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Changing direction - this is a recurrent motif that returns strongly as one reads through fellows’ reports, and resonates vividly when recalling conversations held throughout the year 2018-19. Changing direction understood as a re-orientation of perspectives which derive from a fellow’s temporary change of place of working and living and from the unfamiliarity with the immediate environment. It emerges from regular encounters with scholars outside one’s own field and from the parallelism of driving questions across disciplinary boundaries. This year a special cluster of points of intellectual affinity and connectivity developed across thematic fields and regions of interest to various fellows. Workshops organized by IAS fellows engaged other fellows, along with CEU faculty and local and international scholars, and are excellent testimony to this kind of productive exchange which is beneficial to the individual research project and which yields at the same time new contexts for this very research. All of this created an active common space and time for discussions between formally organized meetings and brought out connections and genealogies between disciplinary genres and practices and between deeper structures and regimes of the political: for instance, a workshop on Does Interpretation have a Future? Hermeneutics in Times of Big Data ran not only in parallel to another, on Communicating the
Passion in the Late Middle Ages: Socio-Religious Function of an Emotional Narrative, but both opened horizons between the ‘small’ matter of sermons and discussions of the momentous development of big data today, beyond epochal divides between worlds. Similarly, a conference on conceptualizing Post-Communist Regimes linked in various, hitherto not immediate obvious ways with issues raised at the workshop on the Old and New Left: Collective Identities, Generational Encounters and Memory of the 20th-Century Left-Feminist Activism.

For the academic year of 2018-19, the Institute invited 24 outstanding international scholars, junior and senior, and artists in residence. As in previous years, the competition was strong and I would like to thank on this occasion the hundreds of reviewers who assist the Institute in its rigid reviewing process. Unlike in previous years, this year it turned out that the overwhelming majority of fellows came from Europe, from Armenia to Spain, and from the US, from the East to the West coast. In addition to the Institute’s own fellowship schemes, we were proud to host again fellows through the generous support of the Thyssen Foundation (Germany), the Botstiber Foundation (US) and the EURIAS Fellowship program. When the Fellows of 2018-19 arrived in Budapest, their work was at different stages of research, either at the beginning of a new project or at the closing phase, either contributing yet another important angle to an un(der)studied biography or entering into entire new fields of research. It is this kind of a-synchrony which, one discovers, constitutes advantage and results in productive intellectual exchanges among divergent individual scholars and communities. The following pages are a testimony to this kind of interaction that we cherish at the Institute, and which shows once again the necessity for the kind of institutional frame IASs offer to communities of scholars.

Changing direction – this might as well have been a leitmotif for the Institute itself, albeit in an altogether different fashion. Although the Institute will remain in Budapest while the university prepares for its involuntarily move, IAS CEU has to review its own place on campus and in Budapest. Considering the compulsory move of the university out of the country as a major challenge and as a new opportunity, the Institute no less than CEU engaged actively in institutional re-orientation in view
of the changes ahead and its place and mission in a difficult, if not to say hostile environment. While the next years will show how the Institute will maintain its place of excellence and curious academic adventure, it will seek to safe-guard this character. At a time when an EU member state systematically curtails academic freedom, at universities, schools, the arts and public institutions at large, the Institute of Advanced Study in Budapest acquires a new meaning of offering safe havens and places of free intellectual and scientific exchange.

Last but not least, I would like to add a note of appreciation to Éva Gönczi who retired with the end of the academic year 2018/19, having served as secretary of the Institute from its first year at CEU.

Nadia Al-Bagdadi
Fellows
I began my short stay by participating in the workshop on “State Disintegration and Devolution of Authority in the Arab Middle East” organized under the auspices of the CEU/Carnegie research project, “Striking from the Margins” in Beirut, Lebanon (January, 15-17, 2019). I was a discussant of “Panel IV: The Refiguration of Religion,” on January 16. This offered me the opportunity to draw on some additional material on millennial elements in contemporary Islamism, which I could incorporate into the last chapter of my forthcoming book, *Apocalypse and Sociopolitical Revolution in Islam*, to be published by Oxford University Press in 2020. An outline of that chapter was presented as work in progress at the weekly seminar on January 30, 2019. It was entitled “Messianism and Revolution with Special Reference to Islam.” I presented my paper, with slight variations in title and substance at the Institut für die Wissenschaften vom Menschen in Vienna on March, 24, 2019, and at the Swedish Collegium for Advanced Study in Uppsala on May 21, 2019. I expect to complete the book manuscript and submit it to the press by the end of September 2019, and it should be published in 2020.
I was a guest of the Central European University’s Institute for Advanced Study for four months (October 2018 to January 2019). My stated objective was to work on a book devoted to civil war in the Japanese Isles and in Western and Central Europe between circa 1100 and circa 1600. Whether it ends as a book or a series of articles is unclear, given how I read, think, and write. Medieval Japan and medieval Europe are, on the one hand, highly comparable. Both ensembles had authoritative (if seldom all-powerful) royal or imperial figures, wealthy religious institutions staffed by religious specialists, and an increasingly influential military class. For both one can speak of “feudalism”, and even, of a “feudal revolution” that led to the warrior class’ appropriation of direct control over the landed economy. In both cases, one can witness the rise of new forms of religion departing from but in interaction with older versions of, in the European case, Catholicism, in the Japanese case, the complicated alloy of Buddhism, Confucianism, and native cults (what will be ultimately called Shinto). These schools or variants might animate communities and constitute part of their solidarities, be they urban or rural. For both ensembles one sees an increased commercialization of agrarian production, accompanied (much more so in Western and Central Europe) by urbanization. For both, one can map a supra-local and inter-cultural economy, in Europe across the Mediterranean towards the Islamic World and Mongol polities, in the Japanese case across the Japan Sea to Korea and China, via intermediary archipelagic principalities or kingdoms. Intra-cultural or civil war was endemic in both ensembles, with long-lasting conflicts that can be compared. I have explored in particular, in the European case, the “German” civil war opposing King Henry IV to a coalition of princes, complicated by the hostility of the reform popes (1073-1104); the so-called Albigensian Crusade of 1208-1229, which next to the invasion of the Languedoc by northern, mostly French, crusaders, involved much conflict between Southern lords; the English civil war known as the Second Barons’ War (1264-1267) and its premises; and the Franco-French Armagnac-Bourguignon conflict (1407-1435), embedded in the renewal of the Franco-English Hundred Years’ War (from 1415 on). In the Japanese case, the conflicts focused on the Gempei War (1180-1185) involving two military clans, the imperial court and the monasteries. The Kenmu Restauration of imperial power (1333-1336) and the subsequent war between two rival imperial courts were entangled in the politics of the
newer Ashikaga Shogunate (to 1392); and finally the era of the warring principalities (Sengoku jidai, 1467-1600), in which a weak shogunate could not prevent conflicts, including conflicts over itself. First, Japan splintered into mini, often autogenous polities, before being progressively reunited under a successive trio of warlords, starting in the 1570s. My stay in Budapest involved a lot of reading into the primary sources and in addition, into the historiography of Japan, which was facilitated by the highly efficient inter-library loan service of the Central European University’s library.

In these intra-cultural wars or civil wars, religion played a role. Not so much as a catalyst or trigger for these conflicts, although it could be that, but as a prism through which the conflicts could be read and explained, and as condition of possibility, determining (and for the historian, explaining) some of the forms the conflicts might take. As in many premodern societies, non-human powers were invoked for support, and granted it in the form of miracles. Some entities were considered hallowed and spared violence (the Japanese emperor, clergy in the West, not always but if so, with measure or appearance-saving, European kings and Japanese shoguns). Traditionally, death meant pollution for the killers, and one had to placate the dead or cleanse oneself. There were differences. Catholic Christianity, in particular, favored forms of radical violence normally unknown in Japan. It also fostered a great hatred for and fear of traitors, a notion that is apparently not part of the Japanese lexicon. In Japan, side-switching existed, but was not necessarily “demonized”. In the West, the figure of the traitor was colored by secularized notions and tropes, as well as fragments initially coming from the register of the enemies of the faith, heretics and bad Christians. The rules of war were also inflected by religion – violence, especially sexual, limited to a point in Europe, with the inception of a ius in bello calling for the immunity of non-combatants, in Japan until ca 1500 perhaps by the fear of the potent spirits of the defeated. As far as ius ad bellum was concerned, authorization by a legitimate power instituted by God or related to the gods was important in both ensembles, but in Europe, the feud allowed not to call on such an authority.

One specific aspect of the interaction between religious teachings and violence that I researched at the IAS involved a structuralist comparison between, on the one hand, the earliest Anabaptists (ca. 1517 to ca. 1550) and, on the other hand, the Jōdo Shin (True Pure Land) sect of Japanese
Buddhism (from ca. 1470 to ca. 1580). Hypotheses as to the dynamics which allowed some Anabaptists to believe in the necessity of armed violence, as opposed to others who shirked the sword and involvement into secular politics can be used to explain the seeming confusion that reigned among the True Pure Land devotees, juxtaposing exhortations to respect the political orders and fierce armed conflicts, involving massive leagues of peasants, rural samurais and even townsfolk, against military lords. In both cases, a sharp distinction between “inner” (the sect’s values, teachings, and functioning) and “outer” (the environment, be it political or non-sectarian religious) could generate either apolitical withdrawal and refusal to fight, or, contrariwise, militancy so as to defend or even in order to expand the sect. True Pure Land, owing to its exclusivism and refusal of eclecticism, is interestingly similar to declensions of its Christian counterpart, “Church-World”. Its attitudes to authority can also be compared to those generated by the pair God’s Kingdom – Earthly Kingdom in all its declensions. This reflection, presented already at Stanford in February 2019, has turned into an article, presently under review.

During my stay at the IAS, I also finalized an article on a fascinating figure in late medieval history, Konstantin Mihailović, a Serb who, after having served as a Janissary under Mehmet II, the Ottoman conqueror of Constantinople, returned to Christianity. The article is entitled “One among many renegades: The Serb janissary Konstantin Mihailović and the Ottoman conquest of the Balkans” and was accepted by the Journal of Medieval History. The article shows how the Serb Konstantin both tried to make a career as an expert on Turkish ways, yet had to hide what had enabled him to accumulate so much information – a high position at the Ottoman court and in the elite military. Only by reading carefully the sole surviving monument to his life, the Report and Chronicle, which he worked on during the last third of the fifteenth century, can one see that he was a powerful renegade, and no small man in the Ottoman machine.

Another project there begun (and finished in February 2019) was a command chapter synthesizing the religious component in medieval warfare. It is under review for a British publisher, as part of a multi-volume compendium on war in history.

I also began reading in Islamic History for a command article (the online journal Violences) comparing war and peace in Islamicate polities to war and peace in Western Europe.
Besides these intellectual pleasures, I enjoyed Budapest as a city. Being a born Parisian, a city cut in half by a large river, with bridges to cross, and a city with subways is a real pleasure. People in Budapest can be blunt, but also friendly. A boon for me was the grand tradition of Hungarian fencing. I took foil lessons, three to four per week, from a maître d’armes Rózsavári Nándor at the Honvéd club. The club is on Dózsa György, in a former synagogue that passed into state hands in the 1950s, whose ceiling is still decorated with magnificent blue mosaics. These occasions cleansed my head. And I have returned to Vienna a much better fencer, as bouts on the strip have shown.

I did not arrive with the expectation that being in Hungary would have any particular impact on my project or broader thinking. I was mistaken. The question that drives my work is whether a corporate economy can be rendered compatible with constitutional democracy and its ideal of republican liberty. To help answer this, my book manuscript traces the changing relationship between the business corporation and the constitutional state over the past four centuries. The general trend has been the increasing power and autonomy of the former via-a-vis the latter, although the trajectory does not trace a straight line. The business corporation began as a device to secure public ends through an appeal to private interest. The king or legislature would grant a group of business associates the privilege of acting as a single juridical person—a corporation—with its attendant advantages of centralized management, perpetuity, dedicated assets, and liability limitation. But it did this only on condition that their business purpose advance the interest of the Crown or commonwealth—such as opening trade to distant lands, building infrastructure, or providing banking or insurance services. Corporations are best understood, both then and now, as public-private hybrids. The public authority creates the legal person that owns the corporate assets, mandates its governance structure, and provides certain legal exemptions to its mangers and investors, on condition that it pursue purposes condoned by the public authority. But it is privately financed, staffed, and operated. Corporations functioned as indirect arms of the state—what I call “franchise governments.”

For a variety of reasons, however, including the inroads of Adam
Smith's naturalization of the market and the rise of general incorporation laws, the corporation came to appear ever more private. This reclassification of corporations as private amounted to a massive shift of governmental powers from the quasi-public realm to the private realm. It unleashed corporations to engage in “any legal activity,” exempted them from any duty to the public, or accountability to the public, or even publicity to the public, and endowed them with a raft of constitutional rights, including electioneering rights (Citizens United, 2010). This makes it simultaneously harder for the public authority to control the corporation, and easier for the corporation to control the public authority.

This reversal of the balance of power between state and corporation was, prior to arriving in Hungary, my principal historical narrative, and the rise of corporate oligarchy, my central concern. However, this eventuality presumes the enforcement of the rule of law—i.e. that the property, contracts, and charters of corporations will be respected by state officials and enforced by the courts. The case of Hungary shows that this cannot be taken for granted. How do corporation and state relate when, as in Hungary, the rule of law has become a sham, breeched by Fidesz cadres on a regular basis to secure the position of Fidesz as the ruling party and to feed Orbán’s patronage network? Corporations become party targets, harassed by tax authorities and auditing authorities until their market value is suppressed and they are bought out by a party-dependent oligarch. It is clear that, in this scenario, corporations are not the dog wagging the governmental tail, but the other way around.

This addition to my empirical perspective is forcing me to broaden my theoretical framework. Reading the work of my fellow Fellow, Bálint Magyar, on the “Mafia state” and also (on Bálint’s recommendation) Henry Hale on patronal politics, is leading me to a reframing of the project in terms of the relationship of corporations to patronal politics, on the one hand, and the rule of law on the other. Among other things, this is leading me back to the early centuries of the corporation, when receipt of a corporate charter was itself a form of patronage and the corporate client was left dependent on the continued good graces of the sovereign for renewal of the charter. With the advent of general incorporation laws, this conditionally no longer applied. In other words, the very development that helped corporations present themselves as “private” and that ultimately paved the way for a corporate oligarchy, had the first consequence of helping
break the patronal ties between politicians and corporations, making the rule of law more possible. General incorporation laws are thus a double-edged sword. Realizing this will force me to develop a more nuanced and ambivalent narrative about the privatization of corporations over time.

This is just one example of the important intellectual benefits that can follow from study in a country like Hungary, which has adopted many of the formal institutions of its Western liberal democratic neighbors, but that lies in a region historically outside of Western Europe, with different cultural and political logics that endure or recrudesce. It forces a decentering of the Western European experience, which is only for the good in broadening and deepening historical and theoretical analysis.

Words cannot express my gratitude for the opportunity I was given to spend six months as a Senior Core Fellow at the Institute for Advanced Study at the CEU. The Institute was an environment I found immensely supportive, nurturing, and intellectually stimulating. During my stay at the Central European University, I have completed research for my third single-authored manuscript titled *Illiberalism’s Culture: State Populism and Media Activism in Hungary*. I also wrote a chapter and submitted an essay version of this chapter to *Public Culture*. Lastly, I completed a draft of a second chapter an abridged version of which I will submit to the *American Ethnologist*.

I spent six wonderful months in Budapest for which I thank Nadia Al-Bagdadi, Éva Gönczi, Krisztina Domján, and Andrey Demidov at IAS, and Ágnes Forgó at the Raoul Wallenberg Guesthouse. Their professionalism and kindness were unparalleled and made my stay in Budapest both memorable and rejuvenating—a source of new energy that will fuel my research and academic career for many years to come. The intelligence, patience, and generosity of Nadia, Éva, Krisztina, Andrey, and Ágnes, and their commitment to help each and every fellow expand their academic network and achieve their scholarly goals is truly admirable and much appreciated. I cherish every day I spent at the Institute. The Fellowship I was awarded has reenergized my thinking for many years to come.

My research project has evolved since I applied for the IAS Senior Core Fellowship, thus I will begin my report by offering a brief overview
of the new directions my research has taken. While I originally intended to focus on independent theater I viewed as the center of gravity in media activism against authoritarian populism, I have learned that theater professionals had begun turning to new media technologies to develop novel forms of political activism. These included street art, V-logs, and memes. An important backdrop to understand this diversification in media activism is that in Hungary the Fidesz government used analog media to reinstate one-to-many information delivery in a context in which the expansion of the Internet has given way to some-to-some and one-to-few forms of communication. In addition to retrofitting such analog media as billboards and postal-mailed surveys to centralize political communication, the Fidesz government has censored commercial broadcasters, placed Fidesz loyalists in key positions in public media institutions, and defunded areas of media production that were too unwieldy to control (e.g., independent theater).

In response to these changes in Hungary, during my tenure at IAS, I collected data to complete five body chapters of my manuscript about five sites of media activism, which I see as critical responses to the Fidesz government’s media policy. These five sites include: (1) independent theater, which emerged as the first site of media activism after the Fidesz government defunded the genre in 2010, (2) counter-billboard campaigns provoked by the government’s anti-immigration billboard campaigns, (3) street art inspired by the billboard war between the government and media activists, (4) political V-logs that evolved from critiquing the national survey campaigns, and (5) Internet memes that document and expand the reach of analog media activism.

