INSTITUTE FOR ANCESTRAL STUDIES
CENTRAL EUROPEAN UNIVERSITY

YEARBOOK
2017–2018
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Institutes of Advanced Study are at once places of remoteness allowing for focused and concentrated research work, away from daily routine and pressure, and offer spaces for unexpected and orchestrated intellectual encounter and interaction. Retrospectively it becomes clear that for a number of reasons during the Academic Year 2017-18 the IAS Common Room and conference sites were more crowded than in other years.

Every Fellow Year has its own character, shaped by the overall scientific outlook of our scholars in residence, the various research events that emerge from individual conversations and newly formed research inquiries, and longer term thematic directions pursued and framed by the Institute. The focus during this academic year was set inevitably on migration in its various dimensions and on academic freedom, issues not only of global reach and international pertinence but of immediate relevance to IAS CEU and the local context of Budapest. The former entailed a broad array of themes ranging from topics such as people in motion to mobility and immobility in migration, from questions of scale to questions of historical comparison of migratory movements, from the great departure and the transatlantic emigration from this part of the world to migratory movements of recent years towards...
Europe. The latter focus responded to the on-going and one might argue increasing threat to academic freedom and the autonomy of higher education institutions. Not surprisingly, it defined the leitmotif of the Annual Conference of the Network of Institutes for Advanced Study and EURIAS, which was hosted this year by our Institute. We were proud and honored to have welcomed at our premises in Budapest directors and representatives of the Network’s institutes and some 30 EURIAS scholars. In tune with the situation we find ourselves in, the keynote lecture was delivered by CEU’s Provost, Prof. Liviu Matei, while the Closing Panel of the EURIAS meeting explored the potential for IAS’ support of scholars at risk with prominent representatives from the European Research Council and the Scholars at Risk Initiative.

In light of the relatively dense sequence of workshops and lectures, we decided to begin this Yearbook with a documentation of these scholarly events. Diverse in format and aim, these included, to highlight but a few, the intriguing public reading of this year’s Artist-in-residence, the Lebanese writer Hoda Barakat, who in a bi-lingual performance read from her at IAS finished *The Night Post*, the novel which in the meantime won the Man Booker Price for Arabic Literature (2019) or the screening of the award winning film ARAF by Turkish film maker Didem Pekün, also completed at the IAS. Let me also highlight two international conferences organized jointly with our partners, *New Perspectives on Central European and Transatlantic Migration, 1800-2000* and the three day conference *Stuck in Migration: Waiting Zones and (internment) Camps*, which included a joint train journey of all conference participants from Budapest to Munich, retracing the by now historical refugee trail of the summer of 2015; and the workshop *Bridging Policy, Theory and Practice* organized by and for our alumni of the Global Challenges Fellowship. Many of these events and explorations would not have been possible without the generous support of international and national foundations for which I would like to express our gratitude at this place.

Our main attention remained and remains on fellows and their work. The Year 2017-18 brought together a most diverse cohort of fellows, in terms of research topics and discipline, as well as nationality and country
of residence; we hosted fellows from Italy, Georgia, Turkey, Slovenia, Slovakia, Czech Republic, Austria, the UK, France, Belgium Germany, Poland, the Netherlands, the US, Eritrea, Indonesia, India, and, of course, Hungary. This booklet offers some insight into on-going work, work concluded, others began - and into new ideas emerging in the special Budapest environment - at the Guesthouse on the Buda Castle hill and our downtown campus. I hope you will enjoy strolling through this booklet.

Nadia Al-Bagdadi
Events
8 March 2018

New Perspectives on Central European and Transatlantic Migration, 1800-2000

A conference organized jointly by the Botstiber Institute for Austrian-American Studies and the Institute for Advanced Study at CEU to mark the newly established Botstiber Fellowship Program at IAS CEU.

Migration to and from Central Europe has a long history and has fundamentally shaped the cultural, political, and social developments of the Habsburg Monarchy and its successor states. This conference showcased new research in migration studies and reflected on the role that migration, both within Central Europe and to the United States and beyond, has historically had on the region. It brought together scholars working on topics within migration studies such as affinity and identity of migrants, the influence of capitalism on migrants’ economic conditions and emergence of the migration industry (travel lines, migrant banking etc.), conflict, exclusion and contestation as important aspects of politics of migration. Conference participants zoomed in on these and other themes while sharing their conceptual and empirical insights on identities, networks, dynamics and biographies of mobility that shape patterns of Central European and Transatlantic migration.
Bridging Policy, Theory and Practice

A closing workshop organized by the School of Public, CEU and IAS CEU within the frame of their joint Global Challenges Fellowship, supported by the Volkswagen Foundation

The aim of the pilot project, The Global Challenges Fellowship Program (GCFP) was to invite researchers and practitioners from emerging countries to the School of Public Policy (SPP) and the Institute for Advanced Study (IAS CEU) at Central European University in Budapest and the Global Public Policy Institute (GPPi) in Berlin to forge closer ties between Western and non-Western researchers and policy makers so as to offer fresh perspectives on some of the world’s most pressing public policy challenges, which can only be resolved together. Over its three years the program has hosted several fellows, fostered new forms of collaboration and enabled new research. In light of these goals and new form of collaboration, the closing workshop rejoined participants to report on GCF fellows’ achievements and discuss the complexities and synergies of policy driven versus pure academic research as reflected by the work of the GCF fellows and perspectives of the hosts. It also brought together fellows and project partners to exchange ideas about the benefits of the chosen institutional format of the project, the possibilities it provided as well as its limitations.

26-28 April 2018  

NetIAS and EURIAS Annual Meeting 2018
Hosting the Network of European Institutes for Advanced Study

In April 2018 IAS CEU welcomed rectors, directors, senior staff and EURIAS fellows to its premises in Budapest. Each year the Network of European Institutes for Advanced Study (NetIAS) organizes an annual meeting hosted by one of the 23 European partner institutes, joining some 70 representatives and fellows. The meeting provided an opportunity for personal exchange among institute administrators and leadership, for discussions on issues of common interest and of potential forms of collaboration.

This year’s leading topic at the Budapest meeting addressed the challenges to academic freedom and institutional autonomy. Provost Liviu Matei, Professor of Higher Education Policy at the School of Public Policy, delivered the opening lecture “The Epistemology of Academic Freedom in Europe”, while the closing plenary discussed “Scholars at Risk and European Responses”. Participants of the plenary were Dr. Angela Liberatore, Head of Unit, Social Science and Humanities, European Research Council; Sarina Rosenthal, Program Officer, Scholars at Risk; Oliver Bouin, Director of the RFIEA and Nadia Al-Bagdadi, IAS Director, who agreed with the vivid support of all participants that as a follow up to the meeting institutes should explore possibilities to adopt policies for assisting academics at risk.

Similarly to other venues over the past few years, the business meeting in Budapest was combined with a one and a half day conference of and for the entire cohort of EURIAS fellows all of whom presented their research projects in a project posters exhibition. EURIAS is a joint flagship project of 18 European IAS. Selected paper presentations focused on themes such as “Rethinking the City” or “Image, Hyper-Image, Visuality”. The presentations and poster sessions by EURIAS fellows were an impressive showcase of the diversity of research in the humanities and the social sciences pursued in the various institutes. The meetings took place on CEU’s new Campus, which was designed by the Irish architecture firm O’Donnell & Tuomey, and among other prizes, won one of the Royal Institute of the Architects of Ireland (RIAI) Awards for Best International Project 2017.
13 June 2018

*Stuck in Migration: Waiting Zones and (internment) Camps*

An international conference jointly organized by the Center for Advanced Studies (CAS) at Ludwig-Maximilians-Universität München (LMU) and the Institute for Advanced Study (IAS) at Central European University, supported by the Fritz Thyssen Foundation.

This three day long multiple site conference on migration looked at the issue from a hitherto rather understudied point of view and explored the connection between the state of waiting and the dynamics of migration and movement. The conference saw itself as an interdisciplinary and a transnational event in motion: after the first day it started off in Budapest, traveling the second day by train from the Keleti Station to Munich Hauptbahnhof, with the third day taking place at CAS-LMU. Interdisciplinarity implied that the conference brought together participants who approached and discussed the connection between waiting and migration from a number of disciplines, mainly but not exclusively history and cultural history, arts, sociology, demography, visual studies, law, and anthropology. The transnational event, in turn, implied that the conference was held in two localities directly associated with the recent manifestations of migration and waiting – Budapest and Munich in the summer of 2015. In doing so, location-specific perspectives had to be taken and be classified into an overarching global and historical perspective.

The conference brought together scholars from the two organizing institutions as well as external participants whose scholarly work centers on facets of ‘being stuck in migration’ through different disciplinary lenses, theoretical approaches, a variety of case studies and time scales and thus to explore in greater depth Europe’s historical situation of the summer of 2015 which physically and politically linked the two cities - Budapest and Munich. The conference also reflected on how the historical situation changed these very places and how „being stuck in migration“ affected the very people considered to be on the move. In Budapest, the Keleti Station became a symbol of forced migration, civil engagement support, and political opposition at once. At IAS CEU, on June 13 the conference therefore, was focusing on historical and political dimensions of this historical episode in particular and of migration in Europe and beyond at large. At CAS LMU, on June 15, the focus was
Emotions and Religious Sentiments across Central and Eastern Europe and the Eastern Mediterranean

A workshop within the International Series of workshops and consortium on Entangled History of Emotions in the Mediterranean, of which IAS CEU is a participating member. The Budapest meeting was organized jointly by Nadia Al-Bagdadi IAS CEU, Tolga U. Esmer, Director of the Center for Eastern Mediterranean Studies, CEU, and Giovanni Tarantino, chair of the steering committee History of Emotions and Professor at University of Florence. This workshop looked at the relations between religion, religious sentiments and emotions across Central and Eastern Europe, Southeastern Europe and the Eastern Arab Mediterranean. It integrated two perspectives in terms of contact zones, by relating cross-imperial boundaries, contacts and transfers as well as religious boundaries within given multi-confessional societies. The central question was what role religion played in shaping emotions and repertoires of emotion and perceptions thereof, including how to make sense of irrational emotions. How are similarities and differences of regimes of body language and emotional registers and economy explained in religious terms? How are religious traditions and formations in multi-confessional contexts inscribed in non-religious practices? When do such perceptions change and how do we as historians measure such change? To this end, the workshop addressed issues of methodology and historical case studies, in which Islam will play a special, though not exclusive role. Methodologically, the focus was on the tangibility of religious sentiments in given materials and practices (Muslim, Jewish, Orthodox, Catholic, and rejections thereof). As for empirical studies, the workshop focused on case studies involving the complex relationship of body, religious practice and emotion, including sentiments disavowing the impact of religion on the economy of emotion and religious sentiments.

Speakers: Lisa Beaven, Tolga U. Esmer, Randi Deguilhem, Sona Grigoryan, Ádám Mézes, Nina Peršak
For two decades, international organizations like the ILO and the European Commission have been promoting a qualitative approach to work, as a complement to the quantitative one driven by the aim of full employment that prevailed until then. While the ILO promoted the concept of “decent work”, the European Commission turned that into the claim for “better jobs”, subdivided into “quality of employment” and “quality in work”, a key piece of the European social agenda. France and Germany fed the debate, making better jobs a matter of public concern. But whereas “gute Arbeit” is the keyword for it in Germany, “qualité de vie au travail” is the one in France. Can we take for granted that these key words address the same kind of issue, beyond the fact that they both fall under the common umbrella of the English-language concept of “better” or “good” jobs? The aim of the talk was to address the meaning of “gute Arbeit” and “qualité de vie au travail” by giving insight into the contrasted processes of categorization involved.
25 January 2018

**IAS Advisory Board Lecture 2017/18**

**Markus Gabriel**, Professor of philosophy, Chair in epistemology, modern, and contemporary philosophy at the University of Bonn, member of the IAS Academic Advisory Board

*Freedom of the Mind – In Defense of the Objectivity of the Humanities*

In his talk, Markus Gabriel, sketched the outlines of a view of human mindedness which he calls „neo-existentialism“. Neo-existentialism offers an anti-naturalist framework for thinking about the human being according to which the human mind is not an element or object that belongs to the natural order. This does not mean that it is an illusion, fiction or social construction of some kind. Rather, neo-existentialism can serve as the basis for an enhanced understanding of the full-blown objectivity of the humanities and their irreducibility to the processes of knowledge-acquisition constitutive of the natural sciences.

8 March 2018

**Keynote lecture**

**William O’Reilly**, University lecturer in Early Modern History at the University of Cambridge, Associate Director of the Center for History and Economics and long-term fellow at IAS CEU

*Hopeful Journeys. Perspectives on Central European and Transatlantic Migration, 1800-2000*

Central Europe has long been involved in the production of migrants, as well as in the production of migration, acting as a place of collection and dispatch for women and men en route to new lives elsewhere, and as a place of ‘frenetic standstill’ for others, awaiting opportunities. This presentation reflected on the history of migration from, and in, Central Europe over the last hundreds of years, considering the significance of transatlantic migration, as well as migration within the region more broadly, through a variety of personal narratives and reflections. This lecture was given as the keynote lecture of the conference New Perspectives on Central European and Transatlantic Migration, 1800-2000 organized jointly by the Botstiber Institute for Austrian-American Studies and the Institute for Advanced Study at CEU.
Andrew F. Marc, Berggruen Fellow at the Edmond J. Safra Center for Ethics and a Law and Social Change Fellow at the Islamic Legal Studies Program, Harvard University

The Invention of Popular Sovereignty in Modern Islamic Thought

It is a standard trope of contemporary Islamic political theory that “the people is the source of all political authority” (al-sha‘b maṣdar al-sulūtāt). This has become such a commonplace in modern Islamist discourse that even Salafi parties that contest elections include this in their manifestos. But how did this commitment come to be so universal within a political theology that up until the early 20th century tended to ascribe political authority to a kind of condominium between executives, elites and scholars, and throughout the 20th century stressed the obligation to uphold God’s sovereignty? What is the scope and extent of popular sovereignty in contemporary Islamic political theory? March’s lecture outlined the argument of his forthcoming book manuscript, The Caliphate of Man: The Invention of Popular Sovereignty in Modern Islamic Thought, which traces the discourse on sovereignty from the mid-19th century reform movement to the present.

This lecture was given in the framework of Dunja Larise’s research project, EURIAS fellow at IAS CEU.
Globalizing the History of late Habsburg Central Europe
A workshop organized by IAS Botstiber fellow Balint Varga,
Hungarian Academy of Sciences, Budapest

Transnational/global history seems to have gained a foothold in
scholarship dealing with the late history of the Habsburg Monarchy. In
particular, scholars have recently offered new results in Habsburg imperial
history and the history of international migration. However, the editors
of a new handbook can still rightly claim that compared to other areas
in the world, “research into transnationalization has received so far little
consideration in East Central Europe” (Frank Hadler and Matthias
Middell, Handbuch einer transnationalen Geschichte Ostmitteleuropas
[Göttingen, 2017], p.13). The main aim of this exploratory workshop was
to overview the state-of-the-field and to identify new fields of research
into a global/transnational history of belle époque Austria-Hungary.

Speakers: James Callaway, Judit Klement, Susanne Korbel, Matthias
Middell, William O’Reilly, Balint Varga
16 May 2018

*Albums of Empire: Early Modern Costume Books and Friendship Albums*

A workshop organized by ROBYN RADWAY, Humanities Initiative Fellow at IAS CEU.

Transnational/global history seems to have gained a foothold in scholarship dealing with the late history of the Habsburg Monarchy. In particular, scholars have recently offered new results in Habsburg imperial history and the history of international migration. However, the editors of a new handbook can still rightly claim that compared to other areas in the world, “research into transnationalization has received so far little consideration in East Central Europe” (Frank Hadler and Matthias Middell, Handbuch einer transnationalen Geschichte Ostmitteleuropas [Göttingen, 2017], p.13). The main aim of this exploratory workshop was to overview the state-of-the-field and to identify new fields of research into a global/transnational history of belle époque Austria-Hungary.

