Photographing Versailles

NYC: Staley-Wise Gallery
Katherine Whittaker

Since January 23, the Staley-Wise Gallery at 560 Broadway has exhibited Deborah Turbeville’s photos in Deborah Turbeville: Unseen Versailles Revisited. However, the depiction conveyed in the exhibit is not the glamorous portrayal that usually graces the walls of galleries, and it is not the way visitors today would envision the palace. The hallways that are typically seen drenched in light and dripping with chandeliers is presented as dark and haunting.

Turbeville died in October of 2013, but her legacy continues through her photos. She was a fashion photographer whose work appeared in both Vogue and Harper’s Bazaar, and she exhibited her work around the world, but Unseen Versailles demonstrates a new way to approach fashion photography. Jacqueline Kennedy Onassis commissioned the series of photos in 1981, and it was later turned into a book.

The first piece of the exhibition is a wide shot of a room in the palace. The room is vacant, save for a few squat pieces of furniture draped in cloth. Its emptiness seems to surpass a mere lack of furniture, and this comes partially from Turbeville’s aesthetic choices. She gives the same shot two different treatments - one version of the photo is in color, but right next to it, the identical scene is rendered in a grainy black and white. She uses this distressed look in other pieces, including several of the gardens surrounding Versailles. They are all eerily empty, and it seems as though they could be seen through half-closed eyes. This dreamlike quality sets the tone for the rest of the pieces in the show.

On the adjacent wall a series of black-and-white and sepia portraits hang. At least, they feel like portraits. Turbeville shoots disembodied faces sculpted out of stone. The elements stain the cheeks like tears. The eyes without pupils or color are somehow more forlorn and tragic. Some lay on the floor, plastic stretched over their faces. In another piece, the viewer sees a pile of chairs, hastily and haphazardly piled up, like kindling for a bonfire. The positioning of the objects creates an atmosphere of neglect, which almost feels inappropriate considering the context of present-day Versailles.

Why shoot such a light subject in such a dark way? Modern-day tourism encourages floods of visitors to flock to the palace throughout the year, and the place itself conveys a sense of timeless glamour.
and elegance. Even though Versailles in the 1980s had not been restored to what it is today (as evidenced by Turbeville’s caption “unrestored bedroom”), there is still an air of beauty.

But clearly, history indicates a darker implication of the palace and its opulence. Under a large photo of a bookcase crammed full with books is an unattributed quote: “In time, the charges against Marie Antoinette extended to the collection of books in her library, which were said to be sacrilegious, even pornographic.” The quote is hardly needed to convey the heavy air of France’s difficult past during that period.

Why revisit this collection of photos now? Perhaps it is a commentary on the way meaning becomes lost in the aesthetic allure of the palace and the desire to increase tourism by glossing over Versailles’ past. History is essentially glossed over, which, in turn, affects the way the past is remembered. But more than anything, this exhibition seems to ask: Is this the real Versailles? And if not, in famous sites across the world, does the audience ever see the real thing?

The exhibition has been extended until April 18, 2015, and is free to enter.

Op-ed: Is Europe Desensitized to Migrant Deaths in the Mediterranean?

Kavitha Surana

On October 3, 2013, a boat carrying migrants from Libya caught fire and sank off the coast of the Italian island of Lampedusa, drowning more than 360 people who hoped to reach Europe, including pregnant women and children. It wasn’t the first shipwreck of its kind in the Mediterranean, but it ended with the worst ever death toll thus far.

As the island’s shore piled up with corpses covered in oil, the country seemed to go into shock from the horror. The victims were even given a state funeral.

But, more importantly than the symbolism, the tragedy galvanized a concrete response from the government. Two weeks later Italy began a year-long humanitarian search-and-rescue operation called Mare Nostrum to respond quickly to migrant boats in distress. It patrolled from Sicily to the border of Libyan waters and rescued more than 160,000 migrants over the course of a year.

Only now, a year and a half later, Mare Nostrum is defunct and Italy just announced that it will resume naval exercises near the coast of Libya instead. It patrolled from Sicily to the border of Libyan waters and rescued more than 160,000 migrants over the course of a year.

Now, a year and a half later, Mare Nostrum is defunct and Italy just announced that it will resume naval exercises near the coast of Libya instead. These annual exercises were suspended while naval resources were diverted to Mare Nostrum, which cost approximately 9.5 million euros a month to sustain.

Italy argues that it has done its duty and now the EU must step up while Italy attends to its own security needs. Italy has a strong argument on its side—the EU needs to do more to help the country handle the burden of border control.

