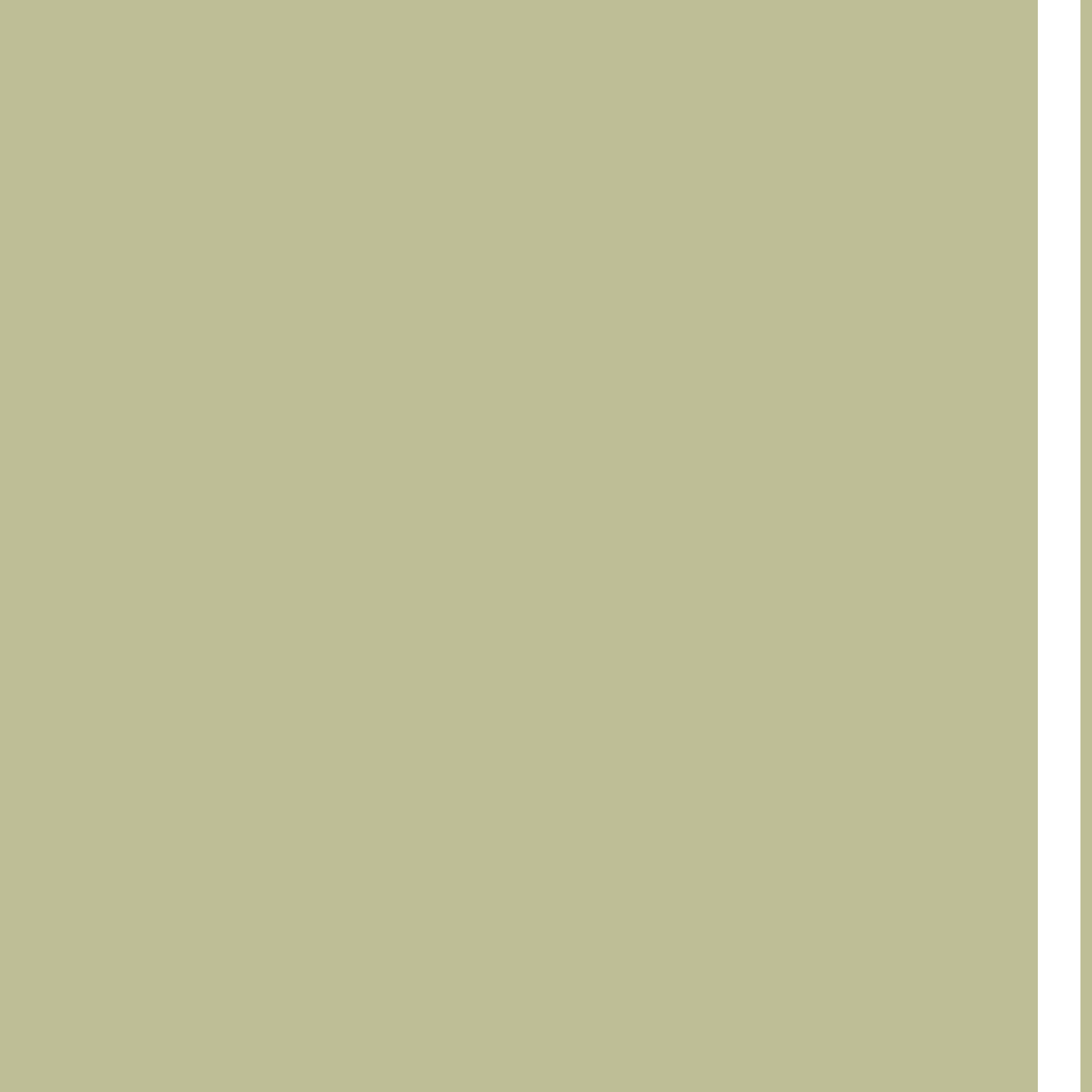


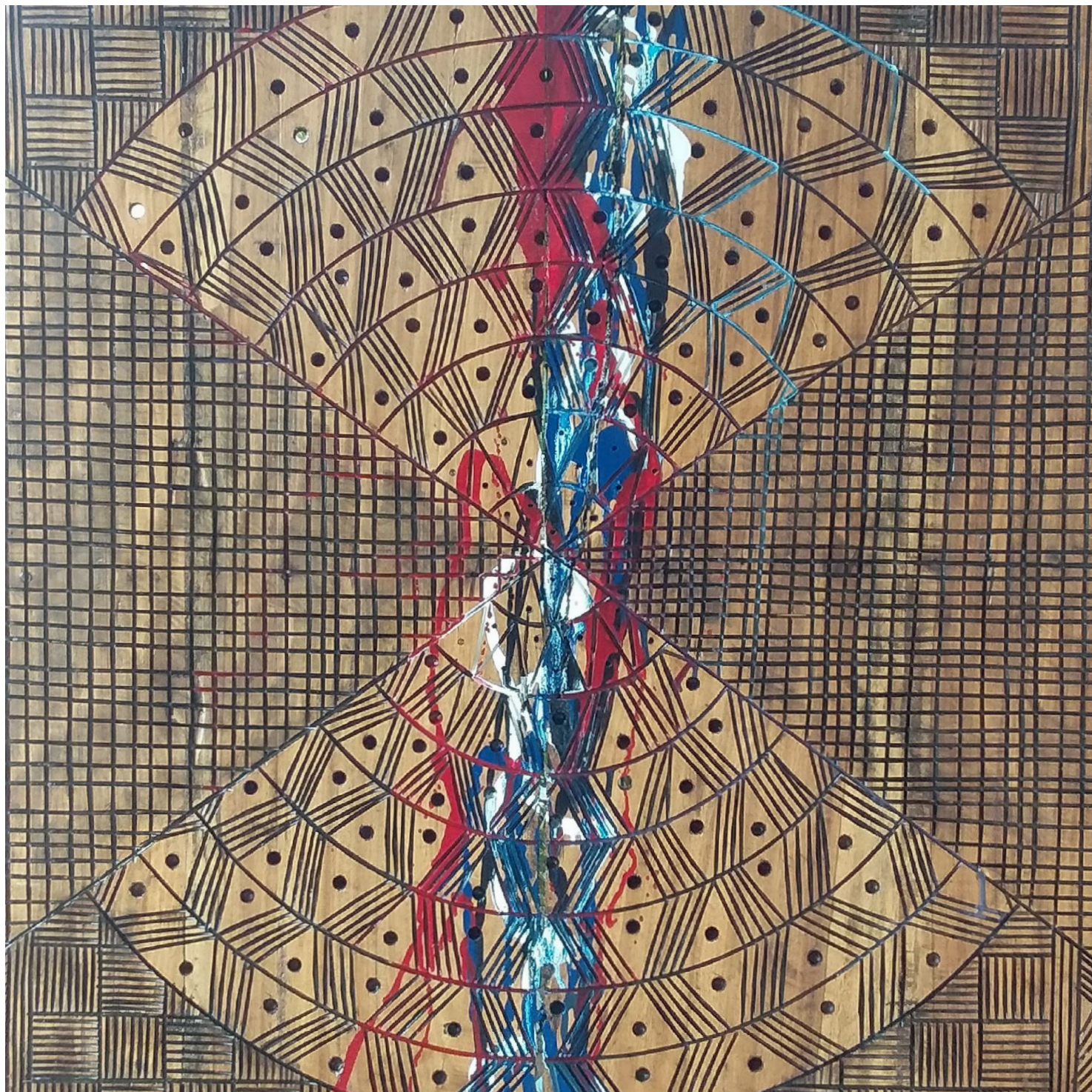
REAL STORY



YEARBOOK

2021-2022





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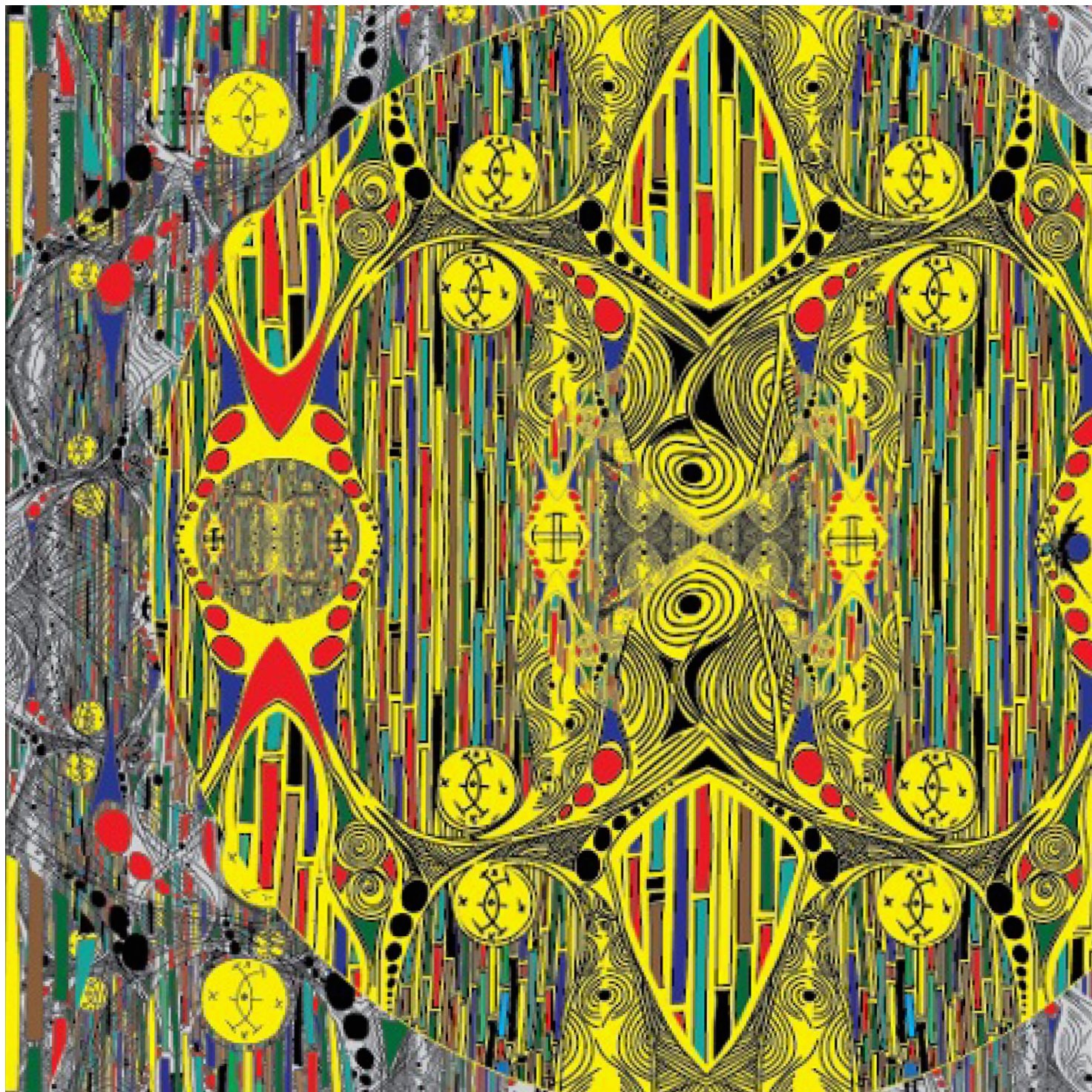
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DIRECTOR'S FOREWORD

by *Nadia Al-Bagdadi*

Perhaps to an even greater extent than in previous years, we at IAS CEU are proud to be able to offer the *Yearbook* for 2021–22. While yearbooks belong to the inventory of all institutes, this particular yearbook documents a year which was still marked by the pandemic but was nevertheless enlivened by a wish to keep alive that which singles out all institutes for advanced study: the ability to make place and space available for concentrated focus on one's own research and writing, despite (and because of) events surrounding us, and to offer opportunities to engage with people, themes, and fields which one may not have otherwise encountered. At a time of heightened social tension, the war in Ukraine, and the global financial and economic crisis—as well as yet another high point of global migratory movement—this period of fellowship at IAS, away from the routines of work, may well have helped our scholars engage with more than 'just' the next chapter, book outline, or research design.

Reading through the reports and reflections of the fellows from the 2021–22 academic year, and owing to my sabbatical leave, I very much regret not having been part of this group and special year. I would like to use this opportunity to thank my colleague Prof. Karl Hall heartily for having led the Institute with a sure hand in the interim, and for having inspired the intellectual and social life of the 2021–22 cohort.



Fellows



SENIOR FELLOWS

Zsófia Barta

UNIVERSITY AT ALBANY,
UNITED STATES

*Donning the Golden Straightjacket?
Sovereign Ratings and Governments
in Prosperous Developed Countries*

During my fellowship, I set out to launch a new research project that builds on, but also departs from, my previous scholarship on sovereign debt. My first big project explored why prosperous developed countries take on so much debt that they are at the mercy of financial markets. My second project investigated how being indebted confines the choices of democratically elected governments by studying how political and policy choices affect a country's credit ratings and, therefore, the conditions under which the country can finance itself. These projects focused on the political economy of sovereign debt as a *liability* for governments, as a set of constraints on policy choice arising from governments' need to raise funding. The project I laid the foundations for during my fellowship at IAS CEU explores the roles that sovereign debt play as an *asset* in the hands of private actors and explains how governments shape those roles to achieve their policy goals and why. Specifically, the project compares how governments across countries and time privilege certain uses of public debt over others—for example, whether they emphasize the availability of retail bonds as a savings vehicle for citizens, or concentrate on the large-scale provision of standardized marketable bonds to financial markets to serve as 'safe assets'—and how those choices shape the economy, society, and politics. In doing so, it taps into the rich literature on financialization, and contributes to it by

highlighting the role that sovereign debt (particularly the evolving financing strategies of governments) has played in allowing financial markets and relations to permeate every aspect of economic, social, and political life.

During my six months at IAS CEU, I immersed myself in the literature on financialization, safe assets, and shadow banks, and gathered data on the use of public debt as collateral or reserves in financial markets, as well as on the size and detail of retail bond programs across countries and time. This is an ambitious project both in scope and significance, and it is still in its early, data-gathering and theory-building phase. Nevertheless, I did manage to write a paper that links my newly acquired understanding of safe assets (and especially the central role of sovereign bonds as safe assets) with my previous expertise on credit rating agencies. This paper explores the part that sovereign ratings play in entrenching the safe asset status of sovereign bonds, and is entitled “Manufacturing Gravity: Credit Ratings as the Makers of Safe Assets.” It argues that despite their many (and often catastrophic) failings, sovereign ratings have become an indispensable linchpin of contemporary markets, without which markets would not be able to function, because they help market actors coordinate their expectations about which sovereign bonds can be safe enough to underpin their myriad transactions. I was invited to present this paper at the Max Planck Institute for the Study of Societies, Cologne, on June 23rd, 2022. I will also present it at the 28th Conference of Europeanists on June 29th, 2022, and at the upcoming conference of the American Political Science Association on September 16th, 2022. I expect this paper to be under review by the end of July. I also presented a second working paper arising from this project about the Hungarian retail bond program and its political significance on invitation at the Hungarian Social Sciences Research Institute in Budapest on May 24, 2022. Entitled “Nothing New Under the Sun,” this paper highlights the important redistributive function that the retail bond program fulfils in the Orbán government’s policy repertoire and explains the part this program plays in holding together the social coalition supporting Fidesz.

While at IAS CEU, I also had the chance to finalize and revise publications that had long been in the making. I drafted the last chapter of my book manuscript on the power rating agencies have over democratic governments (the above-mentioned new paper is an outgrowth of that thought process, fertilized by my newly acquired knowledge on safe

assets). The manuscript, entitled *Rating Politics: Sovereign Credit Ratings and Democratic Choice in Prosperous Developed Countries* is currently under review at Oxford University Press. I also submitted a (co-authored) paper for review on the impact of exchange rate regimes on the cost of government debt. It is called “Signaling Virtue or Vulnerability? The Changing Impact of Exchange Rate Regimes on Government Bond Yields” and is currently under review at *International Studies Quarterly*. Finally, I revised another one on governments’ policy reactions to sovereign downgrades, titled “The Strings of the ‘Golden Straightjacket’: How Sovereign Ratings Influence Entitlement Spending in Developed Countries” (revised and resubmitted to *Socio-Economic Review*).

