Dystopian Democracies in Europe and the U.S.

NYU: October 22
Anna Bokun

A PANEL discussion held at NYU’s School of Law examined the prejudice in immigration policies as well as mass surveillance and counterterrorism operations in Europe and the U.S.

Featuring 8 speakers, the conversation opened with an address by Jean-Philippe Dedieu of the Center for International Research in the Humanities and Social Sciences (CIRHUS).

“2014 and 2015 will go down in the books as witnessing the highest displacement of people since World War II,” explained Dedieu. “In 2015, 5,000 died trying to immigrate. At the heart of tonight’s debate is the question of why didn’t Europe prepare for the refugee crisis? An equally important question is whether we are sacrificing basic, human rights for security.”

Nils Muižnieks, Commissioner of Human Rights from the Council of Europe, began with an explanation of how the Human Rights Council operates. “Unlike the European Union of 27 states, we represent 47 different countries, including Russia and Turkey. We are transnational and engage in non-judicial persuasion,” said Muižnieks.

One of Muižnieks’s responsibilities as Commissioner is to conduct site visits. Recently, however, Muižnieks’s travels have taken him to the “dark underbelly of Europe.”

“I’ve seen a hidden Europe,” explained Muižnieks. “From squatting migrants in Paris and Rome to Serbian forests, I’ve seen some truly remarkable and terrifying things.”

Mužnieks remarked that it was rather curious that the European Union agreed to give 3 billion euros to Turkey to “stop the migrants,” calling it an “odd solution.” Instead, he favors boosting integration efforts as well as steps taken by Germany and Austria to welcome migrants.

Next, Susan Herman, President of the American Civil Liberties Union (ACLU) addressed the increase of mass surveillance and its reverberating ramifications.

“The Patriot Act is the impact of post 9/11 law on American citizens,” said Herman. In fact, librarians were the first ones to notice the far-reaching effects of the Act, as it essentially allowed the federal government to snoop on what individuals are borrowing and reading.

After 9/11, government officials began investigating Muslim charities and mosques in search of cash pipelines for terrorist organizations. Initially, many Muslims were eager to assist the U.S. government in anti-terrorism efforts, but after being targeted and treated like enemies, a large chunk of the mosque and charity communities withdrew their support.

As her last point, Herman focused on Edward Snowden: “Many of us like to think....
that Bush is responsible for the increase in surveillance, yet hard data and facts show otherwise. President Obama has adopted a very similar view to Bush on surveillance, not only continuing his predecessor’s programs, but in some cases, allowing for expansion and more funding.”

Contrary to popular opinion, the use of metadata held by large utility companies such as Verizon make it easier to search for individuals. “This has a chilling effect on the population,” laments Herman. “It leads us to self-censor ourselves online and in daily life.”

At the same time, technology giants like Google and Facebook have strongly advocated for privacy regulations, hosting workshops and constantly updating their platform for consumers.

Larry Siems, writer, human rights activist, and editor of the Guantánamo Diary, elaborated on the legal and political effects of U.S. government “black sites,” mostly located in Europe.

“There is the special case of Poland,” Siems said. “The presence of a secret prison and torture chamber degraded the new Polish state to an era of Nazism and Stalinism.”

Siems described how Polish prosecutors asked six times for the U.S. to hand over intel on the site, each time being refused to prevent accountability. Only in 2006 did the U.S. release Senate intelligence reports, listing the involvement of 119 people (the report was declassified in 2014).

“These 'black sites' represent an inversion and negation of individual and sovereign rights,” explained Siems. “At its core, this is a violation of the Social Contract.”

Just like the migrants are rejecting the politically imposed boundaries of borders, government agencies, most notably the NSA, are rejecting what it means to be a citizen by restricting liberty and personal freedom.

“The recent migrant crisis has led us down the path of democratizing the transnational experience,” remarked Siems. Although the U.S. is insulated by geography, it is undoubtedly at least partly responsible for the Syrian crisis that erupted this year.

Historically, the U.S. has been entangled in events that had set migrant crises in motion, such as the large number of immigrants from Central and South America in the 1980s and 1990s.