Speakers: Katherine Bond, Ulrike Ilg, William Kynan-Wilson, Csaba Maczelka, Robyn Radway, Nedim Sönmez

23 May 2018

*Enlightenment Vitalism and its Futures*

A two-day workshop organized by TAMÁS DEMETER, Hungarian Academy of Sciences, and Charles T. Wolfe, Ghent University and fellow at IAS CEU.

Vitalism has typically been presented as the craziest possible view in the study of life (as in Francis Crick’s rather confident pronouncement: “To those of you who may be vitalists, I would make this prophecy: what everyone believed yesterday, and you believe today, only cranks will believe tomorrow”: Crick 1966, 99). Indeed, philosophers since the Vienna Circle justifiably criticized the more recent ‘neovitalism’ as a too-strong ontological commitment to vital ‘forces’. But there has some significant scholarly ‘pushback’ against this orthodox attitude, notably pointing to the 18th century Montpellier vitalists (where the word ‘vitalism’ is first used) (Williams 2003, Reill 2005, Wolfe ed. 2008, Wolfe and Normandin eds. 2013), to the presence of a kind of vitalism in Hume and the Scottish Enlightenment (Demeter 2016, 2017), but also in the teleological focus of early German biology (Gambarotto 2017). So there are different historical
forms of vitalism, including in their relation to the mainstream practice of science. The workshop, on Enlightenment vitalism and its futures – its possible outcomes, its rejections and its appropriations – combined the more scholarly, historical approaches with more philosophical or ‘theoretical’ ones, and reflected on forms of Enlightenment vitalism and on the possible futures of such vitalisms.

Speakers: Giuseppe Bianco, Cécilia Bognon-Kuss, Tamás Demeter, Christopher Donohue, Andrea Gambarotto, Paolo Pecere, Marta Santuccio, Sebastjan Vörös, Charles T. Wolfe, Gábor Zemplén

9 July 2018

Who is afraid of values? Value-fact entanglements in scientific research – lessons from two case studies.
A workshop organized by IAS CEU fellow Magdalena Malecka, University of Helsinki, Finland

That values are part of science is a claim one often hears, a claim that is very controversial to some and almost trivial to others. The opinions range from ‘Science is not about values but facts; in order to be objective, science should be value-free’ to ‘Science is part of society and therefore cannot be completely free from valuations’. The relatively recent discussion in the philosophy of science, and especially the insights from feminist philosophers of science, complicate this polarized picture. Philosophers point to how values enter scientific research in direct and indirect ways and how they feature in background assumptions of scientific work. It is also discussed when exactly the presence of values in research is justified, how values influence and relate to objectivity, impartiality, disinterestedness, diversity of standpoints, and the autonomy of science. The workshop discussed two case studies in order to contribute to a nuanced view on the fact-value entanglements currently discussed in the philosophy of science. The focus was on behavioural studies since these are so eminently relevant for social, moral and political issues.

Speakers: Maria Kronfeldner, Magdalena Malecka, Csaba Pléh, Simon Rippon
Susan Rubin Suleiman, C. Douglas Dillon Professor of the Civilization of France and Professor of Comparative Literature, author or editor of a dozen books and more than 100 articles on contemporary literature and culture, discussed her new book on Irène Némirovsky (1903-1942), a Russian Jewish immigrant to France who achieved a brilliant career as a novelist during the 1930s but was deported as a “foreign Jew” in 1942 and died in Auschwitz. Némirovsky’s tragic fate mirrors that of many assimilated Jews in Europe who had abandoned Jewish religious practice, or even converted to Catholicism, only to be treated like all other Jews by the Nazis. Némirovsky’s portrayals of Jewish characters in her fiction are controversial, for some readers consider them to be antisemitic. Suleiman argues instead that her Jewish characters exemplify the dilemmas and contradictions of Jewish existence in the 20th century, in Europe and beyond.

Opening remarks to this reading and discussion were made by CEU President and Rector Michael Ignatieff.
23 March 2018  

**A Multi-Perspective History: The Mentalities of Jewish and Non-Jewish Adolescents in Wartime Hungary**  
(Budapest, Korall, 2017) by Gergely Kunt (in Hungarian: Kamasztükrök - A hosszú negyvenes évek társadalmi képzetei fiatalok naplóiban)

This volume is an integrated history of the nineteen-forties and World War II, and takes into account the different perspectives and experiences of Jewish victims and non-Jewish bystanders. The author’s research, based on the comparative analysis of the diaries by seven Jewish and thirteen non-Jewish adolescents born in the interwar period in Hungary, focuses on mapping the mentalities of these adolescents through their diary entries. In particular, it reveals the ways in which these adolescents perceived themselves and the society they lived in, because their socialization and identities not only determined their views of the war and the genocide, but also their opinions of the Germans, the Soviets, or of Regent Miklós Horthy.

Gergely Kunt is a social historian and Assistant Professor at the University of Miskolc, Hungary. His dissertation was a comparative analysis of the social ideas and prejudices of Jewish and non-Jewish adolescents during the Second World War as reflected in their diaries. Opening Remarks were made by Ilse Josepha Lazaroms, Goethe University, Frankfurt am Main; Botstiber Fellow at IAS CEU.

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6 June 2018  

**Writing on Water**  
(CEU Press, 2018), by Judit Niran Frigyesi

Writing on Water is an attempt to grasp the phenomenon of sound in prayer: a meaning in sounds and soundscapes, and a musical essence in the act of praying. The impetus for the book was the author’s fieldwork among traditional Jews during the era of communism in Budapest and Prague. In that era the Jewish religion and Jewishness in general were suppressed; the rituals were semi-secret and became inward-turning. The book is a witness to these communities and their rituals, but it goes beyond documentation. The uniqueness of the sounds of the
rituals compelled the author to try to comprehend how melodies and soundscapes became the sustaining and protective environment, as well as the vehicle, for the expression of a world-orientation – in a situation where open discourse was inconceivable. The book is unique in its choice of communities, its wealth of original documents, in its novel interpretation of sound, and evocative poetic style.

Judit Niran Frigyesi is a teacher, musicologist, ethnomusicologist, and writer, associate professor of Bar Ilan and Tel Aviv Universities. Her research focuses on nineteenth and twentieth-century music and literature, the music of Béla Bartók, music cultures, especially ritual music practices, outside of the European tradition, and the prayer chant of Ashkenazi Jews. Her artistic works include short stories, poems, photographs and photomontages, film and multi-media. She talked about her book with Ilse Josepha Lazaroms (Goethe University Frankfurt /Institute for Advanced Study CEU) and Michael Laurence Miller (Director, Nationalism Studies Program, CEU)

12 June 2018

Realms of Authorship: On the Coexistence of Professional and Artistic Identities

The publication of Vinter (Azarel Press), the fiction debut of author and historian Ilse Josepha Lazaroms, Botstiber Fellow at the Institute for Advanced Study at CEU, was expected for last autumn. In this public reading, she talked about her first novel and issues involved in its conception and publication. What exactly makes fiction and academic research different, or, alternatively, what are the overlaps between these two forms of writing? What happens when your profession takes you out of your country of origin and away from your mother tongue(s), into the realm of academic English? To what extent can you be at home in multiple languages, and how does this affect your relationship with texts and your identity as an author? By engaging with the storytelling of Vinter – which is situated in contemporary Budapest – Dr. Lazaroms discussed the writing process, the coexistence of multiple authorial identities, and the role of the imagination in the mind of the novelist and the historian. She also read a short chapter (Dutch and English) from the novel.
Ilse Josepha Lazaroms is a writer and historian. She works on twentieth-century European history, East Central Europe, migration history and Jewish history. Her book *The Grace of Misery: Joseph Roth and the Politics of Exile, 1918–1939* (Brill 2013) was awarded the Victor Adler State Prize from the Austrian Ministry of Science and Education. Her new book, *Emigration from Paradise: Home, Fate and Nation in Post-World War I Jewish Hungary*, is forthcoming with Stanford University Press. She is the owner of Azarel Press and a regular contributor to *The Dutch Review of Books*. Her debut novel, *Vinter*, will appear in the autumn of 2018 with Uitgeverij Cossee (Amsterdam).
Exile, Estrangement, Ghurba – Tarek El-Ariss in conversation with acclaimed writer and novelist Hoda Barakat

A conversation jointly organized by Nadia Al-Bagdadi, for the research project Striking from the Margins and the AiR program at Institute for Advanced Study at CEU

What does exile mean in the age of catastrophic refugee crises? Exile has been understood as a critical space inhabited by political dissidents and thinkers, authors and artists, that separated them from home yet provided them with the necessary distance to reflect, create, and reshape questions of identity, cultural difference, and power. In Arab culture, this exile has shaped generations of thinkers and poets including Edward Said and Mahmoud Darwish, who developed models for understanding Arab identity and thought, political ideology and poetic practice, inhabiting multiple linguistic and cultural spaces.

Questions of exile and estrangement have shaped and were shaped by the oeuvre of Lebanese author Hoda Barakat, who left her country in 1989. Barakat’s ghurba, an untranslatable term that means exile and estrangement both personal and political, generated reflections on belonging and the cruelty of belonging to a country torn by war, and
sectarian and class conflicts. Barakat’s work goes to the heart of what constitutes a community, and what geographical boundaries and what boundaries of the self are undone and produced in the process. This event focused on Hoda Barakat’s work in order to reflect on the role of literature at times of great historical and political turmoil, and on the current state of events and how they shape human experience and understandings of home and exile.

In conversation: Dr Tarek El-Ariss is Associate Professor of Middle Eastern Studies at Dartmouth College and Associate Editor of Journal of Arabic Literature. He is the author of Trials of Arab Modernity: Literary Affects and the New Political (Fordham UP, 2013) and this year’s writer in residence Hoda Barakat. Barakat is a Lebanese novelist who lived much of her life in Beirut and later moved to Paris. Barakat’s first work Hajar al-Dahik (The Stone of Laughter), won the Al-Naqid prize. Her third novel, Harit al-miyah (The Tiller of Waters), won the 2001 Naguib Mahfouz Medal for Literature. She was decorated with the Chevalier de l’Ordre des Arts et des Lettres in 2002 and the Chevalier de l’Ordre du Mérite National in 2008.

19 February 2018

The Night Post: First public reading of IAS Writer in residence
Hoda Barakat’s new novel

At a public reading organized by the IAS, Hoda Barakat read the first letter from a series that composes her latest novel: The Night Post. Without address and with incomplete stories, similar to their authors, these letters will never arrive but will go astray and find their way into the hands of strangers. The destiny of the reader is to become a writer of another letter. This puzzle – or labyrinth - is a game of destinies that erases the border between migration and exile, escape and salvation, illusion and certainty, as well as between the story and the truth. Killing is hardly always an act of a criminal, nor is prostitute a whore, when borders become bloody walls and first homes are lost for good.

The reading was moderated by IAS director Nadia Al-Bagdadi. Hoda Barakat offered a reading of the original Arabic, followed by a short
30 November 2017  
**Drifter – Film Screening and Discussion with film director Gábor Hörcher**

The Institute for Advanced Study together with CEU’s Visual Studies Platform (VSP) hosted a screening of this award-winning film *Drifter* directed by IAS artist in residence Gábor Hörcher who was in attendance for a discussion immediately following the film, moderated by Jeremy Braverman, Media and Visual Education Specialist, CEU Library.

The young rebel, Ricsi, lives his life on the edge. ‘Trouble’ is his middle name. He is unruly, restlessly scaring up problem after problem. Driving cars without a license, theft and escaping from the cops are all just a part of his daily routine much for his parents’ despair. Ricci won’t stand for routines nor the expectations of his deadbeat father. After all, where was he when Ricci needed him the most? Drifter was shot over a period of five years and is a portrait of a young man who takes life in his own hands.

The film has won a number of awards including the IDFA Award for the Best First Appearance Documentary 2014 and Best Documentary Award - Hungarian Film week 2016

Gábor Hörcher started filmmaking and working with director and producer, Marcell Iványi early 2008. They run KraatsFilm together producing films and theatre performances. His latest fiction short film titled “RICSI” premiered at Clermont-Ferrand Film Festival and shortly after won the Best Hungarian Short Fiction Prize at Mediawave Film Festival in 2015.

9 May 2018  
**Araf – Screening of the new and award-winning film by film director Didem Pekun**

The Visual Studies Platform (VSP) and the Institute for Advanced Study at CEU together with the Department of Sociology and Social
Anthropology at CEU showed the new and award winning film by VSP teaching fellow and IAS artist in Residence, Didem Pekün’s new film *Araf*, followed by a discussion with Didem Pekün, moderated by Oksana Sarkisova from OSA. The films won several awards, among them the Human Rights Award at Sarajevo Film Festival in 2018.

*Araf* is an essayistic road movie and diary of a ghostly character, Nayia, who travels between Srebrenica and Sarajevo to Mostar in Bosnia. She has been in exile since the war and returns for the 22nd memorial of the Srebrenica genocide. The film is guided by her diary notes of the journey which merge with the myth of Daedalus and Icarus – Icarus being the name given to the winner of a bridge diving competition in her home country. The story of Icarus and Daedalus, a myth symbolic of man’s over-ambition and inevitable failure, is weaved throughout the film as a way to think about exorcizing the vicious cycle of such events happening in the future and of a possible reconciliation. Nayia also thinks of Icarus from a different perspective, that of seeing the optimism of such a leap, his braveness of taking a leap into the unknown in this era of radical instability, that perhaps, Icarus wanted to write a different narrative. *Araf* thus traces these paradoxes through Nayia’s displacement and her return to her home country post-war – that of a constant terror and a permanent standstill, and the friction between displacement and permanence.

