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Us and Them : inter-cultural trade and the Sephardim, 1595-1640

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Stellingen behorende bij het proefschrift van Jessica Vance Roitman

Us and Them: Intercultural Trade and the Sephardim, 1595-1640

1. Economic links between networks comprised of a multiplicity of ethnicities, backgrounds, and religions were mutually beneficial and, often, long-lasting.
2. Loosely-knit networks that connected individual merchants in a variety of directions, and that encompassed friends and acquaintances in a series of non-intersecting groups, were efficient in creating opportunities and defending economic interests for Sephardic merchants in Early Modern Amsterdam.
3. Inter-cultural networks spread the risks inherent in the reliance on merchants from only one group.
4. Global Sephardic merchants traded more frequently using inter-cultural networks than intra-group networks.
5. The utility of comparative history lies in its ability to illuminate similar forces and process operating in different geographical spaces and in varying chronologies. By observing similar phenomena in different settings, historians can better clarify the role of specific variables (culture, economy, trans-nationality) in process and events.
6. The origins of no other academic discipline are so closely tied to the development and goals of the nation-state as is history.
7. Essay collections about Global history tend to reinforce a regional bias instead of integrating different regional experiences into a larger, trans-cultural vision. Merely amassing additional area perspectives will most certainly not create a truly Global history in any way.
8. A more inclusive understanding of Jewish emancipation requires defining a range of statuses, including toleration, civil inclusion, partial emancipation, and full emancipation.
9. No European should be allowed to condemn an American for not having travelled outside of North America unless he or she has actually ventured beyond the borders of Europe.
10. The pervasiveness of bad service in all areas of Dutch commercial life is a direct result of a nation-wide discomfort with the fact that, despite their society's attempts at enforced egalitarianism, social and economic differences do, in fact, exist.