After all, migrants who enter Italy by boat normally do not stay there but move on to other EU countries with more resources and job prospects. Of approximately 75,000 Syrians and Eritreans who landed in Sicily this year, less than one percent applied for asylum in Italy.

Instability across the Mediterranean has likely made the Italians more concerned about national security than humanitarian impulses. In Libya, political factions are warring and the Islamic State has gained a foothold, contributing to fears that the violence may eventually manage to leap across the sea. A video released in March features Islamic State militants in Libya beheading 21 Coptic Christians, including a masked militant who threatens, “Today we are south of Rome. We will conquer Rome with Allah’s permission.”

Then there are Italy’s oil investments, which have been heavily affected by Libya’s volatility. In February Italy’s oil and gas company, Eni, evacuated the last of its Italian workers, concerned that ISIS fighters might try to take them hostage. Many oil fields in Libya have entirely ceased production, costing Eni millions of euros every day.

As Mare Nostrum wound down in November last year, the EU launched Triton, a new short-term border control operation. But with less resources and a smaller budget than Mare Nostrum—it only has three aircraft and nine ships at its disposal—Triton has already proven to be a woefully insufficient replacement. Unlike Mare Nostrum, its patrol is
limited to Italian national waters and it does not view search-and-rescue as its mandate. The Italian coast guard and navy are still helping to save as many boats as they can handle.

On February 11, 2015, another migrant boat attempting to reach Italy sank in the Mediterranean. The death toll was at least 330 – comparable to the October 2013 disaster. But this time there was no state funeral, no urgent call to action to prevent these deaths (besides the Pope). Newspapers that were outraged in 2013 now seem to shrug and treat the deaths as par for the course instead of a national tragedy.

More than 8,800 migrants have already arrived to Italy this year alone, a 45 percent increase from last year’s first quarter, which already had the highest numbers on record. As the weather warms up and the instability in Libya rages on, only more people will try to make the dangerous passage. The solutions arranged by the European Union thus far are inadequate to solve the problem.

Whether focused on helping save lives or trying prevent jihadi militants from slipping through the authorities’ fingers, the EU needs to fully recognize the magnitude of the challenge and devote more funds to saving, receiving and processing migrants arriving off of Italy’s shores - or risk the consequences. After launching Mare Nostrum in 2013, then-Prime Minister Enrico Letta proclaimed: “For us it is intolerable that the Mediterranean is a sea of death.” Yet that is what it remains. Without Europe’s full, resolute commitment to managing the situation, the Mediterranean will only fill up with more bodies and contribute to the region’s overall insecurity.

Enduring Empires: Kalypso Nicolaïdis Discusses Her Newly-Edited Book at CEMS

NYU: March 3
Adrija Roychowdury

THE Center for European and Mediterranean Studies organized a book discussion of Kalypso Nicolaïdis’ newly edited book, *Echoes of Empire: Memory, Identity and Colonial Legacies*. Nicolaïdis was present to give her views about the making of the book and what it contained. The discussion at CEMS was the first time that the book was launched.

Nicolaïdis explained that the book was written by twenty-eight authors from four continents. “We are hoping that all the other authors do book launches in their countries. It helps to do a global book and it is really one of a kind,” said Nicolaïdis. She said that the idea for the book came to them when they thought of doing a book on Europe from an outsider’s perspective.

“It is important to have historians from around the world to emphasize how the eighteenth and nineteenth centuries are important for today. We also got scholars of International Relations and Political Scientists to reflect on Europe,” she said.

The editor commented on the cover picture of the book saying that it is about visions from around the world. She explained that the book has many themes. It is really about understanding today’s identities. It is about memory and its relationship with contemporary identities. She said that a lot of the book also deals with modernity and how it comes into being. Bringing together relevant traditions - post-colonial studies, subaltern studies, area studies, literary studies - the book is also about academia and its struggle for “interdisciplinarity.”

Going into further details of the content of the book, Nicolaïdis emphasized that the book argues that it does not matter what the empires were. What matters is what the world believed them to be. Describing a few of the contributions in the book, she brought up a chapter by Peo Hansen, Professor of Political Science at Linköping University and Stefan Jonsson, Professor of Ethnic Studies at Linköping University, which speaks about the mapping of globalism by Europe in the nineteenth century and how it affects us today. She pointed to the chapter by Robert Young, Professor of English Literature and Comparative Literature at NYU, which connects anti-colonial movements to social movements of today. Various chapters in the book talk about rescue narratives or the civilizing mission of the empires. Rahul Rao, Senior Lecturer of Politics and International Studies at the University of London, compared the movement for LGBT rights in Iran, Uganda, Nigeria as a rescue narrative of the right and a rescue narrative of the left. “Part of the question we ask is if there is a way to rescue the rescue narratives from the echoes of the empire,” said Nicolaïdis.