**Didem Pekün**’s work explores both artistic research and practice; conceptually it deals with the production of subjectivities within violent geographies, displacement, and the different forms they take on-screen. Her studio practice includes documentaries and video installations, have screened internationally and have received awards. Didem Pekün is a founding member of Beyond Istanbul: Center for Spatial Justice (a cross-disciplinary, independent urban institute focused on issues of spatial justice in Istanbul and beyond). She holds a practice-based PhD in Visual Cultures, Goldsmiths. After being a full-time faculty member at Media and Visual Arts Department at Koç University, she is currently a Research Fellow at Visual Cultures, Goldsmiths and visiting faculty member at the Department of Sociology and Social Anthropology at CEU from May 2018 in affiliation with the Visual Studies Platform.
FELLOWS SEMINARS

18 October 2017  CHARLES WOLFE, Ghent University, Belgium  
From Vital Forces to Models of Organism. Reassessing and Reconstructing Enlightenment Vitalism

25 October 2017  HANA KUBATOVA, Charles University, Prague, Czech Republic  
‘Little’ Slovaks, Jews and the Others in Sečovce: Biography of a Town

8 November 2017  CLARA DAWSON, University of Manchester, UK  
‘And Singing Still Dost Soar’: a History of Poetic Birds and Lyric Song

15 November 2017  LEVAN GIGINEISHVILI, Ilia State University, Tbilisi, Georgia  
Annotated English Translation and Accompanying Study of Ioane Petritsi’s Commented Translation of Proclus’ “Elements of Theology”

22 November 2017  DATTATARY BHANDALKAR, School of Social Work, Tata Institution of Social Sciences, Mumbai, India  
Indigenous Resistance in India

29 November 2017  JULIANE FURST, University of Bristol, UK  
Soviet Hippie Ideology: Untangling of an Oxymoron
6 December 2017  Juraj Buzalka, Comenius University, Bratislava, Slovakia  
*The Post-Socialist Reactionary Europeans*

13 December 2017  Susan Suleiman, Harvard University, USA  
*István Szabó: A Filmmaker in History*

10 January 2018  Nina Peršak, Institute for Criminal-Law Ethics and Criminology, Ljubljana, Slovenia  
*Emotiveness of Criminalization: Criminal Law and Policy Guided by Sentiment*

17 January 2018  Gábor Hörcher, Kraatsfilm, Hungary; Visual Artist in Residence  
*System Error - Direct Democracy and Global Migration*

24 January 2018  Rosemary Wakeman, Fordham University, New York, USA  
*An Urban History of Modern Europe: 1815 to the Present*

31 January 2018  Gergely Kunt, University of Miskolc, Hungary  
*The Perspective of Bystanders during the Holocaust, as Reflected In Adolescent Diaries from Budapest*

7 February 2018  André Thiemann, Bielefeld University, Germany  
*“The Red Gold of Serbia”: A Relational Account of the European Landscapes of Capitalism through the Lens of Raspberries*

14 February 2018  Dunja Larise, junior EURIAS Fellow at IAS CEU  
*Democracy and Crisis in Europe*

21 February 2018  Bálint Varga, Hungarian Academy of Sciences, Budapest, Hungary  
*Hungary in the Age of Global Mobility, 1880–1914*

28 February 2018  Moch Faisal Karim, Bina Nusantara University, Jakarta, Indonesia  
*Constrained Engagement? The Case of ASEAN’s Response Toward China-led Multilateral Initiatives*

7 March 2018  Nicola Carraro, University of Campinas, Italy  
*Essence and Natural Kinds in Aristotle’s Biology*
14 March 2018  Didem Ünal Abaday, The City University of New York, USA  
    Tracing Homeland in Diaspora: Migrant Turkish Muslim Women’s Narratives on Islamic Fashion in Western Migration Regimes

21 March 2018  Kristóf Kovács, Eötvös Loránd University, Budapest  
    A Formative Framework for Human Intelligence

11 April 2018  Daniel Mekonnen, Eritrean Law Society, Geneva  
    Africa and the International Criminal Court: Between Cooperation and Antagonism

18 April 2018  Didem Pekun, Affiliated Visual Artist in Residence  
    Screening and Discussion of the film “Tülay German: Years of Fire and Cinders”

25 April 2018  Robyn Radway, Humanities Initiative Fellow  
    Trans-Imperial Objects: Habsburg Albums from the “German House” in Constantinople

2 May 2018  Ilse Lazaroms, Goethe University, Frankfurt am Main, Germany; Botstiber Fellows at IAS CEU  
    Emigration from Paradise: Hungarian Jews between World War I and the Holocaust

9 May 2018  István Perczel, Medieval Studies Department, CEU, Faculty Fellow at IAS CEU  
    Clandestine Heresy in the Service of the Most Pious Emperor: Origenists in the Court of Justinian (532-553 AD)

23 May 2018  Magdalena Malecka, University of Helsinki, Finland  
    Behavior, Knowledge, Policy. The Philosophy of Science Perspective on the Recent Applications of the Behavioral Sciences to Policy

30 May 2018  Rosemary Wakeman, Fordham University, New York, USA  
    Further Thoughts on European Urban History: Theoretical Approaches
Fellows
My stay at IAS in Budapest is not the first fellowship I have taken part in outside of my home university. It has, however, become the closest to me professionally and personally. In Budapest, there are people and library specializing in social transformations of post-socialist Eastern Europe, the major regional research interest of mine. At the same time, Hungary and Budapest are very close geographically and culturally for someone growing up in Slovakia. I have therefore studied the current Hungarian situation and made it one of the focuses of my analysis. My research project at IAS was the book manuscript ‘The Post-socialist Reactionary Europeans’. Although before coming to Budapest I had hoped to carry out this imminent work only, I have also managed to expand on what I had achieved already, such as finding previously unexplored or forgotten references and ways of analyzing the socio-cultural underpinnings of what we broadly observe today as the rise of populist or radical-right politics in East Central Europe. I have also established and refreshed ties with colleagues at social anthropology and history departments that I hope will materialize in future collaboration between my home Comenius University and CEU.
I came to the Institute of Advanced Studies with the research project “Flowers Through Concrete: Explorations in the Soviet Hippieland” with the aim to turn it into a manuscript. My reasons for applying to CEU were based not only on my first-hand experience of the excellent academic culture and Soviet expertise at CEU but also on the fact that my first traces of Soviet hippie life I encountered at the OSA. I thought it fitting and useful to return to the archive after ten years of source gathering in order to complete the most difficult chapter of my forthcoming book: hippie ideology.

Hippies, in general, did not like to pin down their thoughts in writing, and Soviet hippies were particularly weary of publications, since they feared repression and association with political dissidents. Nonetheless, a renewed exploration of the samizdat holdings in the OSA provided much context of the intellectual environment and spiritual influences Soviet hippies experienced. The archive also holds several hippie publications of the later years, which provided clues as to the trajectory of Soviet hippie thought over the last two decades of Soviet socialism. I also worked extensively with the primary material I had gathered over the last eight years, putting it into context with the OSA material and looking at it, testing several hypotheses of analysis.

The tension of writing about the ideology of a movement that rejected ideology, yet was de facto deeply ideological, occupied me the entire three months at the Institute. In several personal discussions with CEU academics and fellow fellows and through my presentation to the Institute I arrived at a working thesis that teased out the idiosyncrasies of Soviet hippie thought, which was always suspended between the global and the local and the vague and quite radical. In line with my main argument that hippies were not anti-thesis but part and parcel of late socialism I identified hippie ideology as a complex conglomerate of adaption of communist believes mixed together with global slogans, which, however, were understood differently in the Soviet context. For instance, the idea of pacifism was embraced and applied to the Vietnam War, but it did not scratch on the myth of the Great Fatherland War (as the Second World War is known in Russia) or raise question about the militarism of the Soviet regime. Even when the war in Afghanistan commenced, Soviet hippies remained surprisingly muted in their objection. Yet in other respects they fully embraced Western hippie
ideals, even if these ideals came at a much higher cost to them. Like for their Western peers, freedom from norms and restraints was top of their agenda. But their quest for liberty and self-expression always had a political twist, which made it a more ideological endeavor than in the West. Long hair was persecuted on a state level. A dishevelled appearance was considered a case for the mental hospital. Alongside the opprobrium of parents and teachers, Soviet hippies had the state on their tails just for the way they looked. Ideology was thus not only a choice or a matter of rejection. It was a reality imposed from above.

Ultimately, I chose to apply a linguistic method to navigate the jungle of contradictions and differences permeating Soviet hippie ideology. I identified the most important terms of Soviet hippie texts and speech and ruthlessly examined them in comparison with their Western usage. The result was the recognition that Soviet hippies looked and sounded very global, but at a closer look very little similarity remained. Rather than different, however, Soviet hippie ideology emerges as off-beat - or indeed a variation of the universal. In the same vein their place in late Soviet society is not one of resistance or even counter-culture (even though they engage in both), but of a constant dissonance that ultimately changes the tone of the whole of society.

I benefitted enormously in my deliberations from the presence of so many fellow academics at the Institute of Advanced Studies and at CEU who shared my interest in late socialism and the subsequent transition period. I particularly enjoyed hearing how other disciplines such as anthropology and political science tackle the paradox of late socialist societies that was both morose and vulnerable but also incredibly resilient in the face of change. Being in Hungary at a moment when Hungarian society and government descended into a more and more illiberal state posed interesting questions about who and what exactly is opposition in a repressive state. The CEU’s own fight for survival threw up interesting questions about freedom and what it means, which had eerie resonances in my own work. The rise of nationalism in all former socialist states, including among former Soviet hippies, was a question that permeated both daily political life in Budapest in the autumn of 2017 and my own deliberations about hippie ideology.

Finally, I would like to thank all the members and staff at the Institute of Advanced Studies and the Raoul Wallenberg guest house.
I had both personally and intellectually a wonderful time in Budapest as had my children, both of whom learned a lot in their respective school and Kindergarten. Our three months in Budapest taught them not only a smattering of Hungarian but also provided – at least my ten-year old – with a glimpse into another world, shaped by a different history than the Western countries she calls home.

The year spent in Budapest during my IAS fellowship is one of the best in my life and scholarly career! For quite a few years before obtaining the fellowship I was engaged in my university classes that took almost all my time. This prevented me from my scholarly exploits, from spending time with texts of my interest and engaging in much more intense, focused research. All these I had fully enjoyed during my stay in Budapest. I just wonder, how quickly the year has passed! Every morning waking up and looking out of the window a day welcomed me with a beautiful view from my balcony: the spire of the St. Matthias majestic cathedral, fortress walls, daily surprises – sometimes snow that whitened all landscape while I have slept; or unexpected bloom of flowers on trees; the changing colors of leaves; a sudden snow in the still young spring – the final touch of the winter unwilling to recede. However, more importantly, each day welcomed me with a prospect of unstrained, free work on my beloved field of research, which I missed so much in Tbilisi. Once I said to myself: “Probably paradise will also be something similar, with one difference, that it will never end”.

In this one year I have achieved progress in my research that I failed to do for more than ten years at home. Indeed, it is a luxury to be able to sit and ponder for two-three hours over just one or two sentences of a very complex Greek philosophic text in Medieval Georgian and try to establish causes for peculiarities of grammar, syntax or changed meaning. Those causes can be very different: the corruption of the Greek codex from which the translation was made; conscious changes on the part of the translator in order to make his philosophical point; misunderstandings of the Greek; Georgian translation preserving a reading closest to the lost original etc. One must aim at the maximum level of sincerity to weigh all possibilities, compare all the extant confusions, etc. Having published a monograph on 12th century Georgian Neoplatonist’s, Ioane Petritsi’s...
philosophy in 2007, my task now is to publish the corpus of his main work – the commented translation of Proclus’ “Elements of Theology”. The IAS year enabled me to make the entire English translation of Petritsi’s opus (around 300 pages with up to 2000 notes), which included a translation and comparison with the Greek original of his Georgian translation of Proclus’ philosophical chapters and translation of his exegesis on them. This has not been done before by anyone not only in English, but in any other language. In fact, Petritsi’s text is translated into Russian (1984) and German (2009), yet only his exegesis and not his translation, which methodologically is rather deficient since Petritsi often starts interpreting already in translation, if by nothing else, then by the very choice of the terms and by the way he himself coins the new philosophical terms.

Furthermore, throughout the entire year I had an opportunity to work more intensively with Prof. Istvan Perczel, who also became a CEU Faculty Fellow at IAS from January 2018. We shall make a joint publication of Petritsi and the common work proved to be very productive and quality-enhancing. Istvan does not know Old Georgian, but his profound knowledge of the Greek, of Neoplatonism and the Church fathers enables him to give a novel and deeper dimension to our joint research. Thus, the IAS year gave a tremendous boost to the project of publishing Ioane Petritsi.

Besides, I am most thankful to have been exposed to the work and project of other IAS fellows. Every Wednesday was an opening provided to each-other’s fields of interest and research. Since the fields were so different, from hippy movement in Soviet Union to the raspberries in Serbia; or from significance of birds’ metaphor in Ancient and Medieval poetry to problems and volatilities of modern neo-liberal economy; from difficulties within Aristotle’s theory of genera and species to the new sociological-behaviorist concept of “nudging”. The fellows tried to make their presentations very lucid and adjusted to the audience consisting of both the initiated and the uninitiated. Wonderful, creative scholars, true professionals and pundits of their fields, with high-quality research. I could mention and describe each of them separately, yet it will take much of room and time. Besides the scholars among the IAS fellows we had also people of art, the writers communicating to us their literary pieces, film directors showing to us their recent films. I would not have imagined that I could have met Istvan Szabo as a guest
of the Wallenberg guesthouse, invited by Susan Suleiman to give us an informal talk and answer our questions, after we have seen some of his films during our traditional Wednesday evening film-sessions.

The leadership and the staff of the IAS is wonderful and very helpful! We got all the necessary information in due time; the attention and readiness to help from their side was always there; I was glad to attend the events, workshops and conferences organized by the IAS. So, thanks Nadia, Eva, Judith, Andrey and all. Thanks to Agnes and Eva who made our stay in the Wallenberg guesthouse so pleasant.

The year passed quickly, but as Hemingway says about Paris, it is “the moveable feast” - so will be for me this IAS year, for I will carry this experience to my country for many years to come and also hope the friendships and relationships with the IAS people established here will be lasting.

I believe the IAS is located in one of the most resourceful universities in Europe. The library service in particular was very resourceful and helpful for my research (with the exception of one unpleasant experience related to the acquisition of an online reading material).

Overall, my stay at IAS was very productive, as can be seen from my short narrative report (attached separately). My stay at IAS filled a major gap in my professional path that was necessitated by an unexpected bumper related to my relocation from Norway to Geneva. I benefited from networking opportunities and established new professional contacts – from the very rich pool of researchers who stayed at IAS during the same with me. I am very satisfied and happy about my experience at IAS.

During my 6-month stay at IAS (January to June 2018), I undertook foundational research work for a forthcoming monograph with a working title, Africa and the International Criminal Court: Between Cooperation and Antagonism. In addition to that, I completed a new academic article, which was partially researched during my stay in Budapest and published as “African Perspectives on Denuclearisation and the Use of Nuclear Energy for Peaceful Purposes,” in Jonathan L. Black-Branch & Dieter Fleck (eds.), Non-Proliferation in International Law: Legal Issues of Non-Proliferation, Disarmament and the Right to Nuclear Energy, Volume IV (Berlin/Heidelberg: Springer/Asser

Daniel Mekonnen
Director of the Eritrean Law Society

The Growing Tension between Africa and the International Criminal Court (ICC): Implications for Global Cooperation in the Fight Against Atrocity Crimes
This contribution deals with latest developments in the global movement of nuclear disarmament, with particular focus on the role of African countries and the stimulus injected by a new international movement, known as the “humanitarian initiative.”

During my stay in Budapest, I also completed another co-authored chapter in a book, which is currently in press, and has the following bibliographic details. Wégé Sereke and Daniel Mekonnen, “Aiding and Abetting in the Suffering of African Refugees and Migrants in Libya: Examining the Role of the EU,” in Mirjam van Reisen & Munyaradzi Mawere (eds.) Dynamic Realities of Human Trafficking and Mixed Migration in Digital Africa (Langaa RPCIG, 2019. The article discusses accountability options for grave violations of international law committed against African refugees and migrants in Libya, in particular alleged involvement of European actors in those violations.

Moreover, two major publications that were completed before the start of my fellowship in Budapest came out of printers during my stay the IAS. The first one, a chapter in edited volume, deals with the military headquarters of the African Union and was included in Publications without acknowledgment of IAS Handbook of the Law of Visiting Forces, 2nd ed., (Oxford University Press, 2018), pp. 526-531. Another journal article published by Journal of International Humanitarian Legal Studies, in April 2018, deal with the issue of crimes against humanity in Eritrea.

I also gave seminars and lectures on the following topics: on the issue of crimes against humanity in Eritrea (to the doctoral students at the Department of Legal Studies focusing); on the challenges of re-integration of refugees and IDPs, with a comparative focus on Eritrea and Syria, given at the Lemkin Reunion 4th Meeting, Syria’s Displaced and the Obstacles to Return, School of Public Policy of CEU, 19 February 2018; a seminar on my main research project, given at the weekly seminar of IAS; the latter was also presented at the closing workshop of the Global Challenges Fellowship (GCF), a joint project of the School of Public Policy and IAS of CEU, and the Global Public Policy Institute (GPPi); a seminar comparing the scrutiny of Syria and Yemen by the UN Human Rights Council, given at the research project “Striking from the Margins: Religion, State and Disintegration in the Middle East.”

I also organized and moderated a panel discussion (side event) that took place on 25 June 2018, on the fringes of the 38th Regular Session
of the UN Human Rights Council in Geneva, focusing in the human rights crisis in Eritrea. Similarly, on 13 June 2018, I was interviewed by The Newsmakers program of TRT World (Turkish TV in English), on the political stalemate (border conflict) between Eritrea and Ethiopia and the on-going political transformation in the Horn of Africa.

