Understanding the New Radical Right in Europe

CUNY, February 4
Paris Liu

Despite the fact that right wing parties have not succeeded in winning major elections in Europe thus far, Professor Montserrat Guibernau warned an audience at City University of New York that their growing transnational appeal should not be discounted or ignored.

Currently the Full Professor of Politics at Queen Mary University of London, Guibernau’s primary research interests include the rise of populism and the resurgence of authoritarian regimes in the West. Her lecture provided an in-depth update on the features of the new radical right parties in Europe and their main objectives.

Guibernau started her lecture by pointing out the contrast between those who feel comfortable with the idea of Europe without frontiers, and those who see open borders as a threat to political and social stability. The latter group, which includes a very significant number of the unemployed, typically harbors a strong resentment toward the notion of open borders, and particularly immigration. This growing resentment, according to Guibernau, generates an atmosphere that allows the new radical right parties to thrive.

Unlike traditional fascists who were anti-liberal, anti-democratic, anti-communist and anti-capitalist, today’s radical right “defines itself as liberal and accepts the rule of democracy,” said Guibernau. According to her, the radical right tends to define Islam as a threat, and holds the belief that Muslims can never be integrated into Western society. They are also “sometimes anti-Semitic, but usually not in an open manner.”

Guibernau defined the key elements of the new radical right parties in Europe as having several characteristics. First, they tend to be populist parties that espouse anti-establishment, anti-corruption and anti-elite ideas. Second, the parties “stand in favor of referendums and open lists in elections.” They are hostile to immigrants who cannot be integrated because of cultural differences, and are against the expansion of Islam in Europe. Finally, the radical right parties aim to preserve the white majority identity of the EU, even though they dispute any accusation of racism.

To explain this apparent paradox, Guibernau said that after World War II there was a widespread shift in thinking from biological to cultural racism. This allows the radical right to claim they are not racist because they do not base their attitudes toward other groups on heredity or on physical characteristics.

In other words, rightists claim that they do not approve of racism, even though they feel justified in defending the categorization of other groups based on cultural differences. In fact, the radical right

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groups claim not to object to the presence of foreign cultures, but assert that cultures could and should protect their individual identities without intermingling. In short, the rightist parties believe that the mixing of cultures within society will lead to the loss of cultural “purity.”

The new radical right parties have done extremely well in countries such as Austria, Norway, Denmark, Italy and Switzerland. People who vote for the right are mostly from the working class, but Guibernau said that some well-educated members of the middle-class, have also turned rightward with concern about what they consider to be the erosion of their “cultural values.” Guibernau cited an example of an Austrian professor who told her in an interview that he believed multiculturalism was “watering down” Austrian culture.

As right wing parties ramp up their rhetoric and activity in anticipation of the European Parliament elections, Guibernau’s lecture helped decode some of their attitudes and motives, making clear that it would be an error to underestimate their growing influence.

“Yugonostalgia” Persists in the Balkans

NYU, February 19
Stephen Whittaker

LAST month, the Eastern Europe Workshop hosted by the Center for European and Mediterranean Studies featured Professor Mitja Velikonja of the University of Ljubljana. Professor Velikonja’s talk, Between Collective Memory and Political Action: Emancipative Potentials of Yugonostalgia in Post-Dayton Bosnia-Herzegovina, shed light on the curious case of nostalgia in the post-Yugoslav Balkans.

Velikonja was warmly introduced by the Workshop’s moderator, Professor Larry Wolff of NYU, and proceeded to explain the pervasive nature of nostalgia in fast-moving, post-conflict societies. Velikonja’s interest in the notion of nostalgia, coupled with extensive, years-long fieldwork in Bosnia formed the basis for the talk and he framed the event around a quote from the president of a “Tito Association” in Bosnia: “whoever is not nostalgic in Bosnia today is not normal!”

Tito, for Bosnians, features prominently in positive memories of Yugoslavia as well as socially constructed memories of a society that never truly existed. Nostalgia, in Velikonja’s observations, is both passive and active Bosnia. Throughout the country, passive nostalgia is embodied by the many Yugoslav symbols and Tito icons that remain in private homes, workshops, stores and even public venues. On a visit to the home of an immigrant family in Philadelphia, Velikonja saw an image of Tito that hung proudly in the family’s home. When they had fled Bosnia during the years of conflict, this family took all the essentials they could carry – including Tito.