Nicolaïdis’ chapter focuses on a Japanese painting called, “Southern Barbarians Come to Trade.” She commented on how the Japanese saw the Dutch traders as barbarians because they could not use chopsticks. “We need to turn the tables and consider that Europe too was someone’s barbarian,” said Nicolaïdis. Her introductory lecture was followed by a lively discussion on how the echoes of empires continue to impact our everyday lives.
Archeology and Politics in Modern Greece

NYU: March 24
Katherine Whittaker

Paschalis Zafeiriadis, a Ph.D candidate at the University of Cincinnati, gave his talk, “Politics of Monumentality: Archaeological Cultural Heritage & Identities in ‘Crisis’ in Modern Greece - the Case of Amphipolis,” in a crowded conference room in the Hellenic Studies Department on March 24. In Professor Liana Theodoratou introduced Zafeiriadis, saying that “he has excavated almost everywhere in Greece,” and his archaeological expertise is evident through his in-depth analysis of the importance of the Tomb of Amphipolis.

Zafeiriadis began by mentioning that he was invited to speak at New York University in the middle of the Amphipolis frenzy, which had become a recurring theme at all levels of discussion, so it was easy to decide on a subject. However, he said that the case of Amphipolis involved many more aspects than he had originally thought, and that this talk would be part of an ongoing project.

He then described the depth of the connection between nationalism and archaeology. It is a relationship that began at the turn of the 19th century, and cultural capital began to be produced by archaeology. Further, Zafeiriadis mentioned that archaeology is the basis for the construction of national pride, and therefore national identity. The importance of archaeology can be connected to the transmission of classicism throughout Greek society that occurred after 1832, and in fact, the state archaeological department promoted this in article 61, which states, “all antiquities within Greece, as works of the ancestors of the Greek people, shall be regarded as national property of all the Greeks in general.”

The first archaeological museum in Greece was established in 1829 or 1830, and its remnants can still be found in Aegina. He pointed out the word “ancestors” and described it as an imaginary relation that exists as the basis of national identity. However, unfortunately recently archaeology has been losing prestige because of the economic crisis and resulting austerity measures.

The state now plays a role in creating the monumental nature of certain archaeological finds. This monumentality has to fill one of three criteria. First is a social process, where the archaeological resources have qualities acknowledged as representative of national pride. Second, the archaeological features may invoke collective emotive or ideological responses due to their qualities. And third, the find has historical connotations, recognized as symbols of national or transnational heritage.

From here, Zafeiriadis moved to a description of the findings at the tomb. It is large, consisting of three chambers and artistic works such as sphynx statues and mosaics. Outside of the tomb was a wall about 3 meters tall and 500 meters long. Zafeiriadis presented several photos in a slideshow to illustrate the excavations. He said the tombs could have been looted based on the way bones were spread around the tomb and the discovery of several broken statues.

However, Zafeiriadis brought up an interesting question: this tomb is more famous than, for instance, the tomb of Agios Athanasios, which is a contemporary of the tomb of Amphipolis and has better preserved frescoes. But why is this one not monumentalized as well?

Part of the answer could be the news coverage on Amphipolis. In the early stages of excavations, it was referred to as a “monument,” which may not be an accurate term, as this can dissolve the sociohistorical context of the product, and it therefore becomes contextually ahistorical. The sociohistorical circumstances have affected the tomb’s discovery, and the discovery was manipulated by the state.

The context for the tomb’s excavation was the austerity measures, and the government was able to use the tomb to divert public attention from the economic reality in the country. Political manipulation of cultural inheritance can also be seen in former Prime Minister Antonis Samaras’s visit to the site, portraying him as the protector of Greek inheritance.

But there is another aspect to this. Why is this political manipulation accepted and proliferated by the public? This is perhaps not fully answerable, but Zafeiriadis suggested that part of this could be explained by Greece’s position in the European Union. In the precarious position Greece currently holds, the country’s cultural value actually validates it as a state in the European Union.
The Digitization of the European Public Sphere

Columbia: March 12
Adrija Roychowdhury

The sixth installment of the seminar series on the European public sphere welcomed Professor Hans Jörg Trenz as the guest speaker. While introducing Trenz, Professor Emmanuelle Saada, the Director of the Center for French and Francophone Studies at Columbia University said that he was a central figure in her mind while building the seminar since the question of media in relation to the European public sphere is very important. Trenz is a professor of Modern European Studies and the Deputy Director of the Centre for Modern European Studies at the University of Copenhagen.