The theoretical focus of my project has also changed. Rather than focusing on documenting new leftist media activism, the project now also investigates the relationship between analog and digital media in political activism. Scholarship that studies the relationships between populism, media, and political activism focuses either on analog or on digital media. By doing so, this scholarship creates a divide between the analog and the digital, which it then also replicates as an analytical separation. By investigating state populism and anti-government activism together, this project proposes that treating analog and digital media as co-constitutive parts of national media infrastructures helps expose the politics that creates and maintains boundaries between the analog and
the digital in the first place. My project investigates how political activists integrate analog and digital media to destabilize the Fidesz government’s centralized media infrastructure. My case studies demonstrate that the boundary between the analog and the digital is not always as clear-cut as it is commonly assumed to be. Advances in digital media invite (often politically motivated) returns to analog media. At the same time, digital media inspire new ways for analog media to serve both projects to build authoritarian regimes and activism to undermine these regimes.

During the fellowship at IAS, I have completed much of data collection for my third single-authored book project. From printed interviews with government officials, I have gained invaluable insights into the Fidesz government’s approach to political communication. To understand how anti-government activism has evolved and diversified, I have conducted interviews with political activists, theater professionals, street artists, and graffiti artists. I complemented this information with data I collected from printed interviews with political activists and comments posted to online activist sites such as One Million for Press Freedom in Hungary, Simicska of Buda, and O1G International. I have also conducted participant observation of such forms of media activism as independent theater and street art, as well as completed textual analysis of theater plays, and Internet memes.

In addition to conducting research in Budapest, I have completed one of the five chapters of the manuscript. (My plan is to publish two chapters of the book also as stand-alone essays.) The chapter I completed is titled “From Graffiti to Internet Meme: Analog and Digital Media in Political Activism” and an essay version of this chapter is now under review at Public Culture. I am currently completing another chapter titled “Street Art: From Satire to Political Activism,” which I plan to submit to the American Ethnologist. “From Graffiti to Internet Meme” investigates the role of Internet memes in political activism focusing on the O1G movement. O1G is short for “Orbán is a douchebag,” which is a statement a former Fidesz loyalist shared with the media about the Prime Minister. O1G became graffiti, which was then carved into snow, shaped into cookies, printed on T-shirts, tattooed on bodies, and scribbled on banknotes. Photos of these acts of analog media activism, in turn, became memes to circulate on the Internet. These memes, I argue, expose how digital and analog media are intertwined and mutually intensify each
other’s effects in political activism. The chapter I am currently working on examines how the counter-billboard campaigns (Chapter 2 will explore) have evolved into street art, which has then also shifted the focus in media activism from disrupting anti-immigration campaigns to documenting infrastructural decay such as the dismal condition of hospitals, the lack of disability ramps, and the deterioration of parks, roads, and sidewalks.

The remaining three chapters of the manuscript I collected data for during my fellowship tenure will examine independent theater, the billboard war, and political V-logging. Focusing on Hungary’s most popular independent theater, Pintér Béla’s Theater Company, a chapter will analyze the revival and unprecedented popularity of independent theater and how Pintér’s political theater might have shaped new forms of anti-government activism such as counter-billboard campaigns, street art, political V-logs, and Internet memes. Another chapter will explore what the media called the billboard wars (2015-present) between the Fidesz government that used billboards to promote its anti-immigration program and activists who removed or altered the meanings of government billboards, and plastered public spaces with counter-billboards to disrupt the government’s anti-immigration propaganda. The chapter builds on interviews with the activists of the Hungarian Two-Tailed Dog Party who used social media to design and coordinate a crowd-sourced counter-billboard campaign to discredit the Fidesz government’s anti-immigration program. Lastly, focusing on a former independent theater professional, Gulyás Márton, a chapter will examine how political activists use digital media like V-logs to critically engage with the government’s Program of National Cooperation (NER). By documenting how political V-loggers like Gulyás integrate digital and analog media in their activist projects, this chapter sheds spotlight on the arbitrariness of the common separation between the analog and the digital in media theory.

In addition to research and writing I have completed for my third single-authored manuscript, the IAS fellowship has enabled me to reconnect with colleagues and meet new scholars at CEU, ELTE, the Hungarian Academy of Sciences, and the University of Pécs. At CEU, I attended numerous talks and conferences every week, which have provided me with the opportunity to discuss my project with faculty members at CEU. Furthermore, I have received invaluable feedback from audiences when I presented my chapter on the Or1G movement
within the framework of the IAS seminar, at the Hungarian Academy of Sciences, and at a conference at the University of Pécs. I tremendously appreciate the opportunity to complete research and writing for my book project at IAS.

In my project at the IAS, I studied the collusion of economic and political spheres in post-communist regimes. This work was done together with a young colleague of mine, Bálint Madlovics, who received his Master at CEU in Political Sciences in 2018. We developed a multi-level conceptual framework, based on the notion that pre-existing frameworks (particularly that of “hybrid regimes”) are inadequate to capture polities where the spheres of political, market and communal action are not separated. The framework we developed offers a typology of post-communist regimes, as well as a detailed presentation of ideal-type actors and political, economic and social phenomena that can be observed in these polities. Our aim was to clearly delimit post-communist regimes—especially the so-called patronal autocracy and relational economy—as social settings qualitatively different from Western-type liberal democracy and market economy, and interpret the development of post-communist countries accordingly.

This work builds on my earlier publications, including several books on the post-communist mafia state of Hungary and a volume of studies entitled Stubborn Structures that I had edited during my Open Society Institute fellowship in 2016. Yet the project my young colleague and I could carry out at the institute offers a more systemic and refined presentation of our insights than ever before. Our contributions are (i) a multi-level analytical framework that describes post-communist regimes more accurately than other frameworks, (ii) a typology of the main types of political, economic and communal actors and institutions in post-communist regimes, (iii) a multi-level analysis of state–society relationships in post-communist countries, and (iv) modeling post-communist regime trajectories.

In addition, we started to develop a website (www.postcommunist-regimes.com) where the e-book version will be available free of charge. There will be three other functional approaches of the book available on the website as well: (i) the roughly 150-200 tables and figures of our book will be presented as a separate 12 lessons power point demonstration.
useable for seminars; (2) the roughly 200 category definitions will be orchestrated into a visual net of categories; (3) the post-communist regime trajectories will be demonstrated in a 3D application. The printed version of our work will consist QR codes to ensure the interoperability between the printed book and electronic devices.

The book will come out in English at CEU Press, in Spring of 2020, and in Russian at the NLO Publishing House, Moscow, and in Hungarian at the Noran Libro Publishing House also in 2020. Yet in any language the book will be published, IAS CEU will be acknowledged as the institution without which this work would not have been possible. We found here a most supportive work environment that granted us much freedom to pursue our research. In the months I spent at the Institute, I could fully concentrate on developing the above-described manuscript, to which access to CEU’s astonishingly rich library and the many journals the university subscribes to provided indispensable help. The Institute also made a workshop possible, where I could invite authors of the above-mentioned Stubborn Structures volume from Belarus, Romania, Russia and Ukraine to discuss our results. Moreover, we organized a conference after the workshop, where the invited scholars could present the chapter they contributed to the volume. These events could not have happened without the full and devoted cooperation of the IAS CEU staff, who never showed any sign of my requests being a burden. On the contrary, they appeared to share the same enthusiasm with which we delved into our research field, and which could hardly wane in such an inspiring environment IAS CEU provided.

I came to Budapest with the research objective of studying the patterns of electoral legalism in post-communist countries. Having previously explored the patterns of legalism as electoral fraud in the successor states of the former Soviet Union, I came determined to extend my empirical study to embrace formerly communist states in Central and Eastern Europe, to see the extent to which societies in this part of the world are infected with legalism and to what extent that infection affects electoral integrity.

Having access to CEU’s library and its archives, and benefiting from the fact that the region is so richly represented in CEU’s faculty and the student body, I could collect plenty of useful evidence to support my study
of several Central and Eastern European countries, including Poland, the Czech Republic, Slovakia, Bulgaria, Romania and most of the successor states of the former Yugoslavia. Hungary was central to this inquiry. Its case study especially confirmed two key hypothesis of my research: that legalism, and electoral legalism in particular, especially thrives in post-communist states (as a heritage of a legal culture that a scholar said to be influenced by “vulgar Marxian positivism” of the communist era), and that the ultra-formalist legal mindset is ever so easily exploited by incumbent politicians whenever they strive to abuse law for the purposes of reproduction of their political power.

The subject of prevalent legalism within Hungary’s legal profession proved to be a popular topic among the domestic scholarly community. This gave me an invaluable chance to explore local perspectives on my inquiry. Most colleagues confirmed an expectation that legalism, as a peculiar mindset in the public domain, persisted through time, imposing the patterns of communist-time legal thinking to guide law-making, law-enforcement and adjudication in our days, albeit some of them sounded unnecessarily deterministic in their assessment. Meanwhile, the record of election observation, both domestic and international, that I raised while doing my research, showed how often legalism affects elections in Hungary, in a rather negative way, and sometimes as an instrument of electoral manipulation.

I could find similar indications of legalistic practices in other countries of the region. However, while excessive formalism as a primary expression of a legalistic culture proves to be typical to all these countries, being manifested in one way or the other in the acts of legislature and legal practice likewise, the degree of abuse of law through legalistic interpretation, including within the electoral process, varied from country to country, depending on the democratic credentials of political regimes.

Overall, the research findings obtained while in residence at the Institute helped advance my research and enable me to provide a most accurate description of what legalism is as electoral fraud, as well as deliver tips and suggestions for smart policies in addressing the issue. In a more long-term perspective, these research findings will appear at the heart of a bigger scholarly effort in providing an overview of modern legalism as a legal and political ethos that keeps haunting political freedom, in the name of political order, in the twenty first century. To sum up, where my
IAS fellowship enabled me to conclude a research project on legalism as election fraud (with a series of articles and policy papers in progress—see below), it also gave a start to a more ambitious research initiative on legalism as a universal political obsession, echoing populism's global march, that I am most determined to evolve into a manuscript.

CEU is a perfect place for doing research such as mine, and the Institute enables a very conducive academic environment for a productive research work. I have highly benefited from interacting and learning from IAS colleagues while in Budapest: Jennifer McCoy shared valuable insights about elections and politics in Latin America, David Ciepley helped me better understand the nature of political institutions and concepts, and especially the nature of populism, so hotly debated in our days, and Bálint Magyar provided eye-opening facts on political developments and the political regime in Hungary, as well as neighboring post-communist countries.

I am grateful to Amalie Frese for inviting me to talk at the workshop on anti-discrimination strategies that she organized, and to Professor Mathias Moschel for inviting me to present my work at the doctoral seminar at CEU’s Legal Studies Department where I collected a lot of important feedback from doctoral researchers from across the region. I am grateful also to Professor András Sajó and Renáta Uitz, as well as Dr. Maria Bertel from the Legal Studies Department for having me present on electoral systems in times of populism at the international workshop “They the People: People, Popular Sovereignty, and the Constitution of Illiberal Democracy.”

Jennifer McCoy
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Mitigating the Negative Consequences of Us vs. Them: Extreme Polarization andDemocratic Erosion

During my fellowship, January – June 2019, my research on “Mitigating the Negative Consequences of Us. vs Them Polarization” was enhanced simply by being in Hungary and Europe during a time of strong polarization and growing populism. I came to work on my research developing survey experiments in several countries to test ideas about how polarization harms democracy and what types of interventions might help reduce the hostility and perceptions of trust that citizens perceive as they view the “Other” political camp. But I ended up learning a tremendous amount about Central and Eastern European history and contemporary experiences through individual conversations with CEU faculty and other Fellows and the vibrant milieu of lectures and talks at the university,
as well as being able to visit historic sites in Hungary and neighboring countries. As a Latin Americanist, this is a “new” region for me and very beneficial to my comparative politics research – to understand the human commonalities across cultures experiencing the current divides, as well as specific contextual differences.

Being in Europe, I wanted to take advantage of avoiding the trans-oceanic airfares from the U.S. and so I participated in several European conferences and workshops on my topics. This was extremely useful to build a larger network of scholars and collaborators, receive valuable feedback on my manuscript drafts, and develop new ideas. This plus the intellectually stimulating environment of the IAS and CEU and so many opportunities to interact with visiting scholars, CEU faculty and other Hungarian scholarly institutions made my stay extremely fruitful in terms of learning, networking and beginning new collaborations, perhaps more than the typical sabbatical of quiet reading, reflecting and writing. That is a trade-off in some ways, but one I was willing to make.

During my six months, I wrote a major grant proposal, wrote and submitted one article, finished drafting a second article with colleagues to submit for publication, and designed and piloted a new survey experiment in the U.S. and in Hungary with two CEU colleagues. I also presented my research and received valuable feedback at seven European workshops/conferences, and gave eight academic talks at CEU, Hungarian Academy of Sciences, and University of Debrecen, as well as Yeditepe University in Istanbul, IE University in Segovia, Spain, and Catalan Institute of Peace in Barcelona. I enhanced my experimental and political psychology research methods skills, and learned a great deal about EU politics and Western, Central and Eastern European politics.

Future collaborations include the next stages of a project with Professor Levente Littvay, Political Science at CEU, and new collaboration with Professor Gábor Simonovits, Political Science CEU and an invitation from Professors Renáta Uitz and András Sajó, Legal Studies, CEU to participate in a Handbook on Illiberalism they are editing. In addition, I exchanged ideas about our populism and polarization research projects with Social Sciences Director Zsolt Boda at the Hungarian Academy of Sciences.

I found the structure of the IAS Fellowship, with its weekly fellows seminars, centrally located offices, and the Raoul Wallenberg Guesthouse, to create an intellectual and social community that provided support,
interdisciplinary ideas, and an easy entry into a new environment. Budapest itself is a culturally vibrant, beautiful and fascinating city. Thanks to the wonderful staff of the guesthouse and the IAS, the vision of IAS director Nadia Al-Bagdadi, and the camaraderie of wonderfully interesting and hard-working fellows, who together made the past six months so memorable and productive.

Georg Lukács was a major influence in the emergence of critical social theory and a key inspiration for what has been termed “Western Marxism” and “New Left” in Europe, and in the United States. His work also played a vital role in the breakdown of Stalinist interpretation of Marxism, and the consequent revival of interest in Marxist thought in new ways in the 1960s onward. However, this influence was marked by an almost exclusive focus on Lukács’ early Marxist thought, and especially on his *History and Class Consciousness* (published in German in 1923). For this reason, it is commonly held that the historical assessment of Lukács’ work can be profoundly enhanced by exploring directly the historical and cultural contexts within which the reception of his early ideas had taken place. Nevertheless, whereas such explorations in the past would often be culturally limited to European contexts (primarily Soviet Union, Germany, and France), it can be argued that the impact of Lukács’ ideas in the United States deserves equally greater research attention. My research sought to extend existing knowledge about this latter cultural appropriation by exploring hitherto unknown or neglected aspects of the reception of the work of Lukács in the US. By analyzing the writings, trends, alignments, and networking of Marxist intellectuals who defined themselves as “intellectual Marxists” in the 1960-1970s, my main aim was to explore the reasons of this both exceptionally rich and exclusive philosophical reception, and point out the ways in which it formed and informed the self-understanding of the American academic New Left.

Thus, the basic objective of my research at IAS was to explore and interpret the reception and impact of the philosophical work of Georg Lukács in the United States within a systematic framework. I wanted to trace and map this quite remarkable cultural appropriation, understand its motives, its threads, its shared values and its impact on US intellectual life. My research was framed according to three groups of questions.
(1) I was particularly interested to see which scholars and what kind of scholarly preferences, trends, publications, groups, and institutions shaped this reception and in what chronological order. In this work specific attention was devoted to the first-wave of Lukács’ interpreters and interlocutors in the United States. Within this group I was particularly interested to study the impact of German and Jewish intellectuals who immigrated to the United States in the 1930-40s with a specific focus on Marxist intellectuals and the members of the so-called Frankfurt School (Adorno, Horkheimer, Löwenthal, Pollock, Marcuse). Also, the early post-war reception of Lukács’ work (books, dissertations, substantive journal articles,) constituted an important segment of my research. The aim of this phase of research was to provide an overview about the intellectual conditions and commitments which first made the ideas of Lukács available and relevant to academic circles in the United States. Specific effort was devoted to answer the following questions:

- Which ideas and works of Lukács were known or circulating in the US academic circles in this period? Which texts were available in translations?
- To what extent Lukács’ pre- and post II World War philosophical and cultural activity was known to the US academic public, and how was it portrayed?
- How this early and mostly German oriented cultural transfer interacted with the specific US academic trends and traditions?

A systematic research was carried out in order to explore the impact of Lukács in the emergence of the ‘New Left’ and the Western Marxist trends in the US in the 1960s. This phase of the research sought to investigate, in the first place, the role of Lukács’ ideas in the formation of certain prominent intellectual careers in the US (e.g. Herbert Marcuse, George Steiner, Frederick Jameson, Martin Jay, Paul Piccone, Andrew Feenberg, Paul Breines, Andrew Arato, etc.). Also, Lukács’ personal connections to US scholars and his involvement in certain US affairs (i.e. the Angela Davis case) was an important topic to address. Furthermore, the role of educational and institutional conditions in these processes (e.g. the integration of Lukács in university curriculums, PhD dissertations devoted to his work, the professorships of Marcuse, the New School for Social Research, the Journal Telos and the Telos groups) were closely investigated. Within this framework, I was particularly interested to understand the
social and academic dynamics that animated the “burgeoning Lukács-industry” that took place in the US up to the end of 1970s. Also, the research attempted to reconstruct the ways of intellectual networks, strategies of translations and publications, academic co-operations and controversies that shaped the growing attention devoted to Lukács in this period.

