HOW should the European public sphere be enhanced? Professor Christine Landfried tried to answer this question through her seminar at the European Institute at Columbia University on November 20th. Landfried holds the Max Weber Chair for German and European Studies at NYU and has been teaching the course, “European Public Spheres” at NYU in the Fall semester.

Landfried started off the seminar by defining the European public sphere. She said that the European public sphere was a space in which groups of citizens, journalists, artists, members of political parties, parliaments and governments, and judges of national and transnational courts interacted and discussed in a plurality of public spheres, European topics and in which cultural, political and religious difference was made visible. These European public spheres are from time to time transformed into a European public sphere when it comes to more general questions like the future of the EU or the boundaries between private and public. It is upon the normative idea of the public sphere that a public opinion is built up with the potential to have a rationalizing effect on politics, to influence governance and to control political power.

She went on to list six conditions for the development of a European public sphere. First, there has to be a democratic political system of the EU allowing for just and transparent governance. Second, an independent mass media has to provide information with a plurality of perspectives. Third, the public has to be empowered to access expert knowledge, enhancing intelligent debate. Fourth, there has to be interaction among citizens who are interested in European topics and who discuss them in public. Fifth, there has to be a transformation of public spheres into a single European public sphere debating general issues. Finally there has to be a translation of public opinion into influence on European governance.

Landfried said that she wanted to analyze whether and to what degree public opinion emerging from public sphere had an influence on policies in the EU. She hypothesized that
there was a decline in influence of public opinion on governance showing a distinction between public opinion and political elites. There are two reasons for this. First, as put forward by Nancy Fraser, there is an increasing dominance of economic privatizations of public goods. Second, there is a increasing dominance of executives and experts. “This leads to a reduction in the interests of citizens,” said Landfried.

She put forward the case of Transatlantic Trade and Investment Partnership (TTIP) between the EU and the USA as empirical evidence. “Foreign direct investments are in the center of the importance of TTIP,” said Landfried. The most contested part of the negotiations is the way the investment is protected and the investor-to-state dispute settlement (ISDS). These can be interpreted as being a privatization of the public good of law and arbitration by independent courts. This is why there are legal experts arguing that such a private dispute settlement is not in accordance with the treaties of the EU. Further, we observe a predominantly expert and executive driven bargaining process with regard to the TTIP. Transparency is very low. Looking at the text of the mandate, one is struck by the technocratic language, which only experts can understand.

“The fact that public influence is decreasing is due to this technocratic language,” said Landfried. However, Landfried continued, the Europe wide protests against TTIP being held in October 2014, show that the public sphere did have some influence on the bargaining process, but it was very minimal.

Finally, Landfried suggested five ways through which the European public sphere could be enhanced. First, there needs to be more democratic legitimacy for the commission and a politicization of European politics by connecting the elections of the Parliament with the composition of the commission. A new start needs to take place with a European Convention to reflect and decide about democratic structures in the EU that are adequate for the new challenges in a global world.

Third, when the convention has agreed upon a draft, there should be a Europe-wide referendum about the draft. This draft will be successful if a double majority is reached: the majority of the citizens of EU and a two-thirds majority of the member states. Fourth, Citizens should participate in public debates on an informed basis. “There should be an independent European television channel,” said Landfried. Fifth, One should establish fora, public spheres with regard to subjects like the TTIP, in which debates between experts and members of executives involved in the bargaining processes with members of parliaments and groups of civil society take place.

Landfried said that all the five aspects have to do with what Hannah Arendt says is a “venture into the public.” “We need to have an interaction with citizens. We cannot have politics without the citizens being involved. Secondly, there has to be courage to start with something new in the EU. Thirdly, in order to have that courage, there has to be a sense of trust between the political elite and the citizens,” said Landfried as she closed her seminar.

Remembering a Past That Is Still Present

NYU: November 20
Katie Whittaker

ANTONIS Liakos, a professor of contemporary history and history of historiography at the University of Athens spoke to a crowded room in the Hellenic Studies department as part of the New York University 2014-2015 Hellenic Studies Series: “Identities.” His talk, entitled “Has the Crisis Changed Greeks’ Perceptions of Their Past?” tried to tease out the implications the recent economic crisis in Greece has had on the remembrance of its past. Comments were given by NYU’s Center for European and Mediterranean Studies Assistant Professor and Faculty Fellow Konstantinos Kornetis.

Liakos began his talk by outlining factors that have caused a major shifting of the public’s understanding of their past. Globalization has raised defensive feelings in the Greek community, innovations in technology have led to a new culture of communication and cultural institutions have become more prominent – for example, the New Museum of the Acropolis has become the most important cultural institution in Greece, he said.

But Liakos mentioned “signs of tendency,” which contextualize the impact of crisis. For instance, he talked about the idea of “distance and detachment,” or an estrangement from the present, which has the effect of transforming the past from a historical past.