“We have learned about Lincoln suspending habeas corpus and the Japanese internment camps as exceptions to our policy. Repentance is key; if we want security, we must give security,” concluded Siems.
In the course of the discussion, the panelists challenged most of these “strains” of German identity. Professor Gabriella Etmektsoglou, director of NYU Berlin, argued that the Nazizeit could not have the same meaning for immigrants or the children of immigrants as it does for the grandchildren of people who lived through it. “It’s not their past,” she said.

Çidgem Ipek, who works for Germany’s Commissioner for Migration, Refugees and Integration, pointed out that the Christian tradition may mean little to German Muslims.

Johannes Frank, poet, publisher and CEO of the Ernst Ludwig Erhard Scholarship Fund, displayed considerable discomfort with the idea of a specifically German identity, and reached for something more universal.

“I feel queasy thinking that we’re trying to build a new German identity,” he said. “I couldn’t care less about a German identity.

Etmektsoglou and Ipek nevertheless saw something valuable in the current less-than-clear nature of German identity. Etmektsoglou called it a “fluid identity in the making” and expressed the hope that Germans would use the refugee crisis to reexamine Germany—and not repeat past mistakes.

“We should not forget that, until recently—1945 is not that far away—we had an eliminationist, oppressive, racist country,” Etmektsoglou said. “It is the determination of Germany, of new Germany, and not just ethnic Germans, to leave this past behind. The contested part is that Germany has accepted that it is an immigration country … But they were very clear in the past that they don’t want to be one.” Here Etmektsoglou referred to the many thousands of Turkish Gastarbeiter that Germany brought in during the postwar years. For decades, these workers and their families were denied German citizenship.

Ipek celebrated the welcoming response of many ordinary Germans to the refugees arriving at the Munich train station.

“You see small groups trying to open their homes to people in need,” she said, “everyday people deciding they will not wait for the government to do something, taking matters into their own hands.”

“What we are experiencing today is going to change Europe,” Etmektsoglou said. “I don’t think we realize the importance of these months.”

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**Kongo: An Incomplete Transition**

*Met Museum: October 18  
Katherine Whittaker*

On Sunday, October 18, a crowd of people gathered in the auditorium at the Metropolitan Museum of Art for the weekly Sunday at the Met talk. The discussion was on their exhibition Kongo: Power and Majesty. This event was a part of Congo Week, which features a series of events commemorating lives lost and progress made in the modern-day Democratic Republic of Congo. The exhibition is separated into five galleries, beginning with “the convergence of Africa and Europe” in 1483. The Portuguese were among the first colonial powers in this region, and some of the pieces in this first gallery were originally “gifts” from the Kongo people to the Europeans. In the slides LaGamma presented, the audience saw a tall ivory obelisk with intricate geometric carvings, as well as a long horn that looks like it was ripped right off an elephant. She also mentioned that, during this period, Kongo and European rulers viewed each other as “peers,” although she does not specify how long this view lasted.

LaGamma spoke about the luxury products that people in the Kongo made for royalty, such as crowns, capes, and delicately decorated pillows with huge tassels on the sides. The processes that artists underwent to create these products were extensive, and perhaps because of that, these pieces were considered by some European royalty as equal to textiles from Italy.

But at this point, LaGamma mentions a shift in Kongo’s relationship with the West, “a spiraling climate of destabilization is chronicled by the depictions of the intense cruelty and ruthless exploitation Kongo communities were subjected to in order to fuel the establishment of European powers in the New World.” This exploitation was from Europe’s need to wring natural resources out of Africa at the expense of the local communities. It seems telling that nearly all the surviving artistic works from the Kongo during this early period were found in prominent European art collections, not African ones.

The fourth section introduced female power through a variety of mother and child sculptures. LaGamma described these women as “ethereal,” and said these sculptures were an essential part of Kongo art. She compared these images’ popularity to European artists’ proclivities towards portraying the Madonna and child in art during the same period. LaGamma presented photos of wood figurines with extensive geometric designs, almost like raised tattoos, on the figures’ backs. She juxtaposed this
But perhaps the most powerful speech came last, from the only person who was from Congo. Choreographer Faustin Linyekula’s work addresses the social and political problems that he has encountered in his life in the Congo. He referred first back to David's talk, saying that he thought about a Congolese poet wrote, which he translated roughly as: “Everything has fallen upon the ground. Even the earth itself has fallen upon the ground.” This was met with heavy silence. He continued, “If you look at the situation in the Congo objectively, you will have that feeling, that, yeah, everything has fallen on the ground.” Then he read a second excerpt from a separate author, which said, “But the people are still there.”