(3) Assessing the impact of the reception of Lukács's work in the subsequent evolution of US social and critical theory was an important, albeit auxiliary aspect of the research. Relevant research questions included: In what ways the North American adaptation of the ideas of Lukács has been different from the German or French receptions?; To what extent reading and interpreting the works of Lukács in the US induced processes of acculturation, i.e. generated transformative attention towards Europe, Central-Europe and especially towards Hungary in terms of interpretations of history, culture, politics? How did this contribute to the emergence of progressive trends in social and political philosophy, cultural studies, etc. after the decline of the New Left?

My research was based on the conviction that answering all these questions can inform us about important aspects of academic orientation, acculturation and cultural transfers among US intellectuals in an age when pursuing theoretical research with social-critical awareness was much more common than at present.

The three months research period I spent at IAS was divided into 3 phases:

1. In the first month, I was focusing essentially on literature review, processing online sources and documents, as well as refining the basic hypotheses of the research. In this phase, the in depth study of the new-left journal Telos proved to be crucial.

2. The second phase of my research was largely determined by my research trip to the US. Apart from consulting paper and online sources (at the New York University Library, the Tamiment Library, the Telos Institute, the Archive of the Hannah Arendt Center at Bard College), I conducted several interviews with prominent figures of the US Lukács reception in the 196-1970s (David Kettler [Bard College], Andrew Arato [New School], Dick Howard [Stony Brook]). Also, during my trip, I gave a talk on Lukács at the Hannah Arendt Center at Bard College.

3. In the third phase of my research period my main focus was put on two things: first, to examine and work out the most plausible
hypotheses explaining the reasons of the highly intensive Lukács reception in leftist philosophic circles in the US in the 1960s; second, preparing to give a concise, informative and thought provoking lecture on my research results in the framework of the IAS Fellow weekly seminar (held on the 5th of December 2018.)

My stay at IAS could be described as challenging, flowing, and homely, since during my three-month fellowship I had the opportunity to get to know many of the projects and works of the current Fellows, to discuss and cooperate with them in academic issues as well as present my research results to them whereas I remained in my hometown and within a core institution (CEU) that I already knew. The Institute offers top-notch conditions both for academic and informal activities in a way that it create opportunities to involve fellows in programs, talks, and informal events both within and outside the Institute, at the same time it strongly encourages fellows to keep their focus on their own research projects during their stay. It also must be mentioned that Fellows create a competitive, yet stimulating and extremely friendly atmosphere at IAS where people constantly keep an eye on each other’s work, providing from time to time concrete and essential help and service to one another as well as creating and solidifying bonds between themselves that not only strengthen the IAS community (and through this CEU as such), but will certainly last beyond the research period spent by each at this Institute, and will affect the subsequent carriers of the Fellows too. To this major academic achievement, the IAS administrative staff provides an invaluable and absolute professional service that divides its tasks between meeting to the individual needs of the fellows and bringing the best out of the fact that the IAS is a true community.

Like everyone beginning a precious research leave, with backlogs of work and a lot of future plans to be crammed into the available time, I thought that all I wanted to do on arrival at IAS was get working and get my head down. But the judicious mixture of intellectual and social exchange with which events at the start of the IAS semester are planned is beautifully calculated not to take a disproportionate amount of time, while maximizing the benefits of getting to know the other Fellows. Giving brief accounts of our research projects to each other in several venues and at different lengths was obviously valuable for
seeing where overlapping or contiguous research agendas might lie, and while a very pleasant excursion to a historic site and to a wine-tasting might not seem directly contributory, this day out created a social matrix for continuing contact and exchange both in and outside the Fellows’ weekly seminars.

The weekly Fellows’ Seminars themselves were fascinating and stimulating for the interest of the projects involved, and the discussions they aroused. And beyond that, the seminar series functioned as valuable crash course in how to address audiences well outside your own subject. So too, the various methodologies used by the presenters raised interesting issues by analogy or contrast to the questions one might or should be asking of one’s own material.

Simply going to lots of highly varied lectures would scarcely further one’s research, but going to these presentations in a common format with opportunities for discussion (together with the knowledge that one’s own research would need to be presented in the same way) had valuable, concentrating rather than dissipating effects.

For my own research, focused on women’s multilingualism (and hence, importantly, their francophony) in late medieval England, my plan for my time at IAS had been to work with a digitized version of a French-language codex belonging to a particular woman and subsequently acquired by a women’s community in the fifteenth century. Also, as part of my book’s concern with women’s access to law and with women’s pragmatic literacies, I planned to use online data-bases of medieval women’s petitions to the Crown and to parliament. I carried out work with both sources, but before completing it, decided to take advantage of the research climate described above, and began to write and think further about the overall logic of my planned monograph. I knew the materials for each chapter, but had not previously thought so explicitly about their interconnections and the logic of their sequence. The question of why and how this would matter to anyone, medievalist or not, was much sharpened for me by the presence of so varied and wide-ranging a cohort of Fellows, many of them doing fascinating research on concerns of our own day, and across a wider range than any I have encountered so directly before, even at other research institutes.

Stimulated by the need to create a consequential narrative in my final Fellows’ Seminar presentation, I modified my plans. Instead of continuing the research for my book’s later chapters (for which I already had some material), I researched sub-sections of its earlier chapters in two further online resources other than those I had originally planned to use at IAS,
but which I had always intended to use in the book. To my work thus far on women’s medieval petitions, I added women’s wills, and to my work on individual women and their books in the fifteenth century, I added work on their reading in the thirteenth century, by researching the genre of illustrated apocalypse book in Anglo-French ownership. There has been much work by art historians and some historians on medieval women’s use of psalters and books of hours, but I wanted a genre that could be tightly located amidst the English and European networks of the 30 major baronial families with holdings in England. The cultural activities of women from this group are especially notable, but the vectors of their cultural contribution are also followed by women of the lower aristocracy and gentry and eventually by townswomen. Individual books and their owners are of course very important for the apocalypses (and women form a large proportion of those owners that are known), but equally important is the pervasive presence of such books (over 90 are known in Anglo-French culture), whether or not owners of specific books are unknown. This work provided me with material and arguments that I in any case need for my project, while also becoming the basis for summary accounts I could present to a multi-disciplinary audience as examples of women’s multilingual pragmatic and para-liturgical literacies and that could show how their thirteenth-century franco-latinate reading culture provided a prestigious precedent and matrix for the fourteenth-century development of English-language devotional and literary culture. In this way I was able to make emerge (for myself as much as for anyone else) more of the narrative the book will eventually tell, and to push further at specifying the contribution of women’s francophone literacies. (The literary culture of medieval England is still, to a surprising extent, understood through the disciplinary structures of nineteenth- and early twentieth-century academia, and English-language literary works and documents remain the chief focus of modern research). Snatching time in brief intervals to research particular materials for particular chapter sections as I have been doing, I had not recently thought about the book in a very joined-up manner. Thus, in many ways, IAS’s most precious gift to me was not only space and time but the stimulus of working outside my usual research community and in a wide-ranging, high quality and stimulating group: this enabled me to think about my book in a different mode. It is still going to take time to finish it, but if it does successfully make a book, it will owe much to IAS’s gift.
This fellowship has been dedicated to a research project on the Ford Foundation’s East European Fellowship Program, 1956-1968, which was possibly the earliest and most influential academic exchange program to connect social scientists from East European Communist Europe and Western countries during the Cold War. During my time at the IAS I analyzed archival documents from the Ford Foundation records that I had collected earlier and produced a chapter on some of the central insights from these analyses. In addition, I could intensify discussions with colleagues through organizing a workshop on the theme of academic mobility in Cold War social science as well as a book launch event about two recent publications. The conditions provided at the IAS and the intellectual environment at CEU were ideal to achieve my research goals and develop new ideas.

The core activity of my stay consisted of reading and analyzing archival materials from the Ford Foundation records, that I had collected in the Rockefeller Archive Center in Sleepy Hollow, NY, prior to my stay in Budapest. These analyses focused on the objectives and rationales of the core actors in the Ford Foundation and their networks, the negotiation processes with different East European countries and the different effects on the intellectual scenes that the exchange program had in each of these countries.

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The Ford Foundation's East European Fellowship Program: A Historical Sociology of Intellectuals under Real Socialism
The internal documents show with great clarity that the academic exchange program was part of other activities run or supported by the Ford Foundation to target intellectuals in socialist East European countries with the aim of nurturing their critical attitudes toward communism. The anti-Soviet emancipation movements across Eastern Europe from 1956 onwards were seen as a historical chance to provide support to those forces in Eastern Europe that already had expressed the wish to move away from Soviet dominance and toward greater Western influence. Therefore, Poland was chosen as the main target in 1956, where the Foundation deemed a majority of the population to be strongly anti-Soviet and many, especially at universities, anti-communist. Remarkably, the Polish government agreed on an exchange program in which the Ford Foundation had the sole right to choose the candidates on their own terms, which it achieved through using the information of a wide network of academic, political, and cultural advisors and extensive interview sessions in Poland. After only three years, in which more than 200 Polish social scientists had received one or two semester research fellowships to the USA and Western Europe, a conflict emerged between the Foundation and the Polish government over the selection process. Each side accused the other of choosing on political rather than academic grounds. The materials indicate that both sides had the impression that the exchange did indeed contribute to anti-Communist sentiments among the travelers.

A Yugoslav program followed only a year after the Polish, albeit with the important difference that a Yugoslav commission pre-selected a list of candidates from which the Ford Foundation made the final selection. While no major conflicts could be identified in the materials, there are also no Ford Foundation reports that would display a similarly celebratory assessment of the strengthening of anti-Communist sentiments as in the Polish case. 188 fellowships were granted to Yugoslav social scientists, humanities scholars and artists from 1958-1969.

Hungary was the third and final country that reached a sizable number of fellowships under this program. Between 1964 and 1969, 145 fellowships were granted, roughly half of them to the social sciences and arts and half to the physical sciences, on which the Hungarian government insisted. Like in the Yugoslav case, the Hungarian government pre-selected about double the number of fellowships, from which the Ford Foundation then chose. The result was a list of fellows largely consisting of intellectuals
with close connections to the state and party institutions. As documents from the Hungarian State Archive reveal, the Hungarian government was very satisfied with the program and sought ways to continue the program even after it was stalled as a consequence of the Prague crisis in 1968.

Romania, Bulgaria, and Czechoslovakia also expressed interest in establishing similar programs during the 1960s but could—for different reasons—not reach deals comparable to those of Poland, Yugoslavia, and Hungary. After 1968, a new organization was established in the US, called the International Research and Exchanges Board (IREX), where all academic exchanges with Communist countries were now handled under one roof.

The chapter—tentatively titled “The Ford Foundation’s East European Fellowship Program, 1956-1969” and to be published in a volume edited by Mark Solovey and Christian Dayé, (also tentatively) titled Cold War Social and Behavioral Sciences: International and Transnational Entanglements—provides a historical narrative of the exchange program from earlier Ford Foundation program directed at the Communist bloc through the end of this program in 1968. It also highlights the different trajectories and effects of the program in Poland, Yugoslavia, and Hungary, that have their roots in the different positions that the social sciences have had in the power structures of these countries during these years. In addition to this narrative account, I was able to extract all names and disciplines from the fellows, which will be the basis for further research and publications.

IAS gave me the opportunity to employ a research assistant to gather additional primary sources. Sára Lakatos did research in the Hungarian State Archives, where she retrieved documents of the Institute for Cultural Relations—the government agency that handled the negotiations with the Ford Foundation and administered the program. Her reports were included in the chapter and will likely be used in further publications.

The workshop titled Academic Mobility in Cold War Social Science: Biographical and Prosopographical Approaches tried to get a deeper understanding of the conditions and effects of academic mobility for East European social scientists during state socialism. I invited scholars specialized in the history of the social sciences in several East European countries. The contributors gave presentations on Romania (Adela Hîncu), Poland (Jarosław Kilias, Tomasz Zarycki), Yugoslavia (Una Blagojević), Hungary (Victor Karády, Péter Tibor Nagy), Czechoslovakia (Vítězslav Sommer), each focusing on different aspects and instances of academic
mobility. Carl Neumayr presented an overview of migratory movements from Eastern Europe to the USA based on American census data. Besides providing case knowledge, the workshop also followed the idea of discussing different methodological approaches, in particular biographical analyses and prosopographies that are based on larger datasets.

As a keynote address, Iván Szelényi gave the lecture “The strength of weak ties: long term consequences of my Ford Fellowship in the US 1964-65.” In his lecture, Szelényi presented his first-hand account of how he was awarded one of the prestigious Ford Foundation fellowships in 1964 and the effects that it had on his career after he had to leave Hungary in 1974.

The results of this event will be published in a special issue (most likely of the journal Serendipities) by 2020.

The Institute also gave me the opportunity to organize a book launch event on two recent publications. The two books presented and discussed were Shaping Human Science Disciplines: Institutional Developments in Europe and Beyond, edited by Christian Fleck, Matthias Duller, and Victor Karády (Palgrave Macmillan, 2018); and Social Sciences in the ‘Other Europe’ since 1945, edited by Adela Hîncu and Victor Karády (Pasts, Inc., Central European University Press, 2018). Both books address the challenge of writing a comparative history of the social sciences in the second half of the 20th century east and west of the ‘Iron Curtain’. Two eminent experts (Jean-Louis Fabiani, CEU, and Miklós Hadas, Corvinus) gave their critical evaluations and comments on the books and discussed them with all four editors and the audience.

I also had the honor to participate as a discussant in an interdisciplinary workshop organized by Amalie Frese on “Discrimination and Anti-Discrimination strategies”, that brought together scholars from law, legal studies, sociology, psychology, and policy studies.

Having completed my dissertation in 2008, which had been co-supervised at the History Department of CEU, the Senior Botstiber Fellowship in Transatlantic Austrian and Central European Relationships provided me with the great opportunity to return after more than ten years for a longer period to Budapest and the inspiring academic environment of the CEU and the Institute for Advanced Study. This time I could bring my husband and both of our bilingual, German-Hungarian, daughters for an
extended time to Budapest, allowing them to immerse into the everyday life of this city, while attending the Budapest School and the kindergarten of the Hungarian Academy of Sciences. While for many years we have been returning to Budapest on a regular basis, living in the Wallenberg Guesthouse offered us the opportunity to discover a neighborhood of Buda, which was largely unknown to us, and to work calmly in the morning by the open window with a view on the Fisherman’s Bastion.

The objective of my stay at IAS was to work on my book project, entitled *Budapest’s Children: Transnational Humanitarian Relief after the Great War*. Since the very beginning of this book project, there had been no call for application which reflected better the main vision of my book than the call for the IAS-Botstiber fellowship. Calling for submissions that offer an integrated perspective on the diverse entanglements between Central Europe and the United States, the Botstiber fellowship gave me the rare opportunity to focus for a few months on my transatlantic-Central European book project. This historical project takes one of Central Europe’s major urban spaces, the capital city Budapest, to reconstruct how, in the aftermath of WWI, this social melting pot turned into a ‘laboratory’ of transnational humanitarian intervention. In the book I am trying to uncover how Budapest’s children, as iconic victims of the war’s aftermath, were used to trigger humanitarian sentiments throughout the US and Western Europe. I am above all invested in investigating the dynamic interplay between local Hungarian child welfare organizations, transnational and transatlantic humanitarian donors and the child relief recipients. During the four months at IAS I have been revising a draft version of the monograph, which was just accepted as a habilitation in May 2019 at the University of Regensburg in Germany. During the time at IAS, I was corresponding with an American publisher about the necessary work on the book manuscript which I was implementing in the last few months of my stay. After substantial revisions I could finally submit the book manuscript to Indiana University Press some time after my residence at IAS had ended.

On the basis of the draft manuscript, my own public lecture, entitled *Budapest’s Children: Hunger Relief in the Aftermath of the Great War*, the weekly Fellows’ seminar on May 22nd gave me the chance to present and discuss the book for the first time as a whole. Not only after my lecture but throughout my entire stay at the Institute I have particularly benefitted from the many academic discussions and personal talks with IAS fellows and
CEU colleagues. In June 2019 I had the opportunity to present one particular aspect of the book, which deals with “The Biopolitics of Hunger: Managing Children’s Starving Bodies after the Great War”, at the annual conference of the Imre Kertész Kolleg in Jena, which this year was engaged with biopolitics in Central and Eastern Europe in the 20th Century. Another chapter of my book, which deals with children’s transports in the aftermath of the Great War, was presented in September at a conference on the “Successes and Challenges in post-World War I Relief Activities in Austria and Central Europe” in Vienna. This chapter deals with the transatlantic relationships of post-WWI Austria and Central Europe and the United States. While this conference as a whole engages with the transatlantic dimension of relief, I developed in the last month also a panel on the specific relief of refugee and orphaned children in post-WWI Central and Eastern Europe for the upcoming convention of the European Social Science Conference in Leiden in 2020.

Apart from working during the months at IAS on the book manuscript, I also seized the opportunity to organize during my time at IAS a large international and interdisciplinary conference that would test the main argument of my own monograph through a transnational and diachronic comparison. This international conference was initiated as a cooperation between my home institute, the Hannah Arendt Institute for Totalitarianism Studies at the TU Dresden, and the IAS in Budapest. While dealing in my own book with the political rupture of the Great War and its impact on the destitution and relief of the children of Budapest, I considered the 30th anniversary of 1989 the ideal moment to scrutinize how the major political transformations of the twentieth century affected and brought about distinctive childhoods and particular ‘generations’. Under the heading “Beyond 1989: Childhood and Youth in Times of Political Transformation in the 20th Century” the conference scrutinized how unique the various political transformations were in terms of their short- and long-term repercussions on children’s lives. It furthermore engaged with the question about the ways in which the history of childhood contributes to a better understanding of the social implications of political transformations, both for the concerned societies in the past and their remembrance up to today.

