas or the attacks on tourists in Luxor by Islamists, the disputed *ownership* of Mayan temples in Central America, or the aversion to scabrous hiphop and gangsta-rap by some Europeans. A critical academic perspective on *World Heritage* sites shows that monuments, collectibles, texts or *performances* not only derive their cultural value from their original context, nor only from national or global forms of canonization, but since their creation have been included in the processes of production, consumption, destruction, appropriation and expropriation by various actors. Social theory defines 'memory'

increasingly as a creative process of production and selection (LaCapra, Trouillot), and material culture as an arena (Miller), and this view is consistent with the ethical problem of the 'repatriation' of human remains or art objects, and the controversial ownership of important archaeological sites. This vision is, in some cases, diametrically opposed to traditional ideas about the authenticity of objects and cultures, the need for responsible conservation and the existence of museums, free trade in art, or the right of reproduction (*cultural copyright*).

As the following overview shows, Leiden University has a unique international position in terms of research on *Global Heritage*, which is reflected in archaeological and historical expertise, knowledge of globally diversified area studies and an explicitly global anthropological approach. An important task of the profile field will be to systematically cross-link those three areas so that they can work together within a conceptual and paradigmatic framework.

- At the UL, solid research experience related to the **Archeology** of Europe (Prehistory - Middle Ages) is coupled with archaeological fieldwork on different continents, through which the interpretation of material remains is conducted in conjunction with conservation of the local cultural heritage. Central themes: cultural interaction in diverse ancient cultures, the spread of agriculture, and subsequently of urbanism and colonization. There is a Chair in 'international archaeological heritage management' and a related MA specialization *Heritage Management in a world context* (Department of Archeology), and a MoU with the UNESCO World Heritage Center in Paris: and so, almost every year there is cooperation in the conducting of evaluations of European nominations for the UNESCO World Heritage list.
- At **Cultural anthropology and development sociology** there is a tradition of research into *intangible heritage* which, among other things, has supported the UNESCO program with advice and conference organization. In addition, with the establishment of an Extraordinary Chair for the Anthropology of Material Culture, and by organizing an annual 'Adriaan Gerbrands Lecture', in collaboration with the Museum for Ethnology and the Beeld voor Beeld Film Festival in 2009, CA/OS has greatly improved the infrastructure for education and research on *World Heritage*. Solid partnerships with New York University, University College London and Stanford University in the field of visual anthropology, and media, material culture and archeology, indicate that the CA/OS Institute participates in top international research in this field. Moreover, researchers from the Institute have an excellent international reputation in the area of one of the core themes of heritage studies: the anthropology and sociology of religion.
- Much preparatory work has already been done in the field of education and research into aspects of *Global Heritage* within the framework of the TANAP (Towards a New Age of Partnership, now ended) program and the follow-up ENCOMPASS (Encountering a Common Past in Asia, that runs until 2017) program by the **Institute for History**. Both major programs focus on training a new generation of Asian historians, the realization of a large number of PhD and post-doc projects, and the preservation and accessibility of Dutch sources in the former VOC charter area and the former Dutch colonial empire in Asia. Meanwhile, there is a global network of historians that meet each other in the context of ENCOMPASS during graduations, seminars and conferences. Leiden University's Institute for History is the hub of this network and the engine behind the selection of the activities which it stimulates. This network

works with, among others, the Forum on European Expansion and Global Interaction (FEEGI, based in the US) and the journal *Itinerario* (which from January 1, 2010 will be published by Cambridge University Press).

