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Decolonizing the Mediterranean Views from the 'Dark Continent of History'

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By Simon Doubleday

"The convening of this Peace Conference in this beautiful country, Spain, evokes boundless symbols, meanings and images," observed Farouk al-Sharaa, the Syrian foreign minister, during the opening session of the Arab-Israeli conference in Madrid, which began on October 30, 1991. The history of Spain—and more specifically its experience of interaction between Muslims, Jews, and Christians, has indeed been read in an apparently boundless range of often mutually contradictory ways: political agents as ideologically diverse as José María Aznar (Prime Minister of Spain between 1996 and 2004), José Luis Rodríguez Zapatero (Prime Minister since 2004), and both Osama Bin Laden and Ayman al-Zawahiri have sought legitimation for their policies in medieval Iberian history. It was as Spanish minister for foreign affairs that Javier Solana invoked the eleventh century as he convened the Barcelona conference (November 1995), which aimed to promote closer cooperation between the countries of the northern and southern Mediterranean regions; Solana found it "auspicious" that the conference was



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occurring on the nine hundredth anniversary of the First Crusade.

A recent symposium on «The New Mediterranean», presented by the European Institute for the Mediterranean and The Catalan Center at NYU on September 21-22, 2008, and organized in collaboration with the CEMS and the King

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EuroDigest: *Europe in September*

September 3: Promising reunification talks began between Turkish-Cypriot and Greek-Cypriot leaders.

September 8: A small coal power plant, uniquely able to capture and store its CO2 emissions, opened in Germany amidst environmentalist concerns that it will divert money from clean energy advances. The EU plans on opening an additional 10-12 plants.

September 10: Along the Swiss-French border, CERN scientists successfully began experiments to measure the conditions surrounding the Big Bang in a particle accelerator complex named the Large Hadron Collider.

September 10: The EU began moving towards an association accord with Ukraine, the first step in the accession process.

September 11: A fire in the French portion of the Chunnel shut down train services.

September 16: Ukraine's pro-West coalition government collapsed after President Yushchenko's party, Our Ukraine, pulled out of the coalition.

September 16: The European Commission predicted Germany, Spain and the UK will go into recession later this year.

September 17: Russia signed a pact with break-away regions of Georgia pledging military support.

September 26: Swiss man, Yves Rossy, became the first to successfully fly solo across the English Channel in a jetpack.

New Voices on Primo Levi

New York University: Monday, September 8; Tuesday, September 9; and Monday, September 15
By Eleonora Corsalini

On September 8th, 9th and 15th the annual symposium "New Voices on Primo Levi" was presented by Centro Primo Levi, Casa Italiana Zerilli-Marimò at NYU and Italian Cultural Institute. During the three-day symposium, this complex and important character was analyzed from different points of view.

In the first session (Primo Levi: writer and scientist) there was a discussion about Levi's writing style in his masterpieces: Franco Badasso, a Ph.D. candidate in the Italian Department at NYU, and Uri Cohen, assistant professor of Modern Hebrew Literature, talked about the "grey zone" where Levi used to write, between imagination and reality, poetry and prose: they explained

how much that choice was necessary to protect himself from the horror he had experienced. Then, Luigi Dei, Professor of Chemistry at the University of Florence, focused on Levi as a scientist. He stated that Levi's knowledge of chemistry rescued him, allowing him to work in the concentration camps' laboratories.

The second session featured the Italian actor, musician, singer and playwright Moni Ovadia reading from Levi's masterpiece *The Drowned and the Saved*. The audience stood in silence, listening to Ovadia's voice. No discussions, no debates. There was no need. At the end of his performance, Ovadia, Jewish by birth, admonished that "those words are for today and for tomorrow, not for yesterday."

The third and final evening of the symposium consisted of two sessions. The first session featured "Primo Levi: an inconvenient witness", a short documentary made

for "Tempo" produced by the Italian National Broadcasting company, which consisted of interviews with Primo Levi, the man, the Jew, the writer, the scientist, the "inconvenient" witness. The second session was a discussion between Alessandro Cassin, son of Eugenio Cassin, who first published Levi's *If This is a Man*; Robert Weil, executive editor at W.W. Norton & Company; Mark Greif, co-editor and co-founder of the magazine *n+1*; and Andrea Fiano, US Correspondent for Milano Finanza and Class-Cnbc. Introduced by Natalia Indrini, the Director of the Centro Primo Levi in NY, the four speakers discussed the importance of Primo Levi's work from historical, political and literary points of view. They concluded that Levi's main value lies in his ability to give voice to his memory and, thus, to make it real for all of us. History is knowing the past to make a better future.

The New Mediterranean

New York University: Sunday, September 21; Monday, September 22
By Eleonora Corsalini

The symposium "The New Mediterranean," held on September 21st and 22nd at New York University, was presented by the European Institute of the Mediterranean (IEMed) and the Catalan Center at NYU, in collaboration with the Center for European and Mediterranean Studies (CEMS) and the King Juan Carlos I of Spain Center at NYU.

This symposium was intended, mainly, to establish a dialogue between Mediterranean and North American experts on the Euro-Med project, while examining the renewed prominence of the *Barcelona Process: Union for the Mediterranean*. Barcelona, where IEMed is based, may be seen as the center of possible cooperation between the countries of the northern and southern Mediterranean region.

Mary Ann Newman, director of the Catalan Center, opened the Welcome Session on Sunday evening. The expert speakers introduced the Euro-Med project and its new perspectives. After a welcome by John Brademas, President Emeritus NYU, and an introduction by Senén Florensa, Director General of IEMed, Alvaro de Vasconcelos, Director of the

European Institute for Security Studies (EUISS), and Hassan Abouyoub, Ambassador of the Kingdom of Morocco, talked about the *Barcelona Process* from their own points of view, underlining its importance to achieve a peaceful, harmonious and economically stable balance in the Mediterranean area. Their presentations were followed by discussion among the speakers and the audience.

The second day consisted of two sessions. In the morning, from 10:00 a.m. to 1:00 p.m., the panel discussion focused on an analysis of European policy towards the Mediterranean, the future of the Euro-Mediterranean and the prospect of Barcelona + 15.

Josep Piqué, former Minister of Foreign Affairs and of Industry and Energy of Spain, Zergun Koruturk, Ambassador of the Republic of Turkey and Under Secretary for European Affairs, and Sebastián Royo, dean of the College of Arts and Sciences at Suffolk University, talked about the main issue from political, economic, cultural and social points of views. The discussion pointed out some of the most important current questions, such as the role of the US and the EU in resolving the conflicts in the Mediterranean area. Charles Dunbar, former Ambassador of the United States to Qatar and Yemen, served as

respondent. Sylvia Maier, assistant professor at CEMS, moderated the debate.