Departing from these reflections, I considered CEU with its long-term engagement in the training of students from Central and Eastern Europe and its imminent forced move to Vienna to provide the ideal intellectual setting to analyze the long-term implications of the various political ruptures on various
generations in the multi-faceted post-communist societies. Welcoming to the conference both junior and senior scholars from Lithuania, Switzerland, Russia, Austria, Germany, Italy, Romania, the United States, Poland, France, Hungary, Poland, Ukraine, Finland and Estonia, this conference succeeded in comparing political ruptures and their impact on ideas and everyday realities of childhood.

The success of the conference and the quality of this newly established group of enthusiastic, mostly younger and female, academics encouraged us to think about options for future cooperation, ideally by applying in the coming months for an international research network that would study comparatively “Children in/of (Political) Transformation”. As all conference proposals dealt with three major ruptures of the 20th century, the First World War, the Second World War and 1989, we would take this as a solicitation to approach and research in the context of the envisioned network these three political ruptures in their social role as particularly pivotal historical moments that most radically changed conceptions of childhood, educational models, and children's life worlds in the 20th century. The political relevance of the history of childhood and youth becomes particularly conspicuous when considering the recent investment of the Hungarian government to rewrite the official school books and to f.i. eliminate homeschooling as an escape road to public schooling. But this type of intervention not only affects children, but also academic life as a whole.

Having had the opportunity to organize a conference at the end of academic year of 2018/19 at the Budapest campus of CEU makes me terribly aware of the unbelievable great loss this city and its academic community will suffer, once this great educational institution will have departed to Vienna. Its move from Budapest and out of its mesmerizing new building means for me, both academically and personally, the disappearance of an important hub of “my” Budapest: the loss of an important place and space of inspiring academic encounters, of calm writing hours and days in the old and new library and on the new roof-top terrace, and, most importantly, of many personal and human encounters in offices, the cafeteria and on campus. I am very thankful to the Botstiber Foundation for having made it possible for me to spend these months of CEU’s presence in Budapest at the IAS. And while the story of the CEU and of academic freedom in Hungary is overtly worrisome, my time here was nevertheless very enriching and rewarding. Especially the final joint IAS-excursion to lake Balaton and to our country house in the Kali valley in June brought this wonderful period at this special institute of advanced study to a close.
Whilst universally places of deprivation, prisons are not created equal, nor do people within them experience and manage their lives—or daily work in the case of prison staff—uniformly. Prisons offer an opportunity to study the interconnectedness of social structure and human agency.

My objective at the Institute for Advanced Study was to analyse the data from semi-ethnographic studies (participant observation and interviews) that I conducted in a Ukrainian prison for men (the first research of the Ukrainian prison world of its kind), as well as in a medium-security prison in London (Wandsworth), with the goal of preparing academic articles for high-ranking international peer-reviewed journals.

Using this material, and adding the data I collected in South African men’s and women’s prisons in the wake of my arrival to Budapest, I have started exploring how societal transformation and the reorganisation of state governance and penal policies cohere with daily life in prisons. In particular, I focused on change, together with resilience and endurance – of individuals, but also that of penal sensibilities and prison practices. My aim is to contribute to the theories surrounding prison governance, human adaptation, and resistance. Expanding the focus to non-‘Western’ contexts is critical if we are to ascertain whether what we currently understand about power, order, and identity in prisons is merely region
specific or is valid in different socio-economic, legal, organisational, and cultural settings.

During my time at the Institute I published an article discussing the use of force by prison officers in Ukraine. My research challenges the perception of prisons as inevitably violent places. Whilst violence defines prison, its use can also be nuanced. In this recent article I argue that the legal and illegal use of force by officers depends on a range of factors, including the stance of superiors, anticipation of prisoner reaction, legal ramifications, but also – importantly – on officers’ views on the adequacy of formal penal power and the legitimacy of force for corrective purposes. This finding has direct policy implications. If officers feel side-lined, disempowered, if they do not trust their managers, they can take justice in their own hands, so to speak. This can lead to abuse of prisoners and the growth of a violent culture and volatile prison order.

Society in general, and penal authorities in particular, perceive prisoners as untrustworthy. During my time at the Institute I prepared the first draft of an article in which I show that mistrust and risk aversion often prevail over the benefits of temporary prison release (leave), despite its potential to mitigate any negative effects of imprisonment, make it more humane, and ultimately contribute to a more harmonious society. In this article, through an analysis of national policies and statistics, I explain how Ukraine adjudicates this clash between noble goals and an inherent mistrust of prisoners. Whilst legally available, temporary leave for people in closed prisons constitutes a privilege available to a miniscule segment of prisoners, excluding those in the deep end who may be in the greatest need of it. In light of this, I conclude that Ukraine should reverse the underlying requirements governing temporary prison release and expand its use. This may contribute to Ukrainian prisons becoming less damaging, and make incarceration more humane and, incidentally, congruent with the official rhetoric of rehabilitation and social reintegration of offenders.

The time at the IAS was a lovely break from being continuously immersed in prison fieldwork and relevant literature – regardless of how rewarding and special they are. Being exposed to brilliant scholars from diverse disciplines and jurisdictions, helped to expand my general knowledge as well as see some of my emerging finding in a different light. Conversations with other fellows, their questions and comments helped me to grow intellectually, as well as renew my appreciation of ‘civilian’ life.
In addition, I will always reminisce with nostalgia about the unlimited access to sauna I had in the Guesthouse and to coffee at the IAS office. Being based in Budapest, speaking with natives at a playground while watching our kids, discussing politics and everyday life in Hungary with the staff at the Guesthouse, and attending a language course at the CEU helped me to improve my command of Hungarian. I hope one day this will allow me to conduct research in Hungarian prisons or perhaps work at a Hungarian university.

As a EURIAS Fellow I participated in a two-day conference at the IAS in Aarhus, Denmark that brought together fellows from across Europe. I had an opportunity to present my research and meet a number of remarkably bright young scholars working on the most exciting topics. In addition, I prepared a piece for the EURIAS publication *Fellows* (Issue 60, December 2019). In this piece I discuss power dynamics and masculinity in custodial settings. My research highlights the interconnectedness of social structure and human agency by showing the dynamic nature of masculine ideals, models, and discourses, and how they correspond with socio-legal transformations outside prisons and penal practices inside. For example, I show and explain how the prisoner society in Ukraine replaced the virtue of suffering with pragmatism in response to the changes in penal policies and the structure of organised crime in the country.

During my fellowship I presented at two major conferences: the annual meetings of the Law and Society Association (Washington, USA) and Australian and New Zealand Society of Criminology (Melbourne, Australia). These conferences are outstanding for the number of prison scholars they bring together. This allowed me to meet and discuss the work of academics from across the globe working on the issues central to my research. Having conducted empirical research in the US, UK, Ukraine, and South Africa, my immediate objective is to prepare articles for high-ranking international journals and begin work on a monograph on the cross-national study of inner prison worlds. The discussions I had during the 2018 ANZSOC and 2019 LSA annual meetings helped me to shape the general thrust of my argument, as well as consider expanding my cases by adding Latin America and potentially Australia/Oceania. In addition, attending various panels allowed me to sharpen my publication plan by relating the recent empirical findings and theoretical arguments I exposed myself to during these conferences to my data from several
jurisdictions. The received feedback on my presentations has helped me to prepare the article on temporary prison leave in Ukraine and start working on the one in which I examine the prisoner perceptions of the rehabilitative model in South African prisons.

Apart from presenting and getting feedback on my research I was able to work on the international research collaborative that brings together practitioners and academics researching and working with vulnerable populations in Central and South America, Africa, and Eastern Europe (but also beyond). We explored the possibility of a region conference on penalty as well as joint publications, bringing together our diverse research and theoretical perspectives, in addition to comparing and contrasting jurisdictions.

In sum, the fellowship helped me to expand my professional network by forging closer links with both 'Western' and non-'Western' criminologists, especially with those studying the nexus of power, law, and vulnerabilities. I was able to expand my publication corpus, as well as advance and deepen my research agenda together with my theoretical argument. By allowing me to focus solely on my research, the fellowship has invigorated my criminological imagination and research drive, and, as a result, I am currently working on several articles stemming from my recent fieldwork in South African prison and the discussions I had throughout my time at the Institute and during the conferences I attended during the fellowship.
The time that I spent at the IAS in Budapest has been the most productive since I started working on my project on the history of scientific racism and cultural stereotyping. This not only has to do with the many fruitful intellectual exchanges with the other fellows at the Institute or the manifold workshops and lectures at CEU, but also with the fact that living in Budapest, a city with a multi-ethnic heritage, brought back to life the history I am working on.

During World War II, Nazi race experts were entrusted with selecting people of Aryan racial stock in the occupied territories in the East, recording people’s stature, head shapes, eye, hair, and skin color, together with their language skills and political orientation. Those found sufficiently Aryan were incorporated into the German Reich and granted full citizenship, all others were not. Many of those who failed the test – first of all Jews and Roma – were deported.

It was at this point in time that scholars in countries fighting Nazism started using the term *racism* in reference to the Third Reich. Far from being widely known at the time, the word was a complete neologism, defined through its referent, the racial politics of the Third Reich. It was intended to mark what the Nazis themselves promulgated as scientific fact as a pseudoscientific ideology. Scientists in democratic countries instead
advanced the term ethnic group as an alternative to race. Yet, the notion of ethnicity has subsequently lost its appearance of political neutrality.

By now, the hopes that the prejudice that devastated Europe in the middle of the twentieth century is a thing of the past have been scattered. With the current rise of right wing populism and xenophobic nationalism prejudice is back on the agenda, but it is taking on a different form. Rather than stigmatizing people based on biological markers, the often very same groups of people are now stigmatized for their religion, language, or culture, that is, for their ethnicity. The stigmatization is indeed so similar that it has been called cultural racism.

This continuity became headline news with the dissolution of the Socialist Federal Republic of Yugoslavia in the 1990s. During the Yugoslav wars the term ethnic cleansing was used to capture the atrocities committed in the name of cultural, rather than only biological differences. Among the most insightful encounters I had in Budapest were my visits to the Open Society Archives (OSA) at CEU, where I studied the reports of International Human Rights Organizations that were involved in disseminating the notion of ethnic cleansing.

Throughout my stay I gave talks on my archival research conducted in Budapest and in archives around Europe and North America that I had visited over the last years. Upon arrival at IAS, I presented my work at the CEU Department of Sociology and Social Anthropology. Meeting people with similar research interests at colloquiums and my fellows' talks shaped my time in Budapest. The workshop organized by the IAS fellow Amalie Frese on “Discrimination and Anti-Discrimination Strategies” was an especially beneficial occasion for me. I also used my stay as an opportunity to present my work at other universities and research institutes in Europe, including the Hamburg Institute for Social Research, the University of Copenhagen, and the University of Innsbruck. Based on these talks, I prepared several book chapters and journal articles for publication.

There were also unexpected opportunities that came along the way. A presentation of the newly released edited volumes of IAS fellow Matthias Duller and the historian Victor Karády, Prof. em. at CEU, turned out to be so closely related to my own research that I wrote a review of their work for *International Sociology Reviews*. These encounters were among the most valuable outcomes of my time as a
fellow. I would also like to thank the staff at IAS, first of all Nadia Al-Bagdadi and Éva Gönczi, and the team at the Raoul Wallenberg Guesthouse for making my nine months as a fellow not only productive, but also very enjoyable.

I came to IAS CEU with the aim to wrap up the collective volume on the Arab Lefts (1950s–1970s) under contract with Edinburgh UP; to pursue the interviews with former militants and the analysis of data; to write a scholarly piece and start writing my third book as an author, tentatively entitled Les expériences inachevées des nouvelles gauches dans le monde arabe. Liban, Syrie, Egypte (1961 – 1979). Besides, a couple of months was to be devoted to prepare funding proposals for submission to the Thyssen Foundation and to the Aarhus Institute of Advanced Studies.

The first objective is well on the way to be reached. After submitting the typescript to EUP having written the introduction in early September 2019, the book will be on the shelves in September 2020. Unfolding from a conference on the Arab Left that I organized at the German Orient Institut in Beirut (OIB) three years ago, this book is gathering pieces written by Orit Bashkin, Jens Hanssen, Abdel Razzaq Takriti, Samer Frangie, Maha Nassar, Hana Morgenstern, and Daniela Melfa, among others. During the grant term, I have edited the fourteen chapters of the book and authored one of them. In this piece entitled “‘Dismount from Horse to Pick Some Roses.’ Militant Enquiry in Lebanese New Left Experiments (1969-1975),” I analyze the reframing of the Maoist notion of militant enquiry in the experiments of the Marxist-Leninist groups Socialist Lebanon (1964-1971) and the Organization of the Communist Action in Lebanon (1964-1971), with a special focus on the trajectory of the sociologist Waddah Charara (Lebanon, b. 1942). Adopting a constructivist and dynamic approach, this study of transnational and translocal entanglements is aimed at deciphering how militant circulations, as well as processes of the re-signification of representations and know-how, have shaped and transformed all elements under study, beginning with the milieus of action up to the militants themselves.

Taking the last step in the fieldwork, I carried out interviews with former militants of the Syrian Party/League for the Communist Action, who, for most of them, are still involved, in various ways, in a divided
opposition to the regime, and went through the main publications of the group. Taking a critical stance toward the Syrian regime’s involvement in the Lebanese wars against the Palestinian resistance in 1976, as well as toward the other political forces, the numerous Marxist circles that took shape in the aftermaths of the June war in several Syrian cities decided to gather in an oppositional and clandestine organization, the League for the Communist Action, to be renamed the Party for the Communist Action in Syria some five years later.

Then, shortly after my arrival at the Institute, I broke the ice and started the writing of the book *Les expériences inachevées des nouvelles gauches dans le monde arabe. Liban, Syrie, Egypte (1961 – 1979)*. In this book, I start with the assumption that what may best characterize the revolutionary dynamics in the 1960s and 1970s worldwide lies in the junction between contesting social and cultural norms and challenging a political and economic order. A history of the New Left in the Arab East could be written through this lens. To that end, I examine its numerous attempts to overthrow interlocking systems of power: to bridge the gap between workers or peasants and students, to rethink the connection between social struggles and national emancipation, and to experiment with new forms of organization, of leadership, of social life, and of gender relationships, in the constitutive interplay between local, regional, and transnational frames of reference. From this perspective, this research highlights the centrality of militant experimentations in processes of re-signification, as notions, symbols, and know-how are displaced and transformed through ever more complex itineraries. In other words, this research is aimed at writing a transnational and trans-regional history of the New Left in the Arab East, which provides analyses of inter-sectorial mobilizations, social experimentations, and imagined futures, without evading the issue of violence that lay at the core of the revolutionary culture of the 1960s and 1970s. The writing of this book will lead me to the Habilitation to supervise researches, whose defense is scheduled in November 2020.

In addition to these scheduled objectives, the stay at the IAS provided me with the opportunity to enter in conversation with other fellows sharing my concerns for the issues of state coercion; communism and left-wing activism; and transnational entanglements in intellectual, social and cultural history. In particular, Agnieszka Mrozik invited me to participate in the workshop
Women (and Men) of the Old and New Left: Collective Identities, Generational Encounters and Memory of the 20th-Century Left-Feminist Activism that she organized at the IAS. I presented a paper entitled “Women, Agency, and Revolution in the 1960s and 1970s Arab World.” In this presentation, I drew attention on the trajectories of a few women who engaged in radical left-wing groups in the late 1960s-early 1970s in Lebanon and who, since then, have constantly raised concerns about the woman question in the Arab world. By doing so, I intended to shed light on a long history of women’s commitment to political resistance, which is anchored in social and economic transformations. More importantly, this workshop enabled me to get some insights on women activism in Eastern Europe and on recent trends in the field of women studies, which will help me to further the reflection on women militants in the Arab world.

Besides these academic achievements and encounters, the stay at the IAS was a wonderful opportunity to ramble in a fascinating city, to discover the Hungarian literature, from Sándor Márai to Péter Esterházy, from László Krasznahorkai to György Konrád, and to undertake an in-depth journey through the maze of Hungarian politics.

I spent five months in Budapest intensively working on my habilitation book tentatively entitled Female Architects of the People’s Poland: Agency, Collective Auto/biography and Memory. It examines the agency, collective auto/biography and the memory of female communists who contributed to the building of post-WWII Poland, with particular emphasis on their involvement in the process of women’s emancipation. It has three goals. Firstly, I explore the postwar attempts of female communist intellectuals and officials of the upper party ranks to shape the emancipatory discourse in the fields of culture, science and education, discussing their ability to act and influence the traditional thinking of Poles about gender roles. Secondly, I analyze the post-Stalinist autobiographical accounts of female communists and their biographies penned by younger generations of leftist female intellectuals to reflect on the changing patterns of women’s activism and the notions of women’s agency and emancipation. Thirdly, I examine the collective memory regarding the place of female communists and their visions of gender policy in post-1989 narratives of national history and the Polish women’s movement.
The protagonists of my work are connected by their belonging to the same generation (born in the late nineteenth and early twentieth century), by their intelligentsia background, by their association with post-WWII Polish elites – of academic, artistic and media variety, but most of all by their active commitment to communism since pre-war times. The latter was manifested by their activity in the communist party or in the radically leftist social and political organizations, such as the International Red Aid. The shared elements of their biography are the episodes of climbing up the career ladder after 1945 – heading publishing houses, belonging to literary, film or academic circles – and thus taking part in the construction of Stalinism in Poland, as well as the motif of their shunning to the margins of social life in the post-Stalinist period. Although the issue of women’s rights occupied relatively important position in their work and public activity, today they remain pushed beyond the pale of history of women and women’s movement in Poland.