His presentation focused on six main points. The first was the term cultural transfers, of which there are two types:
Commemorating the Fall of the Berlin Wall at NYU Deutsches Haus

NYU: November 4
Kavitha Surana

November marked the 25th anniversary of the fall of the Berlin Wall, causing many in NYU’s community to pause and reflect on that strange and unexpected moment, now crystallized in history. “Where were you when the wall fell,” they asked each other, marveling at how fast time had moved since then and the spotlessness of the streets where the wall once stood.

NYU’s Deutsches Haus revisited that moment with the event framed “within a metaphor that has some degree of resemblance to contemporary events and make them overlap.” Framing does not have to be accurate, he argued. It is meant to be strategic, and to inspire. In fact, strategic political action is more useful to the goals of the movement.

Kornetis also highlighted that the need for historical points of reference is not new. Current movements parallel movements of the past, and the past is strategically used when movements appropriate symbols of identity with new meaning. The question is, he said, why and how are these events chosen?

He also discussed the mnemonic capacity of an event, or the way an event assists memory. Kornetis said that activists function as mnemonic agents, and they also have the capacity to revise or correct the past. By this, he meant that when they correct a phrase in graffiti, or in some way change a historical slogan, they are revising their past. “To construct a past is to correct a past,” Kornetis said.

At the end of his comments, he brought up the idea of contentious politics; for example, the extreme Right in Greece is attempting to rehabilitate the model of the dictatorship and antisemitism, showing the way the past informs the politics of the present. This extreme polarization is an attitude in the present constructed through concepts of the past. In other words, the past is the material to create present attitudes.
“Remembering the Fall of the Berlin Wall,” a conversation between two men who grew up on separate sides of the wall: Alexander Osang, a journalist for the German newspaper Der Spiegel, from East Berlin and Ulrich Baer, professor of German and Comparative Literature, from West Berlin. Each one shared their memories growing up in a divided Berlin as well as the day when the fall finally came down, and offered reflections on Germany’s experience with reunification in the ensuing 25 years.

Baer said he was a “reasonably happy” West-Berlin teenager in 1989, who had grown up very aware of the wall that ran through his city. “I had a lot of childhood stories constructed around its presence and what my relationship to it was,” he said, adding that he would throw rocks into the no-mans land as a child.

In his neighborhood, there was a lake that separated East and West. Though he often went there to swim or ice-skate, he said that everyone knew it was forbidden to pass to the other side because, “on the other side of the shore were guard towers with guns pointed at you,” he said. “You knew that, as a child that they were quite visible and quite real and quite present and close and they had guns aimed at you.”

He added that this experience of growing up so close to a wall dividing a city has possibly shaped his outlook his entire life. “I’ve been to other places in the world where there are walls, where there are guards with guns, pointing them at you, like Israel, Palestine,” he said. “They didn’t strike me as utterly abnormal. That actually struck me as, ‘oh, I understand when there’s a big wall running through town and there are guards everywhere.’”

After the wall fell, Baer moved to California, partly because he didn’t feel there was anything to hold onto,” in Berlin. When he was inside Berlin, he really looked to the outside for his future, believing that Germany’s path to reunification would be more a “melting and thawing of cold war policies.” He added, “we were free in West Berlin, but we did not generate a lot of hope.”

Osang said he had never had any intention of throwing rocks the other way —“I think that would have been pretty dangerous,” he said. For Osang, who was working at the largest daily newspaper in East Berlin at the time, the wall was also always in his consciousness, like a “mountain” he never questioned.

He said that when he found out the wall was falling, he actually went to sleep. “That’s hard to say that today, it’s really hard to actually say those words because there are such huge expectations,” he said. Most of those expectations were of freed East Berliners dancing and singing in the street, reunifying with their brethren on the other side, excited for the future, but Osang had a different reaction. He was worried that something had been lost in the suddenness of transition.

Osang recalled having had the typical “subway dream” of many East Berliners: a common dream of traveling to West Berlin in the subway. Only in Osang’s dream, he was always nervous he would never get back. He never imagined he would leave Berlin or ever visit New York “That was the price I would pay to live in what I thought was the better half of the world,” he said.

The night the wall fell, he felt disappointed, in a way, that “something was over,” he said. “I’ve always dreamt back then, you know, what they called the ‘third way,’” He thought of the East as the more “sympathetic part of Germany, and he thought there might be the possibility of a ‘cooler smaller Germany - and that was all over,” when the wall fell. He said that valuable discussions underway about reunification, guilt and involvement were compromised by the suddenness of the fall of the Berlin wall.

Baer reflected that the wall (and its destruction) was significant because the two sides had ended up embodying two ideologies that shaped the twentieth century. “We happened to be this test case where two social forms of life were being worked out...It was like an experiment that put two very different people in two different areas, and then they end up different.” He said. “I think that is a fantastically hopeful thing, that people can be changed...that’s very helpful because it means you can actually educate people and they can grow and change. It’s also very depressing that you can make people into what you want them to behave like.”