In the afternoon, the focus turned to crucial issues such as Muslim communities in Europe (and comparative integration policies), Euro-Arab relations, Islam and migrations. Martin Schain, professor of Politics at NYU, was the moderator. Jean-Pierre Filiu, professor at the Institute for Political Studies at Paris, Ricard Zapata-Barrero, from the department of Political Science at the Universitat Pompeu Fabra and Gemma Aubarell, program director of IEMed, participated in an interesting discussion, made even more stimulating by the intervention of the respondent, Farah Pandith, Senior Advisor at the US Department of State's Bureau of European and Eurasian Affairs. The experts stated that effective management of Muslim integration is one of the most challenging issues at present, since it is essential in preventing irrational fear and the consequent rejection of Muslim and eastern cultures. After this discussion, a lively debate between the experts and the audience took place.

Mary Ann Newman and Senén Florensa, the lead organizers of the symposium, wrapped up the day with some concluding remarks.

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Juan Carlos I of Spain Center, offered an exceptional opportunity to reflect on the current status of efforts to achieve closer integration of the Euro-Mediterranean. Responding in part to Nicolas Sarkozy's initiative to reinvigorate dialogue between the north and south of the 'Middle Sea', the symposium provided an enlightening range of diplomatic and governmental perspectives on the issues. Panelists and active audience members in a session on 'The new role of Europe, Spain, and Catalonia in the Mediterranean,' included a number of current and former ministers and diplomats from Turkey, Morocco, the US, Portugal, and Spain/Catalonia. Another former Spanish minister for foreign affairs, Josep Piqué, evoked the geopolitical and economic importance of the Mediterranean region—and the Straits of Gibraltar in particular—despite a shift whereby the center of global power was now located 'between the Indian and Pacific Oceans'. However, the session also provided indications of the limits of 'novelty' in conceptualizing this region. The discourse of some participants was framed within a mental and ideological structure (the self-evident superiority of secularism, of modern western democracy, of free market capitalism) which, coupled with the pervasive association of the 'global South' with ideological regression and threat—terrorism, 'excessive' migration, poverty—undercut claims to change or innovation. The global South (it was stated) 'wants to get at the wealth of the north'; the north 'wants to be done with terrorism and to maintain its essential character'; it is Europe's role to 'help' the southern Mediterranean, through the application of the successful Spanish model of integration (into the EU); etc. The ancestry of such neocolonial paternalism needs little elaboration. The celebration of European 'success' and prosperity tends to preclude reflection about those elements of European culture (including a militant nationalism and an exclusivist 'Christian' conception of national or continental identity) that remain most divisive. Equally, it

precludes questions that appear essential in forging a truly new approach to the Euro-Mediterranean: What other forms of knowledge production, politics, or governance, can be engaged through genuine exchange across cultures (and seas)? What can the current member states of the EU learn from the Maghreb, or from the Islamic eastern Mediterranean, and how might past forms of interaction allow us to rethink the stark binary distinction between 'north' and 'south'? Finally—and this is the question I will turn to here—how might

"The celebration of European 'success' and prosperity tends to preclude reflection about those elements of European culture... that remain most divisive"

we revisit long-term history (largely overlooked by the participants) in such a way as to distance ourselves from colonial frameworks of thought and policy? If an annaliste understanding of the past might reveal alarming continuities in mentalité, new developments in ethical, postcolonial historiography might facilitate a shift in our approach.

Over the past ten years, the relationship between ethical and political concerns, on the one hand, and the practice of academic history, on the other, has gained increasing prominence.¹ One inflection of this ethical turn is the decolonial 'option' advocated by Walter Dignolo and others, upholding the ethical obligation to allow space for multiple forms of knowledge production including those repressed by modern western historiography (mainly produced under the aegis of colonialism).² As their project reminds us, the European colonization of space was accompanied by a colonization of time, expressed in the invention of a bleak 'middle age'. The provincializing of Europe (to use Dipesh Chakrabarty's term) therefore requires the decolonization of its own temporal conquests. "The Middle Ages," the scholar of premodern Iberia John Dagenais has written, "is Europe's Dark Continent of History, even as Africa is

its Dark Ages of Geography".³ The idea of the medieval continues to have a wide and dangerous range of neocolonial applications. It has been deployed straightforwardly as a negative marker of strategically targeted groups to signify backwardness. On a more sophisticated plane, neomedievalism—an idea with its origins in political science, whereby sovereignty is perceived as increasingly fluid, as in the premodern, pre-state age—has been invoked to legitimize the U.S. reliance on torture in the war against terror.

Historians of the 'medieval' period, unfortunately, have not always been prepared to fight back against the colonization of their own subject; in some instances, they have been complicit. As is well known, the nineteenth-century imprint on historiography implied a loyalty to scientific detachment; most modern medievalists since have believed it necessary to isolate the past from the concerns of the present, aiming to understand the past 'on its own terms' or 'for its own sake'.⁴ At the same time, history—as a newly institutionalized academic discipline—was understood as a science distinctively defined by its supposed resistance to generalization and therefore to practical applicability. The classical historicism of the early nineteenth century arose in opposition to Enlightenment philosophical beliefs that human behavior and development obeyed observable and universal laws of development.⁵ The cult of nuance, which easily gives itself to neutrality, was thus built into the structure of modern historiography. An insistence on the uniqueness of the historical fact, resisting generalization, has often meant the repression of the historian's capacity as a historian for ethical and political commitment in the present; nowhere has this been more pervasive than in the study of the Middle Ages.⁶ It has also disguised the embeddedness of the historian in political and imperial structures.⁷ John Ganim has examined the nineteenth-century emergence of the professional study of the Middle Ages within a "historiography of conquest" which relegates colonized space (especially India) and colonized time (especially

medieval England) to the same marginal—and irrelevant—space.⁸ More recently, new forms of medievalism have envisioned the Middle Ages as a radical other, in ways that seem to deny the convergence of multiple (often distant) pasts in our present and echo the modern, colonial disavowal of the dark historical 'continent'.⁹ An over-insistence on proximate causes runs the risk of bypassing the question of the *longue durée*. One might argue, as Ganim has done, for the premodern origins of orientalism: for a simultaneous anxiety and ambivalence about the other—an awareness that stemmed from a perception of the East's intellectual grandeur and material ingenuity; these attitudes are certainly embedded in thirteenth-century Castilian chronicles, notably in the description of the conquest of Seville (1248) in the *Primera Crónica General*. One urgent task, then, is to continue to engage in the decoupling of 'medievalism' from imperial perspectives. My own interests, which I will be pursuing as a Visiting Scholar at the Center for European and Mediterranean Studies, lie precisely in examining thirteenth-century Castile as an expansionist colonizing society, in exploring ways in which historians might 'decolonize' our approach to premodern cultures, and, in the process, in questioning empirical traditions of historiography.