My book challenges the existing interpretations of communism as an intellectual and socio-political movement that is reduced to the experience and ideas of male leaders. Examining the Polish example I demonstrate that immediately after World War II, when the foundations of People’s Poland were still in the making, and in the Stalinist period, when the authorities commenced the construction of the socialist society, women held leadership positions at many state institutions. They participated in shaping the modernizing discourse, and saw the abolishment of sexual inequalities as one of the main pillars of progress. Unlike sociologists and anthropologists who examine the role of socialist women’s organizations in the process of female empowerment, I do not focus on the narrowly understood “party work” undertaken by women. My book shows instead that the message on women’s rights was shaped by female communist intellectuals and officials as part of a broad-sweeping project of the Polish social transformation. Moreover, I demonstrate that many elements of this message, originating from the Enlightenment and assuming universal agency of all citizens regardless of their sex, ethnic background or class, were shared by leftist intellectual milieus of the entire postwar world. These ideas were often spearheaded by women.

Furthermore, I explore how the communist idea of doing away with inequalities translated into the practical abilities of women to make decisions in the party and in the public institutions. Focusing on the case
of Poland, a country in which thinking about the socio-political role of women was conditioned by the prevalent Catholic and nationalist world views, I demonstrate that removing women from prominent positions in state institutions coincided with the official pursuit of “the national road to socialism” professed by communist leaders (and shared by many segments of the population) in the period of the *thaw* (1955–57). The idea of the distinctly Polish version of communism also entailed the return to traditional gender roles and the increasing shunning of women from power. Memoirs of Polish female communists written after the *thaw* attest to disappointment of female politicians with the disparity between the communist idea of equality and the actual practice of reproducing the mechanisms of patriarchal power.

Finally, my book argues that the history of communist women after 1989 was intentionally erased from the collective memory of Polish society. I demonstrate that contemporary feminist scholars and activists contributed to this erasure. Female communist politicians and intellectuals are absent from the historical, cultural and political research conducted after 1989. This absence is to prove that in People’s Poland there was no conscious emancipatory message co-created by women. Instead, the dominant narrative supports the idea that there was only a top-down, male-imposed directive on equal rights. Such discourse undermines the existence of any idea of equal rights under communism. This argument, despite the passage of time, is still propagated. It has bearing not only for Poland, but also for the entire former Eastern Bloc. Simultaneously, there is an increasing number of biographies and stories of emancipatory activity of communist women in pre- and postwar world, which stress the need for rethinking of the Western categories of emancipation, empowerment, agency, through their historicization and contextualization. My book feeds into this line of research.

Before I came to the Institute for Advanced Study at CEU, I had gathered most materials, developed a concept and elaborated on the analytical parts of the book. Its first chapter is devoted to the analysis of diverse ways and methods of constructing projects of women’s emancipation until the end of Stalinism, and of implementing them in the areas of education, science and culture. The second chapter analyzes memoirs of communist women, published shortly after they were removed from power in the post-Stalinist period. It explores how their new political position was reflected in the way they articulated women’s agency: what model of femininity they promoted
and if, once outside of mainstream politics, they were freer to criticize the patriarchy of Polish public and private life. The third chapter explores how the remembrance of female communists shifted in the 1970s and 1980s: how the younger generations of leftist intellectuals revised the concept of emancipation in their biographies of post-war female communists. I turn my attention to how the project of women’s emancipation morphed from a universalist endeavour, i.e. postulating equality of all people regardless of their sex, ethnic background or class, to one that stressed the difference of sexes and gave it special significance. I ponder the role played in this process by “second-wave feminism” that emanated from the West at the time. The fourth chapter focuses on how in post-1989 Poland, feminists socialized in the traditions of Western liberal democracy and free market attempted to erase female communists from the history of Polish women and gender equality. I discuss how the mainstream feminist narrative not only supports the neo-liberal order, but also impedes the articulation of new models and historical inspirations.

During my stay at IAS I mostly worked on the introduction, in which I discuss theoretical inspirations useful for my work, as well as on the conclusions, in which I point at possible theoretical consequences of my work for the studies of gender, generations and (post-)communism. I claim, for example, that the analysis of genealogy of communist power is incomplete without considering the women's role in the process of shaping its emancipatory message. I also explain that the use of generational and (auto)biographical approaches enables better understanding of how remembrance of the past is constructed, transmitted and exploited as a method of building identity and political activism (of women, in this case). As for the introduction, I focused on developing and discussing the concepts pivotal for my book, i.e., first, women’s emancipation in socialist countries, their empowerment and agency constructed under socialism; and second, patterns of manufacturing of the collective (auto)biography and memory of the radical left-wing women in the 20th-century Eastern Europe and beyond.

A lot of my theoretical work was done in the CEU library where I had an access to a large multilingual body of relevant publications. But the real advantage of the fellowship was the opportunity to present my work to various audiences and get feedback from them. In lecture, delivered at the Fellows’ Seminar in October, I presented a fragment of my book to come
which examines the involvement of female communist intellectuals in the making of women’s emancipation in the immediately postwar and Stalinist periods. It was excellently commented on by the gathered scholars who asked questions about the concepts such as “revolution,” “emancipation,” “agency,” “empowerment.” The same talk delivered in February 2019 at the Legal Studies Doctoral Program CEU, as part of the Visiting Professor Seminar, brought a different feedback: I was asked about social and political conditions of making gender equality law in postwar period and the circumstances of its retraditionalization in the subsequent decades of state-socialist Poland.

Of great value for my further developing and rethinking various theoretical concepts was the one-day workshop entitled *Women (and Men) of the Old and New Left: Collective Identities, Generational Encounters and Memory of the 20th-Century Left-Feminist Activism* which I organized at the Institute in January 2019. It had two goals: 1. to discuss categories such as agency, emancipation, revolution, used in the research on social, cultural and political activism of left-wing movements, with emphasis on their actions for women’s rights, in twentieth-century Central, Eastern and Southern Europe as well as in Arab and Asian countries; 2. to accelerate the use of inter- and transnational perspective in researching these phenomena, looking at the possibilities (breaking with the hegemony of the national paradigm), but also potential risks (simplifications resulting from the privileging of the Western view) associated with it. The workshop brought together scholars conducting research on the activism of left-wing movements/parties/groups, with an emphasis on the actions taken for women’s rights. As representatives of various scientific disciplines, such as history, literary and culture studies, ethnology, gender studies, we shared our findings, discussed categories, methodologies and approaches applied in our research and attempted to capture international connections and interdisciplinary links useful in further work. I am sure that this group of scholars will cooperate in the future as part of a more formalized network.

The discussions I had with CEU scholars as well as with other researchers whom I met in Budapest were not only intellectually stimulating but also friendly. In November 2018, together with Prof. Dr. Francisca de Haan (Department of Gender Studies CEU) I had an opportunity to co-teach a class in her course *Communism and Gender: Historical and Global Perspectives.* In February 2019, together with Prof.
Dr. Jasmina Lukić (Department of Gender Studies CEU) and Dr. Zsófia Lóránd (Lichtenberg Kolleg, University of Göttingen) I participated in the latter’s *The Feminist Challenge to the Socialist State in Yugoslavia* book launch organized by the Department of History CEU. Prof. Dr. Jasmina Lukić, Prof. Dr. Susan Zimmermann (Departments of Gender Studies and History CEU) and Dr. Ádám Takács (Atelier Department of European Social Sciences and Historiography, Eötvös Loránd University) chaired panels at the January 2019 workshop I organized and excellently commented on the papers delivered there. Prof. Dr. Mathias Möschel (Department of Legal Studies CEU) invited me to give a February 2019 talk at the Legal Studies Doctoral Program CEU where we exchanged knowledge about national specificities and international transfers in the field of gender equality law in state-socialist Eastern Europe. And on various occasions I had an opportunity to talk with Prof. Dr. György Majtényi (Károly Eszterházy University in Eger). He knew the earlier versions of my book project and was very interested in its development.

My five-month stay at IAS CEU was very productive both scientifically and socially. I had an opportunity to work in the intellectually stimulating and friendly environment. The conditions provided by the Institute allowed to enrich but also speed up my work on the book and thus contributed to the development of my academic career.
Looking back at my period at IAS CEU, I can see that it has been much more than an academic experience. When I think of the research that I developed there, it is inseparably intertwined with the shimmering beauty of crossing the Danube on the Széchenyi Bridge every day or even of doing my groceries in Batthyány tér (definitely, a supermarket with a view!). My memories are also shaped by the poignant perception of the vital importance of (academic) freedom, something that the events at CEU and, more generally in Hungary and Europe, forced us all to consider with renewed awareness. At the same time, being at IAS gave me the opportunity to engage in conversations with fellows working on topics allegedly distant from my medieval preachers – something that looks almost a subversive gesture in other academic environments, where a functionalistic approach dominates. Yet, it meant also to explore the city together, from ice-skating in Városligeti park to going to a concert or a play (I am grateful to those fellows that followed the contemporary cultural scene), to surviving the June heatwave at Lukács baths or drinking Aperol spritzs on the city walls of the Budavár (by then a familiar place that, I know, I will miss wherever I will be).

I think it would have been difficult to find a better place than IAS to start my new research project, which focuses on Lenten preaching as a
highly influential socio-religious practice across late medieval Europe. On my very first night in Budapest, I took as an omen the discovery that Giovanni da Cepestrano – one of the most (in)famous fifteenth-century preachers – was portrayed as a belligerent crusader against the Turks in Kapisztrán tér, just a few minutes’ walk from the Wallenberg Guesthouse (his statue is side by side with a tank from the 1956 Hungarian revolution, which creates a striking and telling parallelism...).

My project starts from the idea that a comprehensive study of Lenten sermon collections printed before the Reformation offers a unique opportunity to uncover the crucial role of preaching in processes of mass-communication and identity formation. My claim is that Lenten preaching, as European-wide phenomenon, greatly contributed to shape the cultural landscape of the society of the time.

In the late middle ages, preaching was a crucial medium of communication, able to reach different strata of society. In this regard, the transformation of Lent (the forty days before Easter) into a period of intensified religious and moral instruction constituted a significant innovation. It meant that an informal community of learning gathered daily around the preacher, who guided the believers to interpret the Scriptures and perform key religious rites. By means of well-organized and highly evocative sermon cycles, the preachers prepared the laity to the confession of sins, the participation in the Eucharist, and the commemoration of the Passion of Christ. The pulpit, therefore, provided a platform to present an overarching interpretation of the Christian life, both in its personal and social dimension.

This pervasive project of religious acculturation largely relied on the production and dissemination of Lenten sermon collections, first copied in hundreds of manuscripts and then printed in dozens of editions. Challenging a scholarship that has largely overlooked these pragmatic and ideologically oriented texts, I suggest to interpret them as prominent features of European late medieval culture, since – as pocket-sized encyclopedias – they reflected and produced the shared (religious) knowledge of the time.

My overarching goal is to identify and analyse the conceptual and textual ‘infrastructure’ that supported Lenten preaching as widespread socio-religious practice. Hence, in order to develop a pan-European comparison, both in terms of contents and communicative strategies,
I pay particular attention to those normative texts that became Lenten sermon ‘bestsellers’. Within this general framework, my work proceeded in four directions during the period at IAS.

Firstly, I focused on the different, sometime competing, strategies adopted by preachers to organize, disseminate, and impose religious and moral ideas. In the elaboration of Lenten cycles, innovative communicative strategies were experimented along the fourteenth and fifteenth centuries. In particular, I explored a new typology of preaching aids that I labelled as ‘visible’ Lenten sermon collections. These sermon collections were based on a constant solicitation of the imagination of the listeners, who were asked to see – with their inner eye – what the preacher told them from the pulpit. In a forthcoming article, I analyse three different ways used by preachers to connect words and images in order to make ‘visible’ and ‘memorable’ their discourse. In a second article, I explored a Lenten sermon collection structured as a macro-narrative that follows an allegorical description of Aeneas’ descent to the Underworld. By using extensively Virgil and by aligning it to the Gospel, the preacher presented his audience with a hellish, didactic Aeneid, apt to the pulpit. The study of this exceptional text, therefore, sheds light on the inventiveness of late medieval religious communication as well as on the debates about the use of ‘pagan’ poets in Christian education.

Secondly, I continued what usually constitutes the second work – and inner torment – of any early career researcher, namely the never-ending process of applying for grants or academic positions (in medieval terms: O fortuna, sicut luna...). On that, the news that I would have a research position also in the following two years to develop my project on Lenten sermon bestsellers much improved my overall (academic) mood – and was properly celebrated with a piece of cake brought by my officemate!

The assurance that I will continue this project after the IAS period allowed me to focus on long-term tasks. This brought me to the National Library, inside the Castle of Budapest, where I spent wonderful days reading and collecting primary data at direct contact with manuscripts and incunabula. It was such a pleasure to pass beside the Fountain of King Matthias (with its wonderful dogs), walk through the Lions’ Gate, cross the castle’s courtyard, and enter in the peace of the special collection’s reading room. Here, I focused mainly on two Lenten sermon collections that were hugely successful in the fifteenth century, namely
those written by Conrad Grütsch and Vicent Ferrer. Thanks to the suggestions of a Hungarian colleague, I engaged also in the reading of the *Gemma fidei* by Oswaldus Láskai, a Franciscan friar active in early sixteenth-century Pest. The latter text embodies a highly polemical idea of Christian identity, constructed in contrast with inner and external enemies of society (from the heretics to the Jews, from Hussites to Ottomans...). I discussed the initial results of my investigations on these texts and my ideas on how to move the research forward in a series of occasions: first of all, during my IAS seminar, which was timely placed on Ash Wednesday, the beginning of Lent (for the other fellows, to listen to me discussing medieval preachers became a meritorious act of mercy...); at the conference *Vicent Ferrer: Ideologia i pràctica d'una predicació*, held in April at the Institut d’Estudis Catalans in Barcelona; and finally, at the workshop *Communicating the Passion in the Late Middle Ages: Socio-Religious Function of an Emotional Narrative* that, thanks to IAS, I had the possibility to organize in Budapest at the end of May.

Since Lenten preaching usually ended with the Good Friday sermon, the workshop marked an opportunity to investigate Passion sermons as cultural products of paramount importance. In fact, these model texts supported the most demanding oral performance of the year, when a preacher had to stir up the audience's emotional involvement by means of a long and compelling representation of Christ’s sacrifice. Hence, the workshop allowed me to start considering how the Passion was presented to, and interiorized by, the faithful and, likewise, which was the socio-religious function of this vivid and emotionally intense commemoration. On the other hand, the very idea of this symposium came from a series of informal and friendly conversations with colleagues working at CEU, ELTE, MTA - or simply passing by in Budapest. I perceived that there was a potential of expertise and interest on this topic, and I acted as a catalyzer to foster an interdisciplinary dialogue on what it meant to “communicate” the Passion in the Middle Ages. Beside the intellectual exchange and the friendly spirit enjoyed during the workshop, it constituted an ideal way to strengthen my relationship with medievalists working in Budapest – with the firm intention that the conclusion of my period at IAS will not be the end of my collaboration with CEU and other Hungarian colleagues.

To a certain degree, research – as life – “is what happens to you while you’re busy making other plans.” So, it would be necessary to add things
like the lecture on Italian religious theatre to the students of ELTE or the invitation to talk about justice in confraternal dramas at the Hungarian Association for Hagiography, the luxury to have time to read entire monographs, the enrichment of visiting the Hungarian National Gallery, Museum of Fine Arts, and the Museum of Christian Art in Esztergom – and many other details that come to my mind reflecting on the period just finished (for sake of completeness, it would be necessary also to provide a list of restaurants and wines). Yet, the final point needs to be an expression of gratitude – already mixed with nostalgia – for all the people who made this experience possible, with a special thank to the staff of the IAS and the Guesthouse. The amount of care and support experienced in these months has been exceptional – and greatly contributed in creating the mixture of personal serenity, slow science, and intellectual engagement that made this time at IAS so memorable.

Has the Court of Justice of the European Union (CJEU) taken a more social or less social path in its judgments in the period of the economic crisis that broke out in 2008? This was the overall inquiry of my research in the time I spent at the Institute for Advanced Study.

The project was inspired by the relation between the repercussions of the economic crisis that broke out in 2008 on the labour markets in Eurozone countries and the role of the CJEU as the supreme interpreter of EU social and labour law. The crisis had severe implications for the population in certain parts of the EU, particularly Greece, Spain, Ireland, Portugal and Italy. These countries made big sacrifices to consolidate their finances and reduce their budget deficits and consequently, the resulting reforms in the labour markets and social security systems may be conflicting with legal guarantees under EU law. Meanwhile, the CJEU is an adjudicative body and not a (directly) political institution and has limited means available for directly addressing the crisis, namely the interpretation of valid sources of law, for addressing societal issues like economic inequality. Nonetheless, the CJEU has historically had a central role in a development of social and labour rights in the EU.

While other EU institutions’ way of tackling and reacting to the crisis has been addressed in several studies within economics and political science, my main aim was to conduct a systematic study of whether and
how the Court has responded to the implications of the economic crisis with a particular focus on the social and labour case law.

My main hypothesis was that, faced with the economic crisis, the jurisprudence of CJEU has taken various different paths rather than one consistent direction. The aim was therefore to systematically uncover and analyse the different paths and their legal meaning to make sense of the direction of current EU social legislation and to comprehend the judicial responses to the challenge to social legislation from economic inequality exacerbated by the economic crisis.