- Another program which promotes cooperation in education and research in the field of Southeast Asia is the Australian Netherlands Research Collaboration (ANRC). The coordination of this program is undertaken by the **Institute for History** at Leiden University and the Division of Pacific and Asian History at the Australian National University. The program provides funding for workshops and exchanges of students and doctoral candidates. It focuses on the humanities and social sciences and gives particular weight to policy aspects of projects when assessing workshop proposals. Also under the umbrella of the ANRC are the so-called 'policy lectures' in which leading researchers try to connect scientific knowledge and social practice. The ANRC activities have given an important impulse to the network of Asia experts, especially in international and interdisciplinary dimensions.
- Finally, we mention the program 'The Atlantic World and the Dutch' (1500-2000) (AWAD), a partnership between the KITLV, the National Archives and the Heritage Foundation of the Netherlands and which involves many researchers from the University of Leiden. AWAD aims to preserve and study the communal cultural heritage that originates from Dutch contacts with people in Africa and the Americas. The identification of relevant written sources in collections in the Netherlands and abroad has already resulted in a comprehensive digital resources guide. In addition, a number of research projects are conducted under the flag of AWAD, including [Dutch Connections: the circulation of people, goods and ideas in the Atlantic World, 1680-1795](#). The AWAD network spans three continents and hundreds of researchers, who meet together on a regular basis to exchange research experiences and prepare new projects.

This research can however - particularly if the wider Leiden environment of museums and libraries becomes more involved - be much more systematically profiled and become more internationally visible. The abovementioned need for identification, organization and activation requires the following steps, which can also increase visibility of this focal point:

- **Identification:** Creating an inventory of Leiden research in the field of *global heritage*: there is research experience in global heritage at (to take just a small sample from what is on offer) the archeology, anthropology and ethnohistory of Central America and the Caribbean; the archeology, history, religion and literature of the Middle East and the Islamic world; the anthropology of material culture and *intangible heritage* in West Africa and Indonesia; the study of classical languages and cultures; and the research group from the MA 'Museums, Collections and Cultural Politics'. If this expertise was to be combined with the expertise and the unique collections of the Museum of Ethnology, KITLV, the Siebold House, the Museum of Antiquities, the Royal Library and the University Library, the University of Leiden would be able to offer a merger, exchange and comparison of world heritage expertise that is internationally unprecedented;
- **Organization:** This concentration and exchange of expertise is currently underdeveloped within the UL, but can also be made more visible elsewhere: the profile field can provide for the establishment, in the next two years, of a

digital *Global Heritage Center* that can be offered via the UL website and that supports both the research within the profile field and education at MA and Research MA level, and it can attract international attention and (PhD) students;¹

- Activation: Through the inventorization and publication of expertise, the profile field can develop an interdisciplinary theoretical and empirical approach that gives unique value to individual disciplines and regional specializations in the international landscape, and can identify new research clusters. On that basis it is possible to establish a national and international consortium of institutes and institutions in Leiden with a *competitive advantage* that should translate into successful recruitment of national and international grants within two to three years.

A new platform

To mobilize the Leiden expertise on *global interactions* and to activate it within the framework outlined, a solid and recognizable academic infrastructure is necessary, through which it would become possible to develop long-term activities in the profile field. These are primarily intended to promote consistency and, as an intellectual platform for the different specializations, a constructive dialogue with each other, as well as to develop joint research initiatives. This platform does not come out of nowhere but builds on existing initiatives, such as the research on European Expansion (started in the seventies), the Encompass and ANRC projects, the LIMS, (an interfaculty network established in 2007 for Leiden scholars working on different aspects of migration project), and the CGM (Center for the History of Migrants), which, since the mid-nineties, has seen diverse historians from Leiden participate and collaborate with colleagues from the KNAW and other universities.

1: The Leiden Seminar on Global Interactions (LSGI)

Central to the creation of a thematic platform is the *Leiden Seminar on Global Interactions* which, thanks to financial support from the faculties of Humanities, FSW and Archeology, began in September 2009 monthly seminars on 'work in progress', in which scholars from within and outside of Leiden (national and international) could submit a previously available research paper to the 'global interactions' community. These seminars are aimed, in terms of both guests and audience, at the full academic range - from PhDs to professors. What is essential is that it is about new research. In addition, the seminar can serve as a critical sounding board for the presentation of joint research plans and applications to national and international funds.

2: A digital newsletter and website

With its own website, the profile field can show both internally and externally what activities are taking place within Leiden University, but it can also function as a central point for similar initiatives and research centers in the Netherlands and abroad. It will certainly be working with existing institutions within the Leiden University (such as IAS, LUCIS, the African Studies Center, LIAS), with existing networks (such as the *Leiden Interdisciplinary Migration Seminar*, LIMS and ENCOMPASS), as well as with the profile field *Asian Modernities and Traditions*.