During this Spring, I was invited to several workshops and conferences. Besides the ones in Cologne and Budapest (mentioned above), I also attended a workshop on the Future of Neoliberalism Outside the Core at the Rhodes Center, Brown University. All three events provided invaluable opportunities to meet with fellow scholars and plan joint projects. The visit at the Hungarian Social Sciences Research Institute in Budapest was particularly fruitful and resulted in two planned collaborative projects (on the socio-economic foundations of illiberal capitalism in Eastern Europe).

Altogether, the six months of the fellowship were immensely useful for my scholarly goals. They allowed me the headspace to tie up the last loose ends of a research project that had spanned a decade. Additionally, I thought out a plan for a new project, based on thorough research. Without the freedom, time, and support of IAS CEU, this new project would not be possible. I am also glad that this preparatory phase already yielded two papers, which I hope will soon become publications. I am deeply grateful for the opportunity that IAS CEU provided to devote time and attention to my new scholarly endeavor.

Roser Cussó Segura

UNIVERSITY PARIS PANTHÉON-SORBONNE, FRANCE

*Rethinking Minorities. Citizenship and
Identity at the League of Nations*

My research residency at the Institute for Advanced Study (IAS) at Central European University (CEU), along with the stay in Hungary, were very rich scientific, cultural, and human experiences. Throughout these nine months, I was able to significantly develop my reflections, to write several chapters of my volume on the League of Nations and minorities, and to meet with my new colleagues as well as other contacts in Budapest. I cannot summarize everything here, but I would like to highlight some of the most important aspects.

I am a historian of international organizations, specializing in the sociology of quantification (i.e., the analysis of statistics and other numerical productions seen as comprehensive social and political activities) and in development studies (international technical activity on population, education, and economics), having previous experience working for nearly ten years at UNESCO. In the IAS, my research topic was the treatment of (national) minorities in the context of the League of Nations, a multilateral organization created in 1919. I focus on the analysis of international and transnational actors and their activities (profiles, micro-decisions, internal debates) as regards minorities. I try to implement an effective interdisciplinary methodology, based on actors and practices as recorded in archives. I am interested in the diverse and unexpected developments of the League's activities, proposing a more open-ended narrative on the organization's legacy. This leads to an analysis of the treatment of minorities stimulating new perspectives on the interwar and post-1945 "political orders," questioning the notions of globalism, empire, and nation-state, and thus challenging the way nations, nationalism and collective rights are analyzed and discussed. Indeed, if Poland and other minority treaty countries were "multinational states," so were France, Spain, and others who have been given the political—but not very justified—label of "nation-states."

The Fellows' Seminars organized by the IAS, with presentations made by each fellow, stimulated a reworked implementation of my approach and a more explicit account of its historiographical implications. It is worth noting here the discussions over fellows' chapters or articles: these presentations and discussions all led to a broadened vision of the project, cultivating an ambitious perspective, which contributed to revisiting the relevant topics in ways that are both detailed and accessible. The projects also offer new insights on the subjects treated, inspiring new questions in turn. This deepens my work to a more distinct expression of its originality and relevance for current research in historiography and political science.

Several projects were particularly pertinent to mine. Paul Spickard's project on "race change" took a strong epistemological risk. Ayad Kokha's work was an example of a commitment to the tangible implementation of human rights through the development of international law which also underlies the role of international organizations. Diana Lemberg's original analysis of language policies echoes the experience of millions of people

who have been forced to learn certain “majority” languages. Chaim Gans’s analysis of nationalism was also revealing as he develops new notions in this field. My scientific attention was also particularly focused on the projects of Hungarian colleagues; their topics shared both global concerns and contextualized thinking which echoed my own interests and views. I refer, for example, to Máté Rigó’s emphasis on the notion of periphery (and center), which I profitably use in the historiography of international organizations, the distribution of power among their member states, and the political order that such organizations help to shape, maintaining the empire-based system (globalization and polarization) while allowing for medium-sized countries to exert some new influence.

As for my planned volume, I analyzed the League of Nations Minorities Section during my stay and wrote that chapter, studying it from a “systemic” point of view. A second chapter on the Section’s individual actors, seen as sociological subjects (profiles, training, career, relationships), was completed. Both chapters illustrate the construction of the “international civil service” and prepare, through actors’ practices, for a better overview of its domain of intervention, namely “national minorities.” I also worked on a third chapter on the statistics produced by the Section and what they illustrate more generally. I can now more clearly highlight the Section’s duality between both fairly precise categorizations of minorities (data, treaties, petitions, decisions that limit their scope) and their relativization (case-by-case treatment, lack of in-depth studies, changing labels and the use of self-definition, not taking into account the point of view of civil society associations). This duality is present in the difficulties of current measurements of national identities through surveys commonly used in political science (like the Moreno Question), in particular the difficulty of producing “stable” and comparative knowledge on the subject while not wishing to abandon the objectivity of such a measurement.

From a more personal point of view, the year in Hungary taught me a lot of things. Having spent well over half of my life abroad, I have always been “spontaneously” positive towards my host societies, whether France, Belgium, or Switzerland, to name the three countries I know best. In this context, I came to Hungary without preconceptions, ready to learn about a society which has experienced domination by several empires and that has significantly contributed to Europe’s resilient character and culture. I wanted to “inhabit” this country and not just reside there—ideally to

share, even if partially and temporarily, the destiny of its population. With this aim in mind, I tried to learn the basics of the Magyar language; I visited a large number of monuments and cultural sites; several districts and neighborhoods of Budapest, touristic or not, central or working class; I also spent time reading up on the history of the country. I modestly tried to understand some Hungarian sociological realities through all this. I realized, for instance, the unique and fragile geopolitical position of Hungary, and its important role in Europe, both being embedded in and dealing with the management of West–East tensions.

Finally, I wish to warmly thank Karl Hall for his unwavering availability and for his rich comments on all the presentations and chapters. Thanks also to Ágnes Bendik, Kriszta Domján, Barnabás Szabó, Ágnes Forgó, and Éva Gelei, who welcomed and treated us with great kindness and effectiveness at the IAS and in the Guesthouse. I am particularly grateful for the nice and interesting trips organized by the IAS. And many thanks to all the people who prepared the catering, who guarded our homes, and who maintained their cleanliness with discretion and care.

Chaim Gans

TEL AVIV UNIVERSITY, ISRAEL

*Cosmopolitanism, Ethno-Cultural Nationalism,
and the Distribution of Cultural Rights*

In my two-month fellowship at the IAS CEU, I continued my work on a research project that explores certain normative and institutional relationships between cosmopolitanism on the one hand, and cultural and national rights on the other. I arrived in Budapest with advanced drafts of two chapters of a book based on this research.

The first chapter is an attempt to outline the idea underlying a widespread nationalist way of thinking: discourse, constitutional practices, and foreign policies that I sum up in the idea of “proprietary nationalism.” The chapter first demonstrates the popularity of proprietary nationalism among politicians and nationalist historians, and its constitutional and legal embodiments in different countries both in the present and in the past. It then analyzes the concept normatively. I argue that it doesn’t pass the threshold of political morality and thus should be rejected as unconscionable.

The second chapter is an attempt to outline a type of nationalist idea I call “liberationist-welfarist.” Like the first type, it plays a prominent role in politics worldwide. However, it is also defended by political philosophers and theorists. I argue (unsurprisingly) that it is morally

acceptable. The distinction between these two ideas of nationalism is one between ideal types. Political agents mix them confusingly and employ them to justify crimes and other wrongs they commit. My argument discusses the desirable normative contours of the liberationist-welfarist type of nationalism that might restrain these crimes and wrongs.

I presented these two chapters at the IAS Fellows' Seminar also attended by other members of the CEU Department of Political Science and the CEU Democracy Institute. One of them, Professor János Kis, was kind enough to read the chapters and comment on them in person. Both the seminar and Professor Kis' comments were invaluable in improving these draft chapters.

While working on these chapters at the IAS, I made significant progress on a third chapter, which discusses John Rawls's idea of "liberal peoples" which he develops in *The Law of Peoples* (1999). This book proposes moral foundations for positive international law, which, as is well known, is inter-statist law. Rawls insists that it should be inter-peoples law at its core. I argue that the way he presents the notion of "liberal peoples" in this book has implications for his theory of political justice. It implies a need for an addition to his two principles of justice concerning the distribution of individual socio-economic resources, namely a principle governing the distribution of collective-communal resources within domestic political societies. Rawls does not include a principle of this kind in his theory of political justice. In my chapter, I try to develop such a principle using Rawls's contractarian device for constructing principles of justice. I hope to show that the parties to such a contract must take into account the conditions of cultural peoples in the world at large in order to arrive at a just solution regarding the distribution of cultural rights within their states. While at the IAS, I discussed my ideas for this chapter with Professor Kis, whose comments were as invaluable as those on my earlier chapters.

During my stay, the Department of Political Science at CEU held a conference on the politics of social cohesion. This topic is central to my research project, and I hope to renew my contact there with colleagues I met in the past and to form new contacts for the benefit of my research.

Above all, I learned a great deal from attending the lectures of my colleagues at the IAS Fellows' Seminar Series and reading their papers. The horizons and perspectives provided by this multidisciplinary group have been a source of great intellectual joy and enrichment for me and for my work.

Tamás Karáth

PÁZMÁNY PÉTER CATHOLIC UNIVERSITY, BUDAPEST
COMENIUS UNIVERSITY, SLOVAKIA

All Souls Matter: Debates on Universal Salvation in Late Medieval England

I am most grateful to everyone who contributed to the comfort and efficiency of my stay: Karl Hall for his taking over the direction of IAS in the academic year 2021/22 and for his wonderful moderations of the Fellows' Seminars; members of the dedicated IAS staff, Ágnes Bendik, Krisztina Domján, and Barnabás Szabó, for their efficient troubleshooting, personal care, and good humor; members of the library staff for their relentless response to my needs; members of the IT staff for quickly creating ideal working conditions for me; all CEU personnel for keeping the Budapest campus a special place; and all of those whose funds enabled me to have a privileged academic existence in the previous semester.

The research project proposed for my senior core fellowship at the IAS CEU in academic year 2021/22, entitled "All Souls Matter: Debates on Universal Salvation in Late Medieval England," grew out of my previous book project on the fifteenth-century translations of the northern English mystic Richard Rolle. In my book *Richard Rolle: The Fifteenth-Century Publications* (Turnhout: Brepols, 2018), I concluded that translators of Rolle's most popular Latin treatise introduced new theological speculations into the translations, transforming Rolle into an authoritative figure warning against the heterodoxy of universal salvation. More than one independent version of the translation attested to anxieties over the influence and spread of the concept of universal salvation, but none of the texts themselves revealed any palpable context for the polemic.

The initial objective of my research was to explore the heterodox concept of universal salvation in late medieval England. Initially, I assumed that the idea of an unconditional and universal salvation for all souls had wider currency in the period than posited by scholarship. I also assumed that sources attesting to an interest in, or concern with, universal salvation may outline a broader social and religious discourse, eventually polemic, whose manifestations may be related to each other through various networks of manuscript dissemination or other channels of communication. I set off to study the texts and their manuscript contexts which scholarship, including my previous research project, identified as the ones engaged with the idea of universal salvation: the writings of Julian of Norwich (a female mystic and recluse living in the late 14th and early 15th centuries), *The Book of Margery Kempe*, William Langland's monumental allegory *Piers Plowman*, the corpus of Richard Rolle's fifteenth-century translations, and documents on the theological debate around Uthred

of Boldon's views on salvation and the vision of God. While I did not necessarily count on the emergence of new textual material, I did not exclude that either. Instead of vain expectations, however, I intended to work out a methodology that could provide a frame to discuss the discourse of universal salvation among such a diverse corpus of texts.

In the initial phase of research (January–February 2022), I focused on the theological context and history of the idea of universal salvation. Following Ilaria Ramelli's publications, I studied the roots of Christian universalism in the early Greek Church fathers, Origen's argument and its influence on a range of Origenist theologians during the early Middle Ages. I found that the late medieval phase was mostly missing in scholarly studies analyzing the influence of Origen (usually up to the 10th or 11th centuries), as well as in studies tracing the roots of modern Christian universalism (usually to early modern precedents in the 16th–17th centuries). Following my presentation in the Fellows' Seminar on March 30, 2022, Matthias Riedl, Associate Professor at the Department of History, CEU, proposed that I investigate the potential influence of Carolingian theologian and philosopher Johannes Scotus Eriugena on the shaping of the later medieval discourse, which I have postponed to a later stage of my work.

Also, in the early stage of research (February–March 2022), I mapped the wider European context of universal salvation in the late Middle Ages. In a first step, I pursued the mainstream exegetical tradition of biblical passages identified by both Ilaria Ramelli and contemporary theological studies as the most foundational ones in supporting the concept of universal salvation. Secondly, as most discussions of the presence of universal salvation in the Middle Ages pointed at relations with Catharism in southern France, with Free Spiritism in the Low Countries and the Rhineland, and ultimately with continental female mysticism, I became interested in the salvation theologies of these heterodoxies and their potential intersections with English dissent. Finally, I also investigated academic (university) debates in late medieval England to find out if any of them could have triggered extramural polemical responses or debates. I have confirmed that while grace and predestination were central issues in the theological controversies of the 14th century, nothing the exception of Uthred of Boldon's case in the 1360s, this suggested that the vernacular discourse of universal salvation could be pinned down to an epicenter in academia.

By the time I presented my research halfway through my fellowship on March 30, 2022, I realized that instead of my initial assumption envisioning a simplified pattern of the spread of universal salvation in late medieval England (that is, from an “epicentral” influence towards repercussions in the margin), the discourse of universal salvation could be modelled in terms of various (partly overlapping) circles, some of which appear to have been independent from each other. Among these circles, I started to attribute more significance to the channels through which continental female mysticism affected the discourse of universal salvation, and I continued to fathom them in the central phase of my research (March–April 2022). I discovered that besides scholarship’s almost exclusive focus on Julian of Norwich and Margery Kempe, less known texts such as the Latin original and the Middle English translation of Mechtild of Hackeborn’s *Liber specialis gracie* could be usefully added to outline the stakes of universalism in female mystical writing.