Consumer and pop cultures have also latched onto the image of Tito and the former Yugoslavia because, in Velikonja’s words, “nostalgia sells.” Impersonators appear at public events to pose for pictures, shop owners display pictures of Tito performing their trade and vendors sell Tito shirts side-by-side with those bearing the likeness of Che Guevara.

Active Yugonostalgia is also embodied in the forms of social criticism, defense of the past, openness to the outside world and political activism according to Velikonja. Some in Bosnia use their memories of Tito and Yugoslavia to shape the “future-to-come, instead of the past-as-it-was.” Željko Komšić, the incumbent president of Bosnia-Herzegovina, even prominently displays Yugoslav iconography in his state office in Sarajevo.
A Closer Look at Law and Judicial Reform in Russia

Columbia, January 30  
Kavitha Surana

RUSSIA’S judiciary system has come under increased scrutiny as the cases of high-profile prisoners, such as the Pussy Riot protest group, Alexei Navalny, Mikhail Khodorkovsky and Greenpeace activists made international headlines last year, prompting the Council of Europe to urge judicial reform in the country.

Columbia’s Harriman Institute made an effort to untangle some of the issues related to the Russian judiciary and its potential for reform as a part of the Institute’s “Corruption and Patronage Core Project” for 2012-2013.

Dr. Kimberly Marten, the Ann Whitney Olin Professor of Political Science at Barnard College and the director of the core project, invited four distinguished academics to present at a panel discussion: Dr. Timothy Frye, the director of the Harriman Institute and Marshall D. Shulman Professor of Post-Soviet Foreign Policy at Columbia University; Kathryn Hendley, the William Voss-Bascom Professor of Law and Political Science at University of Wisconsin Law School; William Partlett, an Associate in Law at Columbia University and a Nonresident Fellow at the Brookings Institution; and Maria Popova, an Assistant Professor at McGill University and the author of Politicized Justice in Emerging Democracies: Courts in Russia and Ukraine.

The scholars urged a multidimensional perspective when assessing the rule of law in Russia. Hendley began her presentation by insisting on multiple narratives of law in Russia beyond the focus on the worst offenses against justice, such as the Khodorkovsky and the Pussy Riot cases. In America, she pointed out, we readily accept diverse narratives when assessing our judiciary, and she highlighted the Russian Arbitrazh courts for their experimental and innovative nature. She said that they often put forward new ideas that do not fit with the normal picture of a relentlessly top down Russian judiciary.

Frye also challenged the image of a “lawless Russia” where informality and political connections dominate. He conceded that this was true in many respects, but reminded the audience that the law has many dimensions. Frye conducted rigorous surveys on the perceived effectiveness and bias of run-of-the-mill courts in Russia and concluded that legal dualism exists. On the positive side, he found that run-of-the-mill business dispute courts “do not work badly,” and are not ineffective, but human rights and political cases provide few constraints for unjust meddling and hostile takeovers of businesses can occur in the literal sense of the word. His research on legal dualism in Russia suggests that while being well-connected is important when going to court, having the facts on your side is also important.

Popova’s research added to this conversation. Her study found that Russian courts actually have, under some circumstances, produced fairly un-policitized outputs even in cases that were potentially politically charged. She

The Sacrificed Body in the Balkans

Columbia, January 31  
Hannah Puckett

THE Harriman Institute of Russian, Eurasian and East European Studies at Columbia University welcomed Professor Tatjana Aleksić of the University of Michigan to speak as part of the East Central European Center for the Njegos Endowment for Serbian Language and Culture lecture series. Her talk, based on her recently published book, The Sacrificed Body: Balkan Community Building and the Fear of Freedom, revolved around the ubiquity of sacrificial narratives in times of crisis, primarily of women, but also of other marginalized bodies.

Originally from Serbia, Aleksić posited that the breakup of Yugoslavia in the early 1990s resulted in a communalist sacrifice of ethnic communities that derived from a need to destroy an older order through violent purification. In this case, the desired goal was to create something new, but in sacrifice, the emphasis was on destruction, she said.