My project aimed to examine intersections between law and emotion, challenging to some extent the thesis of legal rationality. Law-making is not a purely cognitive exercise but rather one wrought with emotion. While there are certain downsides of some types of emotion-based legislation, acknowledging and incorporating emotion into criminal and human rights law can also strengthen the legitimacy of law and of justice systems. Although an understudied subject of research, particularly in legal studies and on the European continent, the study of the emotiveness of law has implications for our understanding of law-making, improving our laws and preventing aberrations, consequently aiding justice. My project focused on two legal areas, the areas of criminal law and the (European) human rights law, which are particularly sensitive to sentiment or expressions of strong (individual and collective) emotions. By drawing on various legal sources and documents, case law and literature from different countries and disciplines, the role of emotion in the law and the societal phenomena facilitating the penetration of emotion into law has been comparatively and normatively examined.

In the first part of the fellowship, I have examined emotion in relation to criminal law, criminal-law making and criminal policy more generally, addressing the questions of whether there could be a place for emotions in the rational criminal policy and criminalization; if so, which (and whose) emotions should ‘count’; and what limits there are to such involvement of emotions in criminal-law making, that is, to what extent or how they could be legitimately incorporated into criminalization processes. The first, more descriptive part, examined the ways in which emotion has already penetrated into criminal law, criminal justice and into criminal-law making. Drawing upon contemporary emotion theory, psychological and criminological empirical studies, I have next inspected the various dimensions or characteristics of emotions, specifically those that are central in distinguishing between good and bad candidates.
for influencing criminal law and policy. In the third, more normative (criminal-law philosophy) part, an attempt was made to sketch a modest theoretical framework, composed of the requirements (or filters) that should be fulfilled before any emotion could justifiably influence criminal-lawmaking. This included further limits to such an enterprise, guided by the contemporary criminalization theory. These results have been first presented at the IAS Fellow Seminar series in January 2018. Additionally, I have systematically examined the inclusion of different kinds of emotions into several European criminal codes as well as homed in on a particular type of inclusion of emotion into criminal law, that is, on the criminalization of causing negative emotional states in others, which can range from temporary distress through more in-depth offendedness to states of emotional harm. In this latter paper – presented at the Emotion and Criminal Justice conference in Leicester, UK, a differentiation between mere ‘offence’ and conduct leading to ‘emotional harm’ has been drawn, based on contemporary philosophy of criminal law, and the implication thereof for the justifiability of criminalization as the state’s most intrusive interference with the individual’s rights and liberties has been presented. Next, the concept of emotional harm and some ‘hard cases’ that lie between the offence and harm have been tackled, as well as the notion of hate speech and its consequences. Lastly, the question of changing sensibilities over time and the repercussions of these changes for the criminal law and justice were tackled, acknowledging that the need for a certain stability of criminal law in time and the need for the criminal law to adapt to societal changes can make uneasy bedfellows.

My next focus during the fellowship was human rights law. In the second part of my fellowship, I have thus inspected the affective dimension of the European human rights law from its historical beginnings (grounded in emotion) to today. I mapped and analyzed emotion utterances, as expressed in the jurisprudence of the European Court of Human Rights (Grand Chamber judgments). Furthermore, I examined the more in-depth affective components of the case-law of the European Court of Human Rights, for example, how emotion is reflected in the doctrine of positive obligations and how the latter has been shaped by the bigger recognition of the victim/applicant in the judgments of the Court. In addition to the positive sides of this development, the possible drawbacks or pitfalls connected to it have been inspected, including its repercussions
for the traditional criminal law principle of using criminal law as a last resort (the ultima ratio principle). The findings were presented at the human rights conference at the Faculty of Law in Ghent, Belgium (from which a publication is expected) as well as at the Central European University. Upon the invitation, I gave a lecture at CEU within the Visiting Professor seminar for S.J.D. students (doctoral students in law) presenting some of the first results of this second part of my research project to a specialized audience. The discussion that followed was lively and useful in gaining feedback to my work as well as more broadly discussing the challenging issues of methodology and empirical research in legal science with doctoral students embarking on their own doctoral thesis research. I have also participated at the IAS organized conference on religious sentiments across Central and Eastern Europe, presenting a paper on the intersections between a minority religion, its visibility and space, the majority’s fears and expectations, and the law and its role in mediating tensions, affirming European values or enhancing prejudice depending on the case. The Senior Core fellowship provided a wonderful opportunity to immerse oneself for longer periods of time into research, reading and listening. Not only have I met the research objectives of my planned research project, I have also encountered very interesting colleagues among the IAS fellows as well as among CEU faculty.

The IAS’s great location allowed me to attend many events organized by the Central European University on a wide range of topics, as well as to participate in some of its courses and workshops. The IAS’s own weekly fellow seminars, moreover, provided an excellent opportunity to learn something new, to force one to think outside one’s expertise or comfort zone and to engage in a variety of discussions covering philosophy, political science, anthropology, sociology, psychology, history etc. on topics spanning several continents.

The three months I spent at IAS proved to be extremely productive as well as enjoyable, reconnecting me with Budapest after a 10-year absence (I had been there last for a month in June 2007, under the auspices of Collegium Budapest). During my stay I renewed old friendships with Hungarian colleagues, and I met a number of new colleagues and journalists. I gave several interviews that were broadcast

Susan Rubin Suleiman
Harvard University, USA

István Szabó: A Filmmaker in History
or published in the press, and also gave talks at various institutions, such as the Literary Studies Institute of the Hungarian Academy. I benefited greatly from my informal conversations with the other IAS Fellows, including especially Hoda Barakat, Clara Dawson, Juliane Furst, Gergely Kunt, Nina Persak, Didem Pekun, Didem Abaday.

Above all, I began research on the films of István Szabó, facilitated by my personal contact with the filmmaker. István Szabó was extremely kind and helpful, introducing me to the director of the Hungarian Film Institute, whose librarians and archivists provided me with necessary documents and other materials. I am planning to write a book tentatively titled István Szabó: A Filmmaker in History, which will be mainly about Szabó’s longstanding engagement with the history of Central Europe, focusing in particular on the question of existential choice as it presents itself in his films. As a start, I enjoyed organizing a small film series for the IAS Fellows at the Raoul Wallenberg Guest House, which culminated in the visit to the group by István Szabó. We had a really interesting conversation with him, and I was very grateful for his agreeing to come and talk with the group.

I gave the first public presentation of the work I did on Szabó at two venues during my stay: on December 1 at the University of Debrecen, where I was invited by the Department of English; and on December 13 in my Fellow’s Presentation at CEU, titled “To Stay or to Leave: History, Politics, and Existential Choice in the Films of István Szabó.” On both occasions, there was lively discussion after my talk, which I found extremely useful for my continuing work.

Finally, I would like to stress just how important it was for my work to have the constant and attentive support of the staff and the Director of IAS: Nadia Al-Bagdadi, Eva Gönczi and their colleagues really made my stay in Budapest pleasant, helping me accomplish my scholarly goals with their grace and good humor—I am very grateful to them.

Rosemary Wakeman
Fordham University, USA

An Urban History of Modern Europe: 1815 to the Present

The six months at IAS allowed me to complete the first draft of a book manuscript on European urban history in the 19th-20th centuries. The focus of my research at IAS was the urban experience in east central Europe. CEU’s excellent library and outstanding collections were the backbone of my research. The time at IAS allowed me to think deeply about urban history in Budapest and the capitals of
east central Europe as well as medium and small towns. This shifted the framework of my book by integrating the east central European experience into how we understand modern European urban history as a whole. The IAS seminars were the opportunity to try out concepts, incorporate the feedback of the Fellows, and discuss the progress of my book manuscript. The Fellow community offered new insights and a generous sharing of materials, recommendations, and ideas. Participating in the IAS seminars and conferences was the opportunity for intellectual inquiry into a variety of themes and topics.

During my fellowship I also reached out to Budapest institutions and in March gave a talk at the Budapest Center of Architecture (FUGA) with the title “A Conversation on Current challenges and the Future of American Cities”. I was also requested to visit the University of Debrecen and presented “What is a European City? Reflections on Urban History”. Further talks included one on “New York, the Social City” at Eötvös Loránd University in April and I also chaired a panel at the IAS conference “Globalizing the History of Late Habsburg Central Europe” in May. The six months at IAS allowed me to complete the first draft of a book manuscript on European urban history in the 19th-20th centuries. The focus of my research at IAS was the urban experience in east central Europe. CEU’s excellent library and outstanding collections were the backbone of my research. The time at IAS allowed me to think deeply about urban history in Budapest and the capitals of east central Europe as well as medium and small towns. This shifted the framework of my book by integrating the east central European experience into how we understand modern European urban history as a whole. The IAS seminars were the opportunity to try out concepts, incorporate the feedback of the Fellows, and discuss the progress of my book manuscript. The Fellow community offered new insights and a generous sharing of materials, recommendations, and ideas. Participating in the IAS seminars and conferences was the opportunity for intellectual inquiry into a variety of themes and topics.

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City? Reflections on Urban History”. Further talks included one on “New York, the Social City” at Eötvös Loránd University in April and I also chaired a panel at the IAS conference “Globalizing the History of Late Habsburg Central Europe” in May.

During my stay at IAS, I finished work on my monograph *La philosophie de la biologie: une histoire du vitalisme* (Paris: Garnier, 2019), and organized several related workshops on Enlightenment vitalism. My book seeks to reconstruct, in four parts each devoted to a different time period and/or intellectual context, a kind of concept of vitalism, from early modern debates on the nature of organic Life all the way to the twentieth-century (and contemporary) organicism, via the Montpellier vitalists of the 18th century, who were the first to use the term, not least as a self-description. The vitalist concept I sketch out in a series of ‘family resemblances’ or ‘constellations’ is subtly different from both mainstream histories of biology, narratives privileging Romanticism, and ‘theory’-oriented promotions of a kind of ‘raw unmediated life’. As I indicate in some chapters of the book, one reason for this difference is its proximity to materialism.

I tried to make the most of my presence in Budapest, intellectually, socially, but also in political and human terms. In broader methodological terms, I learned from my friendly interactions with several of my colleagues, that is, other fellows at IAS – notably in anthropology and political thought – as well as in encounters with CEU philosophers and graduate students (I heard the most brilliant exposition of panpsychism ever). Obviously, one would have to be blind and deaf to function intellectually in Budapest in this period without noticing and being affected by the political climate. I was challenged in some of my ‘comfortable Western European leftist’ presuppositions. And discussions in countries I’m more familiar with, on the EU and refugees, on nationalism and identity, suddenly seemed to leap off the screen into reality. And my attempt to absorb, to understand, to evolve with these experiences also reflected my interaction with other IAS fellows – writers, filmmakers. At a time of transition for this institution, I was and am grateful for the privilege of having been part of this adventure (and in conditions of great hospitality and comfort), even if only for the modest duration of an academic year.
The language of indigenous resistance in India is a project about globalization, governmentality and green movement trade-offs. This study is an attempt to understand the ongoing decade old resistance movement of the indigenous community called Dongaria Kondh in the state of Odisha, India. The mineral rich mountains where the 8000 indigenous people reside, wants to protect their mountain from the mining company, whereas the international mining company is engaged in lobbying with the state for the mineral rich mountains. This movement came in the news when the international media started highlighting the resistance by the indigenous communities. Many local, national, and international organization came together in support of the indigenous tribes. The language which they were speaking was of protection of environment, culture and their traditional livelihood.

In the mineral rich mountains Dongarias peacefully reside in deep forested mountains, setting the example of human coexistence with the nature and wild animals. The unique thing about this resistance is that this movement by the indigenous tribal group highlights the gaps in the Indian environmental laws and policies. This movement brought to the limelight of the government, the existing gaps in the policies and a need was established to redefine its environmental policies.
In this project, I use a governmentality framework to understand the global culture of mining resources, how concerns of local communities are often not considered in the negotiations and decision making which results in complex situations further. With this research I aim at understanding the forms and patterns of indigenous resistance against the changing global institutions especially at adivasi (tribal) sites where large development projects are implemented by global agencies in close association with the government; it will further highlight how resistance shapes against the state and the polity and thereby forms a culture amongst the tribal community. Another facet of my research highlights how indigenous tribes contest governmentality and globalization in the remote isolated areas with the limited resources and support. It aims at bringing to the forefront debates around how indigenous resistance has been reflected in larger policy platforms to advocate for issues of tribesmen. For the purpose of this study, Indigenous community members as well as the local & national organizations committed towards environmental protection, were interviewed. Several field visits at the Niyamgiri Mountains were made to understand the issue with clarity. Presently, I am finalizing the paper and will be publishing in suitable international journal. The paper will be an attempt to contribute to the knowledge space and initiate policy dialogues for protection of indigenous communities in the process of a nation’s development.

Being at IAS gave me the opportunity to present my work to experts across different disciplines, who provided me with the right direction to articulate the issues of indigenous communities in the proper academic language as well as suggested possible theoretical frameworks for my research. With the excellent library access and the discussions with the faculty at the SPP, it was easier for me to develop my research project. The IAS provides a platform where other fellows and faculty help to shape our thinking. It was very helpful for me to discuss my ideas with other fellows. Academic discussions at Fellow seminars equally contributed to develop my understanding of various development issues.
The aim of my project “Essence and Natural Kinds in Aristotle’s Biology” is to produce the first book-length treatment of kinds in Aristotle’s biological works. The notion of kind is rooted in Aristotle’s essentialist metaphysics and has influenced later efforts to classify animals. The aim of my research consists in resolving a tension that has been noted by several interpreters: on the one hand, Aristotle emphasises the relevance of kinds to biological explanation; on the other hand, he does not seem interested in building a systematic taxonomy. To resolve this tension, some interpreters have suggested that Aristotle adopts a pluralistic view of kinds (i.e. he uses different criteria of classification, depending on the context). Others have suggested Aristotle ultimately aims to provide a unitary classification of animal into kinds even though he has not yet finished it. I analyse the theoretical passages in the biological works that deal with the role of kinds in biology (which are contained especially in On the Parts of Animals I and History of Animals I), and then inquire how this theoretical framework is reflected in the structure and the methodology of the three other books of On the Parts of Animals.

During my stay at the IAS, I have completed a draft of the first part of my book (which deals with the general theoretical framework laid down in On the Parts of Animals I and History of Animals I) and started working on the second part (which deals with the way in which this framework is implemented in the remaining books of On the Parts of Animals).

I have reached the following conclusions. The notion of biological kind that emerges from On the Parts of Animals I presupposes that kinds form a unitary hierarchy. On the other hand, many of the explanations of the properties of animals in On the Parts of Animals are not based on a kind that is coextensive with the feature, because in Aristotle’s view, many biological properties are not coextensive with a kind. Kinds are important in biology not because they function as middle term in scientific explanations, but because they delimit a scientific subdomain to which a specific set of principles applies (for instance, the principles of geometry apply to the kind of figures, the principles of arithmetic belong to the kind of numbers, and so on). In On the Parts of Animals this role is fulfilled by the so-called extensive kinds (fishes, birds etc.) which are the only kinds that receive separate treatments in the fourth book.

One especially puzzling and fascinating aspect of Aristotle’s treatment of kinds in the biological works is the claim that some species (like
dolphins, bats, and apes) “dualise” between two high-level kinds, i.e. belong “to neither and to both”, calling into question the idea that kinds cannot overlap. Some scholars have therefore suggested that, for Aristotle, dualisers are not an objective phenomenon, but rather a misleading appearance that depends of the ambiguity of terms like “aquatic”. Others have argued that Aristotle’s classifications contain overlaps because they are not meant to capture an essentialist hierarchy of kinds.