The other lesson from the fall of the Berlin Wall, Baer said, is that the world can change unexpectedly. He said experiencing the fall after growing up in a place where people didn’t think that changes could happen quickly, made a huge impression on him. “We all live thinking that tomorrow will be more or less similar to today,” he said. “And then, people woke up and it wasn’t like the day before, in a very radical way. For me that’s been an important lesson, to not take the status quo at face value. Things can change, things cannot be predicted.”

**Madeira and Galeotti Talk Russian Intelligence**

**NYU: November 19**

**Irina Vukosavic**

On Wednesday, November 19th, there was a special series, “Revisiting Russia,” co-sponsored by the NYU Jordan Center for the Advanced Study of Russia and the Center for Global Affairs. The event was called: “Victor Madeira: A Cold War in the Shadows?”

In this third and final event of the series, Mark Galeotti, Professor of Global Affairs at NYU’s Center for Global Affairs, led a discussion with Victor Madeira, Senior Fellow at the Institute for Statecraft in London.

Galeotti started the discussion by pointing out that one of the key functions of history is to give hints about how future may evolve.

“A central element to the conversation would be not just what happened historically but above all what is happening now and how we can use history as instrument to understand the
current tectonic subsurface pressures and rivalries that take place between Russia and West,” said Galeotti.

Galeotti drove into the questions by first asking Madeira about his new book, *Britannia and the Bear: The Anglo-Russian Intelligence Wars, 1917-1929*. Madeira pointed out that the three main themes in the book are continuity, the notion of memory and the importance of taking the long view, both individually and institutionally. Madeira said that British intelligence has a very special place in Soviet ideology and pointed out that due to the continuity that exists in Soviet intelligence circles, the memory of Western intervention, especially the British and Allied intervention in the Russian Civil War of 1917, is very much alive.

“What set the stage was the imperial rivalry before 1917, the revolution. So much of what happened around October 1917 onwards sets the stage for the next 90 odd years and here we are today,” said Madeira.

Galeotti then asked what kinds of things the Soviets did in terms of operations. Madeira responded by saying that there were three broad areas—espionage, subversion and infiltrating elite circles. In terms of espionage, Madeira explained that the Soviets used human sources and consistently relied on human intelligence over technical intelligence, ingenuity over technology. For subversion through front organizations, Madeira said that the initial Soviet approach was to target British and Western intellectuals. The third one, infiltrating elite circles, in the 1920s Madeira pointed out that the Soviets were trying to infiltrate universities like Oxford and Cambridge.

Galeotti suggested that they look at the three areas in more detail and started with the Soviets relying on human beings rather than technical means. He asked what the Russians use, how they run operations today and what they use in recruiting people. Madeira said that it tends to be a mix of coercion, bribery, and pressure. He said that in terms of what they have started doing differently in dealing with the West in the last 50 years is the use of natural cover. He said that this is really concerning counterintelligence people on both sides. The sum of these natural covers, he said, represent a new type of elite who are not spotted, recruited, and directed by a director, but rather they are people who retain their own identities and are tasked with a particular intelligence task or function.

Galeotti asked if there is any difference in what these spies are doing today versus the traditional style of espionage in the 20s. Madeira said that since the early 2000s, the focus has increasingly become economic—economic intelligence and anything to do with energy. He also said that the focus is different. Earlier it was much more about universities while today the focus tends to be much broader with the use of NGOs, businesses (legitimate or front), politicians, and think tanks.

In terms of subversion using frontal organizations, Galeotti asked what Russians hope to get with this kind of coercion. Madeira said that it is essentially about active measures such as deception, disinformation, misinformation, forgery and propaganda. The aim, Madeira said, is to confuse, to pollute Western thinking and to drive wedges. Madeira said that there is an immediate security concern as well as the concern that the West is not paying attention to what is far more important now—the notion of overt subversion versus covert subversion. Madeira pointed out how Russians have blended the notion of online trolling on the comments section below online articles and how the process has been automated with networks of computers. The aim, Madeira said, is to restrict the flow of information.

Galeotti asked about what other kinds of forces the Russians employ in the new information age. Madeira suggested that they look at the three areas in more detail and started with the Soviets relying on human beings rather than technical means. He asked what the Russians use, how they run operations today and what they use in recruiting people. Madeira said that it tends to be a mix of coercion, bribery, and pressure. He said that in terms of what they have started doing differently in dealing with the West in the last 50 years is the use of natural cover. He said that this is really concerning counterintelligence people on both sides. The sum of these natural covers, he said, represent a new type of elite who are not spotted, recruited, and directed by a director, but rather they are people who...
Career Advice Corner: Students Learn About Career Opportunities at the United Nations

UN: November 20
Katie Whittaker

JOHN Ericson gave a career talk in a United Nations (UN) conference room on Wednesday, November 20, in front of a crowd of about 100 students. Ericson, Chief of the Outreach Unit in the Office of Human Resources Management addressed students from multiple universities, including New York University, Fordham University and Columbia University.