Following another supportive remark by Pietro Delcorno, a former IAS CEU fellow, I realized that my methodology prioritized too strongly a pattern of elite—academic—discourse which trickled down to more popular layers. Engagement with universalism did not necessarily have to be embodied in direct theological engagements with Origenism, but it could take numerous other shapes, such as an interest in vernacular theology through the problem of excessive hope (“overhope” in Middle English). This change in my approach outlined new trajectories in the final stage of my research (May–June 2022, with an extension for July–August 2022). Thus, works revolving around the issue of excessive hope and presumption (in the sense of overconfident trust in divine mercy) that I had not listed among my sources have been added to the corpus, among others the *Lay Folk’s Catechism*, Rolle’s *Meditation on the Passion* (Version B), *Jacob’s Well*, and Bible translations (the Wycliffite Bible and Rolle’s *Psalter*). Also, I started to look through Middle English sermons with the aim of pinning down any interest in universal salvation in the most popular and widespread genre of medieval literature. In my presentation, I proposed the following outline for my prospective book:

- 1 Universal Salvation in the Scholarly Discourse of Heterodoxy
- 2 Broadening the Corpus with New Evidence
(Richard Rolle’s Translations)

- 3 Outlining Controversies
 - 3.1 Academic Controversies (Uthred of Boldon)
 - 3.2 Foreign Imports of Continental Heresies
 - 3.2.1 Catharism
 - 3.2.2 Free Spiritism
 - 3.2.3 Female Mysticism
- 4 A Positive Statement and its Consequences: A Case Study of Julian of Norwich and Universalism
- 5 Inclusion in a Different Sense: Opening Up to Non-Christians (Exceptional Salvation)

Following feedback on my work, and the new directions in my research, I have modified the plan above. I decided to exclude from my scope “exceptional salvation,” i.e., the potential salvation of some non-Christians without positing strict universalism. This would require a monographic study on its own, which has partly been written by Frank Grady, Thomas Hill, Alastair Minnis, and G. H. Russel. I have also been convinced that I need to include a chapter on the “silent” discourse of universalism in sermons that clearly illustrate the phenomenon of collective silencing in the late Middle Ages. While a large body of English sermons almost entirely refuse to even quote biblical verses implying the idea of a larger hope or universalism, some sermons—especially in the Wycliffite tradition—daringly address the paradox of overmuch hope and allude to the existence of anonymous people believing that mercy could defend them from damnation. Such occasional breaks of silence resemble the strategies of the late fourteenth-century mystic Walter Hilton, whose *Scale of Perfection* (Book 2) refutes the belief that any particular sign of election would be necessary for salvation, and at the same time also rejects the idea that God’s mercy is large enough to save anyone from hell. I identified Walter Hilton as a probable textual source for the anti-universal discourse of some Rollean translations. Since Hilton’s text survives in dozens of copies with rich marginal annotations, it will be indispensable to work on this manuscript corpus to track the eventual development of an (anti-)universalist discourse on the margins of the *Scale* manuscripts. Results of this trajectory may also require a chapter on its own in the final version of the book.

Further, during my stay, I was able to work on the following future publications: “Hearing the Passion: Soundscapes of Richard Rolle’s Vernacular Passion Meditations,” in *Communicating the Passion in the Late Middle Ages*, eds. Pietro Delcorno and Holly Johnson (expected publication in late 2022); “The Power to Judge: Domsday Scenarios in Late Medieval English Religious Writing” (journal article with expected publication in the academic year of 2022/23); and “A Unique Translation of Richard Rolle’s *Emendatio vite* in New Haven, Beinecke Rare Book & Manuscript Library, Takamiya MS 66?” (journal article with expected publication in the academic year of 2022/23).

Finally, The IAS fellowship remains memorable not only because of its academic benefits and stimulating scholarly environment, but also because of the welcoming atmosphere of the Institute, the helpfulness and support of Ágnes, Krisztina, and Barnabás, as well as the non-academic events that forged a most friendly circle of scholars and artists who greatly appreciated each other’s company. The presence of artists in the program certainly makes a difference compared to many other academic fellowships all over the world. The guesthouse potlucks, the post-seminar lunches and other meals, the excursions (to Szentendre and Vác), the sightseeing walks, and the cultural events (film screenings by our artists in residence and concerts), organized both by IAS and by individual fellows, helped us quickly overcome the challenges of the post-COVID return to social life and normalcy.

Ashley Mears

BOSTON UNIVERSITY, UNITED STATES

*Towards a Comparative Sociology
of Strategic Intimacies*

My time in Budapest was marked by a great deal of productivity in surprise directions. When I applied to the IAS, I was jumpstarting a new comparative ethnography on “strategic intimacies,” which is the use of romance for upward mobility. I had been researching the emergence and global spread of online romantic markets and sugar dating. I planned to compare changing norms of gender and digitally-mediated transactional intimacy in the US and the Balkans, as I am often in Belgrade with my Serbian family. However, the pandemic put a damper on ethnographic access. Meanwhile, an adjacent field site presented itself when I got to know an online publishing company at the apex of the creator economy making viral content on social media—a case of creative labor and its alienation by algorithms, the pursuit of attention by commercializing

things considered “sacred,” like artistic values and sexual innuendo, not to mention the blurred boundaries around authenticity and “fake news.” Too good to pass up, I took a dive into this world, quickly gathered a wealth of interviews and observational data, and arrived in Budapest knee-deep in an unfamiliar topic in need of interlocutors to make sense of it all. At the IAS, I found the direction I needed.

As (structured) luck would have it, there were several colleagues from different disciplines at or near to the IAS in Budapest working on or with deep knowledge of issues around authenticity, attention, and the performativity of technical systems. Initially hesitant to share my “side interest” on content creators, though it was taking up more and more of my headspace, I started slowly by sharing a public-facing essay I had written for *The Economist* 1843 magazine with one fellow who was researching spectacle in 19th-century Hungarian theater, and I was delighted to see it strike a nerve towards fruitful conversation (thanks, Professor Kornélia Deres). Eventually, I shifted the focus of my research seminar onto this new topic, where it received overwhelmingly helpful feedback which led me down an intellectual path of understanding the performativity of knowledge metrics (thanks, Professor Karl Hall and Zsófia Barta), the commercialization of art (thanks, Akpang) and the ambiguity of genres on the internet (with thanks to Professor Judit Bodnár).

I refined these ideas by delivering a series of lectures in Europe on virality and the changing rules of art. In March, I delivered one lecture at CEU in Vienna organized by the Undergraduate Studies Program in the Frustration/Revelation series. Here, I got to reconnect with CEU’s Gender and Sociology faculties. I also delivered a lecture (on Zoom) about algorithms and creative labor at the Freie Universität in Berlin in their organizations and management group. Finally, I dipped a toe into the unfamiliar waters of Communication and Media scholarship by presenting and organizing a panel at a conference at the University of Amsterdam, “Global Perspectives on Platforms and Cultural Production,” about the trend of “platformization” in cultural production.

As I moved into this new terrain, I discovered conversation partners at the Democracy Institute at CEU Budapest, namely Dr. Éva Bognár at the Center for Media, Data and Society. Also, research affiliates Professor Michael Schudson and Professor Julia Sonnevand visited during my stay and provided helpful guidance. I

currently have two papers in progress from these data which I expect to submit before returning to my regular teaching duties this fall.

Because the IAS was flexible, it allowed me to pursue these areas. Yet I continued to make progress on strategic intimacies by coding a quantitative dataset of CEO's spouses for a co-authored paper with a colleague at Lund University. This project examines the relationship between a company's reputation and the public visibility of the CEO's spouse, primarily in philanthropy. In short, we hypothesize that the "dirtier" the company's money, the more public will be a spouse's philanthropy. We presented a preliminary version of this argument at a symposium (online, via Zoom) on "sugaring," hosted by Gender Studies at Örebro University, Sweden.

I eventually found a dialogue between these two topics in conversation with my PhD students, with whom I co-authored a comparative ethnographic paper on how workers evade algorithmic forms of management on platforms. We compare the visibility strategies of sex workers, whose work is mostly prohibited on social media platforms, with viral content creators, and find commonalities and differences in how they seek attention, which we frame as "attention games." The paper is currently under review at a sociology journal.

I did much of my work at the Wallenberg Guesthouse, which is situated so nicely between tall trees and the Buda castle that I rarely wanted to leave (though the offices on Nádor street 13 are stunning). Many afternoons and late into the evening, I camped out in the Guesthouse's "Club Room" on Floor 1 with a pot of tea and my laptop for hours.

In due time, I began to see a path toward combining both projects into a single book manuscript on the theme of selling out, i.e., putting oneself on the market, and the costs and rewards of getting attention. While still behind on collecting the data for sugar relations, I see the intellectual overlaps between each topic coming together around shared themes of authenticity, value, and the online "attention economy."

Without a doubt, I would not have managed all of this without the time to read far afield and really dive into my data. I also appreciated the community the fellows built by sharing our works-in-progress. We began reading and workshopping each other's papers near the end of our stay. At first this was self-organized, and then the director, Professor Karl Hall, more formally organized it. It was a rare gift to get comments from such

a smart, supportive, and creative set of readers from so many disciplines.

Budapest was also an ideal setting for our family to spend this academic year. Getting set up in Budapest with young children—ours were 6 and 3—was relatively smooth because we had the very good fortune of accessing a Serbian-language K-12 public school near the Keleti Train Station. This took a commute each morning and afternoon, but it was manageable and well worth it. We found the Wallenberg Guesthouse, with its compact, well-designed apartment, to be a great home, especially as it is next door to a lovely playground with a ping pong table. We liked the spontaneity of running into the other Wallenberg families in the sandbox. Also, my daughter seriously upped her ping pong game.

Additionally, we all got to participate in several outings and events, from tours of nearby cities to the self-fashioned potlucks in the Guesthouse courtyard. It's not easy resettling to a new temporary home with young kids, but administrators and colleagues were very helpful and welcoming. Especially as the war in Ukraine resumed and the isolation of the pandemic months set in, the IAS became something of a haven, a warm community to find both intellectual exchange and friendship.

Finally, during my time in Budapest, I was able to write or complete the following publications: "Playing Cat-and-Mouse with a Platform: Attention Games under Algorithmic Management," co-authored by Mears, Thao Nguyen, and Elif Birced (under review at *Socio-Economic Review*); "The Performativity of Algorithms in Cultural Production: The Case of Viral Content on Social Media," to be submitted in July to *American Sociological Review*, and "Magicians and the Problem of Secrecy in the Information Age," to be submitted to *American Journal of Sociology* in August 2022.

Paul Spickard

UNIVERSITY OF CALIFORNIA, SANTA BARBARA,
UNITED STATES

Changing Race: Morphing Identities in History

I am extremely grateful to the Institute for Advanced Study and Central European University for the opportunity for study and reflection that they afforded me these past nine months. I have made substantial progress on a book that will likely prove to be the capstone of my writing career. It would not have been possible without this fellowship.

I have been conducting research, writing, teaching, and doing a certain amount of public advocacy work on the intertwined subjects of race and identity for roughly half a century. I have published more than twenty books and over one hundred articles on these subjects. I

have built ethnic studies programs and organized campaigns to redress racial injustices. In particular, I have worked as a scholar and teacher on issues of racial theory, racial construction, and racial multiplicity.

Before the last few years, I could not have conceived of the phenomenon of racial change. (Here, I use the term “race” as shorthand for any primary identity that is believed to be inherited from one’s ancestors and generally thought to be indelible. See my texts “Shape Shifting: Toward a Theory of Racial Change” and “On Racial Change” for further discussion.) Admittedly, racial change is not a core human experience—only a small number of individuals or groups change their primary identities. But it does happen, and my project for this fellowship year has been to try to understand it.

In my application to the IAS, I laid out my then-current thinking on this phenomenon. During the fall of 2021, I read widely and thought as deeply as I am capable about the nature of this phenomenon. I came across more and more people and ethnic groups that had made fundamental changes to their identities, and my ideas about the patterns and motors that operate in such situations became richer, more detailed, and clearer. By late fall 2021, I had rethought the parameters and arrangement of the study.

In December, I presented the general shape of my project as it had evolved during the fall in a lecture at the IAS (sadly on Zoom, though several brave souls showed up in person anyway). That was the first of seven scholarly presentations I made during this academic year, four of which drew directly on my fellowship research, and all of which mentioned prominently the sponsorship of the Institute for Advanced Study at CEU. They were: “Shape Shifting: Toward a Theory of Racial Change,” Institute for Advanced Study, Central European University, Budapest, December 1, 2021; “The Liberal Expectancy and Multiracial Islamism: Intermarriage and the Making of a Polycultural State in ISIS,” Critical Mixed Race Studies Conference, Arizona State University, Tempe, Arizona, February 24, 2022; “Where I Come From: Reflections of a Scholar-Activist,” Westfälische Wilhelms-Universität Münster, April 7, 2022; “Shape Shifters: Sometimes Race Changes,” Department of American Studies, Eötvös Loránd University, Budapest, May 9, 2022; “The Bronze Buckaroo and the Chinese Nightingale: Herb Jeffries, Shirley Yamaguchi, and Shape Shifting Racial Identities,” Maple Leaf and Eagle Conference, Helsinki, May 19, 2022; Chair and commenter on the panel “Race, Racisms, Historians and Popular Memory,” Maple Leaf and Eagle Conference,

Helsinki, May 20, 2022; and “Shape Shifters: People Changing Race,” North American Studies Program, University of Bonn, June 2, 2022.

The comments from my colleagues at IAS spurred me to revise that December paper through the winter months. Ultimately, it was published under the same title in May 2022 by *Genealogy*. I have also written two more articles from my research this year: “The Bronze Buckaroo: Race and Identity in the Life and Career of Jazz Singer and Movie Star Herb Jeffries,” which has been accepted for publication in *California History*, with a due date for final revisions on July 15, 2022; and “Shirley Yamaguchi: Japanese/Chinese/Japanese American Shape Shifter,” which is complete and ready for submission. Along with my three co-contributors, I hope to edited a special thematic issue of the *Journal of Asian American Studies* on identity shape shifters.

All of this has been leading toward a book project that has been the main focus of my activities throughout the year. It now bears the working title *Race Changes: Shape Shifting in History*. It is intended to be a trade book that will appeal to both a scholarly audience and the reading public. The project has grown, taken a new overall shape, and become more detailed in its articulation. The introduction, “On Racial Change,” positions the study theoretically and lays out the argument of the book. Its ideational structure owes much to the *Genealogy* article, though the stories it contains are quite different.

Part I of the book describes instances of people and groups who changed race as they moved from one social context to another. Chapter 2 tells several stories: of the Bonga family, who moved from Black to Indian to White as they moved across Indian Country from Upper Canada to Wisconsin to Minnesota between 1790 and 1890; of Solomon Bibo, a German Jewish immigrant to New Mexico who became an Acoma Indian chief, and his wife Juana Valle, an Acoma woman who ultimately became a San Francisco Jewish mother; of Zammouri/Estebanico, an enslaved Moroccan who became part of a failed 1520s expedition to Florida, who journeyed by foot from there to Mexico City and ultimately north to New Mexico, and who is remembered as both the first African American and the first Arab American; of Mark and Sauma, two Uyghur Nestorian priests from northeast China who ultimately became Persian politicians in the 13th century; and of Frank Grouard, son of a Tuamotuan woman and a White Mormon father, who became an American, then a Sioux Indian and adopted brother of Sitting Bull.

Chapter 3 concentrates on two *groups* of people who made identity changes. Milanos, Sicilianos, and everyone in between became Italians in the late 19th century as they migrated into diaspora. Ibo, Hausa, Fon, Fulani, and a couple dozen other peoples became Africans in the Middle Passage and then Negroes over their first couple of generations in the Americas from the 16th century onwards.

Part II highlights the feature of compulsion: individuals and sometimes whole peoples have been forced to change their identities. Chapter 4 treats this dynamic in the context of empires: Anglo-Indian children being taken from their mothers, trained in British ways in orphanages, and then shipped to New Zealand to become White settlers; several dimensions of compelled identity change in the Spanish empire in the Americas; and Jews forced to convert in early modern Christian Spain. In Chapter 5, we witness governments trying to solidify their nations by compelling their people to adopt new identities: Khazars convert en masse to Judaism and a variety of peoples are molded into Frenchmen. Chapter 6 delineates three projects of intended racial erasure: US Indian schools trying to erase Indianness; the Nuremberg Laws specifying who is a Jew so they can be expunged; and the Chinese government today re-educating Uyghurs to force them to become Chinese. Finally, Chapter 7 examines the perhaps benign but nonetheless identity-changing aspects of transnational adoption.

Part III is about people and groups who have made racial changes as a matter of choice. Chapter 8 tells the stories of several people whom most observers would regard as racial imposters but tells them insofar as possible from the point of view of the shape shifters. In Chapter 9, I tell the stories of four people—Herb Jeffries, Johnny Otis, Rachel Dolezal, and Anatole Broyard—who seem to have adopted new racial identities because they thought that new identity was the one that really fit them. In Chapter 10, I explore the various choices made by a half-dozen prominent American figures who had mixed Black and White ancestry and who made very different but mutually intelligible racial choices. Chapter 11 tells the story of two tribes (if you will) of racially complicated Brazilians, one of whom chose to become Black and one of whom chose to become Indigenous; and of a Dalit community in Andhra Pradesh who decided they were descended from one of the Lost Tribes of Israel and eventually convinced the Israeli government to make them citizens.