During my stay at the IAS, I have written an article on this topic. I show that Aristotle sees dualisers as an objective feature of the world that does not depend on the ambiguity of our concepts, and that the passages on dualisers can be better understood on an essentialist (as opposed to a relativist) interpretation of classification. For Aristotle, dualisers belong “to both and to neither” of two opposite kinds because they belong to both in a spurious sense, but they are not full members of either. The article has been accepted for publication in the peer-reviewed journal Apeiron.

Over the course of my fellowship, I have had many opportunities to present my work on biological kinds and on related topics, both in Budapest and abroad. Besides my presentation at the fellows’ seminar, I have given talks at the seminar of the Philosophy Department of CEU, at a workshop organized by the South-East European Association for Ancient Philosophy at Charles University in Prague, at the Catholic University in Ružomberok (Slovakia), and at the annual London Ancient Science Conference.

In addition, I have organized, together with Prof. István Bodnár, a monthly research seminar on Aristotle’s treatise On the Generation of Animals at ELTE University. The 10 sessions of the seminar have been attended by several Hungarian researchers in ancient philosophy. Many of them have also seen the participation of specialists from other countries: Austria, Slovakia and Israel.

The IAS has provided me with ideal conditions to develop my research. I have especially benefitted from challenging and thought-provoking commentaries and questions to my presentations at the fellows’ seminar and at the colloquium of the philosophy department of CEU. Both the faculty of the Philosophy Department and the fellows of the IAS include many distinguished experts on ancient philosophy and on the history and philosophy of biology, from which I have received precious advice. In addition, IAS fellows from other disciplines have suggested ways to see my research topic from different angles.
My experience during my junior fellowship at IAS CEU could be summed up in three words, fulfilling, productive, and rewarding. It is fulfilling because I have learned a lot about how to conduct interdisciplinary and policy relevant research. It is productive because from the span of six months, I can write three papers and revise one as well as revise my thesis. It is rewarding because the experience I gained is enormous, the network I established is impactful, and the friendships I am blessed with is long-lasting.

During my stay as a fellow, I have been exposed to demonstrating an interdisciplinary approach to research in social science. Although the concept has been a buzzword for people in academia, I finally feel what it really means by interdisciplinarity at CEU particularly at the Institute for Advanced Study. This approach makes me realise that the social phenomenon that we investigate would be more nuanced and insightful once we break from the prison of discipline. The weekly seminars organized by IAS encouraged me to engage more with literature outside of my discipline. Discussions with colleagues and friends at IAS specifically and CEU more broadly also enriched my approach to my study. This is one of the important take away from the IAS community.

Having a discussion with several colleagues and friends at CEU, there are three things I learned from the fellowship especially for global south scholars who engage with a broader audience especially in the developed and Western countries. First is the need to relate our research and theoretical contribution to the established theoretical framework developed in the West. However, we can develop our own unique characteristic by developing more assumptions and premises that are built upon the cases from the global south. This means that the scholars from the global south should try to question and problematize theoretical assumptions built upon the experience of the western countries. This does not mean that we should invalidate the abstraction and theorization of a particular concept based on the experience of the West, but provide a new voice and alternative as to how the theory might work in a different context and history. This endeavour should be taken as a long-term project for scholars from the Global South. However, the scholars from the global south, particularly early scholars should engage theoretically with the concepts developed in the west and reclaim them by alternative voices rather than just apply the insights to a global south context.
During my stay as a fellow, my work tried to analyse the notions of state in International Relations that are mostly built on the experience of a Weberian state that can explain the state function in most of the western countries. However, the very same theory of state may not be able to provide insight on how states from the global south behave in International Relations. The paper that was published and three papers that I have written during my fellowship address this issue. In my paper entitled "Middle power, status-seeking and role conceptions: the cases of Indonesia and South Korea", I tried to criticise the concept of middle power that is developed to explain the position of countries like Australia and Canada. However, the notion of middle power is now widely used to explain countries such as Indonesia, South Korea, South Africa, Turkey, and Brazil. Thus, there is a need to reclaim the concept in order to fit with the historical context of this country that can be seen from the Global South. The paper that was published in the Australian Journal of International Affairs tries to provide a new conceptualization of middle power based on the experience of Indonesia and South Korea.

The second paper entitled “State transformation, hedging, and the pursuit of the Chinese capital: Understanding Southeast Asia’s response toward China” revolves around the critique of the concept of hedging, which is becoming widely a accepted concept that best explains Southeast Asian relations with China. I argue that the notion of hedging which is widely used in the academic and policy circles could not fully explain Southeast Asia’s response towards China, particularly in regard to its assertiveness in boosting China-led initiatives. My finding is that the notion of hedging does not address the dynamics within the state in which each policy outcomes such as economic, political, or military hedging may be incepted by different a state apparatus that have a different agenda of internationalisation. Thus, different policy outcomes by the state should not be seen as a hedging strategy in which the state intentionally hedges towards a variety of outcomes. The seemingly hedging strategy is rather driven by the process of state fragmentation in which one state apparatus competes to capture the state and contests one, and the others which the policy outputs. There is a process of contestation among state agency. This contestation is, often mistakenly interpreted as “grand strategy” of hedging. Through this paper, I try to bring a new conceptualization of the notion of hedging by problematizing the assumption of the Weberian state that cannot be sustained in the case of Southeast Asian states.
I was also introduced to how our research could also speak to policymakers and a broader audience outside of the academic circles. Given the importance of the Global South our research should be able to inform policymakers and should be available to the broader audience. It does not mean that the research should be free from a critical reading of policy made by policymakers or reduce its nuanced analysis and its theoretical-heavy analysis. In fact, there is also growing concerns in the Western universities to also make their research, particularly in social sciences to also speak to the broader audience. My stay as a junior fellow both at IAS that is so interdisciplinary and SPP that is also focused on policy-relevant research provides me with experience on how to make our research more accessible. As a Global Challenge Fellow at CEU and the Global Public Policy Institute (GPPi) in Berlin, I engaged in an innovative program to bridge academic research and public policy. These programmes provided me with hands-on experience in translating academic research into policy engagement with practitioners. The last paper that I have written during my stay as GCF junior fellow addresses this issue. I try to make my research that can be so theoretical heavy inform policymakers. Through my third paper, I gained knowledge and experience in how my writing can address policymakers. My third paper entitled “ASEAN Connectivity and the Challenges of China’s Role in Infrastructure Project Financing” raises what strategy Southeast Asian states conduct in response to China’s growing financing engagement in light of the state transformation. I argue the need for Southeast Asian countries to frame their engagement with China’s infrastructure financing as a way to deepen Association of Southeast Asian Nations’ (ASEAN) regional integration project. Thus, Southeast Asian countries aim to infuse the discourse of ASEAN connectivity as the main narrative for their greater involvement in Belt and Road Initiatives. I also outline several challenges for ASEAN in light of China’s assertive Belt and Road Initiatives. Through the writing of this paper, I learnt that in order to translate academic research into a policy-relevant paper, we need to be bold, engage, and provide a solution that is reasonable for policymakers to take the solutions seriously. It should also focus more on the richness of the empirical analysis in order to make the argument more convincing.

Moreover, as a scholar from the Global South, I gained more confidence in disseminating my research agenda to a broader audience that may not
know the nuances and dynamics of Southeast Asia. I have learnt how to convey our research to different audiences. During the preparation of my lecture talk, I have benefitted from a lot of advice that I received from other fellows both senior and junior as well as by observing how other fellows present their area of research to broader audiences.

I am also grateful for the GCF program that enabled me to travel to International Studies Association (ISA) Convention in San Francisco from 3 April to 7 April 2018. At this convention, I organized a panel and I also met other senior and young scholars working in my field. The two panels that I presented attracted more than 25 academics. Moreover, I have managed to expand and deepen my academic network.

To conclude, the Global Challenges Fellowship certainly was one of the most important stepping stones for me in realizing my academic and policy career objectives.

My most remarkable experience as a Junior Fellow at CEU IAS was the diversity of research topics and areas of expertise that I encountered. Never since the completion of my doctoral studies in Cambridge have I encountered such inspiring diversity. Indeed, one of the most unique experiences at Cambridge was the collegiate system: unlike most graduate students and post-docs who spend all of their time with people trained in the same broad field and conducting research on something at least remotely similar, in a Cambridge college one interacts with people with completely unfamiliar backgrounds, disciplines, and research topics. I had not even realized how much I was missing all that until I participated in those famous lunches at IAS CEU, with lively discussions on the role of diaries in history, birds in Victorian literature, or Habsburg costume books. I admit that I was somewhat missing nanotechnology, plant ecology, and computer science, but as far as the humanities and social sciences go IAS really provides the same multidisciplinary atmosphere as a college, with the addition of artists, who yet again bring their unique approach to the table, quite literally. Importantly, such discussions also forced me to explain what my research project was about to people in the humanities - people with absolutely no background in psychology or statistics. A challenging task when one’s research project is about the latent variable modeling of cognitive abilities.
Complementary to such divergent experiences I was lucky enough to enjoy convergence, too, since the Cognitive Science Department was just two floors downstairs from IAS, with a vibrant community, journal clubs, invited lectures, and the supervisor of my MA thesis working there as a visiting professor. I even had the privilege of organizing an invited talk myself: CEU IAS and the Cognitive Science Department jointly invited my friend and colleague, Jelte Wicherts from Tilburg University, to give a talk on the replication crisis in psychological science. Dr. Wicherts, a world famous expert on meta-science, gave a fascinating and popular talk on weak spots in contemporary science in general and psychology in particular, and how to overcome them.

My own research project focused on the consequences of a theory I recently published (Kovacs & Conway, 2016) that explains core findings about human cognitive abilities – primarily the empirical fact that performance on different tests all co-vary – without postulating a general intelligence that permeates all human mental activity, which is the received view among most intelligence researchers, but is at odds with many results from cognitive psychology and neuroscience. The theory explains those findings through the interaction of many component processes required for successful performance on ability tests. As a consequence, the concept of the general factor of intelligence becomes a formative one: the common consequence, rather than the common cause, of the covariance between specific ability tests. A formative approach to the general factor has many consequences for both research and application in differential psychology, including a new interpretation of IQ as an index variable rather than a reflection of a unitary cognitive ability of any kind.

The research I conducted at CEU culminated in a paper that outlines this new, formative approach: Kovacs, K. & Conway, A. R. A. (in press). What is IQ? Life beyond general intelligence. Current Directions in Psychological Science. My fellowship provided me with the unique opportunity to focus on my research. I am truly grateful for this as well as for the wonderful times I had at IAS: lunches, excursions, movie nights. I can hardly wait for the necessary 6 years to pass so I can reapply!
Hana Kubatova
Charles University, Prague, Czech Republic

‘Little’ Slovaks, Jews and the Others in Sečovce:
Biography of a Town

While at the IAS, I started a new project – to trace the histories of the Holocaust in a particular microcosm of what was once a multiethnic town. This project follows events in Sečovce in Eastern Slovakia, a town located less than an hour drive from today’s Ukraine or Hungary, during the Second World War and the aftermath. While focusing on Jewish-Gentile coexistence with all its ups and downs, the aim here is to write an inclusive biography of this little town, and thus contribute to our knowledge of the interplay between ethnicity and religion, as well as of the transformation of these interactions in Central Europe. Hence, while analyzing the elimination of Jews from the social and economic life of Sečovce, this project examines how language and practice of exclusion changed with regard to the ‘newcomers’ from other parts of Slovakia, the Hungarians, Ruthenians or the sizable Roma community. In short, whereas proving an in-depth reconstruction of events in a specific local setting, the aim of this project is to deconstruct how diversity becomes rejection – in Sečovce and elsewhere. It sheds new light on how, when, and under which conditions coexistence is repelled, transforming a community where a multiplicity of identities (national, religious, socioeconomic) is the norm into an exclusive and ethnically redefined club. Furthermore, it offers new insights into the social dynamics of interethnic relations in general and the Holocaust in particular, and it does so by using a bottom up perspective.

By revisiting available archival sources this project reconstructs the making of a ‘communal exclusion’, to paraphrase a term coined by Omer Bartov. What needs to be stressed here is that Bartov reserves the (original) term ‘communal genocide’ for Eastern Europe, where the Holocaust took on a form of an intimate, everyday violence in front of neighbors, friends and relatives.

Whilst it is true that in Sečovce, as in much of Central Europe, the slaughter of local Jews took place largely outside of the sight of the majority population, this project complicates the ‘straightforwardness’ with which the Holocaust took place, including the limited shoeprint it supposedly left on the communities. When scrolling through the collection of testimonies with ‘Slovak bystanders’ (conducted by the Slovak research team in the project Crimes against Civilian Population during World War 2: Victims, Witnesses, Collaborators and Perpetrators), for instance, one cannot but notice that what has in history books and textbooks been often presented as simply ‘the Jews were deported’ had its
deep situational dimension. What were the circumstances surrounding the physical removal of Jews from communities where Jews and Gentiles lived together (though often apart) for generations? How did the Holocaust play itself on the intimate level, between former classmates, coworkers, and neighbors – in a community where virtually everyone knew everyone? These are some of the research questions this project wishes to answer.

As I argue, the normality of violence was, in Sečovce and Slovakia in general, replaced by a ‘normality’ of socio-economic exclusion (the local collaboration being so widespread that it urged some scholars to speak of Slovakization rather than Aryanization of Jewish belongings in Slovakia). Neighbors were denounced, friends were betrayed, and properties of those now termed alien to the Slovak nation were ransacked, stolen or confiscated by the state. Researchers including Ľudovít Hallon, Ján Hlavinka and Eduard Nižňanský, to name only few, have shown that out of the approximately 12,000 Jewish businesses in pre-war Slovakia, the majority was liquidated, opening only a fraction (about 2,200) to looting through the state-sponsored process of Aryanization. The corrupt process was closely observed by the locals who wanted their share of the loot, and this – as I have argued elsewhere – contributed to the fact that the regime eventually lost its initial strong popular backing. It was the auctions of Jewish belongings, including furniture, small household goods and personal belongings that allowed for what became a rather widespread collaboration. Auctions typically took place in public, in front of houses and apartments of Jews who had been just deported to their imminent death. Or that was the plan. As testimonies reveal, deportations and auctions at times took place simultaneously – and so as neighbors were fighting over the price of a chair or a kitchen table, Jews, already loaded onto carriages, witnessed how intertwined their fate was with the lust for properties, and hence also with the actions of those they knew by their name. This ‘organic interconnection’ between property rights, the Holocaust and its memory revealed itself with full force after the war, as the return of a handful of survivors triggered anti-Jewish violence in Slovakia and elsewhere (and later after 1989 in what Dan Diner has called the ‘Restitution of property as the result of recovered memory.’)

Unmistakably, the war and the Holocaust did play itself differently in Eastern and in Central Europe. At least until 1943, the Slovak economical production (especially industry but also agriculture, mainly
an effect of the war) was on the rise, having a positive effect on the living conditions of the majority population. As Jan Rychlík observes, the Slovak wartime republic was lenient towards its political opponents, at least when compared to neighboring countries (in total, about 3,000 people were sentenced for political crimes). What is more, the only death penalty that was carried out during the war involved the case of two men convicted of both murder and theft. Nothing of this, of course, can and should diminish the clearly authoritarian character of the regime or minimize its undemocratic policies. On the contrary, my aim is to uncover the language and practice of ‘communal exclusion’ in an authoritarian type of a regime, and disentangle the links between loyalty, citizenship, national or religious identification, type of a regime, and the people. To rephrase it, it is from the seeming (and relative, I should underline) safety and prosperity of wartime Slovakia, with it’s far from ‘independent’ but still functioning state structure, and from the periphery of a small town, that this project investigates local collaboration in ‘communal exclusion.’ What is equally important, this project challenges the notion of eastern Slovakia (and rural towns in the periphery, in general) as politically backward, disinterested in what surrounds them and fully depended on imported ideas, notions, and even emotions.

The IAS provided me with a home away from home, and hence also with a new inspiring environment. I have greatly appreciated the IAS – both that it is an institution of its own, but also that it has strong ties to CEU. While being a fellow only for three months, I have been able to benefit both from formal/informal conversation with other fellows, but also from the various lectures and workshops offered by CEU. It is this stimulating environment that I found most useful.