He talked about his work as an “attempt to tell stories.” He said in 2001 he returned to Congo, not because he loved it or missed it. The country was at war, and even his own family tried to discourage his return. But he said he came back because, as he put it, “the kind of stories that were setting me in motion were not of exile.” He spoke of a journey that he and the country went on, looking at the ruins in the country and taking responsibility. “Yes, there has been a rupture, and what we’ve inherited as a generation is this pile of ruins. The question is, what can we do about it?”

Linyekula also talked about his experiences growing up in Congo. He said when Zaire (the name for Congo from 1971 to 1997) transitioned back to Congo, and said he needed a new passport, which was complicated by the fact that his country had changed names. It struck him as a deeper question of identity, and encouraged him to investigate his own roots in the Congo. He has done this through dance for years.

Linyekula’s questions are still relevant. While the exhibition does a good job of investigating the history of Kongo, what will happen with the future of the Congo? The exhibition Kongo: Power and Majesty opened on September 18 and will close on January 3, 2016.
**Adopting Sarajevo**

NYU: October 21  
Kyle Walker

Alexandra Marshall, the author of five novels on everything from divorce to corporate takeovers, read on October 21 from her latest work “Adopting Sarajevo.” The novel traces the journey of 16-year-old figure skater Marina as she returns to the city of her birth.

“Though I know I’m talking to a room full of scholars and historians,” Marshall said before the reading, “I thought it would be an opportunity to read a little bit so you can hear what I’m imagining, and talk about the sources that a fiction writer uses.”

Marshall took her listeners on a taxi ride with Marina, her adopted mother Colette and the Yugoslav-engineer-turned-“sour”-taxi-driver Dzevad. In the Sarajevo of Marshall’s imagination, Marina, orphaned during the 1993 siege, is returning to her home city for the first time in order to participate in a figure-skating exhibition.

Dzevad, who functions variously as a guide, bodyguard, press agent and chauffeur, embodies the post-siege Sarajevoan cynicism familiar to readers of American and British journalism on Bosnia. Dzevad is bitter about President George H. W. Bush, whom he calls “George Bush the First” and castigates for “looking the other way” while Sarajevo suffered in the Bosnian Serb vice.

Marina makes her Sarajevo debut skating to the disco classic “Staying Alive” in the Olympic stadium where her hero, German skater Katarina Witt, won her first of two Olympic gold medals. At the close of the reading, Marina looks ahead to her scheduled visit to the orphanage where she spent the earliest part of her life.

“Adopting Sarajevo” grew organically out of Marshall’s interest in adoption. Marina, her best friend and her father were all adopted. The place Sarajevo takes at the center of the story came as the result of an organic process. It was not a given.

“Historians and scholars and writers all start from the same place,” Marshall said, “in that you have to decide what you’re deeply and personally interested in.” At the time she started the novel, that interest was adoption.

Marshall asked herself, “What would be a best-case scenario and what would be a worst-case scenario? And Sarajevo struck me as a worst-case scenario as a place to be adopted from.”

But Marshall does not think of adoption as a tragedy.

“I see adoption as the acquisition of family and love … I don’t think of it as a wound. I think of it as the opposite. I think of it as an opening to experiences you couldn’t otherwise have.”

Several people in the audience asked Marshall about how she imagined her way into the lives of her characters. Dzevad attracted particular interest. One listener, a historian, found the prospect of imagining such a character—someone shaped by an experience as unfathomable as the siege—daunting, like “walking off a cliff.”

Marshall described one trick she used in the past to get to know her characters.

“Way back then I had this character and I gave him my birthday,” she said. “And once I realized that he shared my birthday, I realized he saw all the things that I saw.” And sometimes the characters themselves insist on it. “There’s a cliche that for fiction writers, characters have lives of their own. And it’s kind of true.”

“Adopting Sarajevo” is available online as a Ploughshares Solo at psshares.org/solos.

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**Jeremy Corbyn at the Watershed of the European Left**

Columbia: October 21  
Anna Bokun

In 1918, Max Weber warned the Russian Revolution would set back Socialism by 100 years. I’ve built my research around this question, and I’m here today to discuss whether that’s the case,” said Anthony Barnett, founder of openDemocracy and co-editor of OurKingdom.