He began the talk by mentioning his 32-year-long history with the UN, which has involved different duty stations around the world in countries including Bangkok, Nairobi and Cambodia. Ericson then asked the important question: “Why do you want to work at the UN?” As he pointed out, it is not a career that pays a lot of money, so it is essential to believe in the mission of the UN despite the daily challenges that arise.

Another important question: “Are you ready to live outside your home country?” He described the UN as a multicultural, international workplace, where all employees work closely with colleagues from around the world, and need to maintain cultural sensitivity in all situations.

The UN includes over 30 organizations around the world, such as the United Nations Educational, Scientific and Cultural Organization (UNESCO) and the World Health Organization (WHO). They each have specific mandates, so there are organizations that match any background, and applicants must apply to their specific organization of interest; as Ericson said, “there is no common application.”

Ericson also mentioned that as an employee of any part of the UN, you are an international civil servant, and the instructions and needs of the UN surmount an employee’s nationalistic identity, particularly as a peacekeeper. The peacekeeper’s duty is to support a country to ensure that conflict does not break out. Within peacekeeping, there are administrative, engineering, and information technology jobs.

There are several ways to work for the UN. The first is to be hired through an exam. There is also the Young Professionals Program, which Ericson described as the “primary vehicle” for employment. Countries can participate in the Junior Professional Offices, where the participating country will pay the employee’s salary for two years at the entry level.

Another option is through the UN Volunteers program, which includes field service. It is a paid position, and provides
the experience and exposure needed to be considered as a candidate for a UN career. The Volunteers program has a minimum age of 25, but there is no maximum age limit. The Volunteers program has two subcategories—Young Volunteers for applicants between 18 and 29, and Online Volunteers.

The system for quantifying experience starts out at the entry level (P2-P5), then moves to D1 and D2 levels, and all levels require a certain amount of experience. Experience is measured by relevant work experience in addition to education level; for instance, if the candidate only has a Bachelor's degree, they must have two years to the total amount of experience needed. Ericson said, “if you have less experience, don't bother.”

However, if an applicant choses to apply for the UN through the exam, no experience is needed. The Young Professionals Program exam is the only one that is restricted by age and nationality. Citizens of certain countries can take the exams, and it is necessary to write the exam in either of the official languages of the UN (English or French). The exam is approximately four and a half hours long, and Ericson recommended that interested applicants should look into the exams in April.

The exam process is extremely competitive. There are about 40,000 applications every year, and only about 5,000 are accepted. Everyone takes the exam at the same time across the world, and only the top 40 candidates per country per exam are selected to move on in the process. After passing the written exam, the applicants move on to an oral exam. Only about 100 applicants will pass this exam. From there, the successful applicants are put on a job roster for up to two years. At the end, if applicants have not been chosen, they are removed from the roster.

Language jobs are also exam-based. Applicants need to be proficient in three of the official UN languages. One needs to be an “active language,” and the other two can be “passive languages.” This is fluid based on the organization's needs at the time.

Ericson also highlighted the internship program as an option for those looking to break into a career at the UN. Because of a change in rules, the UN has expanded the scope of intern candidates to include students in the final year of their Bachelor's degree in addition to those who are working on their Masters or PhD. The internship is considered a full-time job, and Ericson describes it as, “a great way to know the UN.” While interns are not paid, they are able to intern at any family duty station (family duty stations are those where the conditions are good enough for a family to live comfortably).

Ericson also helped demystify the application process. Applicants create a personal history profile, he said, and then fill out the application for a specific position. The computer eliminates those who do not fulfill the criteria and a hiring manager decides on candidates. Those who pass that portion of the screening process are given a written assessment and the successful then move on to an interview. If a candidate interviews well, they will move to a recommended list that functions the same way as the volunteer roster.

The application will require information about the applicant’s education history and past employment information, which should include both duties and achievements. There is also a section to describe language proficiency in four categories: reading, writing, speaking and understanding. Ericson noted here that if the job requires fluency in English, applicants must remember to include that in the language portion of the application. References are required, but simply their contact information—no letters are needed.

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**Swedish Prime Minister Stefan Lofven Gives Speech at NYU Law School**

NYU: November 19

Amanda Islambouli

THE New York University community proudly welcomed newly elected Swedish Prime Minister Stefan Lofven during his recent speech at the NYU Law School on the Swedish welfare state model. Professor Phillip Alston of NYU’s Law School introduced the Prime Minister, noting that his election marks progress for Sweden, both internationally and nationally.