In her talk, Aleksić explored the theme of human sacrifice in films from three different time periods. Early Works, a 1969 Yugoslavian film by Želimir Žilnik, depicts the murder of a woman when she challenges the manliness of her offenders. Aleksić claimed that the sacrifice of this woman was, for the men, meant to represent a heroic reestablishment of control.

The Wounds, a Serbian film from 1998 by Srdan Dragojević depicts the normalization of violence against the backdrop of the Yugoslav wars and the deaths of the two teenage protagonists as the necessary sacrifice for the sprouting of a new society. Finally in Srdan Špasojević’s 2010 film, A Serbian Film, a family must commit collective suicide after the father rapes his wife and son. In all of these settings, Aleksić said, society flirts with a chauvinistic ideology, demonstrating a crisis of masculinity that is also reflective of larger political and social crises.
differentiated between de jure structural independence and de facto decisional or behavioral independence, arguing that, “Structural independence is not inherently desirable,” and “the only reason we care about structural independence is that we suspect that it might produce courts that will judge independently and impartially.”

Through comparison with Ukraine, Popova made the case that though sometimes politicians are capable of interfering, they are simply uninterested, thus leaving room for judges to rule independently. Her research found that this de facto independence varied according to the stability of the electoral regimes. “If the political regime is unstable, it hurts judicial independence because they need to use the court as an instrument to help themselves stay in power.” She attributed the crackdown and attention given to Pussy Riot in 2012 to the context of the 2011 protests against the Putin regime and impending changeover about to happen. In contrast, when the Voina artist group painted a penis on a St. Petersburg bridge in June 2010, a comparatively peaceful period, it received much less attention.

The Assassination of Symon Petliura

NYU, February 5  
Paris Liu

THE assassination of Symon Petliura (pictured above) has engaged the interest of scholars of Eastern Europe for many decades. Recently, in an Eastern Europe Workshop lecture hosted by Center for European and Mediterranean Studies (CEMS) at New York University, Professor David Engel, Chair of the Skirball Department of Hebrew and Judaic Studies at NYU, talked about his recent discovery of documents that shed new light on one of the controversies surrounding the event.

Engel opened his lecture with a brief overview of the assassination, which took place on May 25, 1926, when Petliura was murdered in Paris by a Jewish watchmaker named Scholem Schwartzbard. Petliura has become a Ukrainian national hero for having led his country’s battle for independence following the Russian Revolution, but during his lifetime he was a controversial figure in Ukrainian politics. Since his assassination, scholars have debated the claim of the assassin that Petliura was responsible for murderous anti-Jewish pogroms.

Efforts to discern the facts of the assassination were further complicated when Mykola Shapoval, a leader of the exiled Ukrainian Social Revolutionary Party and a key witness on the prosecution side at the trial, testified that he knew the Soviet agent who had recruited the assassin—a Russian Social Revolutionary named Mikhail Volodin. Since then, Volodin’s alleged role has been cited in the standard Ukrainian explanations of the assassination. However, documents that Engel recently discovered among the Shapoval papers at the New York Public Library cast significant doubt upon this version of events. The documents reveal that Shapoval’s story evolved gradually during the seventeen-month interval between the assassination and the trial, that he was unable to produce corroboration for it, and that other Ukrainian leaders discounted his story. It appears that Shapoval’s version of events was his own invention, and his implication of Volodin resulted from interpersonal conflicts between the two men.

Although Professor Engel’s discovery has not settled the question of whether the Soviet Union was involved in Petliura’s assassination, it has shown that one widely-accepted version about their alleged involvement is likely the stuff of fiction.
Studies Christian Arabs in the Early Islamic Empire

NYU, February 27
Caroline Hoffman

The study of Late Antiquity and the Middle East is often presented as a clear divide between the Christian Byzantine period and the Islamic conquest. But is this really the case? Jack Tannous, an assistant professor of History at Princeton University, challenged this narrative in his talk, “The Mosque in the Shadow of the Early Church(es): Early Medieval Syria and the Question of Late Antiquity.”