Delivering a presentation on the increasingly popular British politician, Jeremy Corbyn, Leader of the Labour Party and Leader of the Opposition, Barnett began by challenging the notion that U.K. politics may appear “quaint” compared to the American media maelstrom.

“Yes, we do have the Privy Council, also called ‘Her Majesty’s Most Honourable Council,’ and yes, members must pledge allegiance to the Queen. However, by now the Cabinet has taken over most of the Council’s responsibilities, and what I see happening is a political transformation,” said Barnett, “It can be said the English Revolution is resuming after 300 years. There is a democratic insurgency.”

Expanding on this term, Barnett added it is a “politics of hope” and that a demand for political integrity is sweeping the United Kingdom.

On May 15, 2015, the Labour Party suffered a catastrophic general election defeat. Ed Miliband resigned as leader. Enter Jeremy Corbyn, London MP and anti-war campaigner. Against a backdrop of increasingly vocal - and desperate - senior Labour figures warning against
Corbyn, 450,000 people registered to take part in the vote for Labour leader, a surge compared to recent years.

Similar to the populist phenomenon of Bernie Sanders in the United States, Barnett drew a comparison to Corbyn, claiming that both represent mass opposition to the lack of democracy in our neoliberal systems and the rise of corporate control. “They have been transformed from eccentric upstarts to main political players,” said Barnett.

Citing Occupy movements of the last five years - Wall Street, Gezi Park, Puerta del Sol, and the Umbrella protest in Hong Kong - Barnett sees these “mini revolutions” as essential in “bursting the illusion of egalitarian ideals,” the defining contradiction of our time.

In contrast to the Occupy movements of the Continent and United States, Barnett argues that in the United Kingdom, the discontented and disillusioned have not gathered in public places, parks, or squares; instead, they have occupied the Labour Party itself.

“I ask you gathered here today, is the ‘democratic insurgency’ a la Jeremy Corbyn capable of reform from within the Labour Party, or will it become an arm of the Party? Simply speaking, is this a springboard for the ‘politics of hope,’ or a trap?”

Due to the decline of organized labor and unions, there has been a power vacuum in the political system of the U.K.. “In the 1950’s,” Barnett mentioned, “conservative membership was at approximately 2 million. Today it’s around 100,000.”

To Barnett, this decline isn’t restricted to the U.K. “Who here is a member of the Democratic or Republican Party? Does anyone in this room attend meetings and pay dues?” he asked. Not a single hand shot up. “Even 50 years ago, this was a normal thing,” said Barnett. “The collapse of party membership shows the rapid transformation of our political landscapes.”

Barnett summarized, “It is very important to register, therefore, the three elephants that hold up Corbyn’s claim to be democratic. They are Iraq, austerity, and greed, or ‘manipulative corporate populism.’”

After 9/11, it was the left-winged party in the U.K. that supported Bush and the Iraq War. To Barnett, this points to the fluidity of party ideals and the necessity of reexamining a platform.

Acknowledging the upcoming referendum on whether the UK should remain in the EU, Barnett closed with the impending reality of the “Brexit,” as a version of Corbyn’s democratic insurgency, and consequently, a splintering of the U.K., as it is almost certain Scotland would vote to remain in the European Union.

Politics of the Square in the Arab Revolutions

NYU: October 15
Anna Bokun

RECENT uprisings in the Middle East - the 2009 Green Movement in Iran, the Arab Revolutions, and Gezi Park episodes - mostly took place in public spaces, such as the public square.

“What does this tell us about the roots and processes of these upheavals? Over 40% of people in this region live in rural settings. How, then, do these city protests happen?” asked keynote speaker, Professor Asef Bayat of the University of Illinois.

“The Facebook Revolution has now gone offline,” said Bayat. The social media tools protesters are using to organize are not becoming obsolete; instead, they are more becoming more efficient, allowing faster mobilization to reach an ever-burgeoning audience.

The problem starts with industrialization and the often too-quick introduction of capitalistic modes of production. As more people relocate to cities in search of employment, consumption patterns change. People begin adopting an urban consciousness of entitlement to public goods, services, and relationships with their neighbors.

“Accumulating capital is good for some, but for others it leads to dispossession,” said Bayat. City life - the good, the bad, and the ugly parts of it - induce a shift in thinking and surviving.