It is, perhaps, ironic to propose that the medieval past of Spain, specifically, might shed light in any way upon our present, considering its longstanding signification as the very definition of obscurity: an internal European darkness. From an Anglo-American perspective—reinforced by Enlightenment universalism—Spain long appeared particularly irrelevant to modernity: "an anachronistic space—untouched by modernity—whose superstition, ignorance, religious fanaticism, disdain for labor and lack of scientific research made it necessary to isolate it in preventive otherness to avoid contagion."¹⁰ In Protestant cultural tradition, propagated by early Hispanists such as William H. Prescott,¹¹ Catholic Spain was the imagined antithesis of democracy, tolerance, and progress. This vision continues to inform, or

misinform, conservative (and Protestant, Huntingtonian) backlashes against Hispanic presences in the U.S. It is a view that constructs a perennially 'medievalized' Spain, pushing its essence back before 1492 into the

"From an Anglo-American perspective - reinforced by Enlightenment universalism - Spain long appeared particularly irrelevant to modernity"

permanent periphery of the historically developing world. Hispanists themselves have long been reluctant to engage with any discourse of "relevance." As Sebastiaan Faber shows in his new study of Anglo-American Hispanists and the Spanish Civil War (Palgrave: New York, 2008), professional historians and literary scholars of Spain maintained a neutral position, mirroring that of the liberal democracies, during the civil war (1936-1939). In the following decades, this ostensibly depoliticized, effectively conservative, strategy would be perpetuated. Skepticism towards any attempt to trace lines of 'relevance' between past and present was later accentuated by a reaction to the highly polemical nature of medieval historiography during the Francisco Franco dictatorship (1939-1975). Yet the historian's employment of the past inevitably reflects a more or less conscious intent to encourage a certain reading of that past, and a certain understanding of meaning or value.

How, given this employment and the desirability of a future-oriented history, can we bring premodern Spanish experiences or sensibilities to bear on our contemporary global situation? The contributors to a new collective volume, *In the Light of Medieval Spain. Islam, the West, and the Relevance of History* (Palgrave: New York, 2008), which I have recently co-edited with David Coleman, propose a variety of possible responses to this question. The essays point specifically to the ways in which memories of violence were exploited

for political gain; to the richness lost when dissident voices are suppressed and the need to be alert to the manipulation of biblical language to legitimize violence; to the ways in which mythification of the past serves socioeconomic ends; to the lurking presence of a racist 'mark' on Spanish culture; to the value of reading Don Quijote in wartime, of familiarity with a text which instills a sense of heterogeneity, multiplicity and uncertainty. More widely, a good deal of recent discussion of the 'relevance' question has defined itself in relation to María Rosa Menocal's *The Ornament of the World. How Muslims, Jews and Christians Created a Culture of Tolerance in Medieval Spain* (Boston: Little, Brown, 2002)—a text which surfaces more than once in our own collective volume. Despite its unfortunate subtitle, the intended lesson of her book is not, in fact, that Al-Andalus be taken as a perfect paradigm of tolerance. Her book is primarily concerned with a repetitive internal struggle (in both Islamic and Christian communities) against intolerance, and with cultural hybridity. Others, too, have pointed to the emergence of a pan-Iberian *mudejarismo*: an aesthetic drawing on multiple cultural sources and having widespread currency in Castile as well as al-Andalus.¹²

Yet it is worth underlining the way in which this hybridity was forged in a crucible of competing imperialisms—both Christian and Islamic. The earlier cultural diffusion of 'Islamicate' cultures in Iberia between the 8th and 11th centuries might be understood in the same context as contemporary U.S. culture: social, economic and political hegemony. Equally, resistance to that culture, as manifested by the nineteenth-century Christian martyrs of Córdoba, for instance, might be understood in analogous ways: as a response, in part, to social and economic inequality and injustice associated with imperial subjugation. And the emergence of cultural *mudejarismo*, especially in the thirteenth century, was perhaps made possible by relative equilibrium between Castilian imperial expansion and the projection of Moroccan

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imperialism (first under the Almohads, later under the Marinids). The importance of imperium is now being taken up by a number of scholars in premodern Iberia;¹³ postcolonial perspectives will be given a prominent role in the newly founded *Journal of Medieval Iberian Studies*. Barbara Fuchs is surely right to suggest that studies of Iberian empire formation during the thirteenth, fourteenth, and fifteenth centuries—Aragonese imperialism in the Mediterranean, the Castilian conquest of the Canary Islands—might disorient our conventional historical paradigms and the traditional primacy placed on the year 1492.¹⁴

The reign of the celebrated Alfonso el Sabio of Castile-León (1252–1284), offers a particularly illustrative case, since it was a regime shaped fundamentally by the recent occupation of large sectors of Andalucía: a fragile imperial occupation which might well have been reversed by internal Muslim resistance and external Moroccan intervention, while being constantly threatened by tensions between monarchy and nobility and by the difficulty of repopulation. The Alfonsine cultural project—encompassing his patronage (and authorship) of poetry, music, translation, historiography, scientific texts, and many other forms of cultural production—represented a desperate attempt to shore up this regime: an instrument of colonial, and proto-absolutist, control. To take just one example: the more than four hundred *Cantigas de Santa María* (Songs of Holy Mary) reinforced the nascent state-building process through the performance of a "national utopia", above all in front of multi-ethnic audiences in the cathedral of newly-conquered Seville (a converted Almohad mosque). The cantigas promoted a new geography of divine agency, operating through the sign of the Virgin Mary, venerated—as the Castilians well knew—by the conquered Muslim population.¹⁵ Their performance accentuated the supreme authority of kingship, undercutting the image of the old aristocracy, and above

all promoted conversion-by-persuasion among the conquered Muslim population. One art historian has detected, in the cantigas, "an openness to the Other which is unprecedented in the Middle Ages, and can be more clearly compared, favorably in some respects, to certain modern "enlightened" colonial practices, from the British rule in India to the American occupation in Iraq".¹⁶ My own research will continue to focus on a figure in a different set of Alfonsine lyrics: María Pérez, "la Balteira", an entertainer at the Castilian royal court who generates obsessive interest in the satirical cantigas de escarnho e maldecir. María Pérez is associated explicitly, if obscurely and indeed obscenely, with those 'other' forms of knowledge repressed by colonial historiography: knowledge beyond the frontiers (of Castile, of Christianity, of sexual propriety, of moral integrity).

By revisiting the many cantigas which link La Balteira with the fringes of the thirteenth-century South—with Andalusia, where she is said to have acquired her skills—and by bringing the 'decolonial option' to bear on this phrase in the history of Iberia, we might move beyond the celebration of Spain as an arena for dialogue, toleration, and hybridity. If a postcolonial perspective on the Middle Ages allows us "to refuse complicity with some of the dire designs of modernity,"¹⁷ this new light on a temporally colonized world may also enable us to adopt a more critical approach to Europe's modern self-projection in the Mediterranean. The resolution of international conflicts in the region, Josep Piqué remarked during the symposium at NYU, will ultimately be resolved by the U.S.; it is Europe's role, he claimed, to accompany the process, primarily by providing financial support. But an agenda dictated by neocolonial strategies is unlikely to prove viable. New, historically informed, conceptual frameworks will be essential to long-term success.

