ON Tuesday, November 3, a panel of five speakers gathered at the Center for European and Mediterranean Studies to discuss Europe’s ongoing migrant crisis.

The first speaker, Csaba Bekes from the Hungarian Academy of Sciences, began by addressing the Eastern Europe perspective on the crisis. He said that the Eastern European countries, particularly Hungary, have been perceived as “selfish, egotistic, and lacking solidarity.” But is this really the case? Bekes said Eastern European countries are afraid to take in huge numbers of refugees, and the reasons are complex. First, he pointed out the differences between Eastern and Western Europe’s histories. Nation states did not form until late in Central and Eastern Europe, and once they did, they were ethnically homogenous, a characteristic that persists to this day. Bekes pointed out that they are still essentially homogenous, and that accepting refugees will challenge this homogeneity. Minorities are continually regarded as a problem, and Bekes cited numerous examples in the Balkans. He also mentioned the Roma, a widely persecuted minority despite their large numbers.

But while there are many problems in addressing the migrant crisis, particularly in Hungary, Bekes said the media has more frequently covered Hungary’s negative reactions to the crisis and overlooked the positives. “It gave Hungary a bad image,” he said.

The next speaker was Amanda Garrett of the Georgetown School of Foreign Service in Qatar. Garrett also looked at media coverage, but her focus was Germany. The media seems to have muddled Germany’s stance, as it has illustrated both the positive and negative reactions. One aspect that the media covers is protests, which range from burning hostels to solidarity marches of up to 20,000 people.

This situation is a big deal for Germany because they are simultaneously encouraging and deterring refugees, said Garrett. One facet of Germany’s confusing stance is the fact that Chancellor Angela Merkel’s position is now “uncharacteristically” pro-refugee. This attitude change is a fairly recent development, but now, it seems as though the government is struggling to shoulder this enormous burden on its own. They’re thinking about shutting down train services and begging the European Union to get involved, explained Garrett. Additionally, for every refugee protest, there is a counter protest.

Germany’s position provides an opening for far right ideas to take hold. They are currently in the minority, but Garrett
The Role of Parliaments in European Foreign Policy

NYU: November 6
Kyle Walker

PROFESSOR Kolja Raube delivered this year’s Max Weber Lecture on the Futures of the European Union on November 6 at Deutsches Haus. A researcher at the Leuven Centre for Global Governance Studies at the University of Leuven, Raube studies European foreign policy and is currently investigating the European External Action Service—a kind of common EU diplomatic corps established by the Lisbon Treaty in 2009.

Raube spoke on “The Role of Parliaments in European Foreign Policy,” a title that could turn heads for those whose latest memories of ‘European’ foreign policy are of tragic inaction during the Balkan wars. Or, indeed, for those watching the varied national responses to the refugee crisis, where no truly ‘European’ response has been forthcoming.

Aware of the potential oxymoron in his title, Raube offered a justification. “I need to explain to you what I mean by European foreign policy,” he said to laughter from the audience. “After the Lisbon Treaty you see a lot of literature saying that the old pillar structure with different mechanisms and procedures has disappeared … But in fact I argue, at least two pillars have remained.”

Before 2009, the EU was legally organized into three “pillars”—the European Communities, the Common Foreign and Security Policy (CFSP), and Police and Judicial Cooperation in Criminal Matters—each with their respective policy areas.

The Lisbon Treaty reorganized and explicitly defined the “competences” of the EU relative to its member states, asked, “Should we be worried about the consolidation of far-right ideas in Germany?” She also questioned whether other equally burdened countries will resort to similar backlash in the future.

Anemona Hartecollis covered the refugee crisis from the beginning for the New York Times, and she provided an on-the-ground perspective that illuminated the reality for many refugees in the Mediterranean. Hartecollis traveled with the refugees for several weeks over the summer, and she witnessed firsthand the way refugees were affected by various European governments’ decisions and indecision. The route at the time stretched from the Greek-Macedonian border to Serbia, then through Hungary to Austria, Germany, Denmark, and Sweden. This path has changed as different borders open and close.