“Life in a modern city goes hand in hand with entitlement,” argued Bayat. “When basic services are not being met, the public square is the first place people go to voice their discontent. Look at how this movement began 5 years ago. The first Occupy Movement to receive widespread attention was Occupy Wall Street, right in Manhattan! New York City!”

To Bayat, urban sprawl and urban design—or lack of—sheds light on protest potential.

“In many cities we see the ‘Paris Effect,’ or the introduction of wide boulevards, alleys, and other public spaces, essentially allowing people to congregate openly,” said Bayat.

“We can debate the degree to which the Arab Revolutions have been ‘spontaneous’ or largely premeditated, but what we know is that certain places are faster and better at mobilizing than others. It’s about being able to exercise agency in times of constraint and social change,” said Bayat.
“Silent Heroes” in the UN

October 15
Katherine Whittaker

INTERNATIONAL youth delegates representing various countries in the UN organized an event entitled “Silent Heroes.” It was meant to discuss volunteers and their importance in the ongoing refugee crisis, not just in Europe, but around the world. Young people crowded into the conference room on October 15, and a panel of three speakers sat on a raised podium in the front. Behind them, the audience was able to see a slideshow with photos of volunteers and refugees, as well as quotes that illuminate their experiences.

The talk did manage to highlight a number of interesting developments in volunteering around the world. Ellie Alter works with Refugee Immigration Fund, an organization that partners with Brooklyn Grange and functions as a support system for refugees in New York. She pointed out that through this new environment they are able to engage in a slow process of opening up.

The next speaker, Kristèle Younes, is the Director of UN Humanitarian Affairs. She talked about the media, stating that they have missed a lot of points about refugees. In particular, she said, it’s “not just one refugee crisis.” She pointed out that in the Middle East, they have been dealing with millions of refugees without the media really talking about it. “The poor are in the rich’s backyard.” According to Younes, the media also has given a one-sided portrayal of the refugees entering the country. “There’s not one single refugee profile. We want a simple narrative without shades of grey.” The public is not always aware of the benefits that refugees can bring to a country’s economy; instead, they are typically thought of as a burden.

The third speaker, Brett Stark, talked about the legal aspects of the refugee crisis, particularly when it comes to children. These children do not have the right to a publicly funded attorney. He said both 70-year-olds and 5-year-olds have the same responsibility of proving their need to a judge against opposing counsel, often in a language with which they are not completely familiar. And the lawyer is essential: Stark pointed out that “with a lawyer, a case is successful 85% of the time.”

As the talk progressed, there were several contradictions that became increasingly evident. First, there was the role of the UN as a whole in the refugee crisis. The moderator’s introduction touted the importance of the Sustainable Development Goals and their framework, which is supposed to help with refugees. Unfortunately, while they may indirectly help refugees, there are no specific goals related to refugees and integrating them, or getting to the root of the problems that cause them to leave their countries in the first place.

Then there was the Bulgarian ambassador to the UN’s address to the crowd. He reinforced what had already been said, that volunteers are essential and local governments need to pay attention to what people on the ground are saying. But this statement was contradictory considering that Bulgaria has not been receptive to the influx of refugees. They have a wall to keep refugees out, and on the same day as the discussion, Bulgarian border police made the news for shooting an Afghan refugee trying to cross the border. This was not mentioned, however, and instead, the crowd applauded after he delivered his speech.

While the talk’s theme was well-intentioned, it did not address the major issues of the crisis, many of which could be discussed and potentially resolved by the UN itself. It may be time for the organization to start interrogating its effectiveness in the face of this ongoing crisis, not just in Europe, but across the world.

Europe Was Something that I Saw Long Ago

NYU: October 14
Kyle Walker

LIKE a cloud of modest skepticism, Dubravka Ugrešić sat down at the head of the table and immediately denied that she was there to teach anyone anything.

“I’m not a professional,” she said to the students and academics assembled at NYU’s Center for European and Mediterranean Studies on October 14. “I’m not a historian. I’m just a writer.”

Ugrešić, the decorated essayist and author of “The Culture of Lies” and “The Ministry of Pain,” has been a central figure of post-Yugoslav literature, the body of writing that came out of the 1990s dissolution of Yugoslavia and the subsequent formation of small, sometimes insular nation-states.