Part IV deals with more complex cases, with individuals and groups

moving in several directions. Chapter 12 explores the several directions that Indian identity has morphed in American history, the complexities of mixed Black and Native identity, multitribal identities, Indians moving in and out of Whiteness, and wannabe Indians. In Chapter 13, I tell the stories of several prominent Australians of the past century who have been thought to be Aboriginal—some of whom maintained that identity and some of whom did not. Finally, in Chapter 14, I tell the story of Li Xianglan/Yamaguchi Yoshiko/Shirley Yamaguchi, by turns a Japanese girl, a Chinese girl, China's biggest female movie star, a Japanese American movie star, a Japanese television personality, and a revered Japanese politician. The first and last chapters are in close to final form, and I have made good progress on several others.

Throughout the year, I benefitted significantly from interactions with my colleagues at the IAS. The other Fellows have had lots of ideas to share and have read my work with a critical eye and supportive spirit. Harriet Hulme's work on the ethics of storytelling led me to articulate, really for the first time in my long career, my own ethical practice as a historian. She made me rethink and articulate under what circumstances, by what right, with what manner of respect, and from what interpretive vantage point I dare to tell the stories of the people who are the subjects of my book.

Along with key sections of my book in various stages of completion, I was able to write the following texts for publication: "Shape Shifting: Toward a Theory of Racial Change," *Genealogy* 6, no. 2 (May 2022): 48 (pgs. 1–17); "The Bronze Buckaroo: Race and Identity in the Life and Career of Jazz Singer and Movie Star Herb Jeffries," accepted for publication in *California History* (final revision due July 15, 2022); and "Shirley Yamaguchi: Japanese/Chinese/Japanese American Shape Shifter," ready for submission to *Journal of Asian American Studies* (a special theme issue on shape shifters with four contributing authors, awaiting the last author's manuscript before final submission).

In short, without this year at the IAS, I might have written a couple of these articles but I would not have written them all; my ideas would not have progressed so far as they have; I would not have been able to conceive of the book in its current form; I would not have progressed to the point where the research is mostly done and nearly half the manuscript has been written. This year the Institute for Advanced Study gave me an incredible gift. I am very grateful.



JUNIOR FELLOWS

Clement Emeka Akpang

CROSS RIVER UNIVERSITY OF TECHNOLOGY, NIGERIA

*Cultural Ramifications of the Found
Object in European and African Arts*

During my fellowship in Budapest, I proposed to explore the cultural ramifications of the found object in European and African arts. The idea was to situate understanding of the artistic appropriation of waste in cultural-contextual specificity. In other words, to develop a theory that the artifactuality of the found object as a genre of contemporary art is not defined by a universal construct but by particularities distinct to specific societies. The conceptual framework was to position intentionality, inspirations, and societal circumstances or philosophical persuasions that underlay appropriation practices as critical variables to evaluate the found object in Europe and Africa. The aim was to address the misconstrued subsuming of this contemporary African genre into the hegemonic global discourse of “Recycling” or “Ecological Art.” By blurring cultural differences, these discourses impede apprehension of why various artists adopt mundane objects as their preferred media of expression. They also foster a problematic monolithic global concept for the repurposing of waste and impose it on all artistic practices without consideration of contextualism. The broader humanities objective of my project was to decenter modern art scholarship around this genre and establish its autonomy in postcolonial Africa.

At the IAS, I developed my findings into a manuscript of five chapters. I refocused my book project with an overarching perspective

on postcolonial Africa, where the scholarly grey area lies. Chapter One, titled “The Found Object in Euro-American Art,” focuses on Pablo Picasso, Marcel Duchamp, Raul Hausmann, Man Ray, Salvador Dali, and other Dadaists. Their practices provide the basis for establishing the genealogy of the found object within the frame of Euro-American modernism, avant-garde ideologies, and Hegelian free spiritism. The chapter presents the compelling argument that radical subversions of art institutions and bourgeois conventionalism defines the Euro-American context of found object appropriation in early twentieth-century art. “Self-referentialism” and “Ecological Activism” in the works of Damien Hirst, Tracey Emin, Gabriel Orozco, and Helmut Palla are theorized as the conceptual underpinnings of contemporary appropriation in Euro-American art today. It concludes by foregrounding the case for contextualism in modern scholarship as the basis for decentering art history, particularly of this genre.

“Found Object Appropriation in Contemporary African Art” is the title of chapter two. It traces the origin of this genre in postcolonial Africa to El Anatsui’s restaging of waste through creative transmutation in the early 1990s in Nigeria. The chapter maps the genre’s conceptualism within the context of Afro-circumstantiality. It proposes “Afropoligardism,” “Afrocommentation,” and “Zanjiism” as postcolonial theoretical frameworks for articulating upcycling in Africa. Chapter three introduces Afropoligardism. It argues that African artists’ transformation of commonplace waste draws conceptual impetus from postcolonialism and subsequently propagates contemporary decolonial activism from diverse perspectives. Referencing Anatsui, Yinka Shonibare, Goncalo Mabunda, Romuald Hazoume, Dilomprezulike, and Serge Atukwei Clottey, it theorizes the restaging of waste as a critique of the legacies of colonialism and ongoing global hegemonic imperialism. Chapter four, entitled “Afrocommentation: The Found Object and Social, Political, Ecological, and Cultural Critique,” explores the second proposed theoretical/conceptual framework for deconstructing the iconology of the found object in Africa. It posits that a select group of African artists deploy discarded objects as metaphors for social, political, economic, environmental, and cultural commentary and visual dialogues. Again, the chapter deploys a critical perspective to explore the practices of Bright Eke, Patrick Tagoe-Turkson, Mgbogeni Buthelezi, Johnson Zuze, Olu

Amoda, Lingiswa Gquanta, Dotun Popoola, and Clement Akpang. It argues that African waste appropriation constitutes incendiary devices to critique contemporary urban realities caused by global capitalism and neoliberal political economies. The theory of upcycling for financial gains is the last chapter's crux: Titled "Zanjiism: Found Object Upcycling as Entrepreneurship," it positions waste appropriation in Africa by artists and artisans as a typology of necessitated bricolage innovativeness for economic sustenance in an economically deprived continent. *Zanji Art*, Njee Muturi, Obey Hanyani, Taurai Manhare, Brighton Msimanga, *Jua Kali Art*, Pauline Alpheus, Mahamad Khattou, and others form the basis for this postcolonial contextualization of waste to wealth as a compass for its differentiation from similar genres in Europe and America.

Epistemic decoloniality and decentralism define the framework of my research here at the IAS. Thus, several universities invited me as a guest lecturer during my fellowship. The Department of Art History, University of Emory, Atlanta, Georgia, USA, asked me to present a seminar paper on "Repatriation, Diplomatic Politics and the African Perspective." The Kunst Afrikas Colloquium at the Freie Universität Berlin also invited me to deliver a lecture titled "Decolonising European and African Museums." Asked by the CEU Department of History, I presented a talk at the Welt Museum Wien on the "History of Expeditions in Nigeria and the Implications of Nigerian Cultural Dispossession." I also contributed two book chapters responding to invitations from the United Kingdom and South Africa.

The international and interdisciplinary intellectual setup of the IAS was very instrumental in achieving the goals mentioned above. The weekly Fellows' Seminars, chapter reading sessions, and individual conversations helped shape my research trajectory. The IAS CEU is a vibrant academic space that is intellectually stimulating and, most importantly, effectively and awesomely managed to enable academics to flourish in their chosen projects. At first glance, the research topics seem so diverse that one wonders about the possibilities for collaboration. However, as the seminars began, conceptual, thematic, and methodological overlaps appeared, so each project became enriched weekly through the Institute's interdisciplinary symposia. Getting feedback from researchers in sociology, history, economics, political science, law, literary arts, political economics, theatre, plastic arts, and medieval studies expanded the

conceptual purview of my manuscript. I can say with certainty that my research has been greatly enriched by these diverse inputs, and I believe that this makes the IAS a unique institute for research excellence.

It is also essential to state that the IAS's interdisciplinarity is just one aspect of its uniqueness. The Institute also stands out for its dedication to ensuring the success of fellows' projects by providing excellent welfare packages, including guest house services. Fellows feel relaxed and comfortable throughout their stay, so the conditions are favorable for scholarly work in the office and the apartment. Social activities, trips, and guided tours coalesce with this conduciveness to offer an overarching experience that tremendously facilitates research output. Thus, I am most grateful to the IAS Director, staff, and the Institute for Advanced Study, Central European University, for hosting me and my project. I also extend my gratitude to my fellow fellows of 2021/22 for making my fellowship in Budapest a rewarding phase of my academic and professional career. Their sense-packed contributions to my project are invaluable, as well as the social moments we shared over bowls of sumptuous *magyar csirkegulyás* (Hungarian chicken goulash).

Nikoloz Aleksidze

FREE UNIVERSITY OF TBILISI, GEORGIA

Holy Bodies and Body Politic: Sanctity, Gender, and Polity in Medieval and Modern Caucasia

When I was applying for the IAS fellowship, my objective for the three months that I was hoping to spend in Budapest was to write up my book project that has been in the pipeline for over six years. I must say that while, originally, I had suspected that my plan was a bit too ambitious, contrary to my conservative expectations, I succeeded in not only finishing the manuscript, but also in submitting it to the publisher. I am convinced that this is entirely due to the excellent academic environment and the encouraging atmosphere created by the IAS administration both on campus and at the excellent Raoul Wallenberg Guesthouse.

The book project, titled *The Cult of Saints and Body Politic: Sanctity, Gender and Politics in Medieval and Modern Caucasia*, was conceived during my post-doctoral fellowship at the University of Oxford between 2014–2018. However, since the end of my fellowship, I was unable to devote enough time and energy to finalize the book. The IAS fellowship was a rare opportunity to devote my entire time to write up and edit the book in a congenial environment, under the constant and friendly supervision of my new friends and colleagues.

Despite all the COVID-related restrictions, my stay at CEU was, perhaps, the most fruitful period of my recent academic career, free of distractions and other responsibilities. As a result, on the final day of my fellowship, I succeeded in submitting the typescript to the Edinburgh University Press. Once the manuscript is read by the series editor, the book will hopefully see the light of day by the end of 2022.

My book is a study of the interrelationship of sanctity, saintly discourses, and the relics of the saints on the one hand, and political and identity discourses on the other. While there are several theoretical questions posed and hopefully answered throughout the book, the case studies are mostly gathered from medieval Georgian and Armenian sources. However, the book is also about receptions and “medievalisms” in contemporary political, national, and religious discourses. Namely, apart from medieval conceptualizations, I was interested in how medieval concepts of sanctity and the materiality of sanctity were inherited, adopted, and adapted to contemporary political issues. Another question that the book addresses is whether the gender of the saints and the feminine identity of their relics affect the political conceptualizations of these figures and their material remains. Indeed, it was this final question and problem to which I dedicated most of my attention during my fellowship. Other fellows, who were much better versed in relevant theoretical literature from sociological and anthropological inquiry, were particularly helpful in this regard.

Although my book is focused on medieval and early modern Armenian and Georgian sources, it also applies to comparative material from Eastern Roman, Byzantine, and early modern Russian writing. It was especially in this regard that I found the Medieval Library particularly useful. Another aspect where the CEU Medieval Library is particularly outstanding is related to gender and power in the Middle Ages, which constitutes a central question of my book. Professor Gábor Klaniczay at CEU is one of the leading scholars in the field, and his works and collections of books were particularly useful for my research.

As a CEU graduate in Medieval Studies, I was familiar with CEU’s Department of Medieval Studies, and its excellent Medieval Library held at the Eötvös Loránd University. As a graduate student, I spent many happy hours in that small yet rich library writing my MA thesis; now, fifteen years later, it was in the same library that I finished

my second book (incidentally, with the kind help and support of the very same librarians I had met in 2008). As CEU is one of the best centers for medieval and nationalism studies, I benefited both from the Medieval Library, as well as from CEU's collection of books related to nationalism studies as well as its holdings on modern and early modern history. Although most of the colleagues whom I came to know from my graduate studies at CEU's Department of Medieval Studies are currently based in Vienna (which was, due to COVID restrictions, inaccessible for me), I still had an occasional and rare opportunity to meet and share my work with them. For example, I had some very fruitful conversations with my former professor, György Geréby, whose feedback I have duly integrated in my book. While the final and one of the most extended chapters of my book explores the questions of nationalism and national identity and the role of the cult of saints in contemporary national discourses, it was CEU Library's rich collection of books on nationalism that I found equally useful for my work.

Apart from my old acquaintances and colleagues from CEU, my work has benefited immensely from my interaction and conversations with other IAS fellows. Initially, one might have thought that my medieval background was not immediately relevant to the interests of other fellows, who were mostly modern and contemporary historians, sociologists, and anthropologists. However, in the end, it was precisely this wide variety of interests, subjects, and questions raised during our weekly Fellows' Seminars and beyond these meetings that inspired my own work. At IAS, I delivered a lecture that discussed some of the principal arguments of my book. The aim of the lecture was to engage with scholars of other disciplines and hopefully interest them in my subject matter. This attempt was a success. I must say that the feedback that I received after my presentation was perhaps one of the most enlightening experiences in the entirety of my work on this book. I received more questions, suggestions, and feedback than I have received from my medievalist colleagues in the many seminars I attended over the last few years in various countries.

In general, the most important takeaway from this fellowship was that now my book will also address scholars and students of other disciplines. In addition, the theoretical claims of my book have also become much bolder and ambitious, precisely due to the generous feedback and support of my co-fellows and their unique perspectives on

my work. Although, technically my work qualifies as medieval studies, most of the theoretical arguments are gathered from anthropology, nationalism studies, and modern history; therefore, some of the fellows who are well established in these areas were extremely helpful in providing relevant theoretical, methodological, and empirical feedback. As a result, the book's theoretical foundation has become more robust and rigorous precisely due to the IAS fellows' feedback. I intend to mention the IAS and its role in my forthcoming publication *The Cult of Saints and Body Politic: Sanctity, Gender and Politics in Medieval and Modern Caucasia*, which is due to appear with Edinburgh University Press. This is the text I have been working on during my fellowship.

Finally, I would like to express my deepest gratitude and appreciation to everyone who made my stay at IAS so rewarding and fruitful. CEU and Budapest, and now hopefully the IAS, is a place where I keep returning with pleasure and great expectations, and every time this institution, city, and its people exceed these expectations.

Kornélia Deres

EÖTVÖS LORÁND UNIVERSITY, HUNGARY

Visuality, Wonder, Science: Popular Performances in the Nineteenth Century

I applied for a Junior Core Fellowship at the Institute for Advanced Study, Central European University, right after defending my PhD thesis; it was a true joy to be awarded the Fellowship at the IAS soon after. During my stay, I experienced exceptional infrastructural, academic, personal as well as moral support from the IAS and my colleagues: for my research, their feedback, ideas, and comments were vital, for my everyday work their presence was encouraging.