(Endnotes)

1 Constantin Fasolt, *The Limits of History* (Chicago: University of Chicago Press, 2004); Keith Jenkins, *Refiguring History* (London and New York: Routledge, 2003); Beverley Southgate,

What is History For? (London and New York: Routledge, 2005).

2 <http://waltermignolo.com/>

3 John Dagenais and Margaret Greer, "Decolonizing the Middle Ages: Introduction", *Journal of Medieval and Early Modern Studies*, 30:3 (Fall, 2000), 431-448 (p. 431).

4 In a lecture given in 2006 (*Historians as Public Intellectuals* [The Reuter Lecture, 2006] (Southampton: University of Southampton, Centre for Antiquity and the Middle Ages, 2007), Patrick Geary lamented the way in which, in the wake of the First World War, Henri Pirenne had re-envisioned German history and sought to read the history of Liège, Brabant, and Flanders from the end of antiquity in a teleological manner, Prof. Geary suggested that Pirenne's "engagement in his own times, however justifiable and comprehensible in human terms, ultimately betrayed him and his scholarship." By the same token, he approved the "refusal" of scholars like Theodore Mommsen and Marc Bloch to introduce their medieval scholarship when entering into questions of present-day national interest, even during periods of overwhelming crisis such as the Franco-Prussian War and the Nazi occupation of France. One of the most striking characteristics of Bloch's political writings, Geary stated, "is the almost total absence of historical references, and especially any attempt to draw parallels between the present and the medieval past he knew so well." This absence, however, raises some awkward questions. The self-conscious refusal of Mommsen, Fustel, and Bloch to enter the contemporary fray as historians implies a belief that their own scholarship was without value in substantive terms for understanding the present.

5 Gabrielle Spiegel, "Revising the Past / Revisiting the Present: How Change Happens in Historiography", *History and Theory*, Theme Issue 46 [Revision in History] (December 2007), 1-19.

6 Kathleen Biddick, *The Shock of Medievalism* (Durham, N.C.: Duke University Press, 1998), has identified a "shocking history of silencing" amongst nineteenth- and twentieth-century medievalists. This trauma, and its repression, she suggests, is

intimately entwined with the reality of imperial violence.

[7](#) Michel-Rolph Trouillot, *Silencing the Past. Power and the Production of History*. Beacon Press: Boston, 1995.

[8](#) John M. Ganim, *Medievalism and Orientalism. Three Essays on Literature, Architecture and Cultural Identity* (Palgrave Macmillan: New York, 2005).

[9](#) Paul Freedman and Gabrielle Spiegel, "Medievalisms Old and New: The Rediscovery of Alterity in North American Medieval Studies," *American Historical Review*, 103.3 (1998), 677-704. For a postcolonial critique of this radical alterity, see Nadia R. Altschul, "Postcolonialism and the Study of the Middle Ages," *History Compass* 6 (2008).

[10](#) Alberto Medina, "Through the Eyes of Strangers: Building Nation and Legitimacy in Eighteenth-Century Spain", in *Border Interrogations. Questioning Spanish Frontiers*, ed. Benita Sampredo Vizcaya and Simon Doubleday (Berghahn: Oxford, 2008), 147-164.

[11](#) Richard L. Kagan, "Prescott's Paradigm. American Historical Scholarship and the Decline of Spain," *American Historical Review*, 101.2 (1996), 423-446.

[12](#) María Judith Feliciano, "Muslim Shrouds for Christian Kings? A Reassessment of Andalusi Textiles in Thirteenth-Century Castilian Life and Ritual", in *Under the Influence. Questioning the Comparative in Medieval Castile*, ed. Cynthia Robinson and Leyla Rouhi, (Brill: Leiden and Boston, 2005), 101-131.

[13](#) See, e.g., Nadia R. Altschul, "The Future of Postcolonial Approaches to Medieval Iberian Studies", in *Journal of Medieval Iberian Studies*, 1:1 (January 2009) (forthcoming); John Dagenais, "The Postcolonial Laura," *Modern Language Quarterly*, 65:3 (September 2004), 365-389; Heather Ecker, "How to Administer a Conquered City in al-Andalus: Mosques, Parish Churches, and Parishes", in *Under the Influence*, 45-65; Barbara Fuchs and David J. Baker, "The Postcolonial Past", *Modern Language Quarterly*, 65.3 (September 2004), 329-340; David Rojinsky, "Teaching Nationalism, Imperialism and Romance Philology", *La corónica*, 35:2 (Spring, 2007), 293-301; David A. Wacks, "Reconquest Colonialism and Andalusi Narrative Practice in the Conde Lucanor", *diacritics* 36.3-4 (Fall-Winter 2006): 87-103. As Wacks points out, there has been a longer

recognition of the colonial dimensions of medieval Castile among medieval historians (see, e.g., Robert Ignatius Burns, *Islam under the Crusaders, Colonial Survival in the Thirteenth-Century Kingdom of Valencia* (Princeton: Princeton UP, 1973), and *Medieval Colonialism: Postcrusade exploitation of Islamic Valencia* (Princeton: Princeton UP, 1975). However, the application of a postcolonial perspective to this period is relatively new.

[14](#) Barbara Fuchs, "Imperium Studies: Theorizing Early Modern Expansion", in *Postcolonial Moves: Medieval Through Modern*, ed. Patricia Clare Ingham and Michelle R. Warren (Palgrave Macmillan: New York, 2003), 71-90; "1492 and the Cleaving of Hispanism", *Journal of Medieval and Early Modern Studies*, 37: 3 (2007), 493-510

[15](#) Francisco Prado-Vilar, "The Gothic Anamorphic Gaze: Regarding the Worth of Others," in *Under the Influence*, 67-100.

[16](#) Prado-Vilar, "Gothic Anamorphic Gaze", 73.

[17](#) Deepika Bahri, "Predicting the Past", *Modern Language Quarterly*, 65:3 (September 2004), 491.

The President of Latvia Discusses the Current Crisis in Georgia

*Columbia University: Tuesday,
September 23
By David Idol*

President Valdis Zatlers of the Republic of Latvia called for continuing international involvement in the crisis in Georgia before an audience at Columbia University's East-Central European Center on September 22. He said that failing to handle this incident correctly could set a new standard for international relations.

Zatlers criticized Russian leaders for their role in the conflict. He compared Russia's actions in Georgia to the 1940 annexation of Latvia by the Soviet Union, saying that this cannot be the new standard for international relations. He

said Russia's actions were "disproportionate" – Georgians never invaded or flew over Russian land, he said, and Abkhazia and South Ossetia are very small, and not worth the violence. Zatlers also spoke critically of the "aggressive propaganda" in the Russian media surrounding the conflict.