“Having been working on the European public sphere since the 1990s and I do not think I have spoken about the topic in the United States,” said Trenz as he began his lecture. He said that many are used to talking about a European democratic deficit. This is related to a deficit in the media. However, this discussion always points towards traditional media. Trenz said that he was interested in discussing the idea of the democratic deficit specifically in relation to digital media. This has theoretical implications. “We can assume that with the transformation of the media, there is a transformation of the European public sphere,” he said. Trenz refers to his recent book, The Internet and EU Integration in which he asked a few crucial questions: How can a transnational (European) public sphere be constituted and empowered? How can a digital public be constituted and empowered?

Trenz said that we first need to understand what we all mean by the public sphere. He went on to elaborate on various philosophical traditions associated with the public sphere which included Kant, de Tocqueville and Habermas. He said that he is influenced by the views of Habermas, who believes in discourse and debate. A public sphere then is a sphere of communication. However, he says that the public sphere goes even beyond this and is actually a place of observation, too.

The modern public sphere needs to keep in mind the absent public. The modern public sphere then becomes virtual. It is the shadow of the public that facilitates the public discourse. We should then not consider the public sphere as something that is too intimate, he said.

However, Trenz said that it is interesting to note how online and social media constitute the public sphere. What we notice online is that the communication is more between friends. In that sense, the online public sphere is less virtual than the offline one. He said that what makes social media attractive is that we can expose our private lives. But what we also notice is that, with increased publication on social media, there is an increased lack of interest in the publications. “It then becomes a lonely public sphere,” said Trenz.

Trenz went on to list the characteristics of an online public sphere. It is a space of discourse organized by discourse; it is a universal archive of knowledge: open and accessible; it is a public sphere organized by something other than the state.

He made a distinction between the cyber optimists and the cyber pessimists. The cyber optimists believe in the empowerment of the individual through communication and network, selectively organized publics of net-izens, a new civic culture which connects people trans-nationally. The cyber pessimists, on the other hand, criticize the online public sphere as leading to the selective exposure of political news, allowing only for fragmented and sporadic attention, publicity detached from collective will and involving monitoring rather than networking.

Trenz made a survey of the European public sphere to examine to what extent it is effective. The survey asked the following questions: Which monitors are available? Who feeds the monitors? Who sits in front of the monitors? What are the effects of public monitoring?

The results of the survey showed that political news platforms are far more popular than political blogs. There is a heightened interest in publications made by professional journalists. A lively, active and diverse online community exists that involves discussions among people from different nationalities. The comments sections impact public opinion formation. He also found that in terms of public opinion formation, the argumentative quality is low. An anti-elite outrage has grown among citizens. There is a low salience of national cleavages and polarizations. Rather, new trans-national cleavages emerge, for instance “citizens-elite” or pro- and anti-European.

Finally, Trenz addressed the question of whether or not an EU online public sphere exists. He said that, to a large extent, there is one. National public spheres remain intact. However, this offers numerous possibilities for transnational exchanges and a tendency towards online mass participation.
Assessing the Aftermath of Charlie Hebdo

NYU: February 26
Kavitha Surana

ON February 26, members of various New York University departments gathered to contemplate Islam, migration, religious visibility and free speech in the European public sphere at NYU’s Deutsches Haus as part of the “Futures of the European Union” series.

The event, a lecture by sociologist Nilüfer Göle on “The Making of a European Public Sphere in the Aftermath of Charlie Hebdo,” was sponsored by the NYU Center for European and Mediterranean Studies, the German Academic Exchange Service (DAAD), and Deutsches Haus at NYU.

Göle is professor of sociology at École des hautes études en sciences sociales (EHESS) in Paris, and she has spent much of her career examining the many layers of Islam in the context of France and Europe. She is the author of books on the subject such as Islam in Europe: The Lure of Fundamentalism and the Allure of Cosmopolitanism. She also recently headed a research project, “EuroPublicIslam: Islam in the Making of a European Public Sphere,” supported by the European Research Council. Based on her findings, Göle edited “Islam and Public Controversy in Europe” last year and wrote “Ordinary Muslims: An International Analysis of the Realities of Islam in Europe,” forthcoming in 2015, which aims to give a voice to ordinary Muslims of Europe by creating an alternative public culture and new intercultural connections.

Göle said that the premise of her talk was a conceptual one - namely, to argue that the Charlie Hebdo killings are related to the public sphere issue. She said a second layer was to discuss the unmaking of the European public sphere, reading the killings as an attack on democracy and adding to it a sense of dismantling of the public sphere in the aftermath. A third layer to the aftermath, she said, may be more positive - perhaps the attacks point to the urgency of building a strong European public sphere, in order to avoid the trap for breakdown.