The title of my research project was *Visuality, Wonder, Science: Popular Performances in the Nineteenth Century*, and it aimed at examining the contact zones in which practices of theatre, science, and magic formed early nineteenth-century spectatorships and cultures in East and Central Europe. The hypothesis of the research was that analyzing the circulations of various popular performances and their role in introducing new types of visual technologies can reveal the interconnections of science and theatre. Studying the various modes of attention, viewing experience, embodied practices, and image technologies could not only contribute to an understanding of the relevance of historical spectatorships, but also to acknowledge their role in various national and imperial agendas. Pest-Buda, as an important touring location within the Austrian Empire,

offered important opportunities for local audiences to get familiar with various optical illusions, technologies, scientific findings, as well as popular performers of the time from all over Europe, which also gave rise to local performers trying to follow the paths of mainstream circulation. The research was based on the interrelated fields of performative spectatorships, circulating new visual experiences, and popular performances' role in knowledge transmission and identity building. More precisely, it aimed at following the routes of popular performers, stage magicians, experimental physicists, and science popularizers in Pest-Buda between 1800 and 1850. I also wanted to examine the way popular performances served as an effective and successful means of knowledge transmission, especially regarding new visual knowledge.

Thanks to the time spent at the IAS and at various archives, I have broadened the time frame of my examination and decided to include the second half of the 1800s, as it became clear that performance types such as magic shows, popular scientific demonstrations, and new technological media presentations have much to offer during this period as well. During the 9 months of my fellowship, I successfully worked on the framework of a future book on this topic, including transcultural case studies from East and Central Europe, on the topics "Magic, Wonder and Early Visual Technologies," "Popular Science and Science Popularizers," "Technologized Theatres," and "Science Fairs and World Exhibitions." I also finished material on the first thematic node, a case study on the Vienna-based stage magician Leopold Ludwig Döbler's role in introducing the new visual experience of so-called dissolving views to East and Central European audiences in the 1840s. Döbler proved to be the main actor in the transcultural travel of the double magic lantern technology and had a major influence on Hungarian local performers' work with the new device.

I have benefitted greatly from being a member of such a stimulating group of academics and artists during my stay, as well as from the viewpoints and knowledge coming from historians, sociologists, legal and political scientists, literary scholars, and artists. My talk was the second in the Fellows' Seminar Series as early as October, and for me it proved to be a very productive occasion and timing. This talk gave me a chance to get early responses and feedback on my research topic from colleagues coming from both the IAS and other institutions, which I could integrate in the coming months of the research. Apart from my own talk, I

genuinely enjoyed the topics that my colleagues brought in for discussion in the weekly seminars (even with the on and off COVID regulations and limits of coming together), including a wide range of transcultural histories of religion, science, art, language, race, translation, minorities, politics, law, virality, as well as practices of literature and visual arts.

During my stay, I visited academic conferences in Basel on performance art history and historiography, and in Reykjavik, which was also the world congress of the International Federation for Theatre Research. These occasions all led to potential cooperation with international partners in the field of cultural, theatre, and performance studies, and at the IFTR conference I also met the great research team from the University of Antwerp examining nineteenth-century magic lantern histories and the history of science in fairs, which may potentially lead to future collaboration.

The period between October and June was a very busy and thankfully productive time for me, since besides working on the above-mentioned research, I also successfully published two books, one academic and one literary. My second academic book was published in May by Kronosz Publishing House with the title *Besűgó Rómeó, meglékelt Yorick: Dokumentumszínház, újrajátszás és az archívumok felnyitása* [Informant Romeo, Leaked Yorick: Documentary Theatre, Re-enactment, and the Opening of the Archives]. The book examined Hungarian, German, and American cases of documentary performances and re-enactments as performative ways of knowledge transmission and remembering, and it also focused on how the body can become part of archival practices and cultural memory. This publication was also the final step of the preparation for my habilitation process. My third poetry collection, titled *BOX*, was published in April by Jelenkor Publishing House in Budapest. As an afterlife of that, through a collaboration with Laura Erber, my wonderful colleague at the IAS, we have successfully applied for a translation grant with the aim of translating my third poetry collection to Brazilian Portuguese and publishing it with the Zazie Edições Publishing House run by Laura. Further writing in progress includes “‘To See What No Eyes in Pest Have Ever Seen’: Leopold Ludwig Döbler’s Dissolving Views in the Theatres of Pest-Buda,” a research article intended for *Theatre Survey*.

Apart from academic discussions, various cultural and social programs

organized by the IAS and by us made our shared time more pleasant: potlucks at the Guesthouse, trips to Szentendre or Vác, city tours, roundtable discussions by our artist colleagues at Trafó, or spontaneous lunches and coffee breaks. There were a number of moments that I will remember: travelling with the overheated HÉV to Szentendre with Laura, Diana, Zuqiang, Roser, Sidney, Ayad and his great family, and then becoming a tourist guide for a while; the city tour in Vác, and then our own beach time at the Danube with Tamás, Isabel, Laura, and her father; Ashley's generous lending of her books on magic history, and her intriguing research on contemporary magicians; Linda's contribution to my research with photos taken on Döblergasse in Vienna as kind support; Paul's attendance at my academic book launch even though he understood very little from the Hungarian discussions; Karl's useful suggestions for my research; the arrival of Clement as my officemate; chats with Harriet, Zsófi, Chaim, and András; my colleagues' generous responses to my draft chapter at the end of the term; and, last but not least, the immense help and kindness coming from Ági, Kriszta, Barnabás, and Andrey.

Harriet Hulme

INDEPENDENT RESEARCHER, UNITED KINGDOM

*On the Threshold: Hospitality,
Translation, and Telling Tales*

My fellowship at the IAS CEU has been extremely rewarding, academically and personally. I arrived in Budapest with my husband and two-year-old daughter following an unsettled period, which was shaped by the challenges of COVID and by our decision to leave Hong Kong, where we had lived for the previous four years. Budapest, CEU, and the Raoul Wallenberg Guesthouse quickly became our new home. While my husband and daughter explored the many playgrounds and parks which Budapest offers, I spent my days thinking, reading, and writing, either in the guesthouse, my office at CEU, or one of the many wonderful cafés in the city.

My project at CEU was entitled *On the Threshold: Hospitality, Translation, and Telling Tales*. Through a close reading of contemporary narratives of movement and migration, the project attempts to locate an ethics of hospitality on the threshold between the said and the unsaid, the translated and the untranslated, the tales we tell and those we leave untold or deliberately silence. Over the nine months of the Fellowship, the peace and focus provided by CEU allowed me to delve deeply into my reading, particularly around the idea of 'home.' The CEU library was an invaluable resource; I was able to access everything I required, either in Budapest,

from the Vienna campus, or through the interlibrary loan service. CEU's excellent journal subscriptions enabled me to explore issues of migration and refugee rights from sociological and historical as well as literary angles.

This productive engagement with fields other than my own continued in my discovery of the work of the other fellows, and unexpected and valuable connections soon emerged. Judit Bodnár's work on Airbnb and the sharing economy, for example, helped me rethink my understanding of the terms private and public in relation to the home. Similarly, I found links and insights in Tamás Karáth's discussion of the translation of medieval texts and in Laura Erber's personal reflections on the role of multilingualism in her novels. These connections deepened my understanding of my topic and pushed me to expand beyond the purely literary to consider the sociological and historical underpinnings of my project. I have now completed the introduction and the first chapter of the book, and am finalizing my book proposal to send out to publishers.

Alongside my monograph, I used my time at CEU to write two articles. The first, "Be My Guest': Linguistic Hospitality in Xiaolu Guo's *A Concise Chinese-English Dictionary for Lovers* (2007)," explores Guo's bilingual novel and the ways in which, in the text, ideas of home, homelessness, and hospitality emerge alongside the central issues of language, translation, and transcultural communication. Bringing Guo's work into conversation with Derrida and Ricœur, I explore the idea of linguistic hospitality, a hospitality formed not through the double impossibilities of a universally shared language or an absolute silence, but rather through translation, understood as a continual mediation between host and guest, home and abroad. This concept, I suggest, is integral to both the form and content of Guo's novel, which ultimately offers us a vision of language as a form of hospitality. The article is currently under peer review with *Comparative Literature*, one of the most prestigious journals in my field.

The second article brings together my interest in Guo's work with my expertise in the work of another bilingual author, Milan Kundera. Entitled "Nomadic Multilingualism: (Re)Creating a Home Across Languages," the article engages with the work of translation theorist Anthony Pym and particularly his idea that multilingualism is a nomadic identity, one in which the movement across linguistic territories leads to an interrogation of the stability of any single linguistic, national, political, and cultural identity. In this article, I draw on Pym's ideas

to argue that, ultimately, in the work of both Kundera and Guo, multilingualism represents not the loss of a stable home so much as a continued, creative reassessment of the idea of home itself. This article has been provisionally accepted for publication in the *Journal of Literary Multilingualism* in the special issue “Global Migration and Literary Multilingualism” edited by Stephen Kellman and Sandra Varga.

In December, I presented my work at the Fellows’ Seminar with a talk entitled “Writing Refugees: Mediation, Responsibility, and Hospitality in Refugee Narratives.” This talk explored one element of my research, focusing on several NGO projects that aim to challenge the hostile asylum system by using storytelling as a way to return agency to asylum seekers and refugees. The opportunity to present my work to an audience with very different academic backgrounds and areas of expertise was truly rewarding. Paul Spickard’s generous introduction was followed by a wonderful discussion; the other fellows were very insightful, and their comments and questions helped me develop the coherence and complexity of my argument. Several of the fellows sent me suggestions for future readings, which have proved very valuable.

While the main focus of my time at CEU was on the academic aspect of my work, I also used the fellowship to develop an outreach project, *The Babel Collective*. This project aims to create a praxis-based engagement with the issues of storytelling, translation, and hospitality which are at the heart of my research. The project has two main strands: firstly, the provision of classes on literature in English to refugees and asylum seekers; secondly, the creation of an online multilingual journal, *The Xenia Review*, which publishes the work of people who have experienced displacement. This is a project I had hoped to run for some time, and I am incredibly grateful to the IAS CEU for giving me the time and the support to begin it here in Budapest.

During the Fellowship, I developed the project’s website (thebabelcollective.org) and set up the pilot program of online classes teaching literature in English to refugees and displaced people. The online literature classes ran for 12 weeks over the Spring Semester, and I offered three levels: Beginner, Intermediate, and Advanced. I followed these online classes with a series of face-to-face workshops on literature in English for Intermediate and Advanced students. I organized three workshops: one on places in literature (with a particular focus on the

city, and Budapest); one on people in literature; and one on language and bilingual writing. I had also hoped to launch *The Xenia Review* during the Fellowship. However, the journal did not receive sufficient submissions and so I made the decision to delay the launch until later in the year.

I was supported in my launch of *The Babel Collective* by OLIVE, the Open Learning Initiative at Central European University, which focuses on opening access to higher education for refugees and asylum seekers. The director of OLIVE, Ian Cook, was very helpful in putting me in touch with potential students both in Budapest and in the wider OLIVE network, and I am very grateful to him for his advice and support. While not all elements of *The Babel Collective* have been successful, I have learnt so much from running the program in Budapest this year. I will be continuing and developing the project over the next months and years.

This year spent at the IAS and in Budapest is one that I will always treasure. The Fellowship gave me the opportunity to be with my family and still have the space and time to pursue my research, writing, and outreach projects. I spent my time at IAS CEU thinking, reading, and writing about what ‘home’ means to different people in different circumstances. But coming to Budapest and CEU also gave me the chance to consider what home means to me and my family. We arrived in Budapest as nomads. But as the seasons passed, the city became our home. Watching my daughter playing in the fallen leaves in the City Park, the snow in the playground opposite the Guesthouse, picking cherry blossoms up on Castle Hill and enjoying the open-air thermal baths on Margaret Island, I realized that we had put down roots here, and that, in so doing, we had rediscovered the importance of having a home ourselves. I know that the nine months I spent in Budapest and at CEU will inform all our lives for a long time to come.

Diana Lemberg

UNIVERSITY OF ST. ANDREWS, UNITED KINGDOM

*“The Weapon of Words”: Language Training
in U.S. Foreign Relations, 1941–1991*

It was a real privilege to spend the 2021/22 academic year as a Junior Core Fellow at the Institute for Advanced Study (IAS) at Central European University (CEU). The most obvious benefit of the fellowship was the opportunity to pursue independent writing and research away from my usual teaching and service commitments, and I did a lot of that. But thanks to exchanges with the interdisciplinary fellows’ community, which the IAS and Wallenberg Guesthouse staff worked so hard to nurture, the

year was also a precious time for testing out new ideas and making new connections, both regionally and internationally.

My initial objective, coming into the fellowship, was to complete my book manuscript, tentatively titled *Language Training in the American Century*. The manuscript investigates the intersections between language training and twentieth-century U.S. international history, a field which has largely overlooked language as a category of historical analysis. In five chapters, I trace how Americans conceptualized language learning and justified investments in language training from World War II through the end of the Cold War: (1) language training as a weapon in Washington's ballooning national-defense apparatus; (2) language training as a form of skill-building that was democratized by both antiracist mobilizations and military imperatives across the midcentury decades; (3) language training as an investment that would benefit national economies and microeconomic actors; (4) language training as a right for heritage speakers and immigrant communities; and (5) language training as form of labor (at times, a labor of love) only imperfectly rationalizable through advancing technologies. By recovering these diverse understandings of language training, the manuscript sets into relief contemporary American arguments that language learning—if needed at all, given the primacy of English—is best dealt with by markets and technology.

I came into the fellowship with rough drafts of two of the chapters. Over the course of nine months, I was able to complete two additional chapters and to overhaul the two existing chapter drafts. In April, I spoke with an editor at an American university press who expressed a strong interest in the project. Once the final chapter and the introduction are drafted—hopefully within the next one to two years—I will submit the manuscript to the press. My fellowship also provided a crucial boost while I was on the job market in fall 2021. In August 2022, I will be moving from Lingnan University (Hong Kong) to a permanent position at the University of St. Andrews (Scotland).

Presentations at the IAS and elsewhere during the fellowship period were vital opportunities to gain feedback on the project. In November I gave a virtual talk at the University of Debrecen's Science Week, organized by Professor Nóra Séllei of the university's Institute of English and American Studies. The presentation was titled "The American Embrace of Global English since 1945." One of the most interesting things

about giving the talk was hearing from audience members about their experiences learning English in Hungary, particularly regarding the work of U.S. Peace Corps volunteers teaching English here in the 1990s. Krisztina Domján also shared some memories of this in a conversation one day at CEU. Previously I had considered the Peace Corps' role (vis-à-vis that of other American actors) to be overstated in some of the historiography on global English, but this feedback caused me to refine my thinking about how regionally specific the uptake of English has been. Moments like this reinforced the value of being in residence and interacting with the intellectual community in Budapest and in Hungary.

In early February, I gave my Fellows' Seminar to the IAS, titled "Language as Weapon, Language as Skill, Language as Resource: U.S. Involvement in Language Training, 1941–1991." One thing that was especially valuable about the seminar format, as opposed to a shorter conference presentation, was the chance to talk through the larger arc of my manuscript and tentative chapter outline in a critical and constructive environment. Special thanks here to the IAS Acting Director Karl Hall, whose skillful moderation and brilliant and engaged questions set the bar during our weekly seminars. There were many incisive comments during the Q-and-A period, including feedback from Karl and Tamás Karáth that pushed me to think about longer intellectual genealogies in the field of applied linguistics, specifically the connections between pre-World War II anthropological linguistics and the behaviorist and contrastive paradigms that came to dominate the field in the postwar decades. Máté Rigó usefully asked about the balance of ideological versus instrumental motivations behind American investments in global English during the Cold War. Thanks to them and all the other audience members for their questions and comments.