Zatlers also criticized the decision at the April 2008 NATO Summit in Bucharest to defer membership talks with Georgia. He compared it to the 1938 Munich Agreement, at which the international community infamously "appeased" Hitler by allowing the Third Reich to annex the Sudetenland region of Czechoslovakia. Zatlers called NATO a democratizing force, favorably contrasting it to the

Warsaw Pact, of which Latvia was formerly a member, and said he strongly favors Georgian membership in the alliance.

Zatlers said that deciding who the aggressor was will not resolve the conflict. He said that the only way out is for the international community to help Georgia rebuild its economy by creating the conditions for development and for peace. He called for a sustained peacekeeping force on the ground to create a guarantee of a normal business environment. No military peace will last without this, he said, and war is not an option. "If we don't act, we will be in a situation much worse than we have today."

Comparison of Low-Wage Work in the United States and Five European Countries

New School University: Wednesday, September 17

By Suzanne Bayard

The first policy workshop scheduled by the New School's Schwartz Center for Economic Policy Analysis (CEPA) on September 17th discussed the topic of low-wage work (LWW) in the United States and Europe. John Schmitt of the Center for Economic and Policy Research in Washington, D.C. discussed the findings of his organization's research. The research will be released in book form in 2009 under the title *Some Lessons for the United States from Low-Wage Work in Europe*. The five European countries studied were the United Kingdom, France, Germany, the Netherlands and Denmark.

Schmitt began by outlining three assumptions the team expected to be supported by their research: that Europe had fewer low-wage workers, that European organizations worked differently and that Europe had lower rates of employment. He ranked the countries in order of rates of LWW with Denmark ranking the lowest, followed by France, the Netherlands, the UK, Germany and finally the US with the highest rates of LWW. LWW was defined as hourly rates below two-thirds the median gross hourly wage. He discussed six issues raised by the gathered data including the fact that different types of capitalism led to different levels of LWW and that LWW was not correlated with structural economic factors such as GDP growth or labor

productivity. Schmitt also found that the most inclusive had the lowest levels of LWW and that minimum wage was an important mechanism for inclusiveness. Finally, Schmitt discussed the ability of firms to use "exit options" to escape inclusions, such as youth sub-minimum wages and non-standard working arrangements. He concluded that the data showed no wage-employment trade-off in these countries. After the presentation, Schmitt took questions from the audience.

The chapter presented by Schmitt and a schedule of upcoming events are available through CEPA's website at <http://www.newschool.edu/cepa/>

Efforts to Strengthen the Impact of the Nordic Countries in a Globalized World

City University of New York: Tuesday, September 23

By Suzanne Bayard

Johan Tiedemann, the Swedish State Secretary for Nordic Cooperation, was introduced by Professor Hugo Kaufmann, director of the European Union Studies Center at the City University of New York. Tiedemann's speech centered on the strength of Nordic countries to impact an increasingly globalized world. He discussed the background of the Nordic region, the challenges it faces concerning globalization, and its responses. After a presentation highlighting the cultural and physical imagery of the region, Tiedemann outlined the historical relationship of the Nordic region and its shared cultural heritage. The region has become increasingly

unified since the 19th century, and especially since the formation of the Nordic Council of Ministers.

Tiedemann discussed how regional cooperation, such as in the Nordic region, shapes the European Union's decision-making process. As the EU increases in size and diversifies, regional coalitions become a more practical way to influence policy.

The agenda of the Nordic states, as discussed by Tiedemann, was to work to lift the barriers to free trade, improve the movement of people across Nordic countries, increase their influence globally, and to encourage sustainable development with economic growth.

Questions from the audience ranged on topics such as whether Baltic countries should be considered

for membership in the Nordic Council of Ministers and methods for encouraging free trade. Tiedemann responded that the shared history among current Nordic states differed too greatly from other Baltic states, and thus their membership would be unlikely. On the topic of free trade, Tiedemann restated the need for the Nordic countries to encourage environmental awareness since climate changes are dramatically affecting the region. Also, the region's status as among the least corrupt and most transparent business environments can help it lend credibility to the call for increased fairness in free trade.

MARK YOUR CALENDARS

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CENTER FOR EUROPEAN AND MEDITERRANEAN STUDIES

285 Mercer Street, 7th Floor. All events take place at the center unless otherwise noted. Tel.: 212.998.3838.
<http://www.cems.as.nyu.edu>

Friday, October 17, 4:00 p.m. - 6:00 p.m.

Workshop: "Gender in transition: Spheres of Influence in Postwar Bosnia: The Contribution of Women in the Arts to the History of War, Reconciliation, and Recovery" With Cynthia Simmons, Professor of Slavic Studies, Boston College

Wednesday, October 22, 12:30 – 1:45 p.m.

European History workshop: "Text and Language at the Cistercian Abbey of Rievaulx," Jay Diehl, History Department, NYU, 285 Mercer Street, 8th floor seminar room

Friday, October 24, 12:30 – 2:00 p.m.

Maleiha Malik, School of Law, King's College, Feminism and its 'Other': Female Autonomy in an age of 'Difference'

Friday, October 24. 6:00 p.m. - 8:30 p.m.

Max Weber Salon
 Film: "One, two, three" (dir. Billy Wilder 1961)
 In English

INSTITUTE OF FRENCH STUDIES

15 Washington Mews. Tel. 212.998.8740. Email: french.studies@nyu.edu.
<http://www.nyu.edu/fas/program/frenchstudies>

Friday, October 3 and Saturday, October 4

Conference: Memory and Trama: The Stakes of a Memorial Museum Organized by The National September 11 Memorial & Museum and Le Mémorial de Caen

Friday, October 3, 9:30 a.m. Perception and Representation With Barbara Kirshenblatt-Gimblett, NYU; Pierre Laborie, EHESS; Denis Peschanski, CNRS

Friday, October 3, 1:30 p.m. History and Memory With David Blight, Yale University; Jean-Marcel Humbert, Patrimoine de France; Henri Rousso, Sciences-Po, Paris; James Young, University of Massachusetts, Amherst

Saturday, October 4, 9:30 a.m. Trauma and Resilience With Grady Bray, disaster psychologist; Boris Cyrulnik, neuro-psychiatrist and psychoanalyst; Gretty Mirdal, University of Copenhagen; Henri Parens, psychologist and Holocaust survivor

Saturday, October 4, 1:30 p.m. Making the Memorial Museum With Alice Greenwald, National 9/11 Memorial Museum; Stéphanie Grimaldi, Mémorial de Caen; Richard Jezierski, Centre de la mémoire, Oradour-sur-Glane; Kari Watkins, Oklahoma City National Memorial Museum

Tuesday, October 7, 12:30p.m. – 2:00p.m.

Luncheon Seminar: La fabrique du nez (in French) With François DELAPORTE, Professor of Philosophy (Université de Picardie, Amiens), author of Nature's Second Kingdom (1982), Disease and Civilization (1986), The History of

Yellow Fever (1991), Anatomy of the Passions (2008)

Tuesday, October 14, 12 :30p.m. – 2 :00p.m.