Hartecollis decided to follow a family, and she chronicled their struggles to reach a final destination. She said that typically the authorities seemed unable to handle the sheer number of people crossing the borders, resorting to force when communication failed. The refugees slept in public parks and tents, and there was very little medical care available, which she said would probably become a more serious problem as the weather continues to change. Despite the difficulties, she found out “what it means to be a witness to firsthand events and see the truth,” which, she pointed out, is “not always the same as what the authorities say is the truth.”

Oreste Foppiani followed Hartecollis. First, he commented that it was interesting to see the difference between the panel speakers and how they approached the migrant issue. He then went on to talk about the “most difficult guinea pig” of his research, France. The French authorities do not openly provide information, so it was difficult to get comprehensive details on what was happening at the French borders.

Foppiani said that the French border system is completely different from the countries that are most often talked about, including Spain, Greece, and Italy. “In France, control of the border is directly connected to minister’s office. They can decide everything, including what information is classified,” said Foppiani.

But he was able to make other discoveries based on available data. “I found out through my research that Greece is now competing with Italy as far as number of shipwrecked persons and refugees.” He concluded with some comments about the brutalities that have occurred because of this crisis. He brought up Spain as an example, where there were cases where migrants crossing over fences were shot.

Next, CEMS’ Sophie Gonick, who started off by saying she had a slightly more optimistic view, particularly when looking at Spain. She commented on Europe’s shared identity, which is one of consumerism, and then talked about the concept of immigration in Europe, particularly the idea of “sanctuary cities,” which she described as an “articulation of an alternative European culture that reflects everyday experiences of citizens.” This particular type of city appears to be likely to develop in Spain.

Gonick said that “Spain so far has not developed the radical right wing government present in other places.” Part of this, she said, is because “the crisis has brought people into contact in way that is unprecedented.” These people are underemployed or unemployed, and they are coming together over this issue.

Gonick said the sanctuary city would be an ideal way for the European project to continue: “The move to sanctuary cities situates urban politics and urban scale as important sites where multi-national relationships can take place.” It becomes about developing a sense of community at a local level, which will build tolerance.

Concluding the discussion was Christine Landfried, who also felt optimistic about the situation and seemed to agree with Gonick that inclusion at the local level is a prerequisite to wider acceptance. She questioned the reasons they could be going to Germany, and brought up the point that the decision for inclusion has come from a woman, German chancellor Angela Merkel. Landfried mentioned that she seems to be the primary reason for the Syrian interest in moving to Germany.

While the discussion ended on a note of relative optimism, there is still much about the refugee crisis that is uncertain. It has become a global problem, and it will require a greater response from the global community before a solution is implemented.
Conversations with Alon Ben-Meir, featuring H.E. Nassir Abdulaziz Al-Nasser

NYU: November 24
Anna Bokun

SOME think what happened in Paris is a ‘clash of civilizations,’ said H.E. Nassir Abdulaziz Al-Nasser. “I think that all things are religious in nature, and the power of religion cannot be underestimated.”

Addressing the attacks in Lebanon and Paris in the context of social inclusion, NYU Professor of International Relations, Alon Ben-Meir, hosted Al-Nasser, High Representative of the UN Alliance of Civilizations (UNAOC). The UNAOC was established in 2005 to explore political polarization and to recommend and implement solutions.

“There are four pillars, or high priority areas of action for the UNAOC: education, migration, youth, and the media,” said Al-Nasser. “There are millions of disenfranchised and disaffected young men who not only respond to radical ideology, but actually more to resources. Right now, one of our top goals is to show the vulnerable individuals who may turn to groups like ISIS that there are other, better ways to obtain resources and secure a living,” said Al-Nasser.

The UNAOC has several projects underway, such as summer school programs, fellowship opportunities, and training for young entrepreneurs interested in technology with the resulting in a system of “exclusive,” “shared” and “supporting” competences.

Raube argues that the CFSP “pillar,” characterized by intergovernmental decision-making, is still largely intact, though now relegated to the realm of “shared competence.” CFSP can be profitably compared to trade policy, in which the EU hold exclusive competence. Both of these policy areas, however, are included in “European foreign policy.”