The IAS scholarly community also generated opportunities to gain more informal feedback on my manuscript materials. Paul Spickard, an expert in the history of American racial formations, generously read a draft of the chapter "Language as Skill," which traces how language learning in the United States became loosened from considerations of race and ethnicity across World War II and the early Cold War, due to both strategic considerations and civil-rights pressures. Paul was an invaluable source on the wartime incarceration of Japanese Americans and U.S. residents of Japanese ancestry, among other issues discussed in the

chapter. I plan to write a stand-alone article based on this chapter in the next year. At a chapter workshop in June, Karl Hall and a group of fellows provided extremely useful feedback on another draft chapter, “Language as Investment,” which examines evolving economic justifications for language training from the heyday of national-development aid in the 1950s and 1960s, when the federal government made substantial investments in English teaching abroad, to the age of neoliberal austerity, when language training became largely the concern of individual institutions and learners. The chapter drew on far-flung examples of American investments in English teaching outside the United States, and so it was especially helpful to share it with such a cosmopolitan and diverse group of fellows, with expertise in East Asia, Africa, Central Europe, and elsewhere. Zuqiang Peng shared key impressions about the recent history of English teaching in China; Clement Akpang pushed me to think harder about terminologies of the postcolonial and decolonization; and Harriet Hulme pointed out that native-speaker privilege is still a reality among English teachers in Southeast and East Asia. Thanks to them and to Roser Cussó and Chaim Gans for reading the chapter draft.

The intellectual connections enabled by this fellowship included international as well as regional contacts. With the support of Karl Hall, Ágnes Bendik, Krisztina Domján, Barnabás Szabó, and Andrey Demidov, I invited Rachel Applebaum, Associate Professor of History at Tufts University, to give a talk at the IAS in May 2022 on her current research. The talk was titled “The Language of Superpower: A Global History of Russian in the Cold War.” Professor Applebaum’s highly original work intersects with my own research on Cold War U.S. investments in language training, and I learned a great deal from her presentation and our conversations during her stay in Budapest. In early June, I presented at the Society for Historians of American Foreign Relations (SHAFR) Conference in New Orleans, on “Language Training and Linguistic Science in Cold War Technology Transfers.” The conference was a great chance to discuss language training and U.S. diplomacy in East Asia with my co-panelists, China specialist Pete Millwood of the University of Hong Kong and Japan specialist Fintan Hoey of Franklin University in Switzerland, and to receive feedback from a history-of-technology angle from chair and commentator John Krige (emeritus, Georgia Tech). Also, at the SHAFR, an article of mine related to the project—

“The Weaponization of Language Training in U.S. Foreign Relations, 1941–1970,” *Diplomatic History* 45, no. 1 (2021): 106–31—received an honorable mention for the Stuart L. Bernath Scholarly Article Prize.

Aside from drafting four of the five body chapters of my book, *Language Training in the American Century*, I used the draft of the chapter “Language as Skill” for a journal article, currently entitled “From Embodied Knowledge to Colorblind Skill: Military Language Training and Instrumental Liberalism in World War and Cold War.”

Finally, the fellowship provided a chance to conduct archival research at the Open Society Archives (OSA). Consulting a mix of digitized and paper sources in the OSA’s Radio Free Europe collection, I found evidence of Cold War-era U.S. monitoring of language training and linguistic tensions within the Eastern Bloc. I will deploy these sources in the book manuscript as evidence of American attitudes towards Soviet language efforts; these attitudes evolved from Sputnik-era anxieties about the competition posed by Soviet training in English and other languages, to confidence by the 1970s and 1980s that Soviet methods were outdated and the Soviet military weakened by linguistic tensions. Thanks to Robert Parnica and the OSA staff for their assistance in accessing these materials.

The experience of being an IAS fellow has broadened and deepened my research immeasurably. It was also a true pleasure to get to know Budapest, and here I wish to express my gratitude to Ágnes Forgó, Éva Gelei, and all the Wallenberg Guesthouse staff for making our stay so pleasant. We wish there were a guesthouse like this in Scotland to move to! Thank you for a wonderful year.



BOTSTIBER FELLOW

Linda Erker

UNIVERSITY OF VIENNA, AUSTRIA

*Austrian Scholars in Latin American Exile.
Transatlantic Migration and Transnational
Relations between 1930 and 1970.*

During my stay as Junior Botstiber Fellow at the IAS CEU in 2021, I had a lot of time to work on my second book project, *Austrian Scholars in Latin American Exile. Transatlantic Migration and Transnational Relations between 1930 and 1970*. My study analyzes at least three cohorts of scholars between 1930 and 1970: (1) politically displaced persons from 1933/38 onwards, (2) persecuted Jews who managed to escape Europe and the Holocaust, and (3) National Socialist scientists who fled after the end of World War II. After the end of the war, these cohorts were all simultaneously part of scientific communities far from their homeland. Their work, their national and transnational networks especially in Argentina and Chile, and the transatlantic relations with Austria and Germany, are an integral part of my research, and I was able to work intensively on this aspect of my project in Budapest. In the productive and inspiring working atmosphere of the IAS, I was able to read as well as write extensively. In addition, I was able to work on three lectures and two papers.

The IAS team made my work onsite very easy. Thanks to Karl Hall and Andrey Demidov, I found very productive ways to use the Botstiber Foundation's financial research support for my project, despite COVID. Just a few weeks before I started my fellowship in Budapest, I received a suitcase carrying the entire estate (private documents) of Armin Dadieu. He was an

Austrian chemist, and a high functionary in the National Socialist regime who fled illegally to Argentina. In 1946, Armin Dadieu's name was added to the list of Nazi war criminals. Two years later, the former professor of chemistry at the University of Graz and Gauhauptmann of Styria fled on the rat line via Genoa to Buenos Aires. The senior SS officer's connections also made it possible to build a post-war career in Argentina, where he had well-established contacts with incriminated National Socialist researchers and SS members (only men), and especially with those from Austria. My work on Dadieu will result in an article, currently entitled "Armin Dadieu: A Chemist as SS-Oberführer, Gauhauptmann, Rocket Scientist for Perón and Re-integrated Returnee," which will detail Dadieu's escape to Argentina. In 2023, the text will appear in the anthology *Nazis and Nazi Sympathisers in South America after 1945*, edited by myself together with Raanan Rein (Tel Aviv University), published by Brill in the series "Jewish Latin America." Thanks to the support of the IAS and the Botsiber Foundation, I was able to digitize and transcribe documents with the help of a research assistant and study them intensively during the three months of my stay.

Based on the examination of further biographies of (former) National Socialists in South America, I was able to design the workshop "Nazis and Nazi Sympathisers in South America after 1945. Careers and Networks in their Destination Countries" during my stay, which I will hold together with the Vienna Wiesenthal Institute for Holocaust Studies (VWI) in spring 2022 in Vienna.

Working on my lecture entitled "How Grete Mostny Changed Chile's National Historiography after Fleeing National Socialist Austria" as part of the weekly IAS Fellows' Seminar was also an important milestone. In addition to researching the careers of former National Socialists, I was also able to take the opportunity to work in depth on the exile experiences of those scholars persecuted by the National Socialist regime, and who fled to Chile. The discussion following my lecture in particular gave me important and interdisciplinary references for further examination of the career opportunities and knowledge transfers among Austrian scholars in South America. In February 2022, I will give a talk in Barcelona (at the Institución Milá y Fontanals de investigación en Humanidades, centro propio del Consejo Superior de Investigaciones Científicas), which will be very much based on the discussion contributions in response to my talk at IAS. The talk argues that the biography of the archaeologist Grete Mostny

(1914–1991) offers an exemplary case study of processes of adaptation on individual, collective, and academic levels in exile. Due to her escape from Austria to Chile as a persecuted Jew in 1938/39, Mostny’s identity as a white European female scholar attained a whole new significance and became—based on her talent and ambitions—the door opener for her interdisciplinary career at the interface of archaeology and anthropology in her new homeland. When Mostny arrived in Chile, a new European and US hegemony had already begun to dominate academia in the country; academia was trying to modernize itself and move from the academic semi-periphery closer to the center. Mostny, the once “racially” discriminated scholar, fit well into this process by making use of her “European” knowledge and her networks. My paper uses Mostny’s career as a lens through which to detect connected histories and entangled hegemonies in Chilean society, especially in academia. Moreover, it elaborates on the importance of certain sociological factors to be able to establish oneself (again) as a scholar in exile. I show that the categories of race and ethnicity thus played a central role in the field of knowledge production and for career developments 12,000 kilometers away from home.

In addition to working on my current project, I was also able to prepare and give two more lectures in three months. The first lecture was again dedicated to the subject of forced migration as a possible academic career opportunity in exile, which I gave at the Museum der Moderne in Salzburg for the conference “Visualization of Exile.” Thanks to the Botstiber Foundation, I was also able to use my stay in Salzburg to do research in the archives of the Archdiocese of Salzburg. The second lecture was devoted to the history of the University of Vienna during the years of Austrofascism (1933–1938) and was given at the conference “La Universidad Central durante la Segunda República: Políticas e Innovaciones Universitarias en los años 30” in Madrid. The symposium was organized by the Departamento de Humanidades: Historia, Geografía y Arte, of the University Carlos III, Madrid and the Centro de Ciencias Humanas y Sociales, CSIC. As a result of this symposium and the work on the paper during my stay at IAS, an article will be published in 2022/23. With further regards to my work on Austrofascism: Just before I came to Budapest, I was able to finish a manuscript dealing with the same topic that I addressed during my lecture in Madrid. The book *University of Vienna in Austrofascism. Austrian Higher Education Policy 1933*

to 1938, its *Preconditions and Long-Term Aftermath* was published in the middle of my IAS Fellowship by V&R unipress–Vienna University Press.

Due to COVID, the exchange with the CEU community in Budapest was in a way limited. For this reason, I was all the more happy to attend the panel discussion “Memory Politics and Democracy – Remembering Civil Wars in Austria, Spain, and Greece” under the auspices of the Democracy in History Workgroup of the CEU Democracy Institute. There, I enjoyed meeting colleagues from CEU: Julián Casanova, László Kontler, and Elisabeth Luif, among others.

In the course of a report on the opportunities that the IAS CEU offered me during the stay, appreciations must also be given to all the colleagues at the IAS. To work productively and undisturbed is often only possible thanks to a lot of surrounding support. My thanks to the team are therefore not only ones of pure politeness but also admiration for the working atmosphere at the IAS, which is very professional and enables us fellows to use our time for our research in a goal-oriented way.

Thanks again to Karl Hall and Andrey Demidov, but also explicitly to Krisztina Domján and Ágnes Bendik, who were always supportive and helped me in many formal and informal ways, which was incredibly important, as their help gave me a very fast and easy start to my stay. The team at CEU’s Wallenberg Guesthouse, Ágnes Forgó and her team, also helped me to feel at home quickly in Budapest, which is an important prerequisite for me to work productively and with much enthusiasm. I am also very grateful to them for such professional and at the same time warm-hearted support.

I will take away with me many fond personal memories, especially gathering with other fellows, the exchange of knowledge, and the broadening of horizons through their personal and professional perspectives. All of this was enriching. In the group of fellows, we quickly began to recommend literature to one another, helped with proofreading, and discussed ideas that are still too early for official presentation—all in a trusting and at the same time critical environment. The lunches in the middle of the day or the after-work evenings in pairs or threes were always a great opportunity to discuss and ask about everything, and to get to know each other and our families better. I thank my new friends for this and look forward to many more encounters between Vienna, Budapest, and the rest of the world.

Nagyon szépen köszönöm. Csodálatos és inspiráló időt töltöttem Budapesten.

THYSSEN FELLOW

Ayad Yasin Husein Kokha
 SALAHADDIN UNIVERSITY—ERBIL, IRAQ

*Prosecuting ISIL Fighters in Iraq: The
 Available Judicial Mechanisms*

For the first time ever in Iraqi Kurdistan, the region where I hail from, I was granted the IAS CEU Thyssen Fellowship on February 9, 2021. Accordingly, the scientific committee of the College of Law at Salahaddin University—Erbil and the Ministry of Higher Education and Scientific Research in the Kurdistan Region, Iraq, approved, in a formal letter dated February 11, 2021, my plan to conduct postdoctoral research on the proposed topic during the period from October 1, 2021, to June 30, 2022.

My research interest is public international law, with a special focus on international criminal law. Thus, the research project I worked on during my nine-month stay at the IAS CEU was entitled “Prosecuting ISIL Fighters in Iraq: The Available Judicial Mechanisms.” This project grew out of my previous postdoctoral research entitled “The Extent to which ISIL Acts against Iraqi Minorities Amount to Genocide,” published as a long piece article by the *Quebec Journal of International Law* (Montréal, 2020), which was the result of a DAAD (German Academic Exchange Service) Scholarship for Research Stays for University Academics and Scientists done at the Georg August University in Göttingen (2018). My research project stands on three pillars, which are as follows: 1) Introducing ISIL and associated characterizations; 2) Describing ISIL actions and examining the extent

to which such acts can be characterized as core international crimes—i.e., the potential accusations brought against ISIL before a competent judiciary—and most importantly, 3) illustrating prosecutorial options of ISIL suspects' accountability, i.e., prosecuting ISIL defendants either before the ICC, via composition of an *ad hoc* tribunal, a hybrid (internationalized) court or in domestic (Iraqi and non-Iraqi) courts.

However, the topic of my research is significant in that it concerns the fate of thousands of the most vulnerable people who hail from diverse minorities that have characterized Iraqi Kurdistan. There are many internal and international (legal and political) impasses under discussion. The most significant problematizing issue here, regrettably, is envisaged in the role of victimhood within existing and upcoming prosecution processes. There, it became evident that the downtrodden had their rights deprived during the perpetrators' prosecution and their reparations. Eventually, the research attempts to identify the best available alternatives for coping with such a critical matter.

Indeed, I got the opportunity to devote myself to research after being free from the instructing schedule and faculty administrative obligations alongside the conducive working space here, where I experienced a lovely view of nature and culture which became driving forces that awakened the ingenuity required for research. Such a liberation has been made available by IAS, and pushed me to change my strategic plan from just writing a sole article of research into drafting a valuable book, to be published in a prestigious publishing house. Two preliminary book chapters have been written. Presently, my time with IAS has finished, but I wish to be able to keep a comparable pace of efficiency and forward motion so that I finalize the last book chapter utilizing information and discoveries from my work at IAS.

Regarding the weekly Fellows' Seminars and luncheons, they were organized by the IAS in person at the CEU building or via online Zoom meetings when anti-COVID regulations were required. There, I would listen to presentations on the fascinating works of other colleagues. This is my second fellowship experience, but I saw that the Wednesday seminars are the highlight of the IAS as they were amazingly rich and interdisciplinary. Further, the IAS program contained gathering lunches after Wednesday's in-person seminars that provided a very fine avenue to taste Hungarian cuisine.

March 2, 2022, was the date of my seminar presentation. I presented a brief overview of the major themes of my in-progress book project. The questions and answers session in this event gave me the opportunity to receive some constructive feedback and exchange insights with fellows and other participants from a wide range of areas of expertise, which made my research scope of the talk broaden to include to the wider academic context. These extra talks gave me the chance to reorganize my research and consolidate the comments I had gotten at CEU, and test out modern thoughts on diverse audiences. Moreover, I was specifically glad that Professor Antal Berkes from Liverpool University, who specialized in my field, had the chance to attend my talk. He provided me with ample feedback and encouragement to continue my research path. Since then, we decided to stay in contact with each other in the future as well.

Even though my apartment at the Guesthouse was a helpful place, with space prepared for work, the location of the Guesthouse to my CEU office was not too far for ambulating. Thus, for most Wednesday seminars, we made walking to our CEU offices pleasurable with other colleagues. We walked, talked, and learned more about other academic and social cultures, which resulted in building long friendships as well.

In fact, the CEU Library, instead of my office at CEU, turned out to be the motivating environment that served me as a base camp for composing research phases and gatherings with colleagues and exchanging experiences with them from the research group at CEU. In effect, the CEU Library allowed me to access relevant literature in my area through the fantastic CEU E-library.


For me, this fellowship formed my most fond memories of beautiful Budapest as charmingly astonishing. The notable architecture motivated one to assume how life might have been in the past, chronicled diverse accounts from the past, and how Budapest came to be a political, social, and cultural capital. The IAS and Wallenberg Guesthouse provided us with all possible support to get the best out of our stay and made my family and me feel at home and enjoy a dazzling journey.