In his talk, Tannous explored the transitional period during the Arab conquest of the Middle East and North Africa, focusing on Syria, Egypt and the Balkans. Not only is he interested in the general populations of these Christian Arabs post-conquest, but also the work of scholars during this time period. Contrary to what some might believe, he said, the Arab conquest did not put an end to scholarship in the Syriac language. As a non-imperial language, a variety of scholars used Syriac and continued to do so after the Arab conquest.

According to Tannous, the Arab conquerors in the seventh and eighth centuries did not stifle scholarly creativity, and evidence shows that Christians continued to study and work from the Roman through the Abbasid periods. The works of Christian scholars actually accelerated after the Arab conquest, Tannous said, though this knowledge is largely unknown because few scholars focus their work on Arab Christianity.

While the seventh century tends to be seen as a dark age for Greek studies, this is inaccurate due to the amount of material produced by Christian and pagan Arabs during the post-Arab conquest. For example, Dr. Tannous notes that during Abbasid Baghdad and the story translation movement, out of the sixty-nine translations, fifty-nine works were in Syria.

Of particular interest is the process by which Arabic replaced Greek and other regional languages after the Arab conquest. “It’s not as though the Arab conquest happened and people immediately began speaking Arabic,” said Tannous. He pointed out that, at the moment of the Arab conquest, Greek had been the imperial language for a millennium and that the Muslim conquerors tended to be the minority population even for many years after conquest. Thus it was no small feat for the population to change from Greek to Arabic and this process happened over generations.

In addition, Tannous argued that it is important to remember that not all early conversions were organic or purely motivated. The obvious answer to “where did all the Christian Arabs go?” is that they converted to Islam. But conversion was not a straightforward process. In many cases, a tribal leader converted on behalf of his entire group in a “group conversion” for political reasons. In the Balkans and Anatolia, Christian converts to Islam often carried over some rituals and traditions from Christianity. Since converts were largely uneducated and often in remote locations, they also did not always follow Islamic strictures or traditions correctly. Some interesting examples of this include accounts of Muslims baking bread in the shape of a cross, having their children baptized, adding crosses to their minarets, and collecting Easter eggs. It would take centuries to infiltrate the mental and spiritual character of the population.

Still, we lack the links that truly reveal the growth of the dominance of Islam in the region. From a logistical standpoint, Tannous lamented the fact that there are so few texts from the eighth century and the transitional period to aid in this effort. Perhaps, though, if we begin to look at medieval Middle Eastern history with a new lens and focus, these links will surface. Tannous asserted that we cannot understand Islam unless we see it as beginning as a minority religion; in addition, we need to look beyond the borders of empires and seek to understand the history of common people. By focusing only on the history of Islam in the area, we may fall into the trap of engaging in elitist and exclusionary history.

Sovereignty and Empire in French Tunisia

NYU, February 26
Stephen Whittaker

NYU’s Maison Française recently hosted Harvard’s Mary Lewis to discuss the content of her new book Divided Rule: Sovereignty and Empire in French Tunisia 1881-1938. Lewis received both her MA and Ph.D in History and French Studies from NYU and was warmly welcomed back by one of her doctoral advisers, Professor Herrick Chapman.

Lewis, a specialist in colonial history, began her talk by looking back to the roots of the Arab Spring in Tunisia and how the Arab Spring demonstrated the “fundamental interconnectedness of the Arab world.” Further, she said, there is a connectivity throughout the Mediterranean. In her time studying Tunisia, it was not only necessary to spend time in North Africa, but also in the archives of the Ministry of Foreign Affairs in France, as well as a number of other municipal archives throughout France and Italy. She stated that Tunisia is “the gateway to the Eastern Mediterranean” and that her work strives to develop a “Mediterranean approach to understanding the nature of the imperial relationship.”

She laid out the colonial history of Tunisia from the time of the French invasion in April of 1881 until 1938. It was during this time that France effectively established a protectorate over what had previously been a largely autonomous Ottoman province. French rule occurred through the Tunisian monarch, the Bey,
who implemented French “rule” and afforded the French a certain distance from unpopular policies. According to Lewis, Tunisia was not ruled as a direct French province like neighboring Algeria, but colonially and in a fragmented fashion.