She first spoke about the difficulty of naming the attacks. She said that many jumped to call it the “9/11 attacks of Europe,” but, Göle argued that the comparison is superficial. For example, the targets were very different. Unlike the anonymous targets of 9/11, the Charlie Hebdo attacks and, later, the copycat attack at a free speech debate and synagogue in Copenhagen, chose people who define public opinion - writers and cartoonists. They also targeted a specific group: Jewish citizens.

Secondly, Göle said, it is difficult to call the attackers suicide bombers, because they were not bombing. Their actions were similar to assassination, but different than political assassination of the past. Some experts, she said, would call the attackers “third generation jihadists.”

Rather than focus on the differences between migration in France and Germany, Göle’s research focuses on controversy to understand some kind of dynamic in Europe. “Even in different places where multiculturalism prevailed, like Netherlands or Britain, we have seen these controversies...converging in a way, like training the Muslim issue around secular grounds of freedom of expression, gender equality and sexual minorities,” she said. “So the Charlie Hebdo attack is related with these controversies. In a way, these killers are not alien, they really attacked the core of what is going on in European cultures.”

She also discussed the history of Charlie Hebdo, which was born out of the 1968 culture of irreverence. She described the mood of the day as “against all kind of power, starting with the Church, and for women rights, abortion rights, and sexual liberation.” Thus, satire like Charlie Hebdo “was in the service of suppressed and repressed youth. It was a youth movement.”

Using this analysis, she linked the emergency of an Islamic presence in France in the past 30 years in the context of the “very profound wave of secularization and sexual liberalization,” that took place.

“The visibility of Muslim practices, the claims of Muslim practices in the public sphere for their religious visibility, comes in a society which really was transformed by this late wave of secularization that touched entire lives and put on the agenda all the issues of sexuality, sexual minority, and gender issues,” she said. “So the confrontation with Islam was not only coming from what people would have expected, from the traditional and the xenophobic right wing, but on the contrary, from more secular and anti-conformist groups...some of them have extended their struggle against the hegemony of the church to Islam.”

Göle also spoke about the impact of cartoons depicting the Prophet on ordinary Muslim populations living in Europe. “I think that the fact that very many Muslims cultivate an affectionate relationship with the Prophet, and it is a common marker of the community - I think those who attacked Charlie Hebdo, they also wanted to capitalize on or hijack...
Rome, Deconstructed

NYU: March 5
Kavitha Surana

Rome holds a special place in the collective imagination. It is a city known by many names: foundational, imperial, and eternal are all common nicknames. But Professor Federica Pedriali from the University of Edinburgh suggests a new moniker: Rome, the “emotional” city.

Pedriali, a professor of literary metatheory and Italian studies, gave an intimate talk at NYU’s Casa Italiana about her latest project, focusing on “deconstructing” the ancient city through two films: The Great Beauty and Sacro GRA.

Inspired by the work of Jacques Derrida, she said that although the process of deconstruction can be irritating, it also opens up space to look at the continuities within seeming discontinuities. She is also looking at city theory and nation theory in the context of Rome. As cities are being studied more globally, city theory is developing very quickly and is very agile and flexible, she added.

Thus, the categorization of Rome as an “emotional” city. “When you talk about Rome, it’s amazing how much of an outpouring of love there is for this place,” Pedriali said. She added that some of that love comes from the local Italian culture, but even more so from tourists and visitors, including outside scholars who sometimes cast themselves as the city’s “savior.”

Pedriali said that nation theory figures into her analysis because, more than any other city in Italy, Rome and the nation are intensely intertwined. “Inevitably, most of the discussion on Rome will bring Italy in, some way or another, and vice versa,” she said. “There is a double bind between nation and that particular city which obviously has played a very major part in the Italian Risorgimento.”

She moved on to show the first scene of The Great Beauty, the Oscar-winning film by Paolo Sorrentino about an aging socialite reflecting on his life in Rome. The first scene combines two different worlds: earthly tourists taking photos of “skin-deep” Rome, and nine mysterious women dressed in black like the fates, singing about their longing for the future. One of the tourists “dares” to take photos of the cityscape, (which Pedriali calls “the fuzzy nothing that is Rome,”) and falls to the ground, suddenly struck dead.