In an informal interview with Larry Wolff, director of NYU’s Center for European and Mediterranean Studies, Ugrešić aired several grievances with the European Union, but her sharpest words were for the societies of the Yugoslav successor states, especially Croatia, which she says have fallen back 100 years since the war began in 1993.

“All that started with the major lie, and that lie is the basis of everything that
happened,” she said. “Nothing is solved. Nothing improved, because that major, basic lie was not deconstructed. That’s the problem, that Yugoslavia is somehow sliding into a sort of myth.”

That “major basic lie” was nationalism. “That war was a smoke screen for ‘transition,’” she said. “And we all know what transition is. Major, basic plunder. And in order to make that plunder legitimate, those guys organized the war.”

Instead of reckoning with the realities of the past, the post-Yugoslav societies are steeping in self-made mythologies. “It is a sort of fog,” Ugrešić said. “Nobody, nobody wants to get out of that and clean it, and say ‘this was this, that was that.’”

Neither did she let broader European projects off the hook.

Ugrešić described the European Union as opaque, bureaucratic and out of touch with actual Europeans. This is the sort of beating that the EU traditionally comes in for nowadays, but there was a particular sting to her attack.

Poignant was her shot at the “huge bureaucracy that takes care of fragile European culture.” Where’s the common culture that makes integration possible?, she seemed to ask. In Brussels being nursed by petty officials?

Ugrešić became yet another commentator to point out the bubbling EU divisions inflamed by the refugee crisis. There’s “talk of building the walls” between countries again, she said. Hers is an explicit concern about going backwards, a fear that she connected with her childhood in the Socialist Republic of Croatia, then part of Yugoslavia.

“The socialist culture I was raised in, it always had this idea of modern, future, of always going somewhere,” she said.

Memory played a central role in her criticisms. Her most recent collection, “Europe in Sepia,” covers her emotional reactions to Europe—“I can’t tell you about figures. I can only tell you about feelings,” she characteristically reminded her audience.

“I’m remembering how my mother was a modern woman. I remember changes. How she started wearing pants, smoking, that was modern. As a child I wasn’t aware of what that word covered, what the content of ‘modern’ was, but that’s what it is … Now I have the feeling, call it my creative paranoia, that Europe was something that I saw long ago. I see it in sepia, and sepia is the color of the past.”

**EUROPE IN OCTOBER**

**October 1:** Russia kills US-backed Syrian rebels in second day of airstrikes as Iran prepares for ground offensive

**October 6:** Top EU court rules against Facebook and backs students in privacy case

**October 10:** Two devastating explosions struck Saturday morning in the heart of Ankara, the Turkish capital, killing at least 95 people who had gathered for a peace rally

**October 11:** Belarus re-elects “last dictator in Europe” for fifth term

**October 15:** Volkswagen to recall around 8.5 million cars in Europe

**October 16:** Hungary Closes Border With Croatia

**October 17:** 4 migrant children drown off Greek island

**October 18:** Hungary’s border closure reroutes refugees toward Slovenia, leaving people stuck in Croatia and Serbia

**October 19:** Croatia opens Serbia border

**October 20:** Europe’s greenhouse gas emissions fall to record low

**October 23:** Ban due on direct flights between Russia and Ukraine

**October 26:** Poland shifts to the nationalist right in the first election to be influenced by Europe’s refugee crisis

**October 28:** In the Czech Republic, far-right demonstrations attract thousands

**October 30:** 13 children among at least 22 migrants drown off the coast of Greece
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, November 2 at 12:20 PM
Workshop: “Martin Heidegger, Phenomenology and Apostasy” with Edward Baring (Harvard University).

FRIDAY, November 13 at 4:30 PM
Workshop: “The Spirit of the Law: Mobilizing and/or Professionalizing the Women’s Movement in Bulgaria” with Mariya P. Ivancheva (University College Dublin)

MONDAY, November 16 at 12:30 PM
Workshop: Intellectual History Workshop with Carl Wennerlind. Title TBA.

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

No events listed for October.

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

THURSDAY, November 5 at 7:00 PM
Reading: “A New Apollinaire” with Ron Padgett. Padgett will read from his new translations of poems from Apollinaire’s “Zone.”