The leader of the Nordic nation began his discourse by clarifying one point; just because a “Nordic model” exists, does not mean that the countries are all alike in their style of government. He went on to introduce the Swedish model, which he says rests on three pillars: economic policy focused on full employment, a universal and generous welfare system, and an organized labor market. To his first point, he stated that full employment is at the core of the Nordic model, and job training, as well as support is offered for those who are unemployed. He likened this effect to a trampoline, which, when I asked him to expand on the term, he said is focused on rehabilitation while also ensuring a safety net for the families of the unemployed. He furthermore explained how the Swedish market is not overly regulated;
A New Edition of *La Dolce Vita*, Located in History

NYU: November 10  
Kavitha Subana

On October 24 the Criterion Collection released a brand new edition of Federico Fellini’s classic romp in Rome, *La Dolce Vita*. The new edition comes complete with an “interview extra” with David Forgacs, Professor of Italian and the Guido and Mariuccia Zerilli-Marimó Chair in Contemporary Italian Studies at NYU, about the film’s relationship with a particular era in Italian history. The 1960s were a time of economic boom and excess, accompanied by a developing celebrity culture and rising class divisions, which Fellini captures so artfully in his film. To celebrate the films’ new high-quality edition, NYU’s Casa Italiana screened Forgacs’ interview along with a visual essay about the film on November 10.

Forgacs’ “interview extra” aimed to help viewers understand *La Dolce Vita* in its historical context. “I don’t go for the idea that films are timeless or that they
transcend their period. Even the greatest films make more sense if you try to understand them in the context in which they were made,” he said. “I think La Dolce Vita is a film we can still see and enjoy today, but you get a lot more out of it if you can locate it in that moment, the Italy in transition.”

Forgacs contrasted different scenes in the film, remarking on Fellini’s ability to create a sense of alienation with his use of wide, empty shots juxtaposed with shots filled with many people. “It’s a sort of a false filling up of people’s space and time, because they’ve got nothing else to do,” he said.

He also spoke about the film’s relevance to postwar Italy, during a time when poverty and religion was generally being replaced with consumer culture, a time that shook up the values of the Catholic church and families. “I think Fellini, like a lot of people, read this as something that should produce anxiety. We should be concerned about this change,” said Forgacs. “He takes one section of Italian society, perhaps the most symptomatic one of the new change, and gives it a very anxious reading.”

The screenings were followed by a discussion with David Forgacs himself and Issa Clubb, a producer at the Criterion Collection, Antonio Monda, associate professor of film and television at NYU and Eugenia Paulicelli, professor of Italian and comparative literature at CUNY.

Clubb began the discussion asking about Fellini’s message in La Dolce Vita, building on Forgacs’ discussion in the video. “I don’t think it’s fair to say he was either celebrating La Dolce Vita or really criticizing it,” he said. “I’m interested in knowing where you, the panelists, fall in terms of what he is saying about Italian society in this moment and whether you could say he is criticizing it or what his stance seems to be.”

Forgacs brought up the relationship of the film to Catholic morality. He said that part of the Catholic world was very hostile to the film and wanted it banned, but others claimed that it was a good film because it showed the decay and degradation of modern society. “I think you’re right to say Fellini himself is ambivalent,” said Forgacs.

Monda added that Fellini was not a moralist at all but still very concerned with moralism, partly informed by his unorthodox Catholicism. “It’s a very tragic film,” said Monda. He pointed out the tragic relationships Fellini uncovers between corruption and beauty and past and present.

Next, Paulicelli gave a short slideshow lecture, explaining how La Dolce Vita embedded images of a glamorous Rome in the popular imagination. “Both as a film and as an idea, La Dolce Vita is a mandatory starting point when talking of Italian style and glamour,” she said, pointing out many recent fashion advertising campaigns that seemed to take a note out of Anita Ekberg’s wardrobe. She explained how La Dolce Vita was part of a golden age of Italian film and fashion, linking spectacle and glamour that radiated outwards, influencing fashion around the world with slim relaxed suits for men and sensual sophisticated silhouettes for women.

**Using Trees to Understand Reality**

*New York Times* November 24

*Bailey Wolff*

Fernando Brodsky was one of 30,000 people who “disappeared” in Argentina during the Dirty War of the 1970’s and 80’s. Whether killed, imprisoned or simply removed from society, the “disappeared” were both socialist dissidents and innocent citizens targeted by the Argentinian government as enemies to be removed. Marcelo Brodsky, Fernando’s surviving brother, has spent his photographic career trying to make sense of the loss of his brother. Brodsky’s photographs were the focus of a recent talk given by Professor Eduardo Cadava at Columbia University. Cadava, professor of English at Princeton University, in a process he called “mobilizing photographic images,” presented his essay “Forests of Memory,” which interpreted Brodsky’s work in a narrative both elegiac and profound.