Throughout the scene, the camera returns to focus on one particular beautiful woman as she sings. “She is singing her heart out, she is also fate. And in being fate she is also waiting,” said Pedriali. “Now isn’t this Italy? Donna Italia: always in tears, always waiting for something, always predicting misfortune, always in tatters, always to be rescued.”

Then she switched to discussing Sacro GRA, a less well-known film produced by Gianfranco Rosi in the same year as The Great Beauty. Sacro GRA is a type of episodic documentary, following the lives of four people who live around the Grande Raccordo Anulare (GRA), a highway on the outskirts of Rome. In one scene, a fisherman reads the newspaper and worries that an invasive species of eels may soon arrive in Rome.

Pedriali said this depiction contrasted with The Great Beauty’s louche scenes of hollow Roman decadence, reminiscent of La Dolce Vita. In Sacro GRA, “we do have a take of a certain kind of Italy that is very much humane,” she said. “You know, the humble, a positive Italy. There is something about this Italy that is endearing, however messy and however uncitizen-like.” The fisherman’s worry, she said, represents something about the idea of needing to protect Rome and Italy, even while “the arrow of time goes through, regardless.”

She ended her talk by sharing her framework for a class she is teaching at Harvard, called “Italy, the Seven Deadly Sins.” “I thought that they had to be outrageous and they had to be absolutely rigorous,” she said. “They are: beauty, distinction, genius, heart, stamina, mobility, and voice. And we sin like all of them.”
UPCOMING EVENTS

—New York University—

CENTER FOR EUROPEAN AND MEDITERRANEAN STUDIES
285 Mercer St., 7th floor
All events take place at the center unless otherwise noted
212.998.3838
cems.as.nyu.edu

MONDAY, April 13th to FRIDAY, April 30th
Workshop: “What is Intellectual Inheritance? The Case of Bergonism” with Giuseppe Bianco (University of Warwick).

FRIDAY, April 17th at 4:30 PM

MONDAY, April 27th at 12:30 PM
Workshop: “The Transformation of Muslim Space: Telegraphy, the Islam Calendar, and the Global History of Time Reform, 1880s-1930s” with Vanessa Ogle (University of Pennsylvania), Sabine Lang (University of Washington), Sylvia Maier (NYU), Michele Wucker (World Policy Institute).

KING JUAN CARLOS I OF SPAIN CENTER
53 Washington Square South
All events take place at the Center unless otherwise noted.
212.998.3650
nyu.edu/pages/kjc

THURSDAY, April 16th and April 17th
Conference: “The form of Affect” with Julio Ramos (UC Berkeley) and Licia Fiol-Matta (CUNY).

GLUCKSMAN IRELAND HOUSE
1 Washington Mews
All events take place at the House unless otherwise noted
212.998.3950
www.irelanshouse.fas.nyu.edu

THURSDAY, April 16th at 7:00 PM

THURSDAY, April 30th at 7:00 PM
Lecture: “The Role of Ballymaloe in the Irish Food Renaissance” by Darina Allen (Ballymaloe Cookery School).

LA MAISON FRANÇAISE
16 Washington Mews
All events take place at the Maison unless otherwise noted
212.998.8750
nyu.edu/maisonfrancaise

WEDNESDAY, April 8th at 6:00 PM
Book Event: “Great new books in the Humanities” with Kristin Ross (NYU). The author will discuss her new book “Communal Luxury”. This event will take place at 20, Cooper Square, fifth floor.

MONDAY, April 20th at 7:00 PM
Discussion: “Rabelais’s Game” with Tom Conley (Harvard University), Francois Cornilliat (Rutgers University), Anne Lake Prescott (Barnard College) and Phillip John Usher (NYU).

TUESDAY, April 21st at 7:00 PM
Lecture: “Regime de verite” by Christine Angot (author). This event will take place in French.

MONDAY, April 27th at 7:00 PM
Conversation: “French Literature in the Making”. The conversation will take place between Sylvie Germain (writer) and Oliver Barrot (writer, journalist, television producer and host). This event will be held in French.

THURSDAY, April 6th and April 17th
Conference: “The form of Affect” with Julio Ramos (UC Berkeley) and Licia Fiol-Matta (CUNY).

DEUTSCHES HAUS
42 Washington Mews
All events take place at the Haus unless otherwise noted
212.998.8660
nyu.edu/deutscheshaus

FRIDAY, April 3rd at 6:30 PM
Talk: A Citizen’s Guide to the Participatory State: Beware of the Leopard?