“In other words, in the European foreign policy, which contains different sections … the role of parliaments is seemingly very different according to which segment you are looking at,” Raube said. “And that means we have a fragmentation of European foreign policy vertically, between the EU and the member states, and also horizontally, between different policy fields.”

To complicate things further, the treaties envision different roles for the European and the national parliaments. And Raube points out that the various parliaments all interact.

The European Parliament has claimed a certain amount of influence over European foreign policy in the realm of trade.

“The parliament has to consent on all international agreements coming towards the EU,” Raube said. “If the EU wants to sign a new agreement with Ukraine, this needs to pass the European Parliament. If the EU signs a new agreement on free trade … with the United States, it’s not only Congress, it’s also the European Parliament that has to pass it.”

Naturally, the picture is less clear at the national level. Generalizations about the 28 member states are bound to fail. The national parliaments lay claim to different powers with respect to CFSP. Some, like those of Austria, Germany, Lithuania and Sweden, claim the right to ratify decisions taken under the Common Security and Defense Policy, Raube said. But others don’t.

“When the UK sends troops abroad, this is not decided in Parliament,” Raube said. “And here people have argued that we face a double democratic deficit. We see even a de-parliamentalization, especially after the Iraq War.”

Raube’s analysis often dwelt on the democratic legitimacy of European foreign policy, a by now perpetual concern about EU policy in most areas. European Parliament elections are notoriously ill-attended. But Raube imagines a role for parliaments that would temper this problem.

An increased role for parliaments would allow for a “democratic minimum,” Raube said. “I mean by that that those affected by the laws and by the policy may also be their authors. If you think about it, it may mean the parliaments bridge between citizens who are actually affected by EU foreign policy and bring the perspectives and representativeness of citizens into play.”
overarching goal of creating employment for young people in conflict-ridden areas. “What kind of tools does the UNAOC have that will change or cause a dent in the problem of marginalization, extremism, and radicalization?” asked Ben-Meir.

“We have partnerships with universities and provide capacity-building workshops and seed funding to what we call ‘civil society organizations,’ which are small, locally-driven groups. We also have a relationship with the BMW Group, which helps us support highly innovative grassroots initiatives working to alleviate identity-based tensions,” said Al-Nasser.

Prior to his appointment as UN High Representative for the Alliance of Civilizations, Al-Nasser was the President of the 66th session of the UN General Assembly from September 13, 2011 to September 17, 2012. During that time, he tried to foster inter-faith dialogue and engagement with religious leaders to promote a cross-cultural understanding of conflicts. “When I went to the Vatican to meet with Pope Francis, he said I was the first person to encourage him to participate in politics,” said Al-Nasser. “I said look, most of today’s conflicts have religious and cultural dimensions that cannot be overlooked. We have to build a mutual understanding of our differences. We have to learn to peacefully co-exist.”

The UNAOC is in the process of aligning its priorities with the Post-2015 Development Agenda/Millennium Goals to eradicate hunger, provide universal education, empower women, reduce child mortality, improve maternal health, combat HIV/AIDS, promote environmental sustainability, encourage peacebuilding and post-conflict recovery.

Citizenship and New Forms of Active Participation

NYU: November 23
Anna Bokun

It is no longer a point of contention that the recent economic crisis in Europe has generated a crisis in representative democracy. Large swaths of the population feel alienated from the political process as politicians increasingly cater to the demands of big donation-wielders, powerful players, and historically privileged groups.

“My first question deals with increased levels of political participation. Why is this happening now?” asked Roskilde University Sociologist Thomas P. Boje, who studies activist citizenship, labor markets, childcare, and the welfare state in Scandinavia.

“The emergence of new social risks, including deindustrialization, family instability, and atypical career patterns have put our welfare system under immense pressure. How do we ensure our economic and cultural resources are shared equally?” said Boje.

Post-industrial society has witnessed the rise of what economist Guy Standing calls the precariat class. According to Standing, the precariat is an aggregate of immigrants, young college graduates, and slivers of the traditional working class that suffer from job insecurity.

The precariat is the direct result of declining levels of trust in social and political institutions as well as the increasing, unequal distribution of wealth in the West.