In one slide, Cadava presented three photographs from Marcelo and Fernando’s childhood, and said that Fernando’s disappearance was foreshadowed in the images. The series portrayed the brothers playing a game in a field that was surrounded by trees. In the last picture, they lie in the grass feigning death. The presence of trees, said Cadava, reminds of the “archival” quality that exists in each
NYU's Jordan Center for Advanced Studies in Russia along with the Carnegie Council for Ethics in International affairs organized a panel discussion on Russia's position in the present global context. The speakers included Nicolai Petro, Professor of Political Science at the University of Rhode Island, Thomas E. Graham, managing director of Kissinger Associates, Inc. Previously, he was special assistant to President George W. Bush and senior director for Russia on the National Security Council, Arturas Rozenas, Assistant Professor of Politics at NYU, and David Speedie, director of the Carnegie Council's program on U.S. Global Engagement. The discussion was moderated by Yanni Kotsonis, Associate Professor of History, Russian & Slavic Studies at NYU. The purpose of the discussion, as mentioned by Kotsonis was to bring together different perspectives from academicians as well as people with long term professional experience on the current complex situation in Russia.

The discussion started off with remarks by Petro, focused on Ukraine. “The conflict in Ukraine is a conflict among indigenous communities over what it is to be Ukrainian. It is a war over Ukrainian identity,” said Petro. He said that the conflict is over whether Ukraine should be mono-cultural or plural-cultural. However, he said, the question that arises is why the conflict exploded now. Petro explained that for centuries these cultures have coexisted uncomfortably. Ukraine wanted to

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avoid war which would happen if one side dominated completely. This is what happened in February 2014. Petro said that he did not believe that Russia’s motive was to destabilize Ukraine. More destabilization would lead to economic downturn and more refugees for Russia. Russia rather wanted a stable Ukraine so that it could pay back the debt it owes to Russia. “Russia however, differs from the West in terms of what it considers stability,” said Petro. The West does not know how to deal with Ukrainian plurality. According to Petro, the best solution for Ukraine right now is its reconstruction by collectively pooling resources from Russia, EU, America and other international organizations. However, this would not be possible and the world would have to deal with the consequences of this lack of vision, said Petro.

Rozenas spoke next and said that he would make comments on three aspects: the position of Russia in global context, the political position of Putin in international affairs and how should the West respond to the situation in Russia. With regard to the condition of Russia in world affairs, Rozenas suggested that the best example is to look at what happened at the G-20 summit in Australia last month. There, Putin was visibly ignored by nineteen other world leaders. This is a country that desperately wants to be respected, but is not. It is feared by some. Rozenas said that the best metaphor to describe Russia right now is a bully in a school who is not respected. In Russia, there is economic stagnation and political and economic isolation. Rozenas added that the only countries on Russia’s side are Cuba, Syria and Venezuela. He said that the reasons for these countries to align with Russia are more due to economic or military necessity rather than ideological support.

Rozenas went on to discuss the political position of Putin in world affairs. He said that support for Putin has always gone hand in hand with the economic performance of the country. Now the support for Putin is dependent upon Russia’s military performance. That, coupled with economic stagnation, means that Putin is faced with the dilemma over whether wages of professionals should be increased or that of the military. Therefore, Putin’s political position is very difficult.

As far as how the West should respond, Rozenas said that he finds it very troubling that there are two diametrically opposite views. First, is what he called “might makes right.” This view looks at the whole situation in Ukraine as a provocation of the West. Rozenas said that this argument is neither morally nor legally appealing nor pragmatic. It simply justifies the position of Russia and blocks any steps that can be taken to correct the situation. He characterized the second argument as, “if we shame Russia enough, then it will change its position.” Rozenas said that this argument is not very useful and that we should see it as Russia’s failure to understand the situation right now. Sweden and Finland now want to join the NATO. “If you play for land grab the way you did, you will have to pay for it. Russia is right now paying for it,” said Rozenas. He closed his lecture on the note that it is in the interest of the West to respond to the situation as strongly as it can.

Graham was the last speaker. He stated that the problem is complicated by the fact that Moscow refuses to believe that it is part of the conflict. They believe that it is an internal conflict of Ukraine. The West on the other hand believes Moscow to be a player in it. Many people believe this to be a return to cold war. Graham said that he did not see it this way because the situation was very different back then. However, he said that today the situation is even more dangerous since we cannot even agree over basic facts such as whether or not there troops in Crimea or Ukraine. Thus we cannot move forward. We cannot overcome this situation since the two sides do not talk to each other anymore.

Graham closed his lecture on the note that even if Russia is isolated in Europe, it cannot be isolated internationally since it is one of the largest economies of the world and there is substantial global dependence on it for oil and gas. However, he said that internationally too, the country seems to be losing support. Thus, China and India does not want to break their historical relations with Russia but considers America as a far stronger ally. Both agree on the decline of Russia and do not see it as a strategic partner in the long-term.
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 5 at 4:30 PM
Workshop: “Gender and transformation workshop,” with Khushnuda Shukurova (videographer).