In Lewis’ research, she determined that this fragmented rule led to judicial and legislative “forum shopping” among Tunisians as well as Algerians and Libyans living in the territory. She described this “shopping” as the careful manipulation and maneuvering within local court systems that led to efforts to “play French, Italian, ‘European’ and local institutions off of one another” in order to facilitate certain gains.

The complications in governance that these competing court systems created led the French to make a concerted effort to define nationality within Tunisia. Algerians were forced to carry identification papers at all times to prove their “true” French nationality, and when Italy assumed control of Libya and “all Libyan peoples” in 1912, questions of sovereignty deepened because of the large number of Libyan migrants living in the Tunisian territory.

The issues of sovereignty and nationality in Tunisia began to adversely affect Franco-Italian diplomacy in Europe, leading to a 1914 decree that defined what it meant to be Tunisian. According to Lewis, The policies of the French ultimately led to the establishment of sanguinis as the prevailing law governing nationality in Tunisia.

Lewis concluded that complications of sovereignty and nationality led not only to changes in local Tunisian law, but also to French domestic law in Tunisia. Additionally, Franco-Italian relations were greatly impacted by their diplomatic struggles in North Africa. This interaction over Tunisia would form the basis for the future of colonial relations for both France and Italy.

Beyond Italian Futurism

NYU, February 20
Kavitha Surana

On February 21st, the Guggenheim Museum launched the exhibition Italian Futurism, 1909–1944: Reconstructing the Universe, which bills itself as “the first comprehensive overview of Italian Futurism to be presented in the United States.” To mark the occasion, NYU’s Casa Italiana invited Günter Berghaus, Senior Research Fellow at the University of Bristol, to present his lecture The International Impact of Futurism: Absorptions, Assimilations, Adaptations. Afterwards, Nichola Lucchi, a Ph.D. Candidate at NYU, served as the moderator in a discussion between Berghaus and Ara H. Merjian, Professor of Italian Studies at NYU.

The Guggenheim exhibition promises to shine a light on the history and evolution of Futurism in Italy, the birthplace of the movement spawned by F. T. Marinetti’s Futurist Manifesto. To broaden the conversation, Berghaus’ lecture focused on the impact of Italian Futurism abroad and its various international manifestations. According to Berghaus, as Futurism spread like wildfire across Europe and the Americas in the 1910s and 1920s, artists who came into contact with it reacted with their own personal experiences and attitudes. Each transformed the movement to fit their own needs and inspirations in the process. As a result, he said, “Futurism became a catch phrase for cultural renewal.”

Berghaus pointed out that when Futurism first developed, it was not well understood by the public or the press. “Most artists and critics were unable to obtain a clear picture of the movement and what it tried to achieve,” he said. “To many people, it was just a radical form of modern...
art, an attempt to overturn established forms of artistic expression and an affront to conventional tastes.” When the term “Futurism” was used abroad, it could mean anything from Expressionism to Cubism, and came to be understood as indicating something bizarre and absurd, but also entertaining.

Thus, other manifestations of Futurism were anything but satellites of the original movement. Berghaus argued that significant attitudes of futurism sometimes filtered through to writers who did not profess to having anything to do with the movement. In other cases, artists consciously borrowed from Futurism and tried to adapt it to their local agenda or context. For example, the Mexican Estridentismo movement adapted Marinetti’s ideas about poetry for a substantially different agenda: while Marinetti leaned right, the Mexican futurists were confirmed leftists.

Since Marinetti’s Futurism focused on destroying Italy’s “suffocating” artistic tradition, it is interesting to learn how countries with less deep-rooted artistic traditions interacted with Futurism. For example, Berghaus argued that Futurism in Georgia was much more than an artistic style and that it made a major cultural contribution to the country. He said that, instead of destroying tradition, Futurism in Georgia triggered a cultural renaissance that provided a counterpoint to the dominant Russian identity.

For American intellectuals and artists abroad, Futurism was a revelation. According to Berghaus, many had migrated to Europe to “escape the lack of stimuli in American high culture.” Abroad, Futurism provided a new lens through which to view their home culture and opened their eyes to the aesthetic potential of American industry. “Ironically, American machine culture, after it traveled to Europe and became adopted by Futurism, was then re-appropriated by U.S. intellectuals and reinterpreted in a Futurist key,” said Berghaus.