I used much of my time at the IAS to analyze case law. As trivial as this sounds, this data analysis formed the backbone in the study and was the basis for the analysis of the Court’s paths in its social case law during and after the economic crisis. The method I applied in the study relied on a quantitative content analysis of case law from the Court in the period between 2000-2018. By the time I arrived at IAS I had developed the research design and collected the data (case law), and during the stay in Budapest I made the groundwork for the content analysis in the form of a codebook. This work also had the beneficial side-effect that it functioned as a refinement of my hypothesis and turned them into more hypotheses that can be tested on in the content analysis. I coded a random sample of cases according to the relevant EU Member State, the legal issue, the year of the judgment etc. and built a codebook on the basis of which an automated content analysis could be run.

Naturally, this took longer than I had hoped for, however, luckily the research environment at IAS and CEU made me think faster in relation to other aspects of the study. The IAS fellowship provided me with both a tranquil working space and a very supportive environment. The value for my project was the curiosity from the other fellows and the expertise from CEU faculty in legal and political science, which pushed me to think a bit harder about why I presume that the CJEU has responded and how I assume that it has responded in a multifaceted way.

I gained valuable feedback from my lecture in the IAS Fellows’ Seminar with challenging questions that sincerely pushed me to rethink some of the choices in the study and this, I felt, made the project progress significantly. IAS provided also a vibrant intellectual community, and is at its core interdisciplinary and thus very different from most departments at universities in general. The exchange with fellows from a wide range of
disciplines in the weekly Fellows’ Seminar allowed me to discover areas of research that I was entirely unfamiliar with and often turned out to provide interesting and surprising insights. I benefited from meeting faculty at the research environment at the CEU Legal Studies Department and CEU in general, where I participated in research seminars and public lectures and widened my research contacts.

With the generous financial and organizational support of the IAS I organized a one-day workshop on Discrimination and Antidiscrimination Strategies. My idea behind the workshop was to collect researchers from CEU who from different disciplines were addressing questions of discrimination and inequalities and strategies to combat these. Rather than a conference, my hope was that the contributing participants would engage in an actual conversation and exchange of the perspectives on the common challenges of studying discrimination as social norms and practices as well as a legal construct. This hope was by far fulfilled.

Finally and equally importantly, the initial events organized by the IAS provided at first the platform for the fellows getting to know each other and allowed me to extend my admittedly sparse knowledge of Hungarian culture and society. Shortly after this early phase of the stay in Budapest, the fellows formed a wholesome group endeavoring on social activities from karaoke to museum visits, all of which made the time in Budapest not only inspiring but also socially sparkling and from which I have made great friendships.

During the nine months of my fellowship, the goal was to set up a new research project on transformations of reading in an information age. Ever since the rise of the Internet, scholars have raised concerns about the detrimental effects of digital reading on our cognitive skills. They claim that shorter textual forms like Tweets and the internet’s distracting overload of textual and visual fragments are shortening our attention spans, making it increasingly hard to maintain a sustained focus. New reading habits have emerged, like hyper reading, scanning, diagonal reading, and “task switching.” This raises problems, especially among the “digital natives” or the “Google generation”: the first generation born and grown up with digital technology.

My project was intended to come up with an alternative perspective on the question “how do we read in an information age?”. Building on the
idea that attention and distraction increasingly intertwine, I have been working on the development of an innovative, interdisciplinary framework of Creative Reading that integrates literary and creativity studies. I used the concept of creativity to unravel the apparent antithesis between digital and analog of reading.

One of the challenges in reading today is precisely to determine when to pay attention and when to skim, or what to skip. When do we zoom in and close read, and when does it suffice to scan, hyper-read, or “surface read”? When do we slow down, when can we speed up? How do we synthesize across text types? To bridge this gap, I used my fellowship period to develop a model for adaptive reading and attentional modulation. Adaptive reading oscillates between different strategies—from close to hyper to distant—and scales of information.

I have generated a corpus of works of electronic literature. I performed a series of “exemplary” readings to demonstrate how switching between analog and digital texts, and between different modalities and scales of information, can make us into creative readers. On the basis of my readings, I made a taxonomy of devices for attentional modulation. My research findings are reflected in two articles: one on creative reading and its uses for literature and reading education in a Dutch setting is forthcoming in TNTL; another, theoretical article on how literature can offer a training in attention I am currently finishing. As part of the outcome of this project, I have submitted a Marie Curie Global Fellowship proposal for the next phase of my research (“TL; DR (Too Long; Didn't Read): Close and hyperreading of literary texts and the modulation of attention”), in which I will test my model in a series of experiments with different groups of readers.

With the IAS’ generous support, I was able to organize a workshop entitled Does Interpretation Have a Future? which brought together speakers from CEU, the Netherlands, and Norway, and from such diverse disciplines as literary studies, data science, digital humanities, psychology, philosophy, and cognitive science. With this multi-disciplinary assembly, we reflected on questions like: what does the replacement of writing by code mean for the future of interpretation? With increasing reliance on algorithms and big data, does interpretation even have a future? What constitutes reading today, and what could hermeneutics look like in a digital age? I was happy with the high level of the talks and the way the
panels came together, and we had some spirited debates on essential matters of scientific rigidity, epistemology, and methods in the social sciences versus the humanities.

I have been able to create fruitful collaborations with the Department of Cognitive Science at CEU. I was particularly inspired by the ideas of Csaba Pléh, Dan Sperber, and József Fiser. I was invited to give a lecture on my project titled “How to Read in an Information Age? Towards an Integrative Model” as part of their departmental colloquium series. With Thom Scott-Phillips, I am currently writing an article on relevance theory and reading big books in an economy of attention. Thanks to Dan Sperber and Tiffany Morisseau, I now have my own blog page (at http://cognitionandculture.net/blogs/inge-van-de-ven/) on Cognition and Culture, the website of the International Cognition & Culture Institute (ICCI), hosted by the Budapest CEU Social Mind Center. I will continue to post blogs on the intersections between art, literature, culture, media and cognition. For the future, I am excited to further explore cognitive science perspectives on literature, media, and attention.

Very helpful were my conversations with Jessie Labov of Center for Media, Data and Society, with whom I hope to continue collaborations, and Orsolya Papp-Zipernovszky at University of Szeged’s Institute of Psychology. She is an expert on the psychological processes of reading, and was able to advise me on matters of research design and methodology, as well as Budapest’s vibrant cultural scene.

I was invited to present a paper on electronic literature “Electronic Literature in the Database & the Database in Electronic Literature” at the Art Conference Theories and Practices of Art & Design: Sociocultural, Economic & Political Contexts of the School of Art and Design, National Research University Higher School of Economics in Moscow. This paper was co-written Hannah Ackermans, PhD student of Digital Culture at the University of Bergen, and an expanded version will be published this year in the journal Communications. Media. Design.

It has been a strange realization to be part of maybe one of the last cohorts of fellows while CEU is in Hungary. Especially at the beginning of my fellowship period, when the tension and resistance were still palpable and demonstrations took place almost weekly. All the time, I was painfully aware that the IAS’ grand gesture of hospitality, of inviting strangers into their country, city, and institute, and letting us share in all the resources
they have to offer, is the exact reversal of what is going on outside the beautiful walls of its beautiful nineteenth-century building. I reported on my experiences in a column for my university's newspaper *Univers* and my departmental web platform *Diggit Magazine*. I have warm memories of the Institute and my interesting and entertaining fellow fellows, and the time we were granted in Budapest will always be special to me.
The goal of my research project has been the analysis of the propaganda- and educational films produced by the film studio of the Hungarian Ministry of Interior between 1958 and 1988 from the perspective of the changes in the applied ideological methods and the rhetoric of persuasion. The films in question played a central role in practical and ideological education of the state security services. However, and probably more importantly, the films also display the propaganda strategies of the state socialist regime. According to the hypothesis of my research project, the traditional-archaic ideological language of the films produced during the 1950s and early 1960s gradually gives way during the mid-1960s to a technical language that emphasizes the specialist knowledge of the secret services. Persuasion loses its ideological character and turns into a set of practical considerations. This transformation can be traced in the expressive language of the propaganda films.

The surviving three hundred-something films have not yet been systematically analysed by any researcher. The corpus of the studio first of all had to be catalogued and coded for content, themes, topics, locations, production circumstances etc. After this preliminary mapping of the propaganda films, I plan on analysing their language by focusing on the spectatorial positions they construct for their viewers and their
strategies to foster identification. The audiences of the films are twofold: the primary target audiences were the member of the state apparatus, but some of the productions were also screened for a broader public. This duality plays an important role for my research project, since it allows for a comparative analysis of the films with reference to the different viewers they were screened for.

This project is part of an ongoing research program that I have started working on about two years ago. During my time at the Institute for Advanced Study, I re-watched the surviving films at the Open Society Archive in Budapest, which confirmed my impression that there is a shift in the language of the films. Throughout the duration of the fellowship I have started to build a database that lists the various narrative and stylistic characteristics of the films. By cataloging the films in a database that allows me to conduct various searches looking for trends in the aforementioned narrative and stylistic characteristics, it has become much easier to work on an interpretive model. This model will allow me to talk about the studio’s products as useful films that highlight the authorities’ conceptions of the ways persuasion and propaganda can be used to reach political goals.

The workings of the film studio of the Ministry of Interior need to be analysed in the context of the consolidation effort of the Kádár-regime after the defeat of the 1956 revolution. In the generically and rhetorically substantially different films, the activities of the state’s repressive apparatus are depicted as ones that (1) try to paternalistically correct deviations from the state-defined political and social norms, (2) create the image of the deterring, threatening and retaliating power, and (3) educate the services on the techniques of supervision and control. While in the earlier films produced during the late 1950 and early 1960s these goals are executed by referencing a transcendental ideological principle, the later works provide tools of propaganda via technical means. In other words, the value-based propagandistic model gives place to practical knowledge and technicization as the preferred methods of persuasion.

With the help of my database of the films, this shift is now statistically detectable. As the below chart indicates, the studio has produced dramatized and non-dramatic films as well, the proportion of which changed throughout the decades between 1955 and 1989.
The dramatized works use a diegetic narrator, emotionalized characters the viewer can identify with, the formal style uses many elements of the mature Hollywood style such as flash-backs, dream sequences and subjective images. Thereby, the films attempted to forge an ideological allegiance in audiences.

During the mid- to late 60s, non-dramatic films take precedence. In these works, narrative situations are re-enacted and narrated by a non-diegetic narrator (rather then embodied, as in the dramatized films). The over-emotionalized characters disappear, and give place to officers, bureaucrats and technical specialists. Formally, the films rely on an illustrative language.

These significant divergences are easily detectable with the help of the database I constructed. In the future, I plan on refining the categories of the database so that more complex searches can be conducted.

The propaganda films of the Ministry of Interior’s film studio were supposed to assist the leadership in reaching its political goals. Overall, my research project attempts to interpret the creative activities of the studio as a means to achieve this target. Through the analysis of the propaganda films, my project is on its way to highlight how the techniques of power are fundamentally dependent on the manipulation of visual symbols.

Currently, I am preparing a book chapter ‘Instrumentalization and environment. Space, ideology and the border zone in the propaganda films of the BM Filmstúdió 1955-1988’ for an edited collection Cinema and the Environment in Eastern Europe: From Communism to Capitalism (eds. Lukas Brasiskis—Masha Shpolberg) to be published by Amsterdam University Press in 2020. This essay is based on the advances I made in my project during the time I spent at the Institute.
In the academic year 2018-2019, from January 1 to June 30, I spent six months at the IAS CEU as affiliated fellow. I am grateful to IAS for providing me this wonderful opportunity which made me possible to use the resources and services of CEU, including the library and the databases, to meet and discuss with other fellows as well as with other members of the CEU community. I am particularly grateful to Professor Nadia Al-Bagdadi and Mrs. Éva Gönczi for their helpfulness and for the friendliest atmosphere they have created and maintained at the official as well as at the informal events organized by the IAS.

During my stay at IAS I was focusing on my original project entitled *Sándor Ferenczi: A social and cultural history of psychoanalysis in Central and Eastern Europe*. Though I have been working on this project for many preceding years, the fellowship has greatly contributed to the extension and deepening of my knowledge on this complex theme. Thanks to the CEU library and databases, I could access several new materials, including published and unpublished (archival) sources.

First, I started to set up a possibly complete and comprehensive bibliography of Sándor Ferenczi’s all published works in Hungarian, German, English, French, and other languages, as part of an international project aiming at preparing a new, complete edition of his works in modern English translations.
Second, I continued my previous research on the history of the concept of trauma in psychoanalysis from the “war neurosis” in WWI to the Holocaust trauma and the elaboration of the concept of PTSD (post-traumatic stress disorder) in the 1980s. That was the topic of my fellow lecture on April 10, 2019, under the title Sándor Ferenczi, the Budapest School, and the politics of trauma in psychoanalysis. In the lecture I have shown how the problem of “war neurosis” or “shell shock” had become a major political issue during WWI. I have also pointed out that the psychoanalytic approach to war neurosis anticipated later debates on the nature of individual and collective psychic traumata, as well as on their cultural and political significance.

Third, during my stay at IAS I have prepared a draft for an article on Mihály Bálint, one of the most important followers of Ferenczi, who emigrated to England in 1939, and then became famous for the “Bálint-groups”, specially organized case discussion groups for medical doctors and other helping professionals. In my article I am focusing on his clinical activities in Hungary, most importantly on his innovative views on the problem of psychic trauma and its later consequences. The article will be published in an edited volume devoted to Bálint’s life and work, coming out at the London publisher Routledge probably in 2020.

Fourth, enjoying the benefits of the CEU Library I could also refresh my previous knowledge on the history of psychoanalysis in other Central and Eastern European countries. I focused particularly on the early history of psychoanalysis in Russia and the Soviet Union. As a result of a small research, I finalized an essay on the strange life of Sabina Spielrein, a Russian-Swiss doctor, a disciple of both Freud’s and Jung’s, one of the first woman psychoanalysts. This article, The Spielrein Drama: Fiction and Reality will be published (in Hungarian) in a volume to honor Zsuzsa Hetényi, professor of Russian literature at ELTE, on her birthday.

Fifth, during my IAS term, I also became interested in the history of psychoanalysis in Latin America. It is an especially challenging topic since most of the founders of psychoanalytic movements in Brazil, Argentina, Chile, Mexico etc. came originally as emigrants from Central and Eastern European countries. However, these movements became, from the 1960s onwards, more and more radicalized politically, influenced by leftist theories, and most of all, by the pressure of right wing military dictatorships. In the course of these explorations I collected a few articles

I have continued as well my previous explorations in critical psychology as a counterpart of positivistic and individualistic psychology. I am especially interested in the impact of Marxism on various schools of psychology, especially psychoanalysis. During my stay at IAS I prepared a paper under the title *Impossible missions. Marxism and psy-sciences in Central and Eastern Europe: The Hungarian case*, which was presented at the 39th Annual Conference of the European Society for the History of the Human Sciences, held at the CEU, 4-6 July 2019.

In this regard it should be mentioned that our volume *Psychology and Politics. Intersections of Science and Ideology in the History of Psy-Sciences*, edited by Anna Borgos, Ferenc Erős, and Júlia Gyimesi, came out at CEU Press in June 2019. A book launch was held at IAS on 4 November, 2019, with the participation of the editors.

Finally, I would like to express again my gratitude to IAS for accepting me as an Affiliated Fellow, and I look forward to future cooperation and inspiration.

I was an Affiliated Fellow at the Institute for Advanced Studies in the Fall Term of 2018 (October to December). During my stay at the Institute I worked on my research project *Speculative Empiricism: Hegel and 18th Century French Thought*. I finished an essay in which I establish the historical and systematic connections between G.W.F. Hegel’s philosophy of mind and Étienne Bonnot de Condillac’s version of empiricism. The paper is now in the journal submission process. In my IAS lecture I presented and defended my thesis that Hegel’s philosophy of subjective spirit can be read as a transformation of Condillac’s genetic empiricism. Working in the excellent CEU library I made a discovery that has led me to redirect my research. As I read some essays by the British Hegelian F.H. Bradley, I came to realize that my interpretation of Hegel’s philosophy of mind as a form of empiricism has an important 19th century antecedent. In my current work I trace
the development of *speculative* empiricism from Hegel to British Hegelianism (especially Bradley).

The Institute provided an ideal environment for research, thinking things through, and writing. To be a part of the small community of IAS fellows was most inspiring: the encounter with the intellectual curiosity and open-mindedness of my colleagues helped me greatly in my studies. I also had the opportunity to attend lectures and workshops in CEU’s outstanding Department of Philosophy. Here I would like to thank in particular Professor Howard Robinson for his hospitality and many discussions.

Not the least pleasure of my stay in Budapest were my daily walks from the Institute’s guesthouse in Buda to my office in Pest. I cannot think of a more impressive commute than crossing the Danube on the magnificent Chain Bridge. I will never forget the magnificent sights of the heart of Budapest. I often walked with fellows from the Institute and had some of my best conversations on these walks (be they about reading algorithms in digital literary studies or doctrinal debates during the Council of Trent).

I would like to thank the director of IAS, Professor Nadia Al-Bagdadi, the secretary, Éva Gönczi, the Scientific Coordinator, Andrey Demidov, and the Guesthouse Manager, Ágnes Forgó, for making my stay at IAS and the stay of my family in Budapest so memorable.
My stay in Budapest was a dream come true. Writers from minority languages like Catalan cannot make a living from their literature, even if they’re widely read and have been awarded several prizes. Hence, the opportunity to be the Writer in Residence at the Institute for Advanced Studies allowed me to spend five months writing, and only writing, instead of having three jobs and meeting infinite deadlines in order to make a living. That’s the Catalan writer’s dream, and I’m eternally grateful for that. Living among scholars from different disciplines was also absolutely enriching, and I hope that, for them, having a writer in their midst was as interesting as it was for me having them as my companions.