FRIDAY, December 12 at 6:00 PM
Lecture: “Max Weber Guest Lectures: Futures of the European Union,” with Dieter Grimm (Humboldt University), Miguel Poiares Maduro (Portuguese Minister for Regional Development), Gráinne de Búrca (NYU), Christine Landfried (NYU). This event will take place at Deutsches Haus NYU, 42 Washington Mews.

FRIDAY, December 5 at 4:30 PM
Workshop: “Gender and transformation workshop,” with Khushnuda Shukurova (videographer).

THURSDAY, December 11 at 7:00 PM

TUESDAY, December 16 at 6:00 PM
Lecture and Book Event: “Literature and Ontology,” and “The Age of the Poets: And Other Writings on Twentieth-Century Poetry and Prose,” by Alain Badiou (Ecole Normale Supérieure and the Collège International de Philosophie), with Emily Apter (NYU) and Bruno Bosteels (Cornell).

MONDAY, December 8 at 6:30 PM
Discussion: “H.G. Adler’s ‘The Wall,’” with Peter Filkins (translator and poet), George Prochnik (writer), and Eric Banks (writer).

TUESDAY, December 9 at 6:30 PM

THURSDAY, December 4 at 6:00 PM

THURSDAY, December 11 at 7:00 PM

TUESDAY, December 9 at 6:30 PM

TUESDAY, December 9 at 6:00 PM
Book Presentation: “The Italian Americans: A History,” by Maria Laurino (Author) with Stefano Albertini (NYU), Martino Marazzi (University of Milan) and John Maggio (PBS).

THURSDAY, December 4 at 6:00 PM
Book Presentation: “L’Amore Involontariato,” by Chiara Marchelli (Author) with Andrea Visconti (L’Espesso/La Repubblica).

MONDAY, December 8 at 6:30 PM
Discussion: “H.G. Adler’s ‘The Wall,’” with Peter Filkins (translator and poet), George Prochnik (writer), and Eric Banks (writer).

TUESDAY, December 9 at 6:30 PM

MONDAY, December 1 at 7:00 PM
Discussion: “French Literature in the Making,” with Guy Goffette (Poet) and Olivier Barrot (Journalist).

WEDNESDAY, December 3 at 6:30 PM
Lecture: “Toward the Christian Republic,” by Vicki Caron (Cornell).

WEDNESDAY, December 10 at 7:00 PM

MONDAY, December 1 at 7:00 PM
Reading: “Paul Celan’s ‘Breathturn into Timestead: The Collected Later Poetry,’” with Pierre Joris (author), Paul Auster (author) and Ulrich Baer (NYU).

WEDNESDAY, December 3 at 6:30 PM
Lecture: “Kleist’s Unsettling Power: ‘Only that which never ceases to hurt remains in one’s memory,’” by Günter Blamberger (University of Cologne).
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EUROPE•NYC • 13

THURSDAY, December 4 at 7:00 PM

THURSDAY, December 11 at 7:00 PM

FRIDAY, December 12 at 8:00 PM
Concert: “The Blarney Star Concert Series,” with Siobhán & Willie Kelly. $15 donation at the door for non-members.

TUESDAY, December 2 at 9:00 AM
Forum: “Inaugural Eurasianet-Harriman Institute Forum,” with Alexander Cooley (Barnard), Justin Burke (Eurasianet), Nabi Abdullaev (Moscow Times), Andrei Soldatov (Agentura.ru), Bruce Pannier (Radio Free Europe/Radio Liberty), David Trilling (Eurasianet), Erica Marat (National Defense University), Sébastien Peyrouse (George Washington University), and Edward Schatz (University of Toronto). Register online in advance.

TUESDAY, December 2 at 12:00 PM

TUESDAY, December 2 at 4:15 PM
Talk: “Gendering the Enemy in Soviet Films during the Early Cold War (1946-1955),” by Oleg Riabov (Ivanova State University).

TUESDAY, December 2 at 7:00 PM

WEDNESDAY, December 3 at 3:45 PM
Panel: “Central Asia in Asia: Emerging Links, Rivalries and Opportunities,” with Nicola Contessi (Columbia), Sébastien Peyrouse (George Washington University), Timur Dadabaev (University of Tsukuba), Matteo Fumagalli (Central European University) and Alexander Cooley (Columbia). In room 1512 International Affairs building.

