

# Summaries

*Agnes Andeweg*

## A text on the move

*Elly de Waard and the anthology of Surinamese poetry*

In the anthology of Surinamese poetry (*Spiegel van de Surinaamse poëzie*, 1995), there is a Javanese poem by the poet Kemara, the Dutch translation of which is identical to a poem by the Dutch poet Elly de Waard. Andeweg traces both authors and the editor of the anthology and concludes that De Waard is the author of the Dutch text. The appearance of this poem by De Waard in a Surinamese anthology raises questions about what 'Surinamese' actually is. In a close reading of the poem, the author reflects on the different meanings that are activated in its two different contexts.

She comments on the choices the editor, Van

Kempfen, has made in defining what Surinamese poetry is. Post-colonial literature problematises criteria that are often used in compiling literary anthologies. Nationality or language cannot serve as unifying umbrella, while these categories are the most commonly used in anthologies. Although Van Kempfen is aware of the problems, his choice for author-characteristics as decisive is less transparent than it seems. By describing Surinamese poetry in opposition to the Dutch poetical canon, and later on by disqualifying nationalistic performance-poetry in favour of literary poetry, Van Kempfen directs the reader more than is necessary or desirable.

*Barbara van Balen*

## Affirmative action works!

This reaction to Amade M'charek's essay on problems with diversity in the last TvGs argues that it is almost impossible to prevent homogeneity in organizations and groups without labelling the individuals. Strategies to change the situation and to open organizations and

groups to others than the ingroup, have to be built on definition of the ingroup. By doing that, the outgroups are defined as well. Affirmative action has proven to be an effective strategy.

*Piet Bracke and Naomi Wauterickx*

## Care relations in social networks of men and women

The social networks of women and men show considerable differences. Not only the structure of the networks, but also the quality of the relationships differ. Among others, women provide more emotional support and more often they are caretakers. Furthermore, women more often receive support from others. A social structural hypothesis states that this gender difference reflects distinct social conditions, such as employment, education, age, marital status, and the presence of a partner, structuring women's and men's social networks. These social arrangements hinder men and stimulate women in taking up care for others. This social structural hypothesis is tested using a representative sample of the Belgian population (the Panel Study of Belgian Households, N of women = 3092, N of men = 2699). The data show whom

women and men turn to for help when sick, and in turn, whom they support and take care of when in need because of illness. Some gender differences are readily explained by gendered social conditions. For instance, men more frequently rely on colleagues, because they are more frequently employed fulltime. Other gender differences cannot be reduced to disparities in social circumstances. To the contrary, the analyses show that, under equal social arrangements, the gender difference in care taking behavior would even be more pronounced. We conclude that, despite profound contemporary social changes, women as kin keepers are still the main care takers. The relations between mothers, daughters (and sisters) are still the main axes around which care taking is organised.

*Ingrid Hoofd*

## The obsession with Hirs Ali and the badly needed critique on neo-liberalism

*A response to Marc de Leeuw and Sonja van Wichelen*

This article starts from the premise that the intense disagreement between 'pro'- and 'anti'-Hirsi Ali feminists in The Netherlands and Flanders is in fact a symptom of the contemporary globalisation of modernity in which both Islam and neo-liberalism play their equal parts. It argues that, despite the fact that De Leeuw and Van Wichelen provide an useful and detailed critique of Hirsi Ali's discourses, their own piece is nonetheless fraught with a strategy of opposition and romanticisation quite similar to Hirsi Ali. In particular, both Hirsi Ali's and De Leeuw and Van Wichelen's discourses serve

to normalise and exalt our contemporary enlightened and technocratic modernity by repeating the false opposition between Islam and neo-liberalism. Moreover, both effectuate this by problematically romanticising those who they see as the 'authentic' bearers of both Muslim – and feminist identity. As such, this article claims that a proper way out of the above disagreement is to conceive *all* speaking subjects – both Hirsi Ali, De Leeuw and Van Wichelen, and the Muslim women they either attack or defend – as 'performing' power structures.