Though Futurist movements abroad did not closely follow the Futurism originally conceived by Marinetti, in a way they came full circle. “Artists fulfilled pretty much what Marinetti had proclaimed in his foundation manifesto,” said Berghaus. “Namely, that other more courageous men would come along, read his work, then throw them in the waste bin and create something new and original of their own making.”
New Faces at CEMS!

NYU, February 21
Caroline Hoffmann

The Center for European and Mediterranean Studies has brought some new faces to the 7th floor of 285 Mercer Street – it recently hired a new Assistant Director, Mikhala Stein, and Administrative Aide, Anastasia Skoybedo.

Stein, who most recently worked at NYU in the Office of the Provost, also previously worked with the director of CEMS, Professor Larry Wolff, at Harvard. She was drawn to the Center, she said, because she knew that Professor Wolff ran an exceptional European studies program and wanted to work with people who were also passionate about European studies and issues.

Skoybedo, from St. Petersburg, Russia, thought the position at CEMS would be a “natural fit” after her European adventures volunteering for the Peace Corps in Georgia. After spending two years working in the city of Marneuli, she remembers coming to a kind of epiphany: she realized that she really missed academia.

In regards to their previous experience, the two overlap: both worked at International Alert, a peace and conflict resolution NGO in London. Stein also worked at Eurasia Foundation in Russia, the Kokkalis Program at Harvard, which focuses on Southeast European public policy and contemporary issues, and a corporate philanthropy firm in New York City.

Her ten years working at the Harvard Kokkalis Program allowed her to develop a wide network of professionals and academics, along with leaders in the private sector and across Southeastern Europe. Similar to the Center for European and Mediterranean Studies, her position as deputy director at the Kokkalis Program involved guiding graduate students on their professional development and alumni outreach.

Skoybedo’s previous experience includes editorial work and translation. She has worked on a documentary titled My Perestroika, which is about children who grew up in the former Soviet Union. She also spent a period of time at the Ugly Duckling Presse, an independent publishing house, following her graduation from Boston University in 2007. In addition, she has translated Russian poetry into English, and is currently working on translating a Russian novel.

How will the two shake up CEMS? Stein is very interested in looking into expanding the number of dual-degree programs with the department. CEMS already has a dual-degree program for master’s students in Journalism, but Stein thinks that there is room to grow.

After all, said Stein, the Center for European and Mediterranean Studies is only as strong as the students. By opening up more degree programs, the Center could pull in students from a range of disciplines who are passionate about Europe and the Mediterranean.

Stein also plans to look for more ways to defray and cover costs of student tuitions. Ideally, she wants to find ways to help CEMS students to graduate without the burden of debt.

Stein may think that the program is only as strong as its students, but she and Skoybedo will certainly be important assets to the department.
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, March 24 at 7:00 PM
Lecture: “L’avant-dernier jugement: Une lecture croisée de Camus et Derrida,” by Marc Crépon (École Normale Supérieure). This event is in French.

THURSDAY, March 27 at 7:00 PM
Discussion: “Reino (le film) ou l’exercice de la sensualité au cinéma,” with Gilles Bourdos (director), and Anne Denens-Tunney (NYU). This event is in French.

MONDAY, March 31 at 7:00 PM
Discussion: “French Literature in the Making: Patrick Deville,” with Olivier Barrot (Journalist) and Patrick Deville (Maison des Écrivains Étrangers et des auteurs de Saint-Nazaire). This event is in French.

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

SATURDAY, March 1 at 3:00 PM
Film: “Film Series and Round Table: Rethinking Spanish Cinema of the Post-Transition,” showing Brumal, by Cristina Andreu and Días de humo / Ke arteko egunak, by Antxon Eceiza,With Carmen Ciller (Universidad Carlos III de Madrid), Paul Julian Smith (CUNY Graduate Center), Kathleen Vernon (SUNY Stonybrook), Jo Labanyi (NYU).

THURSDAY, March 6 at 7:00 PM
Talk: “Creative Writing in Spanish Events,” by Jordi Carrió (Universidad Pompeu Fabra de Barcelona). This event is in Spanish.