Spending five months at the Institute for Advanced Study at Central European University was an important milestone of my academic development. In retrospect, I cannot imagine a more ideal academic environment or a better place for research than the IAS. For the first time in my life, I spent a relatively long period in an English-speaking environment, which allowed me to practice and develop my English language skills, while the CEU Library made an important contribution to my research projects by providing

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Masters of Apathy: Ordinary Bystander Mentalities about the Holocaust, as Reflected in Gentile Diaries from Hungary and Austria
access to collections and electronic databases that were previously unavailable to me, or difficult to access at my place of employment. Thanks to my scholarship and the calm and inspirational atmosphere of the IAS, I was able to carry out several important research tasks. Perhaps the most important result was the completion of my first Hungarian-language monograph, which is based on my doctoral dissertation defended in 2013 and focuses on the analysis of twenty historical adolescent diaries. The process of turning my dissertation into a research monograph had begun before I was granted the scholarship, but my time at the IAS provided me with greater opportunities than hitherto anticipated and enabled me to finalize my monograph. It was first presented at the IAS, despite the fact that it is not an English-language publication and is therefore inaccessible to the majority of CEU students and staff. The monograph was then presented at several Hungarian institutions, including Eötvös Lóránd University and the Holocaust Documentation Center in Budapest. Following the successful book launch at the IAS CEU in February, I was informed that a fund might be able to provide financial assistance for the translation of my monograph into English, and the head of CEU Book Press expressed interest in publishing the English translation. Therefore, I hope that with the aid of my acquaintances and contacts at the CEU, I shall be able to publish my monograph in English. The Hungarian media also took interest in the monograph, which granted me the opportunity of discussing my monograph and research in radio broadcasts and on certain websites.

Becoming a member of the IAS greatly increased my chances of submitting successful applications elsewhere, as shown by the fact that I was invited to a London conference titled Beyond Camps and Forced Labour, organized in January 2018, and received financial assistance from a German fund to cover my expenses. This conference marked my first visit to an English-speaking country, and for my debut, I presented a paper titled “The Political and National Identity of a Jewish Holocaust Survivor in Hungary during the Immediate Postwar Years.” In my presentation, I discussed an unpublished diary written by Béla Halász, a Hungarian Jewish survivor born in 1930. Halász and his family were deported, but instead of being taken to Auschwitz, the train they were on was directed to a family forced labor camp in Strasshof, Austria, where the family lived to see the end of the war. Following his liberation,
Halász supported the agenda of the communist party, as their ideology seemed to promise the end of anti-Semitism in Hungary by eradicating the previous social and political system. At the same time, after the war, his strong national identity and ties to Hungary caused Halász to reject Zionism, viewing their ideology of leaving the country for Palestine as an open denunciation of Hungarian identity. Later on, Halász also rejected the communist agenda, which he could no longer reconcile with his religious views on account of the statewide persecution of the churches. As a result, despite his initial sympathy for communism, Halász ultimately did not join the Hungarian communist party.

At IAS CEU, I conducted research on bystander mentalities during the interwar period and World War II, and on diaries written by Hungarian women who had suffered sexual violence during World War II. The first step in the latter was a paper titled “Wartime Sexual Economy as Seen through a Hungarian Woman’s World War II Diary,” which was published in 2017 in Feminist Studies. The conference in London contributed greatly to this research, because beyond making several foreign acquaintances, I also met a Hungarian archivist, who informed me of the discovery of a diary manuscript written by a young Hungarian woman who had been raped by the Soviet soldiers in 1945. The National Archives of Hungary established a special research group for the purpose of preparing the manuscript for publication, and I was selected to be a member of this group, which granted me the opportunity of studying the manuscript prior to its publication and use it in my research. In short, the IAS indirectly allowed me to expand on my previous research and start working on another monograph.

During my time at the IAS, I was able to complete a paper titled “An Open Secret? The Dissemination and Reception of News about Auschwitz in Hungary in 1944,” in which I did a comparative analysis of Christian and Jewish adolescent diaries to show that in 1944, the Hungarian population was aware of the death camps in Auschwitz from the Hungarian-language broadcasts of the BBC, and the dissemination of news and rumors by word of mouth; however, both Christian and Jewish citizens were so astonished by these accounts that they either failed or refused to believe them.

I was greatly influenced and inspired by the professional environment of the IAS CEU, where I exchanged ideas with fellow researchers.
The seminars held every Wednesday were especially conducive in this regard, because my own ideas and perspective developed considerably in the course of becoming acquainted with the topics and approaches of my fellow researchers. During my five months at the IAS, I also had the pleasure of meeting researchers whose works I had previously read, but never met the authors in person.

I came to the IAS CEU as a Junior EURIAS fellow in the endeavour to analyse the connection of the financial and economic crisis in the Euro zone with the new democratic narratives in Europe. The European financial and concomitantly economic and social crisis revealed in all clarity not only the deficits of the European institutions and agreements built to prevent shocks and enforce economic and political stability, but also the contradictions inherent to a very theoretical model upon which they have been erected: liberal democracy and its emphasis on individual freedoms and its neglect regarding the issues of social equality and re-distribution.

The political order built on liberal democracy and embedded in the social-economic system of neoliberal capitalism proved incapable of preventing political instability and distrust in democratic institutions. On the contrary, after the cases of Cyprus, Ireland and most conspicuously Greece became public, where European financial governance has been set above, and even de facto replaced the democratic elected governments ignoring peoples vote, the trust in European Institutions experienced serious backlash. My stay in Budapest helped me clarify some concepts about the linkage between neoliberal governance and distrust in liberal democracy as such. Especially Hungary has unfortunately been an ideal setting to gain fruitful insights into this agenda.

The year which I spent at IAS CEU has been a year of turmoil and anguish for the CEU students and staff and the battleground between progressive forces of freedom and autonomy of science and authoritarian state in making, cutting all kinds of liberal freedoms and offering nothing but a lip service to democracy.

I had personal connections to Hungary for a long time, beginning with my childhood and although I don't speak Hungarian, I can say that the country, its history and culture are well known to me.

Dunja Larise
Junior EURIAS fellow at IAS CEU

Democracy and Crisis in Europe
The first thing that struck coming to Budapest after at least ten years was how vivid and vibrant the central parts of the city have become. Plenty of bars, shops and tourists combined with the 19th century architecture reminded me more of Vienna that I just left than of Budapest from my memories. The second thing that surprised me was the conspicuousness of poverty. It seemed to me that homeless people were virtually everywhere, on the most frequented promenades of the city centre, in metro stations and even more so on the periphery of the city, in spite the efforts of the local police to chase them out of the touristic zones. This made me curious and soon I found out that the Hungarian government despite its populist and authoritarian tendencies, which always claim to worry about “humble people” has been an excellent student of neoliberal reformers diligently cutting public spending, social safety networks and social services that used to stand in service of that proverbial “humble people” all according to the recipes of neoliberal transition ideologists setting the route for the “transition to democracy” imposed by the EU on its (future) members. I have known for a long time, that despite what is written in the most prominent literature on liberal democracy according to which capitalism and liberal democracy are two sides of the same coin and the one instigates and nurtures the other, quite the opposite is also true: neo liberalism and authoritarianism fit perfectly together. What I knew about China and Russia in theory I had an opportunity to see in every corner in Hungary.

The question that arose from my stay here and that will build the base for my further research on democratic theory is not the standard liberal question if democracy can be imagined in any other system than in the capitalist one, but rather the opposite: Is neo liberal capitalism compatible with democracy at all? Maybe we are soon to be confronted with the choice, either to give up neo liberalism, which created institutions that serve the interests of the 1% on the costs of all the others, or we will have to give up democracy. Neoliberal ideology conceives the individual as a rational creature pursuing its own selfish interest. I don’t agree with that, but to those who do: What would a rational individual pursuing its own selfish interest rather choose - to have an economically secure life for them and their children in totalitarianism or to starve in a democracy? When European liberal democracy keeps ignoring social justice as it did until now, it will not survive this crisis. This is the main lesson I learned during my Fellowship in Budapest.
Thanks to the wonderful staff of the IAS and their efforts to make our time in Budapest as pleasant and as unforgettable as possible I can also look back to more cheerful experiences. The one I personally liked the most (even if it doesn't speak to my favour as a serious inhabitant of the ivory tower of science) was the visit to the Nyakas winery close to Budapest. I come from a vine-growing region myself, from the northern coast of Croatia to be more precise, so I have an interest and some little knowledge about wine. The remarkable improvement in technology and quality of the Hungarian wine in the last ten years or so has been directly connected to informal exchange of ideas and fruitful socialisation beyond the institutional routine of the fellows. I am grateful to continuous improvement in technology for that. Some would say, it would not have been possible without neo liberal reforms. And I would strongly disagree.

As for the formal part I am extremely grateful to IAS CEU for two things: firstly for the opportunity to work in peace without too many compulsory incentives to exchange ideas with other colleagues and secondly for the exact opposite, one single compulsory seminar on Wednesday in which we all had the opportunity to share our insights, breakthroughs, doubts and hard work of carving the forms of thought out of the stone of nothingness with the fellow colleagues. Since the IAS cohort is an extremely diverse party it was an unique opportunity to come back to the real world and to learn how to present a complexity in a way intelligible to scholars of other scientific disciplines and not only to few colleagues from the same narrow focused research field. The time at IAS CEU in Budapest taught me that there is little sense in producing the research for yourself and for the peers from your own field but that the true meaning of scholarship is to share it with the society we live in. Only then we will all benefit from it.

During my time as the IAS Fellow I have been invited to two conferences, one in Malmoe and the other in Doha. The invitations resulted from my past research and publications, but nevertheless I was able to make my present research and my present hosting institution IAS as well as my funding institution EURIAS visible and to raise the awareness of the freedom of science. During my stay at the IAS I have completed a draft for the monograph on “Democracy in Europe” which I plan to complete by the end of the year and an edited volume on Crisis and Democracy submitted to the OUP in June 2018.
Arriving at the Institute for Advanced Study this winter felt like coming home. The academic community at Central European University is probably the closest to an anchor I have had during the eight years of intellectual itinerancy since my PhD. After a hiatus of four years, spent mainly in New York City, I returned on a cold February day to a part of the city – Buda – that I did not know very well, my three-year-old daughter in tow. Friends who had visited Budapest in recent years had told me the city had change; friends and colleagues had left, familiar places had shut down, and, well, they felt a general sense of bleakness about the tangible turn to the right of the country’s political orientation. One friend said she felt Budapest appeared less and less familiar each time she visited.

My experience was quite the opposite. Not only did I return home; I realized that the roots I had planted here – years ago, in a somewhat dreamlike state, and often stubbornly – suddenly sprouted into something resembling a tree. There was no “getting used to each other again”-period; I walked into the new CEU library and, impressed by the grey-bluish palette of glass triangles above me, was met by the same faces as before. I had not forgotten my way around; streets were exactly as I had left them. I met my colleagues at the History Department and the Jewish Studies Program, and very soon I was attending lectures and being invited to workshops, conferences, and book launches. I met people who until now I had only encountered on paper or via email: Judit Frigyesi, Susan Rubin Suleiman and Judith Szapor all became friends. I met old friends and made new ones. I returned to the Hungarian Jewish Archives and the National Library and received valuable documents from the United Nations Archives in Geneva (through the research allocation grant). I visited the Teleki tér shtiebl and the Síp utca Gallery, both places were the narratives of my book, on Hungarian Jewish belonging in the early 1920s and late 1940s, converge. I not only had time to think and write; it felt as though an entire, full life had been handed to me. I was back in the city where things made sense, even if with friends and colleagues we talked a lot about politics and the uncertain fate of the university. I told colleagues abroad what was happening here, and it felt as though my life as an academic had suddenly gained in urgency precisely by virtue of being in a place where academic freedom (among many things) was being threatened.

Coming back to Budapest with a fellowship at the Institute for Advanced Study turned out to be better than I could have imagined.
With regards to academic productivity, the list of publications and functions during this short half-year speaks for itself. Also, the Wallenberg Guesthouse proved to be a calm, happy and productive home. Colleagues from around the world pass through there, and sometimes those people become friends. Ágnes Forgo and Éva Gelei and the concierges attended to all our needs, contributing to a sense of well-being and safety while embarking upon this adventure with my young daughter. The Guesthouse is a wonderful place to live – making every free minute a possibly productive one and taking many practical issues, such as transportation or printing or postal concerns, off your mind. One interesting thing about the Guesthouse, though, is how quiet it is. In winter it almost seemed like nobody lived here, as not a single person ever materialized. This, I think, tells you something about how elusive academic communities can be, despite the proximity of your colleagues. It takes time for people to emerge from their shells, which some of us here eventually did. And as before, I made a few friends for life.

Finally, as this text demonstrates, something akin to an identity-shift occurred. During my time here, in the evenings when my daughter slept, I put the final touches to a novel I had begun, five years ago, in Budapest, and which will be published this winter. The story is set in Budapest, too. With the encouragement of Nadia Al-Bagdadi and Éva Gönczi, I gave a rather risky “cross-over” talk about the co-existence of artistic and academic identities in front of a curious, receptive audience. I talked about the ways in which we move between countries and languages, and about how, sometimes, these transgressions become visible in our work and private experiences come to embody the main questions we ask as well as our sense of who we are. I talked about how academic and artistic lives do not have to be lived separately. Mostly, I talked about my own life and recent experiences (and not only because my books were all packed up in boxes and I could not access my library). I was aware that such a personal approach in a university lecture room could backfire. But it didn’t. It was one of the freshest, most honest and thrilling intellectual exchanges I have had the joy to experience. One member in the audience, a professor of Jewish Studies at Brown, who in recent years has become my dear friend, remarked that, as I talked, she noticed something changing in the way she perceived me. My identity, she said, was visibly turning from the academic towards the artistic and
the literary. She did not mean this to be a concrete, irrevocable thing – instead, it is a back and forth on a scale. But if I leave here more a writer than I was before (while remaining a committed historian), it will have been one of the best things to result from my time in Budapest. And perhaps, next time, as a way to complete the circle, I will return to the Institute for Advanced Study at Central European University not as an academic, but as a writer in residence. One more thing to dream about.

I spent five months at IAS during the spring semester 2018. It was a very enriching stay – both academically and personally. I intended to start working on a new project and the fellowship at IAS proved to be just perfect for this. It gave me the time, space and support I needed for exploring and trying out new ideas. I deeply cherished the open and collegial atmosphere at the Institute and the commitment of its director and all members of the stuff to make it a vibrant intellectual place. My project, which I continue now, during my Marie Skłodowska-Curie Fellowship at Stanford University and at the University of Helsinki, analyses the ways in which contemporary states make use of findings of the behavioral sciences in order to influence (govern) people. My analysis is, at a very general level is informed by Michel Foucault’s late work (mainly on biopolitics and liberalism), as I believe that one can only understand the reliance on scientific findings in policy contexts as an interplay of knowledge and power practices. However, in order to follow Foucauldian intuitions and analyses, I also bring in some insights from the philosophy of science (mainly the discussion on values in science and feminist approaches) and the history of science (scholarship on the influence of Cold War politics and funding schemes on reshaping the research agenda of the social sciences in the US after WWII) to my philosophical work.