“Today, Denmark has an unemployment rate of 6.2%. This at least partly explains the increase in political engagement. However, integration to the labor market does not mean protection from volatile market swings. My research shows that the economically deprived are more likely to participate in politics. It is an act of citizenship, of claiming it,” said Boje.

Boje referred to Critical Theorist Nancy Fraser’s term participatory parity several times. As a yardstick for measuring the relative merit of claims made by citizens, participatory parity speaks to the social protection and misframed policies towards certain groups over others.

“It is because of this parity that we see spontaneous citizen responses. For instance, I have traced the role of nonprofits in Denmark and their work with the refugee crisis. There is the Danish Red Cross and the official Refugee Council. Yet, three separate groups - the Vengligboerne, Refugee Welcome, and Grandparents for Asylum - all rooted in social media, have overshadowed the official groups; the Facebook-based groups have more members than the Danish Red Cross and the Refugee Council! This is truly remarkable,” said Boje.

In 2013, a grassroots movement in Denmark led to the creation of a new political party: The Alternative. Citizens participated in political laboratories, where they crowdsourced policies and crafted their party’s platform, ultimately electing 9 members to Parliament.

“The fact that the Alternative initially succeeded without any structure informs us of the discrepancy between formal political procedure and constituent demands,” said Boje.

The Scandinavian countries have also seen the rise of autonomous, loosely-formed organizations similar to Spain’s Podemos, a sign that disenfranchisement and disintegrated communities have become part of the European experience.

“Civic activities are most powerful when they are a collective action,” concluded Boje. “It is an antidote to the cynicism that affects modern politics, the overbearing influence of the market and its temptations.”
Columbia: November 4
Kyle Walker

THE French philosopher Abdennour Bidar fielded a series of hostile questions at the conclusion of a panel discussion November 4, where he spoke, along with demographer Patrick Simon and historian Ethan Katz, on the topic “French laïcité and Islam.”

The panel was part of an event series organized by Columbia University’s Maison Française in response to the January shootings at Paris magazine Charlie Hebdo.

A French Muslim scholar of Islamic culture and theology, Bidar stepped into the spotlight when he published an “Open Letter to the Muslim World” after Charlie Hebdo. In his letter, Bidar called on “the Muslim world” to abandon authoritarian interpretations of Islam, on which he blamed the rise of Islamist violence. He is also the author of “Plea for Fraternity,” though this has not yet been translated into English.

Bidar’s views drew criticism at the time of his letter, and they drew criticism from audience members a Columbia, who accused him of harboring “patronizing,” “essentializing,” imperialist opinions about Islam.

Simon, Katz and Bidar each offered an interpretation of laïcité, the French principle of “secularity,” in light of the shootings at Charlie Hebdo and the growing relevance of Islam to French public life—France has a population of 66 million, of whom 5–10 million identify as Muslim, according to Simon.

“I think it is important to remind us that laïcité is again highly politicized,” Simon said. “We thought it had been settled in 1905 when the laws on laïcité were passed … but it is coming back to the table as a highly politicized idea. And it is hard to define … How to translate an idea which is contentious in itself?”

“There is a strong opposition between two views of laïcité,” Simon continued. “An inclusive view of neutrality … and there is a more offensive interpretation of laïcité which is very much in line with the French model of integration, which is imposing core values and norms.”

Ethan Katz emphasized the history of negotiation between the French state and minority religious groups, citing examples from World War I, to the Algerian war, to Arab worker’s movements later in the century.

“You have a moment where many people think France is finally going to become a multicultural republic that has a more flexible model of what it means to be a citizen,” Katz said. “And then you have a backlash … And this part was extremely successful at creating ideas that difference was connected to danger because immigration was connected to danger.”

Bidar’s presentation was partly a defense of positions he staked out in his open letter. The conflict between Western secularism and Islamic fundamentalism is a symptom of a deeper and global spiritual crisis, Bidar claims.

“This crisis has two different and extreme symptoms, like in a mirror,” Bidar said. “On the one side, the Muslim world—too much uniformity under the law of God. And at the other side, the Western world—too much multiplicity without unity.”

Addressing Charlie Hebdo explicitly, Bidar described what he sees as the “lesson of Charlie.”