Other members of my family, my two daughters, enjoyed the education opportunities in Budapest to a certain extent. Although we had a challenging time the first months of our stay trying to find a fit school for them, unfortunately, my both little daughters were not as lucky, as they were required to speak Hungarian for admission at a state school, and on

top of that, the international primary schools were not affordable. Anyhow, we ended up making a great choice that gave them an outstanding and memorable experience via engaging them in Hungarian online learning courses. In a related context, I was fortunate too, when my colleague (Professor Roser Cussó) and I received two Hungarian language courses.

As well as, during my stay in Budapest, I seized the opportunity to not solely explore the landmarks of this ancient city but also had the opportunity for my family and I to make a short visit for four days to Vienna, a capital of beauty and culture as well.

Undoubtedly, I'm thankful to the IAS CEU and Wallenberg Guesthouse for their official and unofficial experiences, much obliged to the phenomenal instruction given by them during the pandemic and post-COVID eras. Further, I am grateful to the professionalism, fortitude, and adaptability of the IAS and Wallenberg Guesthouse staff, who really assisted us in making our time in Budapest both profitable and charming, both for myself and my family as well. It is worth mentioning that my wife was fully dedicated to supporting us during this fellowship journey. Thus, she deserves full praise and appreciation. We all left the IAS CEU, Wallenberg Guesthouse, and Budapest with lovely recollections and an incredible disposition to never miss any opportunity to revisit in the future. In retrospect, the nine-month period was a brief stay, but undoubtedly a stay from which I will harvest many advantages for a long time to come. Certainly, it must be evident that I was delighted by my CEU-IAS residential fellowship!



FACULTY FELLOWS

Judit Bodnár

CENTRAL EUROPEAN UNIVERSITY, AUSTRIA

*Privacy Goes Public: Airbnb, Home
Restaurants, and the Reconfiguring of
Public and Private in the Sharing Economy*

I came to the IAS to start my research leave after a two-year stint as chair of the Department of Sociology and Social Anthropology at CEU, which coincided with the involuntary relocation of the university from Budapest to Vienna amidst the pandemic. The Institute provided an ideal environment to transition from an emergency-mode administrative operation to a more relaxed period of writing and research. The material infrastructure was well appreciated—a nice office with a computer. With CEU's move to Vienna, this seemingly unimportant detail suddenly made a big difference for faculty fellows who normally have an office in Vienna, so my fellowship allowed me a belated chance to truly inhabit and enjoy the new Nádor 15 building.

While faculty fellow at the IAS, I finished primary data collection and analyzed the results of a new stream of research which I had started the previous summer: a critical study of two institutions in the emergent urban “sharing economy,” namely Airbnb accommodations and home restaurants in Budapest. Why would people “share” their homes with strangers when the latter has long been considered a privileged and protected space of privacy carefully separated from the realm of the public? Why would people go to eat and sleep in the home of a stranger, which they would normally do either in designated public places, such as hotels or restaurants, or in the home of family and friends?

This is exactly what these two forms of the so-called “sharing economy” propose. Airbnb is a well-known platform-based multi-billion-euro company with its own rules and regulations, and which, along with Uber, has been one of the most frequently cited examples of the sharing economy. The institution of home restaurants is a more modest and less controversial part of the sharing economy. Their history hails back to the Cuban *paladares*, family restaurants run from home in a cash-stripped economy, but they quickly spread in the tourist saturated cities of the world, and can operate both through a platform (Eatwith, or as a subsidiary function of Airbnb), or without, through social media. Home restaurants encompass very different genres: from app-based last-minute sharing of extra portions of lunch cooked by grandmothers to sophisticated high-dining experiences in exclusive private homes or those of friends and acquaintances, sometimes run by professional chefs who want to escape the grilling routine of a regular restaurant, but often by practiced lay people who like cooking and being appreciated beyond their friends’ circles while making a decent living. Due to their lesser economic power and visibility, home restaurants have been much less regulated than Airbnb. Both genres belong to what is called “lean platforms,” which do not own assets except for the platform of software and data analytics, with a great variation of practices within the model. They operate with an extended notion of the home but not simply in the sense of uniting the workplace and the home in the form of home-based work. The home becomes constitutive of the enterprise, it is a marked part of the business, its selling feature, and a very profitable one at that. The sharing economy has created a lot of buzz, fed high hopes, and invited damning critiques; its conceptual in-betweenness—between selling and sharing, market and reciprocity, formality and informality—generated passionate and often one-sided debates. The two genres I selected may allow for a more complex understanding by highlighting a somewhat different aspect of this interstitiality more vividly than other forms: how sharing with strangers reconfigures the understanding of public and private, authenticates experience and integrates the performance of an increasingly public self even more tightly in the logic of capitalism.

The Fellows’ Seminar gave me an excellent opportunity to present my research to a wonderful multi-disciplinary audience, whose feedback has been very helpful in turning my ideas into a journal

article. It also led to sustained exchange with a few fellows who work on related issues from a different angle. In general, the weekly seminars were very well organized and served as an important venue for both intellectual exchange and meeting other fellows, the significance of which increased with the restrictions prompted by the pandemic. The IAS staff were superb: intelligent, professional, helpful, and kind. Their concerted effort made sure that I had a productive and pleasant stay. I cannot thank them enough.

András Bozóki

CENTRAL EUROPEAN UNIVERSITY, AUSTRIA

*Polarization vs Democracy: The Rise
of Authoritarianism in the EU*

During my six-month stay at the IAS CEU between January 1 and June 30, 2022, I aimed to work on my new book project, which is about the rise of authoritarian rule in the European Union and the tendencies of political polarization. My goal was to focus on Hungary, but in a comparative perspective, in the context of the EU. The final goal would be a comparative case study in which the autocratic Hungarian political regime is considered as the chief example and “illiberal democratic” Poland serves as a comparison. According to the division of labor with my co-author, my job was to cover Hungarian domestic developments in terms of the deconsolidation of democracy between 2006 and 2010 and the incremental rise of authoritarianism between 2010 and 2022. I consider my work at the IAS CEU successful in that I could complete full drafts of five chapters. These chapters cover the following topics: theoretical approaches to democracies and autocracies; varieties of hybrid regimes; the governing philosophy of the first Orbán government; deconsolidation of democracy; and the dynamics of autocratization. Some other chapters, related to the accommodation of the regime, the nature of its propaganda, and the state of exception are still in preparation.

In the meantime, I completed the final parts of the editing work on my new book, which will come out with the CEU Press in September 2022. This book is titled *Rolling Transition and the Role of Intellectuals: The Case of Hungary, 1977–1994*. I worked on my new project until May, and had to put together the index of this book in June.

At my presentation in the Fellows’ Seminar, I decided to combine these two topics into a single lecture, so I titled it “Beyond the Rolling Transition: From Elite Consensus to Social Polarization.” Here I partly summarized my research findings and outlined the new direction of

research. The rise of Hungarian opposition activity between 1977 and 1994 did not represent a linear process, and the cohort of activists was not homogeneous. Its composition changed according to the five-period-division of the phases of transition. Unlike Poland, the Hungarian “rolling transition” offered opportunities for several groups of intellectuals which transformed and rotated themselves ‘organically’ in order to respond to the challenges of each political phase. This era includes the periods of dissent (1977–87), open network-building (1988), roundtable negotiations (1989), parliamentary politics (1990–1), and new, pro-democracy initiatives (1991–4). My research allows for uncovering a more nuanced story of regime change. This was a political change which was neither led by a vanguard, nor by a New Class. This was rather characterized by a division of labor among different intellectual groups. My talk explains why Hungary’s peaceful, negotiated transition, based on the broad consensus of elites, created a new “elite settlement.” It also explains the post-transition failure of democratic institutions and the changing nature of political agency after the millennium. The discourse of liberal democracy and rule of law has been first replaced by technocratic managerial talk, and later by the narrative of a “second revolution.” Hungary represents a full circle from democratization, consolidation, deconsolidation and de-democratization within 30 years. My talk offered some hypotheses about why the elite consensus broke down and how it was replaced by social polarization and autocratization.

Beyond these two ongoing projects, I published the following chapters in academic and co-authored books: *Háttal Európának 2: A kultúra a tudomány, az oktatás, a média leépítése Magyarországon, 2020–2021* [*Hungary Turns Its Back on Europe 2: Dismantling Culture, Education, Science and the Media in Hungary, 2020–2021*] (co-author) (Budapest: Humán Platform, 2022); *Vírusnapló válogatás, 2020–2021* [*Selections from the Virus Diary, 2020–21*] (co-author), edited by Miklós Sükösd (Budapest–Melbourne: Magyar Tükör Könyvek, 2022); “Viktor Orbán and János Kádár: A Post-communist and a Communist Autocrat in Hungary. A Comparative Analysis,” in *Dictators and Autocrats: Securing Power across Global Politics*, edited by Klaus Larres (London–New York: Routledge, 2022), 346–366; and “Antisemitic Tropes, Fifth Columnism and ‘Soros Bashing’: The Curious Case of Central European University,” (co-author) in *Enemies Within:*

The Global Politics of Fifth Columns, edited by Harris Mylonas and Scott Radnitz (Oxford: Oxford University Press, 2022), 52–79.

Besides my academic activity, I also gave an informal talk to my IAS colleagues before the Hungarian national elections held in April 2022. I also had to respond to several calls and invitations by journalists to give interviews or write short articles about the elections. These include the following items: “‘Mulatságos 6-7 kispárttal szembemenni a Fidesszel’ Windisch Judit interjúja. [‘It Is Ironical to Fight Fidesz with 6-7 Small Parties.’ An Interview by Judit Windisch],” *HVG360*, May 21, 2022; “‘Ahol nincs demokrácia ott egy párt nem tud építkezni’ Millei Ilona interjúja. [Where There Is No Democracy a Political Party Cannot Be Constructed. An Interview by Ilona Millei],” *Hírklikk*, April 23, 2022; “‘Magyarország elért egy pontot, ahonnan nincs visszaút [Hungary Reaches the Point of No Return],” by Grád-Kovács Márta and Schultz Antal, *24.hu*, April 4, 2022; “Viktor Orbán is Set For Fourth Term as Hungary’s Prime Minister: That Could Be a Boost for Putin,” by Charlie Campbell, *Time Magazine*, April 3, 2022; “Der ewige Rebell [The Eternal Rebel],” by Caroline Ferstl, *Kurier*, April 3, 2022; “Putin-Push für Orbán [Putin’s Push for Orbán],” by Caroline Ferstl, *Kurier*, April 2, 2022; “Hungary’s Authoritarian Leader Might Be Reelected This Weekend,” by Marianne Szegedy-Maszák, *Mother Jones*, April 1, 2022; “Odds Are Stacked Against Hungary’s Opposition in High-Stakes Elections,” *Bne IntelliNews*, April 1, 2022; “Frygt og forventning i Orbán-land [Fear and Anticipation in Orbán Land],” by Olé Nyeng, *Weekendavisen*, April 1, 2022; “Jako Hitler a Horthy. Orbán byl az do posledni chvíle Putinuv nejbližší přítel, říká politolog Božóki [Like Hitler and Horthy, Orbán was Putin’s Friend Until the Last Moment, says political scientist Božóki],” *Czech Radio Interview Plus*, March 30, 2022; “‘Sajtószabadság nélkül nincs demokrácia’ Somfai Péter interjúja [‘There Is No Democracy Without Freedom of Press’ Interview by Péter Somfai],” *Hírklikk*, March 14, 2022; and “Magyarország változásra készül [Hungary Prepares for Change],” (co-author) *HVG*, March 10, 2022, 22–25.



ARTISTS AND WRITER IN RESIDENCE

Hynek Alt
INDEPENDENT ARTIST,
CZECH REPUBLIC

Empty Newspaper

During my six-month tenure as an Artist in Residence at the Institute for Advanced Study, my main goal was to explore ideas surrounding declining newspaper print as a vital part of social mutuality.

Since the surge of industrial printing machines and the emergence of publishing houses during the 19th century, newspapers have played a crucial role in negotiating social peace and common narratives throughout the entire 20th century. However, from the beginning of the 21st century, all publishers focused on building online dynamic content adjusted individually according to widely sourced algorithms, while competing as well as joining forces with social networks and video-on-demand platforms, mainly YouTube. The physical newspaper still survives today while serving the predominantly senior readers. Steadily falling numbers suggest it is expected to disappear in a matter of years, as new generations grow up without the habit of unfolding and folding a large piece of fragile paper.

Originally, I wanted to explore the printing facilities themselves. I wanted to observe the silent witnesses of a dramatic transformation of a surviving piece of the Industrial Revolution. While researching possible locations I came across a mistake in a random PDF. The date there was December 12th, 2107. Someone mistyped a date, declaring it a sci-fi element. I started exploring the idea of the future with all

of its pasts. I realized it is a very native subject to how the newspaper is constituted. The newspaper always has today's date on its cover.

An old newspaper has the old today's date on its cover... that is where nostalgia starts. But future dates only appear in some fiction. I decided to explore the dates as a way to imagine that the newspaper will always keep coming out. The news, images, videos, and advertising will all be online. Only the paper and the date remain in print. I used the existing graphic design of the date... only the date. And I started deconstructing it in 3D software. I created 3D landscapes of ruins of a future date.

I then printed a set of 16 images/graphics on a rotary printing press in substantial volumes. Once stacked, the newspapers created a series of minimalist objects. The objects became part of the show "Tomorrow Never Knows," which I prepared for the Roudnice Gallery, Czech Republic.

In the meantime, I started meeting people from the Budapest art scene. I was in close contact with Bori Szalai from Trafó Gallery, and after some discussion we prepared an artist talk with my fellow residents Laura Erber, Peng Zuqiang, and myself. We asked Zsolt Miklósvölgyi to facilitate the evening and lead the discussion. We all showed older projects. I presented a short piece from a 3D animation "Untitled (Spejbl, ketamine)" from 2020.

I also met people from some other institutions: ACB Gallery, Glassyard Gallery, FKSE, ISBN Books, Budapest Galeria, and AQB, and we discussed possible future collaborations.

Since the beginning of 2022, I work as a curator for A2 magazine, a Czech cultural biweekly for which I prepare content for "a gallery." I invited some of the artists I met to be part of the biweekly program. Namely János Brückner, Áron Kútvolgyi-Szabó, Tünde Mézes, Gábor Kristóf, Borsos Lőrinc, Péter Puklus, and Dominika Trapp.

The time at the IAS CEU was both very intense with new encounters, new meetings, intense work on the newspaper project, and at the same time was strangely calm and focused. I really enjoyed it.

Laura Erber

INTERNATIONAL INSTITUTE FOR ASIAN STUDIES IIAS,
LEIDEN UNIVERSITY/COLLEGE, NETHERLANDS

The Multiples of Three

The book I proposed to write when I applied for the fellowship was much more conventional than the book I ended up developing from the research I carried out during my stay as a fellow at the IAS CEU in Budapest. In this sense, the research had an important role in revealing an intricate set of questions that I would not like to address in a fictional novel, but

in a more hybrid and comprehensive type of writing, which would allow me to move from reflection to personal account, from this to fiction and back again towards a more interrogative writing, which could reveal even the step-by-step of the research and the doubts raised. The research was carried out on different work fronts: 1. Research in the public archives of Budapest; 2. Bibliographic research on themes related to the Jewish community and life in Budapest in the period from 1810 to the Second World War; 3. Research on literary life, especially poetry circles, and contemporary aspects of life in Budapest.

For research in the public archives, I hired the historian and former scholarship holder of the IAS CEU, István Pál Ádám, to whom I am very grateful.