Luncheon Seminar: La politique du Rap: Sociologie d'une culture urbaine en France aujourd'hui (in French) Anthony PECQUEUX, Sociologist (France Télécom R&D, Ecole des Hautes Etudes en Sciences Sociales, Marseille); author of Voix du rap. Essai de sociologie de l'action musicale (2007); coeditor of L'expérience musicale sous le regard des sciences sociales (2006), L'expérience musicale à l'épreuve (forthcoming, 2008)

Wednesday, October 15, 6:30 p.m.

Colloquium: Paysages de campagne : Les élections présidentielles en France et aux Etats-Unis (Projection in French) At La Maison française, 16 Washington Mews Jean-Robert DANTOU, photographer; author of Paysages de campagne (Agence Vu – Le Monde, 2007), Chine (Maison européenne de la photographie, Paris, 2006), Ombres chinoises (2004)

Tuesday, October 28, 12:30p.m. – 2:00p.m.

Luncheon Seminar: France's Universal Health Insurance: What Lessons for the United States? (in English) Victor G. RODWIN, Professor of Health Policy and Management (Wagner School of Public Service, New York University); Director, World Cities Project; author of The Health Planning Predicament: France, Quebec, England, and the United States (1984); Public Hospitals in New York and Paris (1992), Universal Health Insurance in France: How Sustainable? Essays on the French Health Care System (2006)

Wednesday, October 29, 6:30 p.m.
Colloquium: Claude Lévi-Strauss
Across the Disciplines (Panel
discussion in English)
At La Maison française, 16
Washington Mews
Co-sponsored with La Maison
française of New York University
Vincent DEBAENE (French,
Columbia University), editor of
Claude Lévi-Strauss' Oeuvres (La
Pléiade, 2008); Thomas O.
BEIDELMAN (Anthropology,
NYU); Denis HOLLIER (French,
NYU); Susan C. ROGERS
(Anthropology, NYU); Suzanne
SAID (Classics, Columbia
University)

LA MAISON FRANCAISE AT NYU
16 Washington Mews. All events take
place at the Maison unless otherwise
noted. Tel.: 212.998.8750
<http://www.nyu.edu/maisonfrancaise>

Thursday, October 2 at 7:00 p.m.
Film Screening: Maison Tropicale
Film by NYU Professor Manthia
Diawra
Discussion to follow
Cantor Film Center, 36 East 8th St.

Monday, October 6 at 5:00 p.m.
Lecture: "Using Vernacular
Language." (in French) With
Frederick Valabregue, writer;
author of *La Vaille Sans Nom*;
Agricole et Béchamel; *Le Vert-Clos*;
Asthme; *Les Mauvestis*

Thursday, October 9 at 7:00 p.m.
Round Table: The 50th
Anniversary of the French New
Wave: The Crossroads of Film and
Politics
In English

Monday, October 13 at 7:00 p.m.
Lecture: French Literature in the
Making (in French with
simultaneous translation)

With Benoit Duteurtre, writer,
music critic; and Olivier Barrot,
writer, journalist

Tuesday, October 14 at 7:00 p.m.
Lecture: Speaking on Aimé Césaire
(1913-2008)
With Edouard Glissant, writer,
Distinguished Professor, CUNY
Graduate Center
In French

Tuesday, October 16 at 7:00 p.m.
Lecture / Concert
With Tristan Murail, composer,
Professor of Music, Columbia
University; and Marilyn Nonken,
pianist, director, Piano
Performance Studies, NYU

Tuesday, October 21 at 7:00 PM
Jouer vrai: pratiques actuelles de
déclamation, gestuelles et
scénographie "baroques"
With Benoit Bolduc, Associate
Professor of French, NYU

Monday, October 27 at 7:00 p.m.
Lecture: Faut-il aimer son pays?
With Pascal Bruckner, essayist,
novelist, author of *La Tentation
de l'innocence*; *L'Amour du
prochain*; *La Tyrannie de la
pénitence*

Tuesday, October 28 at 7:00 p.m.
Lecture: Claude Lévi-Strauss. A
propos d'une Pléiade et d'un
centenaire
With Vincent Debaene, Assistant
Professor of French, Columbia
University; editor, *Claude Lévi-
Strauss, Oeuvres* (Bibliothèque de
la Pléiade, 2008)

Wednesday, October 29 at 6:30
p.m.
Lecture: Claude Lévi-Strauss
Across the Disciplines
With Vincent Debaene (French,
Columbia); Thomas O. Beidelman
(Anthropology, NYU); Denis
Hollier (French, NYU), Susan C.
Rogers (Anthropology, NYU)
Co-sponsored by the Institute of
French Studies

Thursday, October 30 at 7:00 p.m.
Lecture: When Versailles Was
Furnished in Silver
With Guy Walton, Professor
Emeritus of Fine Arts, NYU;
author of *Louis XIV's Versailles*

**KING JUAN CARLOS I OF SPAIN
CENTER**

53 Washington Square South. All
events take place on the first floor
unless otherwise noted. Tel.:
212.998.3650
<http://www.nyu.edu/pages/kjc>

Friday, October 10 at 6:15 p.m.
Lecture: Border crossings:
thinking about International
Brigadiers before and after Spain
With Helen Graham, historian
and hispanist; Professor of
Modern European History at
Royal Holloway University of
London; author of *The Spanish
Civil War. A Very Short
Introduction* (Oxford University
Press, 2005) and *The Spanish
Republic at War 1936-1939*
(Cambridge University Press,
2003)
Collaborations with the Abraham
Lincoln Brigade Archives (ALBA)

Tuesday, October 14 at 6:30 p.m.
Panel discussion: Perceptual
Transformations
With Nuit Banai (Art Historian),
Marisa Carrasco (Chair of
Psychology, NYU), and Pedro
Reyes (Visual artist). Moderated by
Edward Sullivan (Dean of
Humanities, NYU)
In English
Collaborations with Americas
Society

Friday, October 17 at 6:14 p.m.
Poetry reading: Two Peruvian
Poets: Domingo de Ramos and
Roger Santibanez
Introduced by Mariela Dreyfus

Thursday - Friday, October 23 - 24
Symposium: Merce Rodoreda:
Mirrors and Gardens (Rodoreda
Periferica)

Collaborations with the Catalan Center at New York University, the Institut Ramon Llull, the Càtedra Merce Rodoreda at the City University of New York, the King Juan Carlos I of Spain Center at NYU, and Brown University. Thursday event at CUNY

Thursday, October 23 –
Saturday, October 25 at 7:00 p.m.
5th annual CortoCircuito Short Film Festival
For program and further information visit www.nyu.edu/kjc/cortocircuito in the weeks prior to the event

Thursday, October 30 at 7:00 p.m.
Talk: A conversation about Joan Miro
With Joan Punyet Miro and Anne Umland
The dialogue will be moderated by Edward J. Sullivan, Dean of Humanities of the Faculty of Arts & Sciences of NYU
Organized by The Catalan Center at New York University