“We are living before Charlie in a sweet illusion, a warm feeling that we were always one people, strongly gathered in the matrix of our famous republican values, the motto liberté, égalité, fraternité,” Bidar said. “But after Charlie—if it was not so tragic, thanks to Charlie—we realize painfully that we were separated into two camps or sides, with no capability of mutual understanding.”

The appropriate response to this division, according to Bidar, is to see it as an opportunity.

“Islam in France is a real chance,” Bidar said. “The presence of Muslims in France and the Western world could be a real chance, because it obliges or forces us with our Muslim citizens to start a renewed reflection about what we can collectively rise or put up at the highest rank of the sacred. What can be shared by all of us with our differences? My answer is that fraternité or brotherhood could be
The Croatian Fascists Left Behind their Victims’ Letters

NYU: November 4
Kyle Walker

Two parallel campaigns of mass deportation and murder were carried out in the territory of modern Croatia and Bosnia by the Croatian nationalist Ustasha regime in the early 1940s. Like their German patrons, the Ustashas targeted Jews. But they also arrested, deported, enslaved, or murdered many thousands of Serbs as well.

Rory Yeomans, author of “Visions of Annihilation: the Ustasha Regime and the Cultural Politics of Fascism,” presented on two years of research that he conducted while he was a visiting fellow at the Centre for Advanced Study in Sofia. The presentation took place at NYU’s Center for European and Mediterranean Studies on November 4.

Although his project began as a study of racial science in Ustasha Croatia, it soon shifted focus.

“I think it’s fair to say that if you look at the historiography of the Independent State of Croatia, there’s almost nothing on the victims,” Yeomans said. “They talk about the victims as a statistic … but there’s almost nothing on the individuals in the Holocaust” or in the simultaneous assaults on the Serbs.

Yeomans attributes this silence to the nation- and myth-making of the postwar Yugoslav state, which sought to create a cohesive society out of people who variously identified themselves as Croat, Serb, Slovene or Montenegrin.

“If you talk about the victims as ordinary people, you realize that a lot of these victims weren’t martyrs,” Yeomans said. “They weren’t people who died because they were anti-Fascist or because they were supporters of the Communist party or because they passionately supported the Yugoslav state. They were killed for a variety of reasons, and most of them were killed for their religious or ethnic identity … That would kind of cut into the whole myth of the foundation of Yugoslavia.”

Instead of an army of resisters, the masses who perished in the notorious Jasenovac concentration camp were mostly everyday people, whose maltreatment was justified by an appeal to economics.

[“The Ustasha’s] argument is that the Serbs and the Jews basically run the economy, and they’ve exploited Croatian workers and created all these economic pathologies,” Yeomans said. “And once you get rid of these populations, you remove them from the country, then you can create this autarkic national economy.”

Yeomans’ research brought him to the archives of three Ustasha agencies that carried out the program of mass deportation. The State Directorate for Economic Regeneration was responsible for purging the economy of Serbs and Jews. The State Directorate for Regeneration was responsible for the deportation and “resettlement” of Serbs—referred to in Ustasha newspeak as “former Serbs.” Finally, the Jewish and Serbian sections of the Ustasha police were charged with conducting mass arrests, driving Jews into ghettos and deporting Serbs into neighboring Serbia.

Those who survived the journey—those who were not murdered along the way—often arrived with few to no possessions, although they were ostensibly entitled to a bag of personal belongings.

In the archives of these ‘economic’ agencies, Yeomans found huge numbers of letters and petitions composed by the victims and their families. One letter came from the parents of three boys, Mišo M., Mladen K. and Stevo B., all 18 years old, who had been sent to a labor camp. The government said this would last eight weeks. After four months, the parents wrote to the government to plead their case, but all three of the boys died in the Jadovno concentration camp.
The deaths, arrests and deportations also left a mark on the world the victims left behind.

“When they did the big roundups of the Jews and Serbs in 1941 and moved them to the ghettos before they sent them to the camps, people would turn up to work the next day, and my boss isn’t here, so what am I supposed to do?” Yeomans said. “Or someone would turn up with a milk order expecting to get paid. Or a maid would got to a house and there’s no one there.

