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Nightlife in the Cabo Verdean diaspora: the case of Rotterdam City

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Propositions belonging to the dissertation *Nightlife in the Cabo Verdean Diaspora: The Case of Rotterdam City* by Seger Kersbergen, to be defended on 16 February 2023.

1. The incentivisation of an imagined Cabo Verdean community does not occur through the functioning of print-capitalism, but through the circulation and distribution of oral and musical imaginations, which are often constructed in nocturnal undertakings.
2. Narratives in Cabo Verdean music about Rotterdam contribute significantly to processes of place-making as they reflect on and generate representations of specific places that were important during the times in which that music was written.
3. Contemporary Cabo Verdean cultural events facilitate what Avtar Brah calls the 're-living' and 're-memory' of diasporic narratives, contributing to key processes in cultivating and maintaining the imagination of a diasporic community.
4. The engagement of younger generations of Cabo Verdeans with traditional and modern cultural expressions is influenced by the rich cultural and ethnic makeup of the city, producing new forms of expression at night and renovating the ways in which Cabo Verdeanness is negotiated.
5. The predominantly male perspective of Cabo Verdean cultural productions shapes the image of the community's history, its important figures and events, as well popular representations of everyday life. Narratives of female migration are often neglected, and as such the contributions of women in political life and community organization are left unnoticed in both academic literature on Cabo Verdean diasporas as well as in popular re-telling.
6. Nightlife is a means to signal cultural affiliation and generate a connection to the imagined homeland, while simultaneously seeking integration into the Dutch context.
7. Place, as Tim Cresswell states, is never 'finished' and always becoming. Indeed, it is continuously mediated, appropriated and contested by different groups in what it represents, and in its uses, functions, meanings and (symbolic) values. However, the mediation, appropriation and contestation of place requires the stabilization of its meaning.
8. Diaspora scholars that study themes of belonging and community-building should remove the distinction between day and night as separate time-spaces, instead viewing these as rhythms that are intricately interwoven with processes of diaspora-formation.
9. The development of migrant night spaces and community nightlife should be understood as a process that is fundamentally cross- and intergenerational.
10. Night spaces should be viewed as essential for generating a collective sense of self, yet the production of a collective is a political and cultural process that is neither homogenous nor harmonious.
11. Cities are constructed and reconstructed not only by brick and mortar, but through multiple, competing and layered narratives found in music, as well as in other cultural expressions such as film, literature, and theatre.
12. Walking is an important way of exercising the brain. So is thinking.