Marc de Leeuw and Sonja van Wichelen

## 'Wake up, please'

*Submission, the phenomenon 'Ayaan' and the new ideological confrontation*

The authors take the shortfilm *Submission*, made by the politician Ayaan Hirsi Ali and the filmmaker Theo van Gogh, as a starting point to analyse how the Dutch discourse on Islam, the 'mediated selves' of Hirsi Ali, and the local discussion on multiculturalism relate to global liberal feminist discourses and the ideological rhetoric surrounding the 'war on terror'. On the level of visual representation, the authors argue that *Submission* not only re-frames and reduces Muslim women to a stereotypical oriental-Arabic and exotic imaginary, but that it also produces a 'clash of civilizations' where backward Islam is once again juxtaposed against the Enlightened West. In analysing the

'making of Ayaan', the authors further contend, that the replacement of Hirsi Ali's actual blurry life story with the construction of Hirsi Ali as an authentic victim, a 'liberated convert', a whistleblower, and an 'expert', appears to be crucial for the sudden popularity of Hirsi Ali's anti-Islamic statements. The authors conclude that in the post 9/11 climate, and a destabilised Dutch political landscape, *Submission* and the ideological messages inherent in Hirsi Ali's public statements not only evoke a conflation of the 'war on terror' with anti-Islamic sentiments, but also enhance hostility towards religious and ethnic minorities.

Sarah De Mul

## 'I have no talent for kinship'

*Women's travel writing re-read through Ellen Ombre's *Wie goed bedoelt* (Those who mean well)*

De Mul discusses the self-representation of the female post-colonial protagonist in the travelogue *Wie goed bedoelt* (*Those who mean well*) by the Surinamese-Dutch female author Ellen Ombre. Her reading aims at re-opening the debate on women's travel writing. It demonstrates that, whereas the dominant view of travel writing as a male genre effaces the various travelogues written by women, the current tendency in the Netherlands to envision women's travel writing as an entirely different literary tradition is reductive too. The latter view cannot adequately assess and value the specificities and complexities characterising the travel experience by post-colonial female travellers, such as the one rendered in *Those who mean well*.

Descending from an African slave woman, born in Suriname and living in the Netherlands,

the female traveller Ellen Ombre narrates her journey from Amsterdam to Benin, the area where her ancestor originated. Narrating her travel experience, the female post-colonial traveller questions many Western and/or male notions of travel, such as the freedom of mobility, home as an unequivocally national or cultural identification and Western colonial history and its aftermath.

Set against the colonial background of the Middle Passage, this woman's travel experience is characterised by a search for multiple, yet always temporary affiliations to Africa, Suriname and the Netherlands, which engenders many ambivalences and contradictions. The analysis particularly highlights the tension between the traveller's expression of the anti-imperialist critique and her subject position as a Western middle class tourist.

Christian Scholl

## Feminist lessons for the alterglobalisation movement

*About the possibilities of a feminist radical-democratic project*

This article discusses the possible interconnections between the radical-democratic project of the alterglobalisation movement and the feminist project, aiming at the creation of inclusive and equal (gender) relations. The author looks at the concrete utopian practices of three European feminist groups/networks. Utopian practices are emerging tendencies that criticise dominant practices and, at the same time, propose alternatives. Every group/network is analysed according to one important dimension of social change: alternative dis-

courses, technologies for personal change, and alternative social practices. Two major conclusions can be drawn. First, radical democracy needs a concept of citizenship that focuses on everyday processes, that challenges fixed identity positions and therefore negotiates power relations to be really inclusive and participatory. Secondly, such a form of citizenship needs a transformation of a single public sphere to multiple ones so that self-determined and autonomous initiatives can be coordinated in a network-like structure.

(ADVERTENTIE)

# krisis

TIJDSCHRIFT VOOR  
EMPIRISCHE FILOSOFIE

ISSN 0168-275X

Verschijnt 4 x per jaar  
Abonnement €72,- / €47,- [voor  
studenten, aio's]; los nummer €17,50

Uitgeverij Boom  
Postbus 400, 7940 AK Meppel  
telefoon 0522-237555

[www.uitgeverijboom.nl](http://www.uitgeverijboom.nl)

**LOVER**  
 TIJDSCHRIFT OVER FEMINISME, CULTUUR EN WETENSCHAP

**Koloniale artefacten**  
Wat betekenen zij voor zwarte en witte vrouwen – Esther Captain

**De nieuwe ster binnen de wetenschapsfilosofie**  
Haraway en Butler opzij, hier komt Karen Barad – Iris van der Tuin

**Sprekend een vrouw**  
Gender in de taalwetenschap  
Ingrid van Alphen

**Facing Lesbian Lives**  
Fotoreportage Van Kaapstad tot Nijmegen – Linda Mans

**4**  
2005

LOVER is een kwartaaluitgave van het Internationale Informatiecentrum en Archief voor de Vrouwenbeweging (IAW). Verkrijgbaar vanaf eind november in de boekhandel a € 5,-. Abonnementen: studenten € 13,- particulier € 22,- instellingen € 29,-. Voor vragen over het abonnement: bel: 0251-313939 (Abonnementenland). Voor alle overige vragen mail naar [lover@iiaiv.nl](mailto:lover@iiaiv.nl)