TUESDAY, April 7th at 6:30 PM

THURSDAY, April 9th to FRIDAY, April 10th
Festival: KINO! Festival of German Films New York at Cinema Village, 22 East 12th Street, New York

SATURDAY, April 11th at 10 AM
Talk: “Taste of the Yeats Summer School” by Patricia Coughlan (University College Cork), John Harrington (Fordham University), Lucy McDiarmid (Montclair State University), Howard Keeley (Georgia Southern University) and Nuala Ni Dhonhnaill (Poet).

THURSDAY, April 16th at 7:00 PM

THURSDAY, April 30th at 7:00 PM
Lecture: “The Role of Ballymaloe in the Irish Food Renaissance” by Darina Allen (Ballymaloe Cookery School).

THURSDAY, April 9th to THURSDAY, April 16th
Festival: KINO! Festival of German Films New York at Cinema Village, 22 East 12th Street, New York

SATURDAY, April 11th at 4:30 PM
Talk: The Lies of the Victors: A Conversation between Christoph Hochhäusler and Amie Siegel moderated by Prof. Ulrich Baer

TUESDAY, April 14th at 6:30 PM
Talk: Genitalpanik: Gender Performances in Wien 1969
WEDNESDAY, April 15th to MONDAY, May 4th  
Exhibition: Urban Agriculture and Modern Housing in Austria: Health, Food, and Labor in the Cooperative Settlement, 1903-1933

FRIDAY, April 17th at 6:30 PM  
Talk: Live Feed: Bernhard Siegert in conversation with Avital Ronell, Christopher Wood, and Chadwick Smith

TUESDAY, April 21st at 6:30 PM  
Concert: The Hugo Wolf Project Part V: Goethe-Lieder

FRIDAY, April 24th at 6:30 PM  
Talk: Intimate Collaborations: A Conversation between Bibiana Ohler and Ara Merjian

---Columbia University---

THE BLINKEN EUROPEAN INSTITUTE  
420 West 118th Street, International Affairs Building (IAB), Room 1205  
All events take place at the Institute unless otherwise noted  
212.854.4618  
bei.columbia.edu

TUESDAY, April 7th at 6:15 PM  
Discussion: “States of Division: Borders and Boundary Formation in the Cold War and Beyond” with Sagi Schaefer (Tel Aviv University), Charles Armstrong (Columbia University), George Gavrilis (author of The Dynamics of Interstate Boundaries) and Mark Mazower (Columbia University).

WEDNESDAY, April 8th at 6:00 PM  
Discussion: “Catalonia at the Crossroads” with Artur Mas i Gavarro (President of the Government of Catalonia), Xavier Sala-i-Martin (Columbia University) and Jose Moya (Columbia University). This event will take place at East Gallery, Buell Hall.

THURSDAY, April 9th at 4:10 PM  
Seminar: “Adapting to Modernity or Taming it: Catholicism’s Laborious Relationship with Liberalism” with Jan Werner Mueller (Princeton University), Rozario Forlenza (European Institute) and Bjorn Thomassen (Roskilde University).

WEDNESDAY, April 15th at 6:00 PM  
Book Talk: “From Solidarity to Geopolitics” with Tsveta Petrova (author) and David Stark (Columbia University).

THURSDAY, April 23rd and FRIDAY, April 24th  
Workshop: “The Colonels’ Dictatorship and its Afterlives”. This event will take place at Deutsches Haus (420, West 116th street).

---The Harriman Institute---

420 West 118th Street, International Affairs Building (IAB), Room 1219  
All events take place at the Institute unless otherwise noted  
212.854.4623  
www.harrimaninstitute.org

WEDNESDAY, April 1st at 12:00 PM  
Talk: “‘The Inner Form of the Word’ in Russian Formalist Theory” by Igor Pilshchikov (Lomonosov Moscow State University).

WEDNESDAY, April 1st at 6:00 PM  

WEDNESDAY, April 1st at 2:10 PM  
Talk: “Whose Experiment? Environmental Regulation, NGOs and Protest Movements” by Elena Krumova (Columbia University).

THURSDAY, April 2nd at 6:00 PM  
Panel Discussion: “St. Petersburg to Sarajevo: Coming Out Under Fire: the LGBTI Human Rights Struggle for Dignity in Eastern Europe and Eurasia” with Zdravko Cimbaljevik (Montenegrin and International LGBT Activist), Yelena Goltsman (RUSA LGBT), Anna Kirey (Open Society Foundation) and Tanya Domi (Columbia University).

WEDNESDAY, April 22nd at 2:10 PM  
Talk: “Party Systems and Market Institutions” by Roger Schoenman (UC Santa Cruz).
WEDNESDAY, April 1st at 6:00 PM
Lecture: “La nouveaute an Moyen Age” by Michel Zink (College de France). This event will take place in French.