DEUTSCHES HAUS AT NYU
42 Washington Mews. All events take place at the Deutsches Haus unless otherwise noted. Tel.: 212.998.8660
<http://www.nyu.edu/deutscheshaus>

Tuesday, October 7 at 7:00 p.m.
Lecture: "The Religion, Values and Foreign policy of the country with the biggest guns: What will change after 2008?"
With Marcia Pally, NYU

Friday, October 17 at 6:30 p.m.
Reading: "Er stand in Hitlers Testament"
Michael Saur, novelist, freelance journalist
In German and English

Tuesday, October 21 at 7:00 p.m.
Panel Discussion: "Green Solutions for Everyday Living: Germany and Japan"
Participants: TBA
Made possible by a generous grant from the DAAD

In collaboration with imagining global asia (iga) of The New School

Friday, October 24 at 6:00 p.m.
Rainer Simon Film Series: The Ascent of the Chimborazo (Die Besteigung des Chimborazo)
In German with English subtitles

Tuesday, October 28 at 6:00 p.m.
Lecture: "Hatching, Writing, Reading: W. G. Sebald's Austerlitz"
With Carol Jacobs, Yale University
In collaboration with the Department of German at NYU

Friday, October 31 at 6:30 p.m.
Performance
English/German Word-Performance: "Coming here to be alone" (Herkommen um allein zu sein)
With Ute Kaiser, Actress, Germany and Laura Winter, Oregon /USA

GLUCKSMAN IRELAND HOUSE
1 Washington Mews. All events take place at the house unless otherwise noted. Tel.: 212.998.3950
<http://www.irelandhouse.fas.nyu.edu>

Thursday, October 2 at 7:00 p.m.
Lecture: "Yeats and the Tragic Sense of Life"
With Professor Nicholas Grene, Trinity College, Dublin, author of Yeats's Poetic Codes (OUP, 2008)

Friday, October 3 at 9:00 p.m.
The Blarney Star Concert Series: Mike and Mary Rafferty with Dónal Clancy
Admission is free for Members of Glucksman Ireland House and NYU students with valid NYU ID

Thursday, October 9 at 7:00 p.m.
Launch of the new edition of The Banished Children of Eve
With Peter Quinn, acclaimed author of Looking for Jimmy and Hour of the Cat

Sunday, October 12 at 8:00 p.m.
Concert

Irish Musicians for the Mercy Center: In Partnership with the Poor
Peter Norton Symphony Space, 2537 Broadway at 95th Street

Wednesday, October 22 at 7:00 p.m.
Lecture: The Northern Ireland Peace Process: a tricky business with awkward moral judgments
With the Very Reverend Dr. John Dunlop CBE
NYU Kimmel Center for University Life, 60 Washington Square South, Room 914

CASA ITALIANA AT NYU

24 West 12th Street.
Telephone: 212.998.8730. E-mail: casa.italiana@nyu.edu
http://www.nyu.edu/pages/casaitaliana/index_flash.html

Thursday, October 2, 5:00 p.m.
Film: Una bella vacanza - Buon Compleanno Dino Risi!
(2007, 66', In Italian, no subtitles)
Documentary by Fabrizio Corallo

Thursday, October 2, 6:30 p.m.
Film: Big Deal on Madonna Street (1958, 106', In Italian with English subtitles)
By Mario Monicelli

Thursday, October 9, 5:00 p.m.
Film: Sanguepazzo
By director Marco Tullio Giordana
Roundtable at 5:00 p.m., Film screening at 6:00 p.m.
As part of RAI Fiction Week - Roundtable and Film Screening

Tuesday, October 14, 6:00 p.m.
DIVA: Defiance and Passion in Early Italian Cinema (1900-1919) (University of Texas Press, 2008)
By Angela Dalle Vacche (Georgia Institute of Technology)
Book Presentation with the author and Paolo Valesio (Columbia University), Emily Hunter (CUNY); moderated by Ruth Ben-Ghiat (NYU)

Wednesday, October 15, 6:00 p.m.
Italian Colonialism (Palgrave, 2008), Edited by Ruth Ben-Ghiat and Mia Fuller

Book presentation and discussion with the editors and Charles Burdett (University of Bristol), Derek Duncan (University of Bristol)

--COLUMBIA UNIVERSITY--

THE EUROPEAN INSTITUTE

420 West 118th Street, International Affairs Building (IAB), room 1228.
Tel: 212.854.4618; email: europeaninstitute@columbia.edu

Tuesday October 16 at 12:00 p.m.
Lecture: "The Dialectics of National Identity: Transylvaniam at the Intersection of National and Regional Self-Awareness"
With Gabor Egrý, Institute of Political History, Budapest
1219 International Affairs Building

Thursday, October 30 at 5:00pm
Film Series: Marshall Plan Films and America's Cold War Image in the Mediterranean
A Foreign Affair, 1948
Speaker: Victoria de Grazia
Casa Italiana, 1161 Amsterdam Ave.

**THE ITALIAN ACADEMY FOR
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1161 Amsterdam Avenue
Tel: 212.854.2306; email: itacademy@columbia.edu

Thursday - Friday, October 16 - 17
Thursday, 2:00 p.m. - 6:00 p.m.
Friday, 9:30 a.m. - 6:00 p.m.
Conference: "From Africa to the Balkans: New Perspectives on Colonialism and Material Culture in Fascist Italy"
Organized by Lidia Santarelli, CEMS and Jennie Hirsh, Maryland Institute College of Art
RSVP: nb2413@columbia.edu
1161 Amsterdam Ave.

Wednesday, October 1 at 8:00pm
The Grand Tour Orchestra
Concert: Haydn: Symphony in F minor; Jommelli: Miserere
With Christine Brandes, Stephanie Houtzeel
\$15 / \$10 for students/seniors

Through Thursday, October 9
Photography Exhibition:
"Mastros"
By Daniela Zedda

Monday, October 20, 4:00pm
Lecture: "Figuring the Renaissance: Leonardo, Dürer, Michelangelo and their Scholars"
With: David Rosand

Thursday, October 23, 5:30pm
Opening Reception: Paintings and Videos: "Out of Sync"
By Giorgio Brogi
Exhibition: Thurs, Oct 23-Nov 20

DEUTSCHES HAUS AT COLUMBIA

420 West 116th Street
212-854-1858
<http://www.columbia.edu/cu/german/dhaus/>

Thursday, October 2 at 7:30pm
"Love of Life"
With: Christiaan L. Hart Nibbrig
Christiaan L. Hart Nibbrig has been Professor of German Literature since 1980 at the University of Lausanne and has been visiting professor in Germany, Italy, Norway and the US, where he was Max Kade Distinguished Professor at the University of Michigan, Ann Arbor.