My months in Budapest were really fruitful. My third novel went from a schematic outline to a fairly robust text and, in fact, I finished the first draft four months after leaving Budapest. Let me summarize its subject in a short paragraph. In 2015, in a second-hand Barcelona book market, I found thirteen notebooks, written by a nameless citizen who had spent fifteen years jotting down details of his work, private life, and daily routine. His fairly anodyne life turned out to be life changing for me. It set me off on a quest of investigating the material in the diaries and exploring diary writing as a genre. Why do people write diaries? What forms do diaries take? And where did the thirteen notebooks come from?
During my months at the IAS I was able to reread all the diaries (1,500 pages!) and I wrote new chapters regarding my discoveries. I left Budapest with a solid, partly fleshed-out skeleton of my project and I’d developed several subplots during my stay. These will be present in the book as independent essays and stories on diary writing as a daily practice. I found excellent sources in Hungary, and I was also in touch with a personal photo album collector from Vienna, who works as a curator for the Austrian Museum of Folk Life and Folk Art. And thanks to a CEU talk on “The Diaries of Women in Nazi Germany”, Professor Andrea Pető put me on the track of the work of the writer Walter Kempowski. As a result, I’ve based part of my research on his huge diary archive. My IAS colleague Pietro Delcorno gave me some clues on preaching and religious diaries, Senior Core Fellow Bálint Magyar gave me the idea of a chapter on diaries written by outside forces—such as the secret services during the Communist era—and the media scholar and Fellow, Inge van de Ven, gave me very interesting hints and bibliography items on diaries in the social media age.

And apart from my current novel writing project during my October to February stay in the Raoul Wallenberg Guesthouse, I kept a personal diary on my Hungarian days so I’d remember every walk, every thought, and every conversation I had. Who knows, maybe I’ll recycle my IAS experience in a future fiction project. On the day of my departure my Budapest diary “DOC” file was around 60 pages long. Not bad!

As the curious journalist I am, I was able to explore the city in depth, visiting almost every museum in town and having conversations with lots of locals. I also wrote several articles on the terrible political and media situation in Hungary for the Catalan newspaper ARA, the digital magazine El Crític and the Observatory Media.cat, after interviewing journalists from the independent outlet Atlatszo, the Mérték Media Monitor, and CEU’s Center for Media, Data and Society. I also wrote a long article on the Jewish Quarter for the historical magazine El món d’ahir. The constant flow of lectures and seminars at CEU was food for my brain, and I was also in touch with language students studying Spanish and Catalan at the ELTE University, and ended up giving them a short talk on my previous novels.

Not having office space in the IAS premises wasn’t a problem at all: in fact working at the CEU state-of-the-art library was a great pleasure, and I made good use of some of its reference books on diary writing and also others about the city, the ghetto and the VII District. The CEU main
building canteen was my fast-lunch venue during all these months, eating in less than half an hour and getting back to work as quickly as I could.

The guesthouse facilities are great, and they made my life really easy. I was surprised to find myself writing for hours the very day I arrived, after filling my fridge with basic survival stuff. That was thanks to the pleasant, easy-going atmosphere in the apartment complex.

Being alone in an unknown city can be tough sometimes, but thanks to living so close to the other IAS fellows I was able to make friends and I hope these friendships will be lasting. The city has also lots to offer from a partying perspective, and I’ll miss venues like the A38 and the MÜPA concert hall. I’m already missing my beloved Soproni IPA, the best beer I’ve had anywhere in the world so far. And I thought I’d never say this, but I’m already missing the omnipresent goulash. My only regret is not having been able to experience spring and summer in Hungary, but I’m sure I’ll have plenty of opportunities in the future because Budapest is, from now on, part of my life.

“We define ourselves by the regime we’re fighting against.”
(Enzensberger: Hungarian confusion, 1985)

Opinions are divided on the origins of the expression ‘goulash communism,’ the legend being that it was coined by Khrushchev, but it’s certain that the phrase ‘goulash nationalist’ first appeared in a 2018 article in the Neue Züricher Zeitung (Ernst, 2018). Comparing today’s reality with a given decade from the twentieth century is a common approach. This is an important trend in attempts to understand the present. In this project, in conjunction with József Szolnoki, we have linked the mid-1980s with the 2010s through the re-reading of a literary text. This means that we used the former decade as a medium for explaining the latter. Through a bricolage of approaches from philosophy, social science and art history, we compare the single party system of socialism with the one party state of Fidesz’s soft dictatorship.

Our metascan, with no attempt at being complete, revealed a few fragments of Hungary’s mental mapping. Our interdisciplinary study associatively blended artistic and academic strategies, subjecting extracts of Hans Magnus Enzensberger’s poetic texts to various types of analysis. We visualized philosophical theories with fragments of time thrown up at random. We did

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From Goulash Communism to Goulash Nationalism: Enzensberger Reloaded
not set out to perform a coherent, logically constructed analysis, but instead to capture a few pieces of the puzzle to create a ‘comparative field,’ which may help us understand the mental history of the studied period.

We originally planned to hold an exhibition of the material created through a re-reading of Enzenberger’s texts, deliberately leaving the question of how to achieve the medial transformation open in the first phase. We considered firstly an opera video based on the rhythm of a football chant. Another idea was to distribute free goulash from a massive cauldron in front of the university entrance. We treated even the most far-fetched concepts as being realistically implementable. It was only when we started preparing a presentation to be held at the Institute for Advanced Study that we realised that we do not want to produce a video or generate a happening; rather, our aim was essentially to create a comic book. In this way, the fact that we had to give a presentation, the medium of the presentation itself, strongly influenced the development of the final form to be taken by our project. Of course, our presentation was not a conventional talk in the sense of a traditional university lecture, but more of an audio-visual event where the text and images complemented each other as elements of the content with equal status. Accordingly, the visual content of our comic book not only illustrates Enzensberger’s quotes, but, we hope, it also creates a metanarrative around it that speaks to us through analogies between Goulash Communism and Goulash Nationalism.

During the first phase, we experimented with the use of documentary images, but the results were so banal that we discarded the possibility of documentary ‘illustration,’ concluding that we actually needed precisely the opposite. Instead of focusing on the authenticity of documentation, we chose the reality constructed by visual art, pairing the passages of text with key pictures of the Hungarian neo-avantgarde. This core material is framed by us, the researchers, as the philosophical dialogue of characters in a comic book. Also present, among others, is Baudrillard, to explain his prophecy of the Paroxysm (Baudrillard, 1998). According to this idea, the catastrophe that so many of us fear will never happen. Instead, on what seems like an average day, the unresolved problems of the past will simply be crushed under the weight of the present, giving rise to a state resembling a traffic jam, where there is no longer any place for future events to take place. It is in precisely this state that the direction of time will reverse towards the past. Residents of the end of the millennium will never be able to know whether
the present is a part of real time, or just a given point in its rewinding.
To develop the time model for our thought experiment, we collided
Baudrillard’s theory with an anecdote from the world of quantum physics.
In the run-up to the year 2000, everyone was scared of the Y2K bug; that is,
the predicted collapse of the world’s computer systems. Nothing happened
to the computers, while at the same time a Danish physicist called Lene
Hau announced that she had succeeded in stopping a beam of light. Perhaps
this could have been the point of absolute zero, or maybe not. However, if
we imagine real time and the speed of its rewinding to be the same, then in
2019 we should now be 19 years before 2000; that is, in 1981.

In our comic book we explore the direct interrelationships between the
power positions and morality of declining communism and exo-nationalist
turbo-capitalism. We have assigned neo-avantgarde, contemporary and our
own pictures to selected quotes from Enzensberger’s 1985 essay. Through the
pictures of Miklós Erdély, Endre Tóth, Sándor Pinczeheleyi, Géza Perneczky,
István Orosz, dr Máriás and Attila Szűcs, an x-ray of the entropic equalisation
between soft and hard, private and official, power and morals, control and
freedom, reality and propaganda, forgetting and remembrance takes shape.
What role does the legacy of goulash communism play in the nationalist
conservative regime? What new patterns of resistance have emerged? What
effect to the individual’s ideological views have on his or her livelihood?

We arranged the selected quotes into eight thematic groups:

Goulash Nationalism

We devoted special attention to passages of text that describe the attitudes
and of the intelligentsia and the opportunities available to them. During our
exploration of these topics, we looked for the zeitgeist that links the two eras
together. What is the goulash mentality? What does it mean if a dictatorship
is soft? If a regime is “hybrid”? Imitated democracy, with a limited event
horizon. Everything needs to be understood: the party takeover of state
institutions, the discriminative application of law, unequal access to state
funds, dominance of the media by the authorities, the regulation of the NGO
sector, bearing in mind that just the right amount of restriction is always
more effective and sustainable that total prohibition, that the slogans and
institutions of democracy are the most effective weapon against democracy
itself.“The people of Rákosi, Kádár and Orbán oppose everything that is
not made of potato” (Para-Kovács, 2019). After Kádár, Orbán is the next reincarnation of Saint Stephen the First, founder of the state of Hungary. Those who cooperate with the regime have work, peace, and bread on the table. This world is predictable. Given the current situation in Europe, the regime is unlikely to change for a good while. So it’s still much simpler to collaborate than to confront. To say nothing of how much more profitable it is!

In keeping with our feudal, paternalistic traditions, Hungary arranges itself like iron filings around the magnetic aura of the ‘wise leader of our nation.’ He is the state personified. He solves problems, helps out. The paranoid Stalinist slogan of the fifties, “If you aren’t with us, you’re against us,” has been endowed with new meaning in the propaganda of the party state. The Kádár-era version of the slogan, “If you aren’t against us, you’re with us” could be pinned to the non-existent mast of an opposition coalition. Goulash communism achieved the class dominance of the intelligentsia, rather than a shift of power to the proletariat (Konrád, Szelényi, 1989). Then came the peaceful transition, the transference of wealth into private ownership without any calling to account. Now, it seems we have to pay the price of all this after all. Following the betrayal of the literate, the simple world of the simple man has dawned. The people know that, owing to their closeness to power, once again it is the intelligentsia who are corrupted first. The little man, far out on the periphery, has little or no mobility. Vast numbers are born and die virtually in the same place. For them, a global challenge is the most threatening thing in the world. Refugees, climate, gender and so on. In their world the immediate environment, close family ties are the things that matter. The urban dialect of the twenties and thirties remains one of the deepest patterns of the master narrative.

In the next phase of the project, in the second half of 2019, we will develop the visual design of the comic book and finalize the texts and storyboard. Using the raw material purchased with the support received from the Institute we will produce the limited-edition color screen-printed series, which will form the visual basis for the comic book. We will take this presentation as the starting point for determining the final text-to-images ratio and elaborating the structure of the pages. In parallel, with the support by the Goethe Institute in Budapest, we will with Hans Magnus Enzensberger clarify intellectual property rights. If we succeed in securing the necessary funds, the ultimate goal would be to publish a printed comic book.
Events
28 May 2019  

*Stubborn Structures: Re-conceptualizing Post-Communist Regimes*

Organizer: Bálint Magyar, IAS Senior Core Fellow and volume editor

The authors of “Stubborn Structures” had brought together contributions designed to capture the essence of post-communist politics in East-Central Europe and Eurasia. Rather than on the surface structures of nominal democracies, the nineteen essays focus on the informal, often intentionally hidden, disguised and illicit understandings and arrangements that penetrate formal institutions. The conference focused on these phenomena, which often escape even the best-trained outside observers, familiar with the concepts of established democracies. Contributors to this book, who briefly presented their chapters, shared the view that understanding post-communist politics is best served by a framework that builds from the ground up, proceeding from a fundamental social context. They aimed at facilitating a lexical convergence; in the absence of a robust vocabulary for describing and discussing these often highly complex informal phenomena, to advance a new terminology of post-communist regimes. The resulting variety reflected a larger harmony of purpose that could significantly expand the understanding of the “real politics” of post-communist regimes.
In the past years not only in Germany the so-called “Children of the Transition” have come to raise the question of how 1989 and its aftermath affected children’s lives in the past and how their memories still shape their individual and collective biographies up to today. This new perspective on the years of post-socialist transformation allows for examining the historical moment of “1989” not primarily as a political rupture but rather as a social transformation which altered the (everyday) lives of the young. But how unique was the post-communist transformation in terms of its short- and long-term impact on children’s lives, when compared to other political watersheds of the 20th century? And in what way does the history of childhood contribute to a better understanding of the social implications of political transformations, both for the concerned societies in the past and their remembrance up to today? Departing from these reflections, this international conference, co-organized by the Hannah Arendt Institute for Totalitarianism Studies at the TU Dresden and the Institute for Advanced Study at Central European University in Budapest, aimed to shed light on a series of political transformations in
the twentieth century and their impact on ideas and everyday realities of childhood and youth. Welcoming scholars from Lithuania, Switzerland, Russia, Austria, Germany, Italy, Romania, Germany, the United States, Poland, France, Hungary, Poland, Ukraine, Finland and Estonia, this conference explored “ordinary” and “extraordinary” childhoods facing the major political ruptures of the twentieth century. Exploring how children and adolescents lived through and experienced periods of abrupt political change, this conference proposed to unearth the lasting impact of historical caesuras on historical subjects.


Keynote speech:
1989: just another (r)evolution?
Joëlle Droux (Senior lecturer in history of education, University of Geneva, Switzerland)
Engagement is not synonymous with commitment, even though the two words are used in translation between English, French, and German. However, engagement is also not some supplementary phenomenon or a technical term that the phrase social acts already includes in itself or that the concepts of ‘commitment’ or ‘joint commitment’ somehow necessarily imply. I described a special kind of social acts and attempted to determine the function they have in relation between various agents and most importantly defined their significance in the transformation of a group or social group into an institution or higher order entity. My premise is that there are acts whose aim is to engage others or all others, since they refer to all of us together, and in so doing reduce negative (social) “acts” as well as various asocial behaviors within a group or institution. In this sense, engaged acts could alternatively also belong
to a kind of institutional acts, since they introduce certain adjustments to the institution, changing or modifying its rules, increasing its consistency and efficiency.

21 March 2019

IAS Annual Lecture 2018/19

Maria Theresa and Catholic Enlightenment

Barbara Stollberg-Rilinger, Professor for Early Modern History, University of Münster; Rector of the Wissenschaftskolleg zu Berlin

If one could have asked the Empress-Queen Maria Theresa what she thinks of the term “Catholic enlightenment”, she probably wouldn’t even have understood the question. Maria Theresa’s relationship to what historians retrospectively call “Catholic enlightenment” is at least as tense, contradictory and contentious as the term itself. But even contemporaries could not make clear sense of her religiosity and church policy as a whole. All observers were struck by her over-zealous public display of faith, but it was not clear how that fitted with her policies towards the clergy. Was the Empress-Queen just a hypocrite, as both Frederick II of Prussia and later catholic church historians have claimed with astonishing unanimity? Or was she only a misguided victim of advisers who paid homage to the enlightened spirit of the time? Or did she, in the course of her long reign, eventually turn into a convinced follower of the Enlightenment? It appears that many tried hard to claim the popular Empress-Queen to represent their own point of view, respectively. In my talk, I tried to answer the question of whether her attitude, as much as it defies simple categorization, may have nonetheless followed a certain logic of its own.
6 February 2019  
IAS Advisory Board Lecture 2018/19

*Predicting the Future: Art and Algorithms*

Ákos Rona-Tas, Professor of Sociology, University of California, San Diego

In recent years, the Western world has experienced a series of unexpected and highly consequential events, such as the 9/11 terror attacks, the 2008 financial collapse, the European refugee crisis, Brexit, and the election of Donald Trump, to name a few. These events were unanticipated by the general public, but also by most social scientists whose job would have been to foresee such events. One response has been to offer plausible ex post explanations for each instance and discover with hindsight what factors we should have looked at to make the right predictions. A second approach takes a much wider perspective and asks how we, and especially experts, make predictions and what broader consequences various predictive technologies carry. This line of research accepts that the future is fundamentally uncertain, and understands predictions as strategic devices.

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21 February 2019

*The Strength of Weak Ties: Long Term Consequences of my Ford Fellowship in the US 1964-65*

Iván Szelényi, William Graham Sumner Emeritus Professor of Sociology and Political Science, Yale University; Max Weber Emeritus Professor of Social Sciences and Foundation Dean of Social Sciences at NYU Abu Dhabi.