THURSDAY, April 2nd at 6:30 PM
Movie Screening and Discussion: “The Missing Picture”. This event will take place in French.

TUESDAY, April 7th at 6:00 PM
Panel Discussion: “Beyond Piketty (and before the Deluge): Natural Capital in the Twenty-First Century” with Claude Henry (Sciences Po Paris and Columbia University), Geoffrey Heal (Columbia Business School), Peter Kelemen (Columbia University) and Stephen Cassell (Architecture Research Office).

WEDNESDAY, April 8th at 6:30 PM
Movie Screening: “Bye Bye Blondie”. The screening is to be followed by a moderated discussion in French.

THURSDAY, April 16th at 3:00 PM
Lecture: “IAM Composition-Decomposition de l’Ecole du Micro d’Argent” by Sebastian Bardin-Greenberg (author and composer). This event will take place in French.

FRIDAY, April 17th and Saturday, April 18th
Conference: “Feminism’s Abject Selves: Beauvoir, Leduc, Wittig with Virginie Despentes (author and film critic) in conversation with Elisabeth Ladenson (Columbia University), Elisabeth Lebovici (historian, journalist and art critic), Edouard Louis (Université de Picardie Jules-Verne), Michael Lucy (University of California, Berkeley) and Sandra Zeig (Artistic License).

SUNDAY, April 18th at MONDAY, April 19th

WEDNESDAY, April 29th at 6:00 PM
Discussion: “Wayne Koestenbaum in conversation with Elisabeth Ladenson”. Wayne Koestenbaum is an American poet, novelist and cultural critic.

THURSDAY, April 30th at 6:00 PM
Lecture: “Nostalgia” by Barbara Cassin (CNRS, Paris).

WEDNESDAY, April 8th at 7:30 PM

WEDNESDAY, April 22nd at 6:00 PM
Roundtable Discussion: “Brain Science: Treatment and Discoveries from Italian Scientists at the Academy” with Academy Fellows Francesca Bartolini, Tiziano Colibazzi, Luana Fioriti, Fango Pestilli, Francesca Zanderigo.

FRIDAY, April 24th at 7:30 PM
Concert: “Music of Serge Prokofiev”
EUROPE IN MARCH

March 1: Thousands took to the streets in Moscow to honour the death of Boris Nemstov, opposition leader and critic of Vladimir Putin.

March 2: Greece secured approval of proposed reforms, thereby extending its bailout for four months.

March 4: Several workers were trapped and feared to be dead after an explosion at a mine at Donetsk.

March 6: Germany passed a law requiring 30 percent of non executive posts in large companies to be filled by women.

March 8: Austrian Foreign Minister defended a new law restricting foreign funding for Austrian mosques and Islamic communities.

March 9: A Swiss pilot began an attempt to fly around the world in the first ever solar powered air plane.

March 11: The Euro plunged its lowest in the last 12 years against the value of the Dollar.

March 11: More Syrian refugees were rejected by the UK and sent back to the first EU countries they arrived in.

March 12: Iceland announced that it is dropping its bid to join the EU.

March 13: Lawyers of Wikileaks founder Julian Assange, welcomed Swedish prosecutors to interview him in London.

March 16: Two Dutch children were accompanied by their mother to Syria in order to join the Islamic State.

March 17: A controversy emerged over plans to use Merida’s Roman amphitheatre as a tennis court.

March 19: Italian culture minister asked the UN to form a peacekeeping force in order to protect world’s heritage sites from Islamic State militants.

March 20: The EU reported that Jerusalem reached its highest record of violence since the time of the second intifada in 2005.

March 24: Sweden decided to include a gender neutral pronoun in its official dictionary.

March 24: German Airbus A320 crashed in Southern French Alps. Prosecutors in France and Germany say that recordings from the plane’s black box suggests that the Germanwings flight’s co-pilot, Andreas Lubitz, crashed the plane on purpose.

March 27: Swedish poet and psychologist, Tomas Transtromer, who won the Nobel prize for literature in 2011, died at the age of 83.

March 27: Italian police confiscated a Picasso painting worth £11m from a pensioner who claimed that he had received it as a gift.

March 29: Nicholas Sarkozy’s right wing UMP party, along with centrist allies, won the largest share of seats in the French local elections.

March 31: The European Union decided to scrutinize McDonald’s tax affairs in Europe after labour unions accused the food chain of failing to pay its dues.

March 31: A fourteen-year-old Austrian boy was charged of terrorist-related activity after he searched online on how to build a bomb and contacted the Islamic State.
EUROPE•NYC Newsletter of the New York Consortium for European Studies

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