Attempts to rely on the behavioral sciences (especially behavioral economics and cognitive psychology) in policy are reshaping public policy around the world and are used in diverse policy fields such as health and environmental policy, labor regulation, consumer protection. The application of behavioral research to policy is promoted as a way of making policies more effective: it is argued that one needs to rely on scientific findings in order to gain sufficient knowledge about the ‘policy

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Towards a Critical Philosophy of Science Perspective on the Use of the Behavioral Sciences in Policymaking.
targets’ (as different kinds of people are called), and then to intervene in a way that proves successful. Proponents of the application of the behavioral sciences to policy claim that a subset of the behavioral sciences (cognitive psychology and behavioral economics) they rely on offers an ‘adequate’, ‘accurate’, or ‘realistic’ account of behavior and therefore it should be a basis of policy design. However, this image of the behavioral sciences is mistaken. The aim of my project was to reconstruct the way in which the behavioral sciences are understood in policy context and to show why this understanding is simplistic and flawed, as well as problematic. My analysis builds upon Helen Longino’s most recent book on studying human behavior. The type of incommensurability and plurality of behavioral approaches that Longino demonstrates (and that characterizes most behavioral research, as I argue) calls into question the idea that there are epistemic reasons for treating some of the approaches within the behavioral sciences as the ‘adequate’, or ‘accurate’ ones. Hence, the justification for using some findings from the behavioral sciences in policymaking is questioned and we should look at the non-epistemic factors that contribute to bringing certain scientific knowledge from behavioral science to policy. The research I started at IAS also led me to bring insights from the feminist philosophy of science in order to challenge the widespread view that behavioral science (especially behavioral economics) offers a more ‘realistic’ view on human agency. I intend to show the often overlooked continuity between the understanding of agency presumed in neoclassical economics, cognitive psychology and behavioral economics. The continuity becomes visible once we start seeing these disciplines as being ‘cyborg sciences’, as Donna Haraway, Andrew Pickering and Philip Mirowski understand them. The behavioral sciences that are used in policy contexts recently are an offspring of the interdisciplinary research programs inspired by the ‘command-control-communications-information paradigm’ of military doctrine and of the advent of the computer – what is almost completely forgotten, or ignored, in the contemporary discussion, especially by the enthusiasts of the reliance on behavioral science in policy, who often attempt to advocate it from liberal positions. In my current work, that follows from IAS project, I intend to show philosophical consequences of understanding this origin of behavioral research.
Apart from presenting some of the results of my work during the Wednesday seminar in May 2018, I organized, in July 2018, together with Prof. Maria Kronfeldner from CEU Philosophy Department, a workshop on value-ladenness of science. The event was entitled ‘Who is afraid of values? Value-fact entanglements in scientific research – lessons from two case studies’. We discussed two case studies in order to contribute to a nuanced view on the fact-value entanglements currently discussed in the philosophy of science (with the special focus on behavioral studies as being eminently relevant for social, moral and political issues). Maria Kronfeldner showed how values sneak into scientific research through so-called “thick” (i.e. value-laden) scientific concepts, such as aggression. She argued that value-freedom is not only inefficient for sciences as part of societies but also impossible because of an underdetermination problem. Values can hide behind the operationalizations used to get rid of them. I analyzed applications of the behavioral sciences to policy and pointed out the importance of the value considerations for designing nudging policies based on, and justified by, scientific insights. I demonstrated that even the way in which causes of behavioural change are identified in the behavioral research often conceals value judgments. The workshop was a very rewarding event. It was well attended, despite the summer time, and it led Maria and I to think about possible cooperation in the future. Currently I am applying for a grant at the University of Helsinki which, if awarded to me, will allow us to organize a bigger event on the use and abuse of behavioral science in policy.

In April 2018 I also gave a talk ‘Economics imperialism: epistemic advancement, abuse of power – neither, both, or more?’ at the Hungarian Academy of Sciences, during the seminar in philosophy of science. I presented the main ideas of my book project, under a contract with Palgrave MacMillan. The book project asks whether the metaphor of imperialism helps us to analyze economics and its relationship with other social sciences. Economics is sometimes called an imperialistic science: science that hubristically ‘invades’ other scientific disciplines (or scientific fields, or territories – as it is often said). For some the term ‘economics imperialism’ is only an invective used by those disappointed with the influence of economics and economists on society and research in the social sciences. Others see it as referring to a real, and worrying, phenomenon – of economics replacing many theories and methods
of social science under the banner of growing unification, rigor and scientific progress. Voices in the debate are many, on both sides. I bring them all together and scrutinize them. The notion of ‘imperialism’ has been used in social science and political theory in plenty of contexts (e.g. to study international relationships between states, global economic developments, capitalist economy). This term discusses economics without any commitment to a particular concept or a theory of imperialism. Therefore, the discussion about economics imperialism often seems to be confusing. One has the impression, legitimate in my opinion, that each participant attaches a slightly different meaning to it. How to navigate through this debate then? How to comment on it? Is it worth stepping into a discussion where there is even no consensus on what ‘economics imperialism’ means? I think it is worth a try. One way to go could be by advocating a particular notion or theory of imperialism and defending it against other, vague, concepts presumed in the discussion. Another way, chosen by me, is attempting to understand how the participants in the debate use the metaphor of imperialism in order to analyze economics and its developments. What are they worried about? What are they proud of (in case of defenders of economics imperialism)? What kind of scientific practice they point at when they use the metaphor of imperialism to talk about science, and in particular about economics? I show that the advocates of expanding the economic analysis stress mainly the epistemic merits of such an expansion. The critics are mostly worried about the abuse of the institutional power of economics as a scientific discipline while it enters other research fields.

Let me repeat it once again – it was a wonderful time, one of the rare moments, especially at this stage of my academic work, when I was given an opportunity to explore, with a friendly support of IAS people around me. I’m already nostalgic about the spring 2018.

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Junior Fellow at IAS CEU

“The Red Gold of Serbia”: A Relational Account of the European Landscapes of Capitalism Through the Lens of Raspberries

When I arrived from Berlin in Budapest on 1 October 2017 with the then still running night train (it was discontinued by the German railways on 10 December 2017, but will rerun with Austrian railways in autumn 2018), provisional explorations of this beautiful city with new Hungarian friends from the couchette led me on the regional train (H5, from Batthyanyi tér) to the natural strips of the Danube river bank slope in Obuda. In
the following several weeks of sunshine, I indulged in walks and pleasure readings of anthropological and historical monographs (including the superb “Empire of Cotton”, 2014, by global historian Sven Beckert), on benches around the old town. I can especially recommend the quite park strip just above the Raoul Wallenberg guesthouse, to the right of the stairways to the Fishers’ bastion, just below the old-city town walls.

As the days became shorter and colder, I settled into the quite of the marvellous CEU library, and in the Institute’s large office. Here I continued thinking beyond disciplined, arcane arguments. I began to follow up queues from the weekly IAS Wednesday seminar, the subsequent common lunch, and the occasional “third half” in a pub, where the intensity of interdisciplinary socializing would reach its peak. For instance, the kick-off discussion on vitalism by historian of philosophy Charles Wolfe led me into the labyrinthine ways of human-nonhuman “vitalist” anthropology and sociology, reading the illustrious Donna Haraway for the first time, and thus appreciating her materialist-feminist influences on contemporary anthropologists like Anna Tsing. In hindsight, this first phase from October to December 2017 afforded the most intense interdisciplinary exchanges. I remember controversial discussions about the “post-socialist peasant” with fellow anthropologist Juraj Buzalka, who unflinchingly observed the uncomfortable trend that East-central European neo-rural revitalizations of post-peasants have added to the present hegemony of neoliberal authoritarian cum nativist parties in the region. His findings contrast with more optimistic ones of a cosmopolitan, organically-producing “new peasantry” observed for Latvia by CEU- anthropologist Guntra Aistara (her new inspiring book came out in spring 2018). Both the post-peasant and the neo-peasant have complicated my thinking about the rural-urban citizenry in western Serbia, where so-called polutani (“halflings”) for decades forged economic biographies by bridging employment in industries with those in agriculture.

Other, non-academic memories are related to the CEU volleyball club and its spin-off in a gymnasium in Kőbanya-Kispest on Saturdays, and on a beach volleyball court in the City park (by spring). Team sport and athletics opened up venues of socializing outside (established) academia, and to get a grasp of the life of young Budapest urbanites. Still other inspiring vistas on the world outside the ivory tower was provided by our IAS fellows’ informal film club, inaugurated by
Susan Suleiman with several films directed by Istvan Szabo – the maestro himself being present on one occasion. I especially enjoyed the projection of the psychedelic documentary “Soviet Hippies” (2017), scientifically counselled by our fellow historian Juliane First. The film demonstrated the affinity of oral history, historical anthropology, and documentary film making, while the joyful after-projection discussion between Juliane Fürst and Georgian philosopher Levan Gigineishvili illuminated post-socialist memory politics. These exchanges stimulated me to propose the magically-realist film “Black Cat, White Cat” by post-Yugoslav filmmaker Emir Kusturica. I thus re-watched the movie almost 20 years after its release. It was an immense joy – although my fieldwork experience of 9 years in former Yugoslavia could have, so I had feared, dampened the pleasure. Other guests at our guesthouse joined such sessions, and Professor Lampland’s contagious laughter made especially this screening unforgettable. Besides such extracurricular activities, I fondly remember the heated yet fruitful lunch and coffee discussions with Dattatary Bhandalkar and Faisal Karim. Besides, I also spent more time than I care to remember on applying for grants.

By January several fellows left, and new ones joined. My seminar presentation set for 7 February loomed large. Thus, for the next five weeks I feverishly worked on analyzing my fieldwork data on the Serbian raspberry economy (that dated from 2012-17) through the lens of my new readings. These intellectually stimulating, intense weeks of rereading, transcribing, and writing culminated in a very well-received presentation on the “Red Gold of Serbia”. Indeed, in its aftermath I had a number of good conversations with new fellows and with those CEU faculty that had attended the Seminar. Out of these new contacts developed inter alia my present guest professorship at the Department for Sociology and Social Anthropology (August 2018-July 2019).

Theoretically, the spring 2018 brought with it further excitements, including three major presentations – one on my present research on Raspberries Made in Serbia at the invitation of fellow interdisciplinary researchers of the ex-Yugoslav region (YURG at CEU in March) – and two anthropological presentations on the local state and social security in Serbia – at Warsaw (in March) and at Leipzig (in May). These three presentations form the basis for three new writing projects, which I aim to publish in the near future in prestigious anthropological journals.
Reflecting on my fellowship in Budapest as it has drawn to a close, I can say that the rubbing of shoulders with practitioners from related social sciences and humanities has tremendously enriched me. Thus, I have gleaned new insights into the fascinating fields of philosophy and history. Philosophy seems united with anthropology in the pursuit of profound knowledge about the human condition yet divided by its intolerance towards normative pluralism and ethical inconsistency, the hallmarks of everyday life that anthropologists study closely. History, with its admirable understanding of social change, often has still difficulties to capture the emerging properties of social processes, which anthropology’s focus on practices, social situations, and events, illuminates.

Finally, I feel that the fellowship allowed me a long-forgotten range of academic freedom. Despite the fact that my precarious position in academia – that I share with the majority of academics – too often turned precious research time into application prose, I could follow more than usually my passions undisturbed from the strictures of asymmetrical interdependencies. This allowed me to experiment with slow science and serendipity, a pleasure rarely affordable elsewhere than at the IAS.

My fellowship at the CEU IAS has been a milestone in my academic career. My stay in Budapest during the academic year 2017-2018 gave me enough mental space to complete the articles that I had been working on for a while and focus on a new book project on Islamic fashion. Although I have been working on topics such as social and political dynamics of veiling and Islamic women’s activism in Turkey for quite some time, the topic of Islamic fashion was new to me. My stay at CEU IAS allowed me to transfer my knowledge accumulation so far into a new research area where I engaged in a detailed comparative analysis of pious Turkish women’s sartorial practices in contemporary European and North American societies. During my fellowship, I had enough time to engage with the data that I collected in the US in the summer of 2017 and work on it with a focus on the shifting meanings of agency, resistance and piety in pious Turkish women’s everyday religious practices vis-a-vis the recent rise of anti-Muslim rhetoric in the country. I particularly engaged with the recently growing literature on the materialities of Islamic dress and carefully studied the Muslim...
consumer landscape in European and North American migration regimes through relocating the political within the quotidian. Since this is an ambitious project that aims to explore a neglected research area through a meticulous comparative analysis on how piety, gender, fashion and Islamic ethics are negotiated by pious Turkish women in diaspora, I did an extensive literature review during my stay and spent most of my time on the theoretical and methodological parts of my book project. Making use of the recent feminist scholarship on politics of spatiality, I completed an article titled “Tracing Homeland in Diaspora: Pious Turkish Women’s Spatial Negotiations of Islamic Dress in the Contemporary US”. I am still working on another article in progress that deals with pious women fashion designers’ spatial negotiations of Islamic dress in urban Istanbul. It largely draws on the literature review that I completed during my stay at the IAS.

Having uninterrupted time devoted to academic research enabled me to engage with new research questions that push fixed disciplinary boundaries towards unexplored territories beyond average frontiers of knowledge. In search of cutting-edge scholarship, I have committed myself to explore the recently growing scholarship on the complex relationship between Islamic ethics, neoliberalism and fashion and tried to situate my new project vis-à-vis the rising scholarly interest in the material, ethical, aesthetic and spatial dimensions of Islamic dress. I have not only worked on the theoretical and methodological parts of my book project but also intensely searched for new possibilities of fieldwork in Europe in order to enhance the comparative aspect of my project. During my fellowship, my goal has been to study the global geographies of Islamic fashion and explore the multi-faceted relationship between neoliberalism and Islam and to reflect on pious migrant Turkish women’s interpretive horizons that they derive from their past experiences of the veiling regime in Turkey and utilize while reconciling Islamic ethics and recent fashion trends in diaspora. This dual focus on the local and the global urged me to reinforce the comparative aspects of my book project. I believe that with its enhanced comparative focus on the contemporary European and US contexts, the book manuscript will provide very useful insights about the shifting meanings of agency, resistance and piety in young pious Turkish women's everyday sartorial practices in the face of anti-Muslim sentiments in right-wing populist discourses.
A multi-layered comparative analysis is key to the study of Muslim women’s ordeal with Islamic ethics and dress codes in contemporary European and North American societies. This comparative research agenda requires an independent pursuit of focused scholarly research in the context of an interdisciplinary intellectual community. The research environment at the IAS encouraged me to look for unexpected, unexplored tracks in my field and to employ an innovative methodological and theoretical framework that draws insights from multiple disciplines and put these different disciplinary perspectives into productive dialogue. With its commitment to interdisciplinary study, the IAS stimulates and reinforces a free-spirited research perspective that is committed to combine critical analysis with imagination and creative thinking. During my stay at IAS, I have experienced that a multidisciplinary research environment with a comprehensive spectrum of disciplines fostering cutting edge research provides a perfect venue for my current research agenda situated at the intersection of urban studies, research on global Islam and Muslim femininities, narrative analysis and recent feminist studies on politics of identity. Since my current research project cuts across disciplines or methods in an innovative way, it could only be achieved in a research environment that offers scope for individual initiative and creative thinking. The weekly IAS seminars have been incredibly helpful for myself in engaging in meaningful conversations with other fellows at the Institute. Although there was not a common theme around which fellows’ projects can be brought together, the academic exchanges during the seminars have always been very mind-broadening and encouraged the IAS community to contribute to other fellows’ projects through useful, constructive comments and suggestions. Thus, I can confidently say that the interdisciplinarity of fellows’ academic background generates a special atmosphere at the Institute, allowing fellows a unique opportunity to contest and enlarge each other’s ideas. In addition to the weekly seminars, conferences, public lectures, workshops and symposia organized by the CEU community also greatly contribute to the dynamic research environment at the Institute, providing fellows with the opportunity to balance the solitude of writing during a 10-month fellowship with dynamic academic exchange. Last but not least, the director and the staff of the IAS were
extremely welcoming, supportive and helpful and made my stay even more unforgettable. As a result, I had a very productive and refreshing 10-month stay at the IAS during which I had the ideal opportunity to carry out research at the boundaries of different disciplines.