This lecture was delivered as part of the IAS CEU workshop ‘Academic Mobility in Cold War Social Science: Biographical and Prosopographical Approaches.’
13 May 2019  The Present in the Past. History, Memory, Fiction

Roger Chartier, Emeritus Professor at the Collège de France, Directeur d’études at the Ecole des hautes études en sciences sociales (EHESS), and Annenberg Visiting Professor in History at the University of Pennsylvania

A lecture organized jointly by The Institute for Advanced Study and Atelier – Department for Interdisciplinary History at the Eötvös Loránd University (ELTE)

This lecture was dedicated to different forms of the presence of the past in our time. Until recently, two interrogations were essential for our reflection about history: one dealt with the epistemological consequences of the identification of rhetorical and narrative dimensions of the writing of history; the other concerned the place and role of the “historical institution”. Today the main issue is the competition between various representations of the past as proposed by historical knowledge, collective memory, and literature. Therefore, this lecture examined the construction of an imagined past by literary works, the differences and encounters between memory and history, and the relations between the writing of history and experiences of time.
Apotheosis, Sacred Space, and Political Authority in Japan 1486-1599

A workshop organized jointly with the Department of Medieval Studies, the Advanced Certificate in Political Thought (ACPT) specialization and its History of Political Thought Research Group by IAS Senior Core fellow PHILIPPE BUC on the article of Thomas Conlan “When Men Become Gods: Apotheosis, Sacred Space, and Political Authority in Japan 1486-1599” (Quaestiones Medii Aevi Novae, 2016)

The article explores the political significance of the apotheosis of military lords in Japan, focusing on hitherto ignored 1486 deification of the lord Ōuchi Norihiro. Before Norihiro’s time, vengeful spirits were deified in order to pacify them, but his case represents a different pattern whereby powerful lords were made into gods. This paper explores the political and religious significance of this act, which stabilized succession, allowed for regional control, and became the template for powerful authorities to enshrine their rule in the following century.

Speaker: Thomas Conlan (Princeton, History and East Asian Studies)
Women (and Men) of the Old and New Left: Collective Identities, Generational Encounters and Memory of the 20th-Century Left-Feminist Activism

A workshop organized jointly with the Department of Gender Studies by the IAS Junior Thyssen fellow Agnieszka Mrozik

The one-day open workshop had two goals: 1. to discuss categories such as agency, emancipation, revolution, used in the research on social, cultural and political activism of left-wing movements, with emphasis on their actions for women's rights, in twentieth-century Central, Eastern and Southern Europe as well as in Arab and Asian countries; 2. to accelerate the use of inter- and transnational perspective in researching these phenomena, looking at the possibilities (breaking with the hegemony of the national paradigm), but also potential risks (simplifications resulting from the privileging of the Western view) associated with it.

The workshop brought together scholars conducting research on the activism of left-wing movements/parties/groups, with an emphasis on the actions taken for women’s rights. The presented case studies (geographically including Romania, Poland, Turkey, Lebanon, Vietnam, former Czechoslovakia, Yugoslavia, Soviet Union, as well as other countries and regions represented in the International Women’s Democratic Federation (1945–1989)) examined the strategies of action, as well as the constructions of collective identities of the left-wing female and male activists, inter/generational encounters – continuities and discontinuities, and contemporary memory about the achievements and failures of leftist feminism. The workshop successfully brought together researchers representing various scientific disciplines: history, literary and culture studies, ethnology, gender studies; both experienced and early-career scholars who were able to share their findings, discuss categories, methodologies and approaches applied in their research and to capture international connections and interdisciplinary links useful in further work.


Chairs & Commentators: Nadia Al-Bagdadi, Ádám Tákacs, Susan Zimmermann

29 January 2019
Discrimination and Anti-discrimination Strategies

A workshop organized by IAS Junior Core Fellow Amalie Frese

This workshop offered the opportunity for a meeting of different approaches to the object of discrimination and anti-discrimination: on the one hand the studies of policies and social norms of prejudice, stereotypes, nationalism, race, gender etc. and on the other hand the studies of legal rules that aim to remedy these social norms as anti-discrimination strategies. By bringing together CEU scholars who are experts in either of these two dimensions of the study of discrimination, the aim was to open a discussion of the underlying structures of discrimination as a social and political practice and the effectiveness of the legal instruments in domestic and international law. The overall inquiry of the workshop was what the added value and learning output is from combining different disciplines' approach to discrimination and structural disadvantage and the aim was to foster a shared state-of-the-art of research into discrimination as a social and legal object of inquiry. Researchers from CEU’s School of Public Policy, Department of Legal studies, Department of Gender studies, Center for Policy Studies, Nationalism Studies Program and Institute for Advanced Study presented their work, all from different perspectives and with different case studies followed by a discussion.

Speakers: Violetta Zentai, Stefan Bargheer, Kinga Göncz, Matthias Möschel, Luca Váradi, Amalie Frese
Discussants: Matthias Duller, Armen Mazmanyan

Academic Mobility in Cold War Social Science: Biographical and Prosopographical Approaches

A workshop organized by IAS Botstiber fellow Matthias Duller

The aim of this workshop was to discuss the effects of academic exchange programs and academic migration during the Cold War through analyzing (single and multiple) biographies of social scientists. Transnational intellectual
exchange was a vital element of cultural and science policies of countries East and West of the Iron Curtain. Governments and private organizations spent millions of dollars on influencing academics and intellectuals around the world and making academic mobility available through fellowship programs and international research institutes. In particular American private philanthropic foundations such as the Rockefeller, Ford, or Carnegie Foundations appeared as main agents in these activities.

Against the backdrop of the different and conflicting expectations from political actors on both sides of the Iron Curtain, this workshop concentrated on the effects that academic mobility (temporal and permanent) had on social scientists from different Eastern European countries. Presentations covered the diplomatic background of East-West exchange, case studies of individual biographies, and studies on larger samples of social scientists using prosopographical and statistical data.

Speakers: Una Blagojević, Matthias Duller, Adela Hîncu, Victor Karády, Jarosław Kilias, Péter Tibor Nagy, Iván Szelényi, Carl Neumayr, Vítězslav Sommer, Tomasz Zarycki

14 May 2019

Does Interpretation Have a Future? Hermeneutics in Times of Big Data

A workshop organized by IAS Junior Core Fellow Inge van de Ven

In this workshop, we sought to provide possible answers to the question: what does the replacement of writing by code mean for the future of reading and interpretation? With increasing reliance on algorithms and big data, does interpretation even have a future? What constitutes reading today, and what could hermeneutics look like in a digital age? Hermeneutics traditionally refers to the method and study of textual interpretation. Modern hermeneutics has its origin in textual exegesis, the interpretation of the Old Testament. It revolves around building bridges—between the present and the past, the familiar and the strange. In a time of post-truth, filter bubbles, and alternative facts, such perspectives are worth remembering and reiterating.
In our information age, we can predict to an increasingly precise degree what kinds of messages will resonate with us, and we can simply filter out the rest. In the Humanities and Social Sciences, the shift to datafication transforms our research fields in far-reaching ways, including how we think, how we formulate our research questions, and what answer we find. Was interpretation, then, a historically necessary, but equally contingent mode? In what terms do we need to think about it as we move into a culture of big data, distributed AI, convergence, and globalization? Where does our influence end that of the black box begin; and where does the analysis of the machine end, and our responsibility begin? After all, data still is, and needs to be, interpreted. The workshop brought together scholars from diverse disciplines in the Humanities and Social Sciences to engage in a cross-disciplinary dialogue on these matters.

Speakers: Hannah Ackermans, József Fiser, Ties van Gemert, Jessie Labov, Sander Verhaegh, Csaba Pléh, Inge Van de Ven

Communicating the Passion in the Late Middle Ages: Socio-Religious Function of an Emotional Narrative

A workshop organized by IAS Junior Core Fellow Pietro Delcorno

The vivid and emotionally intense commemoration of the Passion of Christ was a key element in late medieval religious communication across Western and Central Europe. However, still too often, the paramount importance of this socio-religious phenomenon has been asserted by scholars without really investigating the different media involved in this process and how the Passion was presented to, and interiorized, by the faithful. By means of a close analysis of sources and a comparative approach, the workshop had a twofold goal. First, by gathering researchers working on different media of religious instruction, namely preaching, devotional texts, religious theatre, and visual arts, the workshop fostered an interdisciplinary conversation on what it meant to “communicate” the Passion in the late Middle Ages and started to explore its socio-religious
function. Key questions concerned the communicative strategies to present the Passion, the interplay between different media, the ways to discuss theological ideas and to arouse affection in the audience, the presence or absence of anti-Jewish topoi. Second, the workshop devoted particular attention to Good Friday sermons, as a means to investigate how an emotionally characterized theological discourse reached a vast and diversified audience. Notwithstanding the general lack of scholarship on this type of text, Passion sermons were indeed cultural products of crucial importance, since they supported what was by far the most demanding preaching performance of the year, when the preacher had to stir up the audience’s emotional involvement by means of a long and compelling representation of Christ’s sacrifice.

Speakers: Pietro Delcorno, Dávid Falvay, Katrin Janz-Wenig, Olga Kalashnikova, Gábor Klaniczay, Ágnes Korondi, Stanislava Kuzmova, Giacomo Mariani, Michael Neumaier, Jan Odstrcilik
This book presents an analysis of the institutional development of selected social science and humanities (SSH) disciplines in Argentina, France, Germany, Hungary, Italy, the Netherlands, Sweden and the United Kingdom. Where most narratives of a scholarly past are presented as a succession of 'ideas,' research results and theories, this collection highlights the structural shifts in the systems of higher education, as well as institutions of research and innovation (beyond the universities) within which these disciplines have developed. This institutional perspective will facilitate systematic comparisons between developments in various disciplines and countries. Across eight country studies the book reveals remarkably different dynamics of disciplinary growth between countries, as well as important interdisciplinary differences within countries. In addition, instances of institutional contractions and downturns and veritable breaks of continuity under authoritarian political regimes can be observed, which are almost totally absent from narratives of individual
disciplinary histories. This important work will provide a valuable resource to scholars of disciplinary history, the history of ideas, the sociology of education and of scientific knowledge.

Discussant: Jean-Louis Fabiani, Professor of Sociology, CEU
Christian Fleck, Professor of Sociology, University of Graz
Matthias Duller, Botstiber Fellow, Institute for Advanced Study at CEU
Victor Karády, Distinguished Research Associate, CEU

11 February 2019  Social Sciences in the “Other Europe“ since 1945 (Budapest: Pasts, Inc., Central European University, 2018) by Adela Hîncu and Victor Karády (eds.)

Social sciences after the Second World War have been targeted by science studies proper, intellectual and institutional histories, as well as research on cultural policies. This volume brings in the perspective of the “other Europe,” focusing on the disciplines of economics, education science, geography, law, philosophy, political science, semiotics, and sociology. The nineteen chapters cover a wealth of topics, from epistemological continuities and ruptures, the issue of scholarly autonomy and heteronomy in authoritarian regimes, or the role of the West in the legitimization of critical social sciences, to trans-national influences and transfers.

Discussant: Miklós Hadas, Professor of Sociology, Corvinus University
Adela Hîncu, PhD Candidate in History, CEU
Victor Karády, Distinguished Research Associate, CEU
BOOK LAUNCHES

21 January 2019

*A History of Modern Political Thought in Central and Eastern Europe* (Oxford: Oxford University Press, 2018) by Balázs Trencsényi, Michal Kopeček, Luka Lisjak Gabrijelčič, Maria Falina, and Mónika Baár

Resulting from an ERC grant, *A History of Modern Political Thought in East Central Europe* is a synthetic work, authored by an international team of researchers, covering twenty national cultures and 250 years. It goes beyond the conventional nation-centered narratives and presents a novel vision especially sensitive to the cross-cultural entanglement of political ideas and discourses. Its principal aim is to make these cultures available for the global “market of ideas” and revisit some of the basic assumptions about the history of modern political thought, and modernity as such.

Volume II begins with the end of the Great War, depicting the colorful intellectual landscape of the interwar period and the increasing political and ideological radicalization culminating in the Second World War. Taking the war experience both as a breaking point but in many ways also a transmitter of previous intellectual traditions, it maps the intellectual paradigms and debates of the immediate postwar years, marked by a negotiation between the democratic and communist agendas, as well
as the subsequent processes of political and cultural Stalinization. Subsequently, the post-Stalinist period is analyzed with a special focus on the various attempts of de-Stalinization and the rise of revisionist Marxism and other critical projects culminating in the carnivalesque but also extremely dramatic year of 1968. The starting point of Part II is the defeat of the vision of “socialism with a human face” in 1968 and the political discourses produced by the various “consolidation” or “normalization” regimes. It continues with mapping the exile communities’ and domestic dissidents’ critical engagement with the local democratic and anti-democratic traditions as well as with global trends. Rather than achieving the coveted “end of history”, however, the liberal democratic order created in East Central Europe after 1989 became increasingly contested from left and right alike. Thus, instead of a comfortable conclusion pointing to the European integration of most of these countries, the book closes with a reflection on the fragility of liberal democracy in this part of the world and beyond.

The event included the launch of the book A History of Modern Political Thought in East Central Europe. Volume II: Negotiating Modernity in the “Short Twentieth Century” and Beyond (Oxford UP, 2018) and a debate with authors Mónika Baár, Michal Kopeček and Balázs Trenčsényi and invited discussants Michael Freeden, Martin Schulze Wessel and Ádám Takács. Introduction by Nadia Al-Bagdadi.

Reformations in Hungary in the Age of the Ottoman Conquest, by Pál Ács (Göttingen:Vandenhoeck & Repricht Verlage, 2019)

The Ottoman context of the Hungarian Reformation movements makes the cultural and literary history of Hungary extraordinarily special. Pál Ács studies various aspects of the beginnings of the Reformation during the century after the Battle of Mohács (1526). The author illustrates the special circumstances of the Hungarian Reformation, which included the Protestant and Catholic Reformation and the spiritual reform of Erasmian intellectuals. Ács not only considers the culture of the Reformation in an Ottoman context, but also that of the Ottomans placed into a Protestant
framework. He explores the culture of occupied areas, the fascinating ways Christians came to terms with Muslim authorities, and the co-existence of Muslims and Christians.

The author of the book is Pál Ács, Academic Advisory Board Member at IAS, senior research fellow at the Institute for Literary Studies of the Research Centre for the Humanities, Hungarian Academy of Sciences, honorary professor at the Eötvös Loránd University.

The event included a discussion with the author and invited discussants Herman Selderhuis (Theological University Apeldoorn, director of Refo500, president of the Board of RefoRC) Gábor Almási (MTA - ELTE Humanism in East Central Europe) after an introduction by IAS director Nadia Al-Bagdadi
FELLOWS SEMINARS

17 October 2018  PHILIPPE BUC, Senior Core Fellow  
University of Vienna, Austria  
Civil War and Religion in Medieval Europe and Japan

24 October 2018  AGNIESZKA MROZIK, Junior Thyssen Fellow  
Polish Academy of Sciences, Warsaw, Poland  
Forgotten Revolution: Female Communists and the Making of Women’s Emancipation in Postwar Poland

31 October 2018  HANS LOTTENBACH, Affiliated Fellow  
Kenyon College, Gambier, OH USA  
Speculative Empiricism: Hegel and 18th Century French Thought

7 November 2018  INGE VAN DE VEN, Junior Core Fellow  
Tilburg University, The Netherlands  
Attention please! An Adaptive Approach to Print and Digital Literacies

14 November 2018  BÁLINT MAGYAR, Senior Core Fellow  
Financial Research Plc., Budapest, Hungary  
Typology of Post-Communist Regimes
21 November 2018  
Amalie Frese, Junior Core Fellow  
University of Copenhagen, Denmark / University of Vienna, Austria  
*The Court of Justice of the European Union’s Responses to the Economic Crisis*

28 November 2018  
Matthias Duller, Botstiber Fellow  
University of Graz, Austria  
*The Ford Foundation’s East European Fellowship Program: A Historical Sociology of Intellectuals under Real Socialism*

5 December 2018  
Ádám Takács, Senior Core Fellow  
Eötvös Loránd University, Budapest, Hungary  
*“Revolutionary Culturism” Revisited: The Reception of the Work of Georg Lukács in the US in the 1960-1970s, and the New Left*

12 December 2018  
Jocelyne Wogan-Browne, Senior Core Fellow  
Fordham University, NY USA  
*Seeking Medieval Women’s Agency in Multilingual England: A Non-National Story*

16 January 2019  
Armen Mazmanyan, Senior Core Fellow  
Apella Institute, Yerevan, Armenia, American University of Armenia  
*Legalism as Election Fraud*

23 January 2019  
László Strausz, Affiliated Humanities Initiative Teaching Fellow in Visual Theory and Practice (in cooperation with the Visual Studies Platform of CEU)  
Eötvös Loránd University, Budapest, Hungary  
*Instrumentalizing Persuasion: Governmentality, Subjectivity and the BM STUDIÓ Films 1955-1988*

30 January 2019  
Said Arjomand, Senior Core Fellow  
Stony Brook University, NY USA  
*Messianism and Revolution with Special Reference to Islam*
13 February 2019  Gabriella Lukács, Senior Core Fellow  
University of Pittsburg, PA USA  
Viral Engagements: Memes in Political Activism

20 February 2019  Albert Forns Canal, Writer in Residence  
Barcelona, Spain  
The 13 Notebook Project

27 February 2019  Anton Symkovych, EURIAS Fellow  
University of Johannesburg, South Africa  
Inside the Walls, Across the Borders: Power and Human Agency in Prisons

6 March 2019  Pietro Delcorno, Junior Core Fellow  
University of Leeds, UK / University of the Witwatersrand, Johannesburg, South Africa  
Lenten Sermon Bestsellers: Ordering Knowledge and Shaping Identity in Late Medieval Europe

13 March 2019  Jennifer McCoy, Senior Core Fellow  
Georgia State University, Atlanta, GA USA  
The Emotions of Political Polarization

20 March 2019  Stefan Bargheer, Junior Thyssen Fellow  
University of California Los Angeles, CA USA  
Race into Culture: World War II and the Remaking of the Sciences of Human Differences

3 April 2019  Katharina Roters, Artist in Residence  
Cologne, Germany  
Soft Totalitarianism Reloaded - a Research-Performance

10 April 2019  Ferenc Erős, Affiliated Fellow  
University of Pécs, Hungary  
Sándor Ferenczi and the Politics of Trauma in Psychoanalysis
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