3: An annual thematic conference: The Leiden Conference on Global Interactions (LCGI) and book series

This is a workshop-style conference, with a limited number of participants, based on previously available papers, and open to an audience. Every year an international, academically appealing theme will be chosen for discussion around a distinct paradigm. The proceedings will be published in a book series.

4: An International Academic Board

It is important that this profile field achieves high international visibility and weight. For this reason, a high profile Academic Board is indispensable. Key international figures in diverse areas will be asked once a year (prior to the annual conference) to come to Leiden to throw a critical light on the activities and plans of the profile field and to strengthen links with similar initiatives.

In this context, Global Interactions can reflect similar research priorities abroad, such as those of the London School of Economics (LSE), the Ecole des Hautes Etudes en Sciences Sociales (EHESS) in Paris, and the universities of Cambridge, Oxford, Pittsburgh, Minnesota, Stanford, Columbia University, UCLA, Heidelberg, Vienna.

New Research

If the profile field is to become a national and internationally recognized focal point, it may not be enough to simply mobilize existing specializations. There must also be investment in a new generation of researchers for whom the proposed interdisciplinarity is self-evident. Therefore, in the first year, five PhD students will be appointed to generate the sufficient critical mass. Obviously, their research must fit within the previously outlined theoretical framework, and in order to guarantee interdisciplinarity and promote coherence within the field, they will be guided by two supervisors from different disciplines. Part of the graduation premiums should, after deducting costs encountered by the existing graduate schools, flow back into the profile field.

These new PhD students will work together with current PhD students whose research themes fall within the Global interactions thematic. They will form a new cohort of scholars within and outside the Leiden seminar, and accompanying activities will be organized to achieve the necessary integration. At this point, Leiden could expand into a new national, and perhaps international, research school in this field. Of course, this should be adjusted to fit the existing graduate schools.

Furthermore, the profile field will play an important role in the initiating of new research programs, both at NWO and other international funds.

Consortium

The Global Interactions profile field lends itself particularly well to the formation of strategic alliances with other partners within and outside Leiden. Within Leiden one thinks particularly of Leiden's museums (Ethnology, Natural History, Antiquities); externally of KNAW institutes such as the KITLV, the IISH and the Meertens Institute, but also (e.g. for technical and *science* studies), TU Delft. Such alliances are important for, among other things, the valorisation of academic knowledge related to current debates about migration, integration, multiculturalism, racism and polarization. Naturally, such partnerships could generate new funds for use in the profile field.

The profile field shall specifically activate researchers to submit NWO or EU research applications in which the field can serve as a critical sounding board and intellectual infrastructure. In this regard, and where possible, the support of LURIS will be invoked.

Finally, in the short term, a survey of the Leiden colleagues will identify which current (PhD, post-doc, etc.) projects would fit within this profile field.

Coordination

The Faculty of Humanities will act as the secretariat. Contributing institutes are 1) the Institute for History (GW), 2) the Faculty of Archeology, 3) the Institute for Cultural Anthropology and Development Sociology (FSW). 4) the School of Middle Eastern Studies (SMES / GW), 5) the Leiden University Center for Islamic Studies (LUCIS), and 6) the GLTC section of the Institute of Cultural Disciplines (ICD / GW).

The activities of the profile field will be coordinated by a Board in which the major 'blood groups' are represented: Prof. Leo Lucassen (History), Prof. Petra Sijpesteijn (LIAS, SMES), Dr Léon Buskens (LUCIS), Prof. Ineke Sluiter (ICD), Prof. Maarten Jansen (Archeology) and Prof. Peter Pels (Anthropology).

The point of contact for the profile field is Professor Leo Lucassen and daily coordination will be in the hands of a post doc.

¹ Vgl CLUE (Research institute for the heritage and history of the Cultural Landscape and Urban Environment, <http://www.clue.nu/>) that focuses on European heritage.