The goal of my fellowship was to work on my new research project, *Globalizing the History of Hungarian Society and Culture, 1880—1914*. CEU IAS provided me with the most inspiring environment to achieve this task. I have learned enormously much from some other fellows in the cohort, in particular from those who deal with early modern imperial history, modern urban history, and the globalization of contemporary rural society in Southeast Europe, war landscapes, and anthropology of rural politics in Central Europe.

During the fellowship, I made progress in two fields. First, relying on the great library of CEU, I have engaged deeper with the theoretical foundations of my project. In particular, I have read the significant literature on the history of globalization, Atlantic history, and postcolonial history. Second, I completed decisive steps towards drafting a manuscript of a chapter on migration and return migration. I dwelled in archival sources kept in the National Archives of Hungary and the vast and dynamically growing literature of migration. Based upon these, I have started to complete the manuscript. Some results I have presented at the conference *New Perspectives on Central European and Transatlantic Migration, 1800-2000* which was held at CEU a few days after my fellowship ended.

Benefiting from the Botstiber Foundation’s generous contribution to my scholarship, I have organized a workshop with the objective to examine the potentials to integrate the modern Habsburg studies into global history. The workshop featured six speakers: Matthias Middell from the University of Leipzig, William O’Reilly from the University of Cambridge and long-term fellow of CEU IAS, James Callaway from New York University, Susanne Korbel from the University of Graz, Judit Klement from the Hungarian Academy of Sciences and myself. The workshop was a great success. In his keynote speech, Matthias Middell convincingly argued for a transnational approach to East Central European studies. William O’Reilly’s lecture showed how transnational the Habsburg lands
in the 18th century had been. The other speakers delivered shorter papers focusing on case studies: Judit Klement demonstrated how the Hungarian economy integrated into the world economy, James Callaway called the attention to Hungary’s overseas interests and activities, Susanne Korbel identified popular theater as a transnational phenomenon, and I showed some transnational spaces migration created in the years before the Great War. The workshop showed what had been anticipated: a transnational approach in studying the history of Habsburg Central Europe can yield significant results and it is well appreciated by the academic community. The feedback I received was overwhelmingly positive.

Based on these experiences, now I am much more confident in my current project. I have significantly improved my research questions and the planned the structure of the manuscript the project shall lead to. I have also identified potential partners for large-scale future projects.
During the 2017-2018 academic year, I began a new book project on the costume albums and friendship books collected in the Habsburg ambassador’s residence (known as the German House) in Constantinople. This book rewrites the history of the relationship between the houses of Habsburg and Osman through objects in motion, throwing new light on paper portraits of empires in albums filled with processions, costumes, and declarations of friendship. I used the year to read up on secondary literature, transcribe inscriptions from digital copies, and examine several manuscripts on short research trips to Prague, Vienna, and Dresden. Over the year I developed a list of over 50 albums and processed over 700 album amicorum entries hand-written in seven different languages. Using this raw data, I collaborated with CEU’s Digital Humanities Initiative and the Department of Network and Data Science to create dynamic digital projections charting the relationships between albums and people living and socializing in the house. These projections allowed me to visualize the albums as a collection and raise further questions about the genre, the unique environment in which they were created, and the larger implications of my research for the study of Habsburg Empires and Early Modern Europe.

In May, I convened a workshop to discuss books in progress with
several colleagues across CEU, presenting outlines and drafts of book proposals. For this workshop, I wrote a full draft of the proposal I plan to submit. I also created a detailed outline of the structure of the book and three chapters. Also in May, with the generous funding of the IAS, I brought together an international group of junior and senior scholars and curators to discuss the global phenomenon of costume albums across the centuries in the workshop ‘Albums of Empire.’ Here I presented a chapter from my book on the cook Sebald Plan, written while serving as a fellow of the IAS. I also used this opportunity to discuss the possibilities and limitations of applying to larger European grants together as a research group.

In November, I applied for and was successful in receiving a generous grant from the Gerda Henkel Foundation. With the combination of this year at the Institute and Henkel, I will be able to see this book project through publication. As a Humanities Initiative Teaching Fellow, in the winter semester, I taught two sections of a two-credit course entitled ‘Art in the Service of the Nation.’ During my stay, I applied for a position as an Assistant Professor in the Department of History at CEU. I happily received the post, and I look forward to joining the faculty in January 2019.

During my fellowship, I was able to begin work on my project, ‘And Singing Still Dost Soar’: A History of Poetic Birds and Lyric Song. I was able to use the library resources to start reading across various fields of study. The project ranges across poetry, animal studies, eco-criticism, and environmental humanities. As my expertise to date has been on nineteenth-century poetry, the fields of animal studies and eco-criticism are new to me, and I was able to use the time to engage with the major criticism of the last ten years in these fields. My main outputs for the semester were my IAS seminar paper and to begin working on an Arts and Humanities Research Council Fellowship grant (the main UK funding body for humanities research). The seminar paper allowed me to begin exploring the methodology for my work, which is to bring together my research on poetic form with eco-criticism and environmental studies. I started a program of reading of poetry outside the nineteenth century, from medieval English, to classical Arabic and Greek (in translation in English) to offer a comparative study in my seminar paper. In the paper, I was particularly interested in tracking the moments of transition in poetry from the animal to the human and back again in order to address the following questions: how does this transition take place in language? Why do we need to imagine...
ourselves in the forms of animals, particularly birds? What do those transformations enable? What do birds make possible? Does this change across time and across cultures? What changes can be identified from earlier poetry where humans were more threatened by the natural world? I focused on transformative moments in my readings of the poems, including Old English, ancient Greek, classical Arabic, nineteenth and twentieth-century British and Irish poets. It was useful to have questions from feedback from a wide range of disciplinary perspectives. Generally, other fellows thought the project was worthwhile but identified that I would need to consider carefully the different methodological approaches and how to bring them together in a coherent way.

During my time at IAS, I was able to meet with other academics working on environmental humanities at CEU. I met with Maja and Ruben Fowkes who teach one of the modules on the Environmental Arts and Humanities Initiative. We discussed potential collaborations and ways I could connect my research to the students undertaking the Environmental Humanities. We attended an exhibition as part of the Budapest Off-Biennale, A Sense of Warmth by Sven Johne and I subsequently wrote a review of his film for the Environmental Arts and Humanities blog. The film exposes how the notions of moral quest that humans create around our relation to the environment are imposed upon other species, who have to answer for the consequences of those interventions. In that sense, it can operate as a warning about the dangers of our ideological narratives about environmental justice. Even the supposed neutrality of data monitoring is a moral act, requiring decisions and creating unintended consequences resulting in human brutality. At the end, the woman mentions that she collects the bodies of the dead birds with the man she has fallen in love with. The act of the birds’ massacre thus becomes an act of shared intimacy, a grotesque and unseemly juxtaposition of love and murder that contributes to the film’s brilliant moral and aesthetic complexity.

I also met Hyaesin Yoon and had some stimulating conversations about our shared research interests. As a result, I will be participating in the EAH’s co-laboratory event, provisionally titled “Feral Incursions into Art, Politics, and Ecology,” which will be held on this May 11-12th. I will organise a workshop on poems about feral/wild birds across the centuries and will collaborate with Hyaesin on her feral-poetry machine.
First of all, let me express how grateful I am for this Faculty Fellowship. Everything was great, the organisation, the company, the atmosphere, the lectures. I was particularly privileged to hold this fellowship together with my friend and colleague and former Ph.D. supervisee, Prof. Levan Gigineishvili, who received his appointment as full professor at Ivane Javakishvili University in Tbilisi, Georgia, during his Budapest fellowship. This opportunity determined my work at the IAS. I shared my time between my own project and a joint research project, carried out together with Prof. Gigineishvili. My own project was to work on the first volume of a monograph on the fifth, sixth-century history of a philosophical movement within the Christian Church incidentally condemned in 542/3 and 553 AD under the nickname “Origenism.” The joint project is a critical translation – to use a chimaera word for the unusual endeavour – of the monumental work of a twelfth-century Georgian Christian Platonist philosopher, Ioanne Petritsi, the commented translation of the Elements of Theology, a work by the Athenian Neoplatonist philosopher, Proclus Diadochus (412-485 AD). The two projects are connected as “Origenism” was a Christian Platonist movement, which had a deep impact on later Christian Platonist thought, such as that of eleventh-century Constantinople, where Petritsi must have studied.
My own research project was the work on a monograph on the history of the sixth-century Origenist heresy and its repeated condemnations in 542/3 and 553 AD. The book is written in French, as part of a trilogy bearing the title Origénistes ou théosophes ? Histoire politique et doctrinale d’un mouvement des Ve-VIe siècles. During my stay at the IAS, I was working on the first volume, titled Histoire politique de l’origénisme, which treats the main political events connected to the so-called “Origenist controversy”, from the beginning of the sixth century to the ecumenical condemnations of 553. I was also working on the second volume, which bears the provisory title La doctrine origéniste du VIe siècle : témoignages indirectes et directes and intends to give a comprehensive reconstruction of the condemned doctrines. The third volume will treat the Dionysian Corpus and its role in the history of Origenism. The name “Origenism” was appended to a clandestine movement condemned repeatedly in the year 400 in Alexandria and Rome, then in 542/43 by the Permanent Synod in Constantinople and, finally, in 553 under quite unclear conditions.

In this first volume, I am re-reading and re-interpreting all the historical sources available now on the controversies of the first half of the sixth century. The result is a meticulous reconstruction of the events leading to the fifth ecumenical council, during which, according to my new results, Origenism was condemned at a second, fully official, session, held in June 553, after the first, Christological, session, as is testified to by all the contemporary and later Byzantine and Syriac sources. For reconstructing the events leading to the condemnations, a new chronology had to be established. My studies also uncover the political lobbying in Constantinople of diverse Palestinian monastic factions, some of them joining the Origenist, and others the anti-Origenist camp, as well as the role of Thedore of Caesarea, Justinian’s all-powerful advisor in all religious issues and leader of a faction of the Origenists, who taught an eschatological equality of all the rational beings to Christ, and the political background of the two condemnations of 542/3 and 553.

Another novelty of my approach is that it encompasses both the Origenist and the Christological controversies of the first half of the sixth century, which have never been treated together. However, I am demonstrating that these two controversies were just two sides of the same political fight between two factions and a number of
sub-factions. This reminds us of the fact that, in theocratic sixth-century Byzantium, every theological movement was immediately a political lobby and, vice versa, every political party represented a theological alternative. This first volume is almost ready now. It needs editing and, hopefully, will be published in 2020.

The opportunity was also used for advancing the collaborative project of making a critical translation of Petritsi’s work. Petritsi’s is the earliest complete translation into another language of Proclus’ Elements of Theology, to which he added his own detailed commentaries. We are currently working on a comparison of Petritsi’s Georgian text of the Elements to that of E. R. Dodds’ critical edition of the Greek text and of H. Boese’s critical edition of the thirteenth-century Latin translation by William of Moerbeke. During the joint work at the IAS, we elaborated the methodology to follow. The result will be a ‘critical translation’ into English of Petritsi’s translation, which attempts at reconstructing Petritsi’s putative Greek original and notes the variant readings in a critical apparatus.
My novel adopts the epistolary genre and a labyrinthine structure in which characters and destinies overlap without the possibility of encountering one another. Letters, sometimes incomplete, found by chance in hotel rooms or inside books, provoke and give rise to other letters, which never reach their addressees. Meanwhile, this network of writing and chance encounters produce a landscape of broken souls and burning desires, existences that have deviated from their imagined trajectories. Twists of «fate», wars, and modes of violence erupt and explode on a map made of life-lines of «aloned» beings, strangers, in motion or in exile.

The six month of my IAS Fellowship consisted of the parallel activities of research and creative writing. I developed the underlying coherent political narrative and built my story universe tightly around it. Through my research I narrowed the focus of the project to the following foundation: society reproduces alienated individuals, atomised citizens, who look at the political as merely another form of self-expression of their individuality and thus are reduced to mass consumers of the representatives' democracies' spectacle ("spectacle" as in Guy Debord's The Society of the Spectacle). This project proposes to university students an alternative beyond the individual's
authenticity and delegated responsibilities and establishes the belief in the value of giving up parts of ourselves to a greater good, a common interest, to a unity of people joined together for a common cause. Such sacrifice must come with the power to influence the functioning of the community and the eagerness to take part in its collective deliberation. The project’s interactive experience helps internalise such values and strengthens the imperative, that the right and responsibility to make decisions concerning our communities - let that be the governing of the local neighbourhood or that of the workplace for instance - must be restored to us, the citizens.

I devised my creative hypotheses around the symbolic notion that representative systems found their legitimacy in nourishing our “inner child”, so to say “keeping us in a childlike, dependent state”. The approach is pieced together from different psychological theories, but builds mostly on the Freudian and Jungian psychoanalysis. Where one could say that God might be dead, but the dead Dad-god is now reborn in the leaders of the modern state. Just as the old monarch was the divine representative of the transcendent God, so the statements of today are our “father substitutions”. In this sense there is a linear, non-interrupted continuation up to the present of the historical psychological institution of the adult persons’ father-child subordination to the transcendent Judeo-Christian God and its immanent governors. Furthermore I propose to add to the equation that the consumer capitalist economic system feasts on an interrelated psychological phenomena, which is its capability to convince us - for almost a hundred years now - to consume not based on limited needs but on virtually limitless desires. And it does so by constantly reinforcing fake associations between products and psychic drives, sexuality, emotions, longing, etc. on a subconscious level, through the endless stream of spectacular imagery. Just like the notion of the consumer as king, where one can purchase whatever he wants, consume however he feels like is the arch-freedom of the Jungian “child”. Both notions - the self-expression and consumer centricity - are lacking something fundamental to maturity and adulthood - in a psychological, mental development sense, as opposed to someone’s legal adulthood derived from his age - that true Freedom is not freedom TO fulfil our petty and trivial desires, but freedom FROM our petty and trivial desires.

Based upon such a socio-economic-political context, the interactive cross media project of SYSTEM ERROR aims - through a playful,
gamified experience - to emancipate us from our self-inflicted - but socially reinforced - second childhood. Throughout the months of the fellowship I aimed to contribute to the core values of education in the alma mater - emphasis on the “nourishing, benevolent mother” aspect contrary to the “tyrannical, omnipotent father” - of the university student, in the platonic sense, where academia is the place for one’s first and foremost project: the self-transformation, self-transcendence and maturity. I worked together with a scriptwriter on the story structure and devised a preliminary version of the main arch of the narrative, the major turning points, acts and different sequences of the game. The story will lead the students through the experience of emancipatory politics wrapped in the drama of a team of young and enthusiastic student union representatives who have an eye on creating a real political party upon graduation. Thus they set out to formulate their core principles, values and goals during a summer research scholarship staying together in a caravan touring rural Hungary. As ideas diverge and tensions arise the students need to face their “inner parental demons” in order for their “inner child” to mature. Consequently they leave party politics behind and formulate a common front, an avant-garde of participatory, direct democracy, together with the participating audience: the university students, by this time in the first weeks of September in a multiday interactive theatre experience / workshop with a semi fictional narrative.

Didem Pekün
Affiliated Humanities Initiative
Teaching Fellow in Visual Theory and Practice (in cooperation with the Visual Studies Platform of CEU)

Purgatorium

I arrived to CEU in September and stayed until June 2018 with the primary objective of completing a film I shot over the summer of 2017. IAS and my fellowship with VSP provided me a very productive time in completion of this film, titled Araf and its international screenings thereafter starting with Berlinale, followed by Greece, Scotland, Turkey, Latvia and finally Bosnia and Herzegovina. The film was nominated three times to Best Documentary and won the Best Documentary in Human Rights Award in Sarajevo Film Festival. Besides other public talks that I have delivered internationally, to me, this year’s most fruitful period was also the fellowship’s collaboration with the Visual Studies Platform of CEU, which was the other half of my fellowship. I was part of the innovative program titled ‘Visual Theory and Practice Platform’ and was there to teach their core course and helped plan a new curriculum together with CEU’s distinguished scholars.
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