MONDAY, November 23 at 7:00 PM

THURSDAY, November 5 at 7:00 PM

FRIDAY, November 6 at 6:00 PM
Lecture: “The Role of Parliaments in European Foreign Policy” by Kolja Rauba (University of Leuven). This lecture is part of the Max Weber Guest Lectures 2015 series “Futures of the European Union.”

FRIDAY, November 6 at 8:00 PM

TUESDAY, November 17 at 8:00 PM
Dance: “this is an Irish dance,” world premiere at Jean Butler’s new piece, with cellist Neil Martin. Performances through Saturday, November 21. Takes place at Danspace Project, 131 East 10th Street.

WEDNESDAY, November 18 at 7:00 PM
Theatre: “Her Exiled Children: Voices in America and the 1916 Easter Rising” George C. Heslin directs a troupe of actors to “capture the American voice” of the 1916 Easter Rising. This event will take place at the Sheen Center, 18 Bleeker St. at Elizabeth St.

THURSDAY, November 19 at 6:15 PM
Talk: “Edward Said Memorial Lecture: The Future of the Past: Revival Ireland 1891-1922” by Declan Kiberd. This event will take place at The Teatro at the Italian Academy for Advanced Studies at Columbia University, 1161 Amsterdam Ave.

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

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FRIDAY, November 13
Exhibit: “Apocalypse,” photographs by Hans Weiss. The exhibit will be on display until December 22.

Casa Italiana

TUESDAY, November 3 at 6:30 PM
Talk: “Adventures in Italian Opera with Fred Plotkin: A Conversation with Maria Buleghina.”

MONDAY
Talk: “Narrating Italy Today: Turin as a Metaphor,” Amara Lakhous (NYU) in conversation with Stefano Albertini.

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**CASA ITALIANA**

24 West 12th Street

All events take place at the Casa unless otherwise noted

212.995.4012

nyu.edu/pages/casaitaliana

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**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

**JORDAN CENTER FOR THE ADVANCED STUDY OF RUSSIA**

19 University Place, 2nd Floor

All events take place at the Center unless otherwise noted

212.992.6575

jordanrussiacenter.org

**LA MAISON FRANÇAISE**

Broadway at West 116th Street, Buell Hall, 2nd Floor

All events take place at Buell Hall unless otherwise noted

212.854.4482

maisonfrancaise.org

**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

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**TUESDAY, November 3 at 6:30 PM**
Talk: “Adventures in Italian Opera with Fred Plotkin: A Conversation with Maria Buleghina.”

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**PAST EVENT**

**TUESDAY, November 17 at 4:00 PM**
Talk: “Mastering National Spaces: Security and Minorities in Poland and Hungary in the Interwar Period” with Peter Haslinger (Herder-Institut)

**TUESDAY, November 17 at 12:00 PM**
Talk: “Using Neglected Literary Texts to Understand the Evolution of Serbian Society” by Svelana Tomić (Alfa University)

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**FRIDAY, November 6 at 3:00 PM**
Lecture: A discussion with Oksana Mykhed. Mykhed studies modern Ukraine, Russia, Poland and Belarus.

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**FRIDAY, November 13 at 3:00 PM**
Colloquium: “Global Utilitarianism. Labor, Coercion and Freedom in Benthamite Thought and Practices (Britain, Russia, India), 1770–1860.”

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**TUESDAY, November 17 at 12:30 PM**
Panel: “The Future of the Euro” with Martin Sandbu and Mark Blyth. This event will take place at Columbia’s La Maison Française.

**TUESDAY, November 17 at 1:00 PM**

**TUESDAY, November 17 at 5:50 PM**
Talk: “Raconter la vie” with Pierre Rosanvallon (Collège de France). Rosanvallon will speak with Emmanuelle Saada about his project to tell the stories of everyday people through the participatory website ranconterlavie.fr.

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**WEDNESDAY, November 4 at 6:00 PM**
Panel Discussion: “After Charlie Hebdo: French laïcité and Islam: Can the Republican Model Hold” with Abdennour Bidar, Patrick Simon and Ethan Katz. This event will be held at the Columbia Law School, William and June Warren Hall, Room L-107.

**THURSDAY, November 5 at 3:00 PM**

**THURSDAY, November 12 at 6:00 PM**
Panel: “The EU and the Arab World,” with Lina Khatib (Arab Reform Initiative), Michael Leigh (German Marshall Fund) and Adam Tooze (Columbia). This event will take place on the 5th floor of the Kraft Center, 606 West 115th Street.