The research in the archives turned out to be much richer than I could have imagined, thanks to the fact that many documents from the 19th century are also perfectly well archived. The archives allowed me to retrace part of my family's financial movements, and also important aspects such as name changes and involvement in the country's political life, among others. A marriage contract from the end of the 19th century was especially interesting to understand how the family had arrived at a very modern and progressive notion of women's rights. The discovery that my family belonged to the Neologs was also decisive for the research and will be equally decisive for the writing of the book. This fact led me to open a specific field of research, which I still need to deepen.

The book is still in the process of being written, and the research will be developed in different directions, but its structure, tone, narrative style, as well as the themes to be addressed were defined during the fellowship period. I do not intend to divulge the material yet, in order to maintain the novelty when the final version of the manuscript is presented to the editors. There is already interest from my Brazilian editor, Marcelo Ferroni, to publish the book when it is finished. The CEU and the IAS will be duly credited.

I was also able to spend a few days in Trieste and gather information about David Erber, who migrated from Budapest to Trieste at the end of the 19th century. I met the director of the Museo Ebraico in Trieste, and Elvio Guagnini, a professor of literature. Both meetings were important for gathering information and a bibliography about the themes my book deals with.

Furthermore, the fellowship period allowed me to get in touch with the translator Bálint Urbán, who is currently working on the project of translating one of my poetry collections into Hungarian. As editor and founder of Zazie Edições, I proposed to publish my colleague Kornélia Deres's newest book *BOX* in Brazilian Portuguese. We then received a translation grant for foreign publishing houses from the Petőfi Kulturális Ügynökség [Petőfi Cultural Agency], and the book should be published next year in Brazil. Furthermore, I gave a lecture on Brazilian literature during my stay at the IAS at the Portuguese Department of the Eötvös Loránd University, Budapest, by invitation of Professors Bálint Urbán and Luma Miranda.

Zuqiang Peng

INDEPENDENT ARTIST

Elisions, Silences, and Some Opaque Voices

The objectives at my artist residency at the IAS CEU was twofold:

- 1 Complete the film work "Sight Leak," which I started working on in 2021 in China.
- 2 Develop the project "Elisions, Silences, and Some Opaque Voices," (working title).

"Sight Leak" is a project I proposed in my initial application. "The Moon, The Sometimes-dark Street, Trees, It's Warm [...] at Last, a Certain Eroticism Possible (that of the warm night)": When Roland Barthes visited China in 1973, he jotted down some notes that would become part of his *Travels in China (Carnets du voyage en Chine)*, an underplot of desire in his imagination of the country. Barthes did not publish these writings during his lifetime, and his unsettling judgments about China are refracted in my work "Sight Leak," as fragments of dialogues on class and looking, responding to reflections on the same matters elicited alongside Barthes' sense of eroticism. The local tourist in the film travels through different spaces and gatherings, seemingly never looking at anyone, yet silently looking at someone, turning towards a certain collectivity in spite of a foreign homoerotic gaze.

I started filming for the work in September 2021, and began editing and its post-production right after. I finished the first version of the work, which was exhibited in Beijing in January 2022. I realized the version wasn't completely satisfactory and knew I needed more

time and distance to complete the work. I brought the work to IAS and continued shifting various registers in the project.

One question that remained unresolved for the project before coming to Budapest, was about how to treat the original text of Roland Barthes. The sensual descriptions of the bodies, glances, and movements from young Chinese men with whom he interacted, charged with a sense of homoeroticism and a foreign gaze at the same time, were the initial thing that drew me to develop a project with it. In the first version, I selected a few passages from Barthes and kept them as silent subtitles throughout the film.

Barthes' words haunt the images, not always in a generative way. After gaining some feedback from fellow artists, I realized it would be more exciting to give space to voices that resemble the bodies Barthes observes, rather than letting his lines set the ground for the film. I ended up going through my archives of recorded conversations with different participants from the project and selected a few fragmented segments to replace the silent subtitles. In these fragmentary exchanges, the voices, of whom all are Chinese men, including myself, talk about class, desire, and the question of gaze, responding to the same matters that Barthes mentioned in his diary. There's no foreclosure in these exchanges, but instead these are full of hesitations, corrections, and reflections. I consider these words opening spaces for other ways of thinking and association from the audiences, without restricting them to any "local knowledge." The final version of the film was presented in my exhibition "Sideways Looking" in London.

The other proposed project for the fellowship is titled "Elisions, Silences, and Some Opaque Voices" (working title). It is a multi-channel moving image installation, which is currently still in its research and post-production stage. The project looks at the history of 8.75mm film—a unique film format that was produced and circulated exclusively in China from the late 60s. One-fourth of 35mm film, 8.75mm film was invented partly for its portability, so that it could be used for mobile screenings in the mountains, islands, and the countryside. Slightly bigger than the Super 8mm film that emerged in the US around the same time, the 8.75mm was eventually discontinued in the mid-80s. I take this medium as an entry point, to think about the relationship between technical invention and the construction of an 'other than urban' spectatorship in Chinese celluloid film history.

I started working on the project in 2020, and after moving back to China in 2021, I started doing interviews and location scouting for the project across the country. Thus far I've collected hours of Super 8mm film footage, filmed by myself, and audio interviews with different key figures in relation to 8.75mm film. I brought all these pieces of visual and audio footage to Budapest, and the plan was to review them during the residency.

The interviews are extensive, and the film footage is mostly indexical. During the process of watching and listening to them, I realized the project should not be about representing history as it was, it should not be a documentary-based project. Instead, I need to find a way to think about re-staging and fictionalizing the exhaustive materials. I am thinking of drafting new stories that are based on the interviews that I did. This also applies to reworking the visual and aural materials. How to create new images, through 3D or analogue processes, that are not documentary-based. How to work with new sounds that are not referential to the interview-based audio that I collected.

I am narrowing down the focus of the project onto the site of the former film developing factory and now a Taoist temple. I have oral accounts from three different perspectives: a Taoist priest who runs the temple currently; a neighbor to the temple who used to work at the film factory; and a factory engineer and now successful businessman that left the factory in the early days. I am developing the idea of restating the voice-based interview of the three, in order to tell the history of the medium through the many transformations of the temple/factory. I will go back to China to work with voice actors and actresses, and develop new skills in image- and sound-making, so I can continue the process from aboard.

Apart from my own research, there are also other activities I did while at the IAS. Along with the other IAS artists- and writer-in-residence, we did a screening and roundtable discussion at the Trafó Gallery in May. In addition, I also gave a guided tour of my exhibition in London, as well as organized a publication launch of my artist book, *Hindsights at Cell Project Space*, in London. I am grateful for the time and space the IAS provided over the past five months. It was invaluable to the development and completion of my projects.



Events



LECTURES

10 May 2022

RACHEL APPLEBAUM

Associate Professor of Russian and East European History,
Tufts University, USA

The Language of Superpower: A Global History of Russian in the Cold War

During the Cold War, Russian joined the ranks of world languages. It became an official language of international organizations and an important language in international scientific research. Around the world, diverse categories of students studied Russian: elementary school pupils in Hungary, housewives in New York, the royal family in Cambodia, and factory workers in Afghanistan. This talk explored official Soviet campaigns to promote Russian globally as a form of soft power. These campaigns, which began in the late 1950s after the launch of Sputnik and lasted until the late 1980s, built upon domestic efforts to enshrine Russian as the lingua franca of the diverse peoples of the USSR. They included developing Russian courses for foreign students in the USSR; producing Russian textbooks for export that accurately reflected “Soviet reality”; and sending thousands of Soviet citizens—predominately women—abroad to teach Russian at Soviet cultural centers and foreign secondary schools and institutes of higher education.

31 May 2022 (an online event)

GEOFFREY ROBERTS

Emeritus, History Department, University College Cork, UK

The Transnationality of the Postwar Communist Peace Movement

From its inception at the 1948 Wrocław Congress of Intellectuals for Peace, the communist-led peace movement quickly grew into a global network of peace organizations and activists. From 1950, the movement's congresses were held under the auspices of a World Peace Council (WPC) and attracted thousands of delegates and the support of a dazzling array of scientists, artists, and intellectuals. Hundreds of millions of people signed its anti-nuclear petitions. By the mid-1950s WPC policies on peace, disarmament, and security had widespread support across Europe. The WPC sought influence at the transnational as well as the state level. It saw itself as part of an emergent international civil society that was transforming world politics. Its national peace committees shared a common identity and waged joint campaigns across the globe. This presentation examined the transnationality of the WPC under these headings: strategic framing; activist identities; mobilizing structures; resource mobilization; political opportunity structures; and repertoires of contention.

CEU FELLOWS' WORKSHOPS AND ROUNDTABLE DISCUSSIONS

17 September 2021 *“Transatlantic Relations in Music before World War I” –
An Exploratory Workshop*

This one-day invitational workshop on September 17, 2021, was organized by Marsha Siefert (Central European University Budapest/Vienna) and Christiane Tewinkel (Universität der Künste Berlin, a Fellow at the IAS/CEU Budapest in 2019/20). The workshop aimed to address questions of transatlantic cultural diplomacy and cultural migration, with a focus on musical life in Vienna and Budapest, and on transatlantic cultural crosscurrents in general in the period before the First World War. Potential areas for discussion included (but are not limited to) the concept of musical pilgrimage, experiences of American musicians travelling to Vienna or Budapest, the question of re-migration as exemplified by musicians who studied and concertized in their former home countries, as well as current issues of migration in our globalized Classical music world. The discussion was framed by the larger political, social, and economic milieux of the late 19th and early 20th century, when American influence in musical culture throughout Europe was in its beginnings. Formulating the gathering as an exploratory workshop, we aimed to bring together (cultural) historians and musicologists, to feature music more prominently

in the ongoing discussion of transatlantic relations and cultural diplomacy. In addition, we hoped that this event could be an inaugural look at the transatlantic relations now represented by Central European University, as it builds its own links between the New York campus, its extensive Budapest campus, and its new Vienna location. What better topic to celebrate these connections than music, a centerpiece of the cultural life of all three cities in the period under discussion until today. The workshop took place in Budapest at the IAS CEU with support from the Dietrich W. Botstiber Foundation.

DAVID W. ELLWOOD (Bologna Institute for Policy Research, Bologna, Italy), TOBIAS FASSHAUER (Universität der Künste Berlin, Germany), JESSICA GIENOW-HECHT (Freie Universität Berlin, Germany), LÓRÁNT PÉTERI (Liszt Academy of Music, Budapest, Hungary), MARSHA SIEFERT (Central European University, Vienna, Austria), CHRISTIANE TEWINKEL (Universität der Künste Berlin, Germany)

16 November 2021 *Turkey: A Past against History – Research Seminar*

A research seminar with the author of *Turkey: A Past Against History* (University of California Press, 2021).

CHRISTINE M. PHILLIOU focused on the fraught history of the idea of opposition/dissent, connecting literature, politics, and the construction of official History in the Ottoman Second Constitutional and republican periods of Turkish history. In it, she highlighted the political, personal, and intellectual/artistic itinerary of the Ottoman/Turkish writer and perennial dissident Refik Halid Karay (1888–1965). The premise is that, in the absence of a sustained opposition party between 1908 and 1950, there developed a more abstract space of opposition and dissent, half in the imagination and half in political reality, in Ottoman, and then after 1923 in republican Turkish intellectual life. She used Refik Halid Karay, and the concept of *muhalefet* in Turkish, to explore the changing nature and contours of that space through the supposed rupture that separated the Ottoman Empire from modern Turkey. Professor Philliou gave a brief presentation

introducing the book, but the bulk of the seminar was devoted to discussion. She welcomed questions about the book's selection of topics, as well as about the broader challenge of intervening in the contentious historiography of late Ottoman and early republican Turkish history. The seminar was a joint event of CEU's Department of History, Center for Eastern Mediterranean Studies, and IAS.

4 April 2022 *Class, Gender and the Left, 1960s–2020s – workshop*

The re-emergence of various forms of protest following the 2008 economic crisis has prompted an array of left-wing thinkers to diagnose the revival of the left, either in the terms of the “idea of communism” (Alain Badiou, Slavoj Žižek, et al.), the “actuality of communism” (Bosteels 2011), or the “communist horizon” (Dean 2012). Yet, these thinkers tend to contrast an authentically radical left whose claims are grounded in class struggle to deradicalized and diversified demands regarding gender, race, or religion. Some would even argue that identity-grounded claims might have diverted the struggle away from the sole relevant struggle, namely class struggle. Drawing on these debates, as well as on case-studies from the 1960s until now, we interrogated these hierarchies and analyzed how leftist groups actually coped with the issues of race, sect, nation, and gender. Two questions arose: first, how do we define the left, and how to conceptualize the dynamics of rupture and continuities between today's protests and left-wing radical traditions? Could we build on Jodi Dean's critical reading of Wendy Brown's “Resisting Left Melancholy” to rethink the left in terms of desire, and in what sense (Brown 1999, Dean 2012)? Secondly, what do critique and radical politics mean today, and are they even possible, at a time when the neo-liberal order seems strong enough to absorb any subversive gesture, when all critiques grow out of this order?

Discussants: STEFAN BARGHEER (Aarhus Institute of Advanced Studies, Aarhus, Denmark), ANDRÁS BOZÓKI (Central European University, Vienna, Austria), and LAURE GUIRGUIS (IREMAM – Institut de recherches et d'études sur le monde arabe et musulman, Aix-en-Provence, France)
Participants: PÉTER APOR (Institute of History, Hungarian Academy

of Science, Budapest, Hungary), AGNIESZKA MROZIK (Institute of Literary Research, Polish Academy of Sciences, Warsaw, Poland), ÁGNES GAGYI (University of Gothenburg, Gothenburg, Sweden), and OVIDIU TICHINDELEAN (Max Planck Institute for Social Anthropology, Halle, Germany)

17 May 2022 *Film screening and artist talk by Artists- and Writer-in-Residence Hynek Alt, Laura Erber, and Peng Zuqiang*

The film screenings were followed by an artist talk that aimed at examining potential interconnections between the video works and the artists' current research. The roundtable was moderated by Zsolt Miklósvölgyi, editor-in-chief of the ArtPortal online art magazine.

Film list:

HYNEK ALT: "Untitled (Spejbl, ketamine)," digital animation, 2020.

PENG ZUQIANG: "keep in touch (single channel version)," HD video and Super 8 transferred to HD, 2021.

LAURA ERBER: "The Sertão Notebook (Diário do Sertão)," 35mm film, 2003.

The event was organized by the IAS CEU and Trafó Gallery.



PROJECT PRESENTATIONS

23 February 2022

Reconstituting Publics through Remembering Transitions: Facilitating Critical Engagement with the 1980s–90s on Local and Transnational Scales

In this seminar, the Constructive Advanced Thinking (CAT) team, led by Dr. Ksenia Robbe (University of Groningen), presented their ongoing work on the project “Reconstituting Publics through Remembering Transitions” (2021/24). After outlining the conceptual background of the project and its research questions, the presentation focused on current planning of dialogic remembering events in museums and cultural centers in Russia, Poland, and Germany. The team shared their conceptualizations of discussion strategies and raised questions about the possibilities of developing a variety of dialogic connections around memories of the 1980/90s “transitions,” addressing the differences in remembering related to social group, generation, gender, or nation. The larger question to be addressed is how can cultural institutions facilitate links between different and contested memories among the fragmented publics?

The presentation was a part of the short visit planned and scheduled within the Constructive Advanced Thinking (CAT) program—an initiative of 12 European Institutes for Advanced Study and coordinated by the IAS CEU in 2021/22.

Constructive Advanced Thinking Group: KSENIA ROBBE (Principal Investigator, Senior Lecturer at the Faculty of Arts, University of Groningen); AGNIESZKA MROZIK (Assistant Professor at the Institute of Literary Research, Polish Academy of Sciences); ANDREI ZAVADSKI (Post-doctoral Researcher at the Center for Anthropological Research on Museums and Heritage, Humboldt-Universität zu Berlin); and ALEXANDER FORMOZOV (Dekabristen e.V., Berlin)



FELLOWS' SEMINARS

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