“So all of these things that seem very, very simple, that you don’t think about, the vantage point of illegality; every part of the legal and counseling organization. “Policy Advocate at the Sex Workers Project, a legal and counseling organization.

“Choice, coercion, and circumstance - it’s almost never just one of these and usually all three. And Johns, which Bigelsen explained, works better. If prostitution becomes legal, Bigelsen argued, a certain part of the population will engage in it since they could not before, driving up demand and profit. Legalization, in turn, will lead to more financial gains and no protection for sex workers.

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“Policy-makers and police usually discount the circumstantial reasons for involvement in prostitution,” said D’Adamo. “It’s all about obtaining resources. What if I lost my part-time job and have nowhere to turn, nowhere to sleep? These are the girls we see most. Instead of jailing and fining them, we should offer incentives to get out of that lifestyle, like forgiving student debt or a housing voucher,” argued D’Adamo.

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EUROPE IN NOVEMBER

November 2: Vatican arrests cleric, laywoman suspected of leaking secret documents

November 3: Police in Frankfurt raid the headquarters of the German Football Association (DFB) over allegations of tax evasion linked to the 2006 Fifa World Cup

November 6: Volkswagen has said it will foot the bill for extra taxes incurred by drivers after it admitted understating the carbon dioxide emissions of about 800,000 cars in Europe

November 7: Tens of thousands of people have marched in the Spanish capital Madrid to condemn violence against women

November 8: Confirmation of attack on Russian jet may strengthen Putin’s resolve in Syria

November 10: EU criticises Turkey over human rights and democracy

November 11: EU-Africa summit on migration crisis opens in Malta

November 12: EU launches $2 billion emergency fund for Africa to combat migration

November 14: ISIS claims responsibility for a shooting rampage in Paris, calling Paris attacks ‘first of the storm’

November 16: Islamic State threatens attack on Washington and New York

November 17: Egypt plane crash: Russia says jet was bombed in terror attack

November 18: European Commission adopts proposed stricter firearms control

November 19: Paris attacks ‘ringleader’ Abdelhamid Abaaoud killed in raid

November 20: EU ministers order tighter border checks in response to Paris attacks

November 22: 16 are arrested in Belgium terrorism raids

November 23: Stranded migrants block railway, call hunger strike in Greece and Macedonia

November 24: Sweden tightens asylum rules in bid to force EU action

November 25: NATO-Russia tensions rise after Turkey downs jet

November 26: Kremlin cutting economic links with the Turks

November 27: Russia suspends visa-free travel with Turkey

November 28: Macedonia erects fence on Greek border as migrant pressure builds

November 29: Turkey and EU strike deal to limit refugee flow
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

FRIDAY, December 11 at 4:30 PM
Lecture: “These Aren’t Your Values: Feminism, Nationalism, and Conceptualizations of Europe in Ukraine” with Emily Channell.


SATURDAY, December 5 at 4:00 PM
Santa: St. Nikolaus will be visiting Deutsches Haus. Holiday crafts and German snacks accompany festive German songs sung by the Deutsches Haus children’s choir. Gifts for the children.

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

THURSDAY, December 3 at 7:00 PM

SATURDAY, December 5 at 7:00 PM
Concert: “The Blarney Star Concert Series: Pat Hutchinson and Armand Aromin.”

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

THURSDAY, December 3 at 7:00 PM
Book Launch: “Models for Movers: Irish Women’s Emigration to America,” by Ide B. O’Carroll.

THURSDAY, December 10 at 7:00 PM

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

THURSDAY, December 3 Lecture: “Tribunes for the People: Rebel Latino Writers in American Journalism, From Ricard Flores Magón and Jovita Idar to Jesús Colón,” by Juana González.

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THURSDAY, December 3 Reading: “Primo Levi Readings: Poetry,” with André Naffis-Sahely (poet and translator) and Jonathan Galassi (translator of Primo Levi’s poems and editor-in-chief at Farrar Straus Giroux).
Talk: “Celebrating Russian Literature Week with Eugene Vodolazkin.” Vodolazkin will present LAURUS, the first of his novels to be translated into English, and discuss the relationship between his personal writing and his work in Old Russian literature.