Friday October 24, 4:30 pm; and Saturday, October 25, 9:00am
Conference: "The Function and Fate of Teleology in the Enlightenment"
With: Stefan Andriopoulos, Columbia University; David Bates, University of California, Berkeley; Akeel Bilgrami, Columbia University; Jenny Davidson, Columbia University; Martin Jay, University of California, Berkeley; Matthew Jones, Columbia University; Thomas McCarthy, Yale University; Uday Mehta, Amherst College; Fred Neuhouser, Barnard College; Jonathan Sheehan, University of California, Berkeley; Joanna Stalnaker, Columbia University; Jörn Steigerwald, University of Cologne; James

Steintrager, University of California, Irvine; Fernando Vidal, Max Planck Institute for the History of Science, Berlin; and Dorothea von Mücke, Columbia University.
Heyman Center for the Humanities, Second Floor
Common Room, 2960 Broadway.

Thursday, October 30, 8:00pm
"Der Buchstabe 'A' und andere Medien des Ehebruchs im Roman"
With: Klaus Scherpe
In German
Klaus Scherpe is Professor at the Institute of German Literature at Humboldt University in Berlin. He has held guest professorships at numerous institutions and universities in Europe, Australia, Asia, Brazil and the United States (including Columbia in 1995).

THE HARRIMAN INSTITUTE

420 West 118th Street, International Affairs Building (IAB), room 1219.
Tel.: 212.854.4623
<http://www.columbia.edu/cu/sipa/REGIONAL/HI/>

Thursday October 2 at 12:10 p.m.
Lecture: "Making or Breaking Kosovo: Applications of Dispersed State Control"
With Dr. Sherrill Stroschein, Assistant Professor, Dept. of Political Science, University College London

Thursday, October 2, 12:10pm
Lecture: "Making or Breaking Kosovo: Applications of Dispersed State Control"
With: Dr. Sherrill Stroschein, Lecturer (Assistant Professor), Dept. of Political Science, University College London
1219 International Affairs Building

Friday, October 3
Forum: "Displacement in Georgia: Human Impact, Policy Implications, and Lessons Learned"
Morning Panel: 1302 International Affairs Building
Afternoon Panel: 1501 International Affairs Building

Participants will include:

Beth Mitchneck, Associate Dean for Academic Affairs, College of Social and Behavioral Sciences, University of Arizona; Peter Kabachnik, Assistant Professor of Geography; Department of Political Science, Economics, and Philosophy; College of Staten Island - CUNY; Joanna Regulska, Professor of Women's Studies and Geography, Dean of International Programs, SAS, Rutgers University; Magda Grabowska, Instructor, Department of Women's and Gender Studies, Rutgers University; George Tarkhan-Mouravi, Institute for Policy Studies, Tbilisi, Georgia; Nana Sumbadze, Institute for Policy Studies, Tbilisi, Georgia; Catharine Nepomnyashchy, Director, Harriman Institute Conference Program available through the website

Friday, October 3 at 7:30pm

Conversation: "Lolita in New York, 50 Years Later"

With Orhan Pamuk, Jason Epstein and Michael Wood

Miller Theater 2960 Broadway (at 116th Street)

Moderated by Valentina Izmirlieva of Columbia University.

Reserve free tickets online at www.tic.columbia.edu or by

visiting the Ticket and

Information Center, located on

Columbia University Campus, 115th St. & Broadway, Lerner Hall lobby next to Cafe 212. The Ticket

and Information Center is open

Monday - Saturday, 12 pm - 9 pm.

Thursday, October 9 at 6:00pm

Lecture: "Letter in a Bottle:

Writing in a Transcultural Space"

With Dubravka Ugresic

1512 International Affairs Building

Friday October 10 at 2:00pm; and

Saturday October 11 at 6:30pm

Conference: "Screened Sexuality:

Desire in Russian, Soviet and Post-Soviet Cinema"

Organized by Andrey

Shcherbenok, Columbia Society of

Fellows

501 Schermerhorn Hall

Tuesday, October 14 at 6:30pm

Film Screening: "The Journey" (1959)

The Cold War in Film: The View from Both Sides

Introduction and discussion by Rock Brynner

1219 International Affairs Building

Thursday October 16 at 6:00pm

Panel: "Pax Mongolica: Area Studies and the Mongol Legacy"

The Organization for the

Advancement of Studies of Inner Eurasian Societies (OASIES)

presents a conversation with

Morris Rossabi and scholars of the Mongols.

1219 International Affairs Building

Website: www.oasies.org

Contact: contact@oasies.org

Friday, October 17

Saturday, October 18

Conference: "Exploring the Russian Language Blogosphere"

Presented by The School of

Journalism and The Berkman

Center for Internet and Society at Harvard University

Confirmed panelists include

Russian internet pioneers and

media scholars such as Ivan

Zassoursky, Anton Nossik and

Sergei Kuznetsov.

World Room, School of

Journalism, 2950 Broadway

Contact: Karina Alexanyan at

kva2001@columbia.edu

Friday, 24 October 2008, 7:00pm

Book Presentation: «The Red

Prince,» by Timothy D. Snyder

Dr. Timothy D. Snyder, professor

of history at Yale University,

Sponsored by the Ukrainian

Studies Program

Room 1512 International Affairs

Building

Thursday, 30 October 2008,

12:10pm-1:30pm

Lecture: International

Peacebuilding in Semi-

Independent Kosovo: Lessons Not

Learned

With Marie-Janine Calic, Professor of East European Studies,

University of Munich; Visiting

Professor, College of Europe

(Natolin); Senior Fellow, Freiburg Institute for Advanced Studies

1219 International Affairs Building

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Broadway at 116th Street, Buell Hall, 2nd Floor. Tel.: 212.854.4482; email:

maisoncoordinator@columbia.edu

<http://www.maisonfrancaise.org>

Tuesday October 2, at 7:30 p.m.

Film: "Quai des Orfevres" by Jenny Lamour

Sunday, October 7 at 6:00 p.m.

Roundtable: Tribute to Aime

Cesaire, Martinican writer and

politician

With Maryse Conde, Professor

Emeritus in the Department of

French and Romance Philology,

Ronnie Scharfman, Professor of

French and Literature at Purchase

College (SUNY), and Bachir

Diagne, Professor in the

Department of French and

Romance Philology at Columbia

University.

Tuesday, October 14 at 6:00 p.m.

Lecture: "Les grands axes de la

politique etrangere de Nicolas

Sarkozy dans le cadre de la

Presidence francaise de l'Union

européenne"

With Herve de Charette, former

French Minister of Housing and

Foreign Affairs Wednesday October

15 at 12:30 pm

Lecture: "Affirmative Action in

France and in the US, a

Comparative Perspective" With

Daniel Sabbagh

Location: West 118th Street, IAB,

Room 420

Contact: mj2412@columbia.edu

Tuesday October 30 at 12:00 p.m.

Lecture: "La lutte contre

l'anitsemite dans la France

republicaine 1870-1914"

With Vincent Duclert, professeur

agrégé (EHES)

In French

New York University

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*Center for European and
Mediterranean Studies*

*285 Mercer St, 7th Floor
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