**THURSDAY, November 12 at 6:30 PM**
Film: “Spartacus & Cassandra.” This documentary follows two Romani siblings taken in by a trapeze artist in the Paris outskirts.

**THURSDAY, November 12 at 6:00 PM**
Talk: “The Meursault Investigation” with Kamel Daoud. The discussion will take place in French with simultaneous translation into English.

**MONDAY, November 16 at 5:50 PM**
Talk: “Raconter la vie” with Pierre Rosanvallon (Collège de France). Rosanvallon will speak with Emmanuelle Saada about his project to tell the stories of everyday people through the participatory website ranconterlavie.fr.

**TUESDAY, November 17 at 1:00 PM**
Panel: “The Future of the Euro” with Martin Sandbu and Mark Blyth. This event will take place at Columbia’s La Maison Française.

**TUESDAY, November 17 at 4:00 PM**
Talk: “Mastering National Spaces: Security and Minorities in Poland and Hungary in the Interwar Period” with Peter Haslinger (Herder-Institut)

**TUESDAY, November 17 at 12:00 PM**
Talk: “Using Neglected Literary Texts to Understand the Evolution of Serbian Society” by Svelana Tomić (Alfa University).
“Torre Bela,” or “Souvenance.” Film in German with English subtitles.

**BEYOND**

CARNEGIE COUNCIL FOR ETHICS IN INTERNATIONAL AFFAIRS
170 East 64th Street
212.838.4120
http://www.carnegiecouncil.org/

TUESDAY, November 9 at 8:00 AM
Talk: “The Global Refugee Crisis” with Tomáš Halík and Ian Buruma. Presented by the New Literature from Europe Festival, the Polish Cultural Institute of New York and the Czech Cultural Center.

WEDNESDAY, November 18 at 6:00 PM
Talk: “A View from the Middle East: How Can We End this Cycle of Violence?” with Rami Khouri. Admission is $25. Free for students.

GOETHE-INSTITUT NY
30 Irving Place
212.439.8700
https://www.goethe.de

MONDAY, November 2 at 8:00 PM

THURSDAY, November 5 at 8:00 PM

MONDAY, November 16 at 6:30 PM

THURSDAY, November 19 at 8:00 PM

SCANDANAVIA HOUSE
58 Park Avenue
212.779.3587
http://www.carnegiecouncil.org/

TUESDAY, November 10 at 6:30 PM
Artist Talk: “Ready for My Next Self-Display” with Susanne Sachsse and Vaginal Davis. The talk comes before December performances of Sachsse and Davis’s “The Magic Flute,” a reimagining of the Mozart opera by the same name. Those performances will take place December 1 to 5 at 80WSE Gallery, 80 Washington Square East.

SATURDAY, November 14 at 2:00 PM
Reading: Jutta Richter, the German children’s book author, will read from her books. The reading will take place in German and is aimed at children four and up.

**THE ITALIAN ACADEMY FOR ADVANCED STUDIES IN AMERICA**
1161 Amsterdam Avenue
All events take place at the Academy unless otherwise noted.
212.854.1623
http://italianacademy.columbia.edu/

TUESDAY, November 10 at 5:30 PM

WEDNESDAY, November 18 at 7:00 PM
Concert: Magdalena Baczewska on the piano. The program includes pieces by Bach, Cavazzoni, Clementi, Frescobaldi, Gabrieli, Scarlatti and a world premiere by Jonathan Dawe.

THURSDAY, November 19 at 6:15 PM

**DEUTSCHES HAUS**
1130 Amsterdam Avenue
All events take place at the Haus unless otherwise noted
212.854.3202
http://www.columbia.edu/cu/german/deutsches-haus/

THURSDAY, November 12 at 8:00 AM
Lecture: “Calendricality Across the Media in the German 70s: Political Temporality in the Bechers, Brinkmann, Darboven and Johnson” by Michael Jennings (Princeton).

THURSDAY, November 19 at 8:15 PM
Film: The Deutsches Haus Film Faction will screen one of Thomas Harlan’s three major film works: “Wunderkanal. Hinrichtung in vier Stimmen.”
EUROPE•NYC provides information on upcoming events sponsored individually and collectively by the member institutions of the New York Consortium for European Studies.

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