FRIDAY, December 11 at 3:00 PM
Talk: “Matriarchy and Aviation in Dziga Vertov and Elizaveta Svilova’s Three Heroines,” with Robert Bird (University of Chicago).

---Columbia University---

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

No events listed for December.

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, December 2 at 12:00 PM

WEDNESDAY, December 2 at 6:00 PM

THURSDAY, December 3 at 7:00 PM
Talk: “Contemporary Ukrainian Literature Series: So Who is Felix?” with Sophia Andrukhovych.

FRIDAY, December 4 at 9:00 AM
Conference: “Hyphenated Identities/Discourses, Questions, and Polemics.” The conference will be held at the New School for Social Research, 6 E 16th Street.

THURSDAY, December 10 at 6:00 PM
Exhibit Opening: “Suprematism Infinity: Reflections, Interpretations, Explorations,” with Irina Nakhova.

THURSDAY, December 10 at 6:30 PM
Panel: "Clean Up Central Asia, Clean Up The World," with Upmanu Lall, director of the Columbia Water Center, and Shubrat Muradov, professor at the Karshi Engineering and Economic Institute, Uzbekistan. This event will take place at 413 Kent Hall, 1140 Amsterdam Avenue.

FRIDAY, December 11 Conference: “100 Years of Suprematism.” The two-day conference celebrates the centenary of Kazimir Malevich’s invention of Suprematism and the first public display of his Suprematist paintings. Time TBA.

---BEYOND---

CARNEGIE COUNCIL FOR ETHICS IN INTERNATIONAL AFFAIRS
170 East 64th Street
212.838.4120
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MONDAY, December 14 at 6:00 PM
FRIDAY, December 4
Symposium: “The Politics, Economics, and Aesthetics of Surveillance Societies.” 6 PM
Keynote lecture by David Lyon on “Surveillance after Snowden.” This symposium will last through Sunday, December 6.

WEDNESDAY, December 9 at 6:30 PM
Talk: “Language and Digital Games,” with Jan L. Plass (NYU).

FRIDAY, December 11 at 6:00 PM
Screening: “Finsterworld.” From the Goethe-Institut website: “Finsterworld is set in a Germany that has seemingly been plucked out of time. A land where the sun always shines, children wear school uniforms, policemen dress up as bears and pedicurists make biscuits for old ladies. However, an abyss lurks beneath this beautiful facade – and the film goes on a journey to its depths.”

THURSDAY, December 3 at 8 PM

THURSDAY, December 17 at 8:15 PM
Panel: “A Celebration of Wisława Szymborska,” with Clare Cavanah, Krystyna Dabrowska, Michał Rusinek, and Charles Simic. Admission is $22 / $15 for those under 35. Tickets available online. Presented by the 92nd Street Y, the Polish Cultural Institute New York, and Houghton Mifflin Harcourt. This event will be held at the 92nd Street Y.

WEDNESDAY, December 2 and 4 at 7:00 PM
Screening: “Painting Cinema: The Royal Tenenbaums.” Scandinavia House will show Wes Anderson’s film “The Royal Tenenbaums” as part of a series of films that highlight the aesthetics and themes of Vilhelm Hammershøi. Tickets $10 (available online). “Painting Tranquility,” an exhibit of Vilhelm Hammershøi’s paintings, will be up at Scandinavia House until February 27.

MONDAY, December 7 at 6:30 PM
Book Talk: “Memorandombook,” by Anders de La Motte.

WEDNESDAY, December 9 and 11 at 7:00 PM
Screening: “Painting Cinema: A Pigeon Sat on a Branch Reflecting on Existence.” Scandinavia
EUROPE•NYC
Newsletter of the New York Consortium for European Studies

EUROPE•NYC Newsletter Staff

Editors
Katherine Whittaker
Anna Bokun
Kyle Walker

Staff Editor
Anastasia Skoybedo

Center for European and Mediterranean Studies
New York University
285 Mercer St, 7th Floor
New York, NY 10003

Larry Wolff, Director
Mikhala Stein, Assistant Director
Anastasia Skoybedo, Administrative Aide

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