THURSDAY, December 4, to FRIDAY, December 5
Conference: “The New Wave of Russian-Jewish Cultural Production,” with Alan Timberlake (Columbia), Anya Ulinich (Author), Lara Vapnyar (Author), Anna Katsnelson (Medgar Evers), Olga Gershenson (Amherst), Anna Fishzon (Duke), Nataša Milas (Yale), Margarita Levantovskaya (University of Wisconsin–Milwaukee), Sasha Senderovich (University of Colorado, Boulder), Nyusya Milman-Miller (Virginia Polytechnic Institute and State University), Edward Kasinec (Columbia), Jeffrey Taylor (SUNY Purchase), Elizaveta Mankovskaya (Princeton), Jesper Reddig (Munster University) and Julia Kolchinsky Dabsch (University of Pennsylvania). Held in the Davis Auditorium (12/4) and 504 Hamilton Hall (12/5).

THURSDAY, December 4 at 12:00 PM
Talk: “Is a Russian-Style LGBT Propaganda Law Coming to Central Asia?” with Syinat Sultanalieva and Nika Yuryeva (Kyrgyz LGBT organization Labrys) and Tanya Domi (Columbia).

THURSDAY, December 4 at 1:00 PM
Lecture: “The Renaissance of the Romanian Orthodox Church After Ceauşescu,” with Aurel Pavel (Sibiu University), Daniel Buda (World Council of Churches) and V. Revd. Prof. John A. McGuckin (Columbia).

FRIDAY, December 5 at 6:00 PM
Panel: “Performance and Conceptual Art, the Third Way: Yugoslavia in the 1970s,” Goran Đorđević (former artist), Branislav Jakovljević (Stanford), Sreten Ugričić (Author, former Director of the National Library of Serbia).
WEDNESDAY, December 3 at 6:00 PM  
**Lecture:** “Marcel Proust et les arts décoratifs: Art nouveau, cosmopolitisme et antisémitisme dans À la recherche du temps perdu,” by Sophie Basch (Université of Paris-Sorbonne). This event is in French.

THURSDAY, December 4 at 7:30 PM  
**Film:** “Aya de Yopougon (Aya of Yop City).” Film screening followed by a moderated discussion in French.

MONDAY, December 8 at 6:00 PM  
**Lecture:** “Flaubert, le casseur de caillou,” by Ali Benmakhlouf (Université Paris-Est Créteil Val-de-Marne and at Sciences Po Paris) with Elisabeth Ladenson (Columbia).

MONDAY, December 15 at 6:00 PM  
**Lecture:** “The Fundamental Contradictions of the Contemporary World,” by Alain Badiou (École Normale Supérieure).

WEDNESDAY, December 10 at 7:00 PM  
**Concert:** “Berio in NYC,” by Sarah Cahill and Adam Tendler.
EUROPE IN NOVEMBER

November 3: In rebel-held Eastern Ukraine, large crowds turned out to elect a separatist pro-Russian parliament and prime minister, in a move widely criticized by Western governments.

November 3: A boat carrying 43 migrants from Afghanistan and other countries sank near Istanbul. At least 24 people were found drowned.

November 4: In Italy the remains of the final victim of the Costa Concordia shipwreck of three years ago were found.

November 4: Spain’s constitutional court suspended a controversial referendum on Catalonia’s future as part of Spain. This was the second time a vote was suspended since September. Polls indicate that the majority of Catalans want the chance to vote.

November 5: An iron gate from Dachau concentration camp in Germany, emblazoned with the Nazi slogan, “Work sets you free,” was stolen overnight.

November 7: A Spanish nurse’s assistant who contracted Ebola left the hospital healed.

November 7: A Spanish court threw out a charge of money laundering against Princess Cristina, but allowed two charges of tax fraud to stand.

November 7: Ukraine accused Russia of sending tanks into its territory, which Russia denied.

November 8: The UK arrested four men suspected of terrorism. 218 people have been arrested on terror-related charges in the UK this year.

November 10: In Barcelona, Catalans cast a symbolic vote for independence which Spain’s governemnt in Madrid disregarded.

November 13: American General Phillip Breedlove, commander of NATO forces in Europe, said that his government had witnessed Russian tanks, artillery and troops crossing into Ukraine.

November 14: Sweden confirmed that a foreign vessel had recently trespassed into their waters, but they couldn’t identify which country sent it.

November 21: A Swedish appeals court denied Wikileaks’ founder Julian Assange’s request to dismiss an arrest warrant for alleged rape and molestation. Assange maintains the charges are politically motivated.

November 22: Portugal’s former Prime Minister Jose Socrates was arrested in connection with an investigation into suspected tax fraud and money laundering.

November 23: Russian Foreign Minister Sergei Lavrov attacked Western sanctions on Russian interests and accused the West of seeking regime change in Russia.

November 26: A French librarian discovered a rare Shakespeare’s First Folio, the first printed collection of 36 of William Shakespeare’s plays produced in 1963. There are fewer than 240 known copies still surviving.

November 27: Hundreds gathered in London to support protests against police violence and racism in Ferguson, Missouri.

November 28: Pope Francis made a rare trip to Turkey and urged religious tolerance and dialogue to counter extremism in the Middle East.
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