THURSDAY, March 13 at 7:00 PM
Lecture: “Creative Writing in Spanish Events,” by Antonio Muñoz Molina (Instituto Cervantes) with Elvira Lindo (Journalist)

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

MONDAY, March 3 at 7:00 PM

TUESDAY, March 4 at 6:00 PM
Film: “Miele [Honey],” with Valeria Golino (Director), Jasmine Trinca (Actress), Stefano Albertini (NYU), Letizia Airos (i-Italy).

WEDNESDAY, March 5 at 6:15 PM
Lecture: “Deadly Companions: Animals, Contagion, and Éducation from Boccaccio to Fracastoro,” by Eleonora Stoppino (University of Illinois).

THURSDAY, March 6 at 6:30 PM
Performance: “The Decameron,” featuring YoungKIT, and directed by Laura Caparrotti. Free admission to members. For non-members, $10 at the door or online.

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

GLUCKSMAN IRELAND HOUSE
1 Washington Mews
All events take place at the House unless otherwise noted
212.998.3950
www.irelanshouse.fas.nyu.edu
FRIDAY, March 7 and March 8

FRIDAY, March 7 at 7:00 PM
Conference Concert: Earl Ó Lionáird & Friends

SATURDAY, March 8 at 7:00 PM

THURSDAY, March 13 at 7:00 PM
Discussion: “The Bordeaux-Dublin Letters, 1757: Correspondence of an Irish Community Abroad” with Tom Truxes (NYU) and John Showlin (NYU).
At NYU’s Elmer Holmes Bobst Library, 70 Washington Square South. Email ireland.house@nyu.edu for reservations

SATURDAY, March 15 at 12:00 PM
Cultural Event: “Irish Language Mass at St. Patrick’s Old Cathedral.” At St. Patrick’s Old Cathedral on Mott Street between Prince and Houston streets.

FRIDAY, March 28th at 8:00 PM

—Columbia University—

THE BLINKEN EUROPEAN INSTITUTE

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

THURSDAY, March 6 at 6:00 PM
Panel: “Spanish Television and Political Interpellation in the 70s,” with Tatjana Pavlovic (Tulane), Justin Crumbaugh (Mount Holyoke), Manuel Palacio (Carlos III University of Madrid), Ibai Aturza (Columbia), Pablo la Parra (NYU). At 612 W. 116th St, Room 201.

THURSDAY, March 6 at 8:00 PM

THURSDAY, March 13 at 6:00 PM

THURSDAY, March 13 at 8:00 PM

FRIDAY, March 14 at 12:30 PM
Workshop: “Decentering Cold War Science, or: How the U.S. and Muammar Gaddafi Learned to Love the Swiss Bunker,” by Silvia Berger (University of Zurich). At room 411, Fayerweather Hall.

WEDNESDAY, March 26 at 5:00 PM

FRIDAY, March 28 at 3:00 PM
Workshop: “Of Heartfelt Charity and High Politics: Nordic Small State Activism after the Cold War – the Case of Norway,” by Ada Nissen (University of Oslo). At room 411, Fayerweather Hall.

FRIDAY, March 28 at 3:30 PM
Discussion: “The Promises and Critiques of Capitalism: Changing Discourses since the 18th Century,” by Jürgen Kocks (Freie Universität Berlin) with John Coatsworth (Columbia), Martha Howell (Columbia), Richard John (Columbia), Michele Alavetch (Columbia). At room 513, Fayerweather Hall.

TUESDAY, March 11 at 12:00 PM

FRIDAY, March 14 at 7:15 PM
Lecture: “European Big City at Home: Foreign Popular Culture in Belgrade Between the Wars,” by Jovana Babovic (University of Illinois).

MONDAY, March 24 at 12:00 PM
Talk: “Where Russia Was ‘Ahead’ of Europe: Russia’s Colonial Experiences in Comparative Perspective,” by Michael Khodarkovsky

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

THURSDAY, March 6 at 7:30 PM
Film: “Capitaine Conan,” Dir: Bertrand Tavernier.

FRIDAY, March 7 at 11:00 AM
Panel: “A Panel on Retranslating Literary Classics: Cervantes, Montaigne and Dostoevsky,” with Edith Grossman (University of Pennsylvania), Richard Pevear (American University of Paris), Larissa Volokhonsky (Russian Translator), Wyatt Mason (Bard), and Susan Bernofsky (Columbia). At Miller Theatre, 2960 Broadway (at 116th street).

TUESDAY, March 4 at 5:00 PM
Panel: “A New Balkans? Challenges of Democratization in the Former Yugoslavia,” with Dario Ćepo (University of Zagreb), Anna DiLellio (NYU, the New School, GPAI), Tanya L. Domi (Columbia), Jasmin Mujanović (York University). At room 707, International Affairs Building.

WEDNESDAY, March 5 at 5:00 PM
Discussion: “Purchasing Credibility? Image-Crafting and PR Strategies in Eurasia,” with Hugh Williamson (Human Rights Watch), Myles Smith (IREX) and Alexander Cooley (Columbia).

THURSDAY, March 6 at 12:00 PM

TUESDAY, March 7 at 5:00 PM
Conference: “20th/21st Century French and Francophone Studies International Colloquium,” with Sophie Queuineut (Columbia), Vincent Debaene (Columbia), Sam Di Iorio (Hunter College), Yves Citton (Université de Grenoble-3), Ludovic Cortade (NYU), Richard J. Golsan (Texas A&M University), Jane Gaines (Columbia), Panivong Norindr (USC), Kristin Ross (NYU), Richard Watts (University of Washington), Madeleine Dobie (Columbia), and Emily Apter (NYU). Full conference program and registration information, available at http://ffsmoney2014.yolasite.com.

SATURDAY, March 8 at 9:00 AM
Conference: “20th/21st Century French and Francophone Studies International Colloquium,” with Sophie Queuineut (Columbia), Vincent Debaene (Columbia), Sam Di Iorio (Hunter College), Yves Citton (Université de Grenoble-3), Ludovic Cortade (NYU), Richard J. Golsan (Texas A&M University), Jane Gaines (Columbia), Panivong Norindr (USC), Kristin Ross (NYU), Richard Watts (University of Washington), Madeleine Dobie (Columbia), and Emily Apter (NYU). Full conference program and registration information, available at http://ffsmoney2014.yolasite.com.

THURSDAY, March 11 at 6:00 PM
Discussion: “In the Museum of Man: Race, Anthropology, and Empire in France, 1850-1950,” with Alice Conklin (Ohio State University), Emmanuelle Saada (Columbia), Vincent Debaene (Columbia), Gregory Mann (Columbia).
WEDNESDAY, March 12 at 6:00 PM
**Film:** “La Vie et rien d’autre (Life and Nothing But)”
**Dir:** Bertrand Tavernier. Followed by Q&A With Bertrand Tavernier.

MONDAY, March 24 – SATURDAY, March 29
**Exhibition:** “The Garden of Dreams,” by French composer Jean-Baptiste Barrière.

THURSDAY, March 27 at 7:30 PM
**Film:** “The Devil’s Envoys (Les visiteurs du soir),”
**Dir:** Marcel Carné.

SATURDAY, March 29 at 12:00 PM
**Concert:** “Distant Mirrors,” Margaret Lancaster (Flutist). At Miller Theatre, 2960 Broadway (at 116th street).

SATURDAY, March 29 at 8:00 PM
**Concert:** “Composite Portrait Concert,” featuring Jean-Baptiste Barrière’s piece Chréod. At Miller Theatre, 2960 Broadway (at 116th street). Ticket information at millertheatre.com

MONDAY, March 31 at 7:00 PM
**Concert:** “Before the Deluge,” Presented by the Four Nations Ensemble and Columbia Maison Française.

WEDNESDAY, March 5 at 7:00 PM
**Concert:** “Giacinto Scelsi and Others,” By Frances-Marie Uitti. Conversation with Franco Sciannameo (Carnegie Mellon) and Alessandra Carlotta Pellegrini (Isabella Scelsi Foundation) editors of Music as Dream: Essays on Giacinto Scelsi.

THURSDAY, March 6 at 6:00 PM
**Lecture:** “Lorenzo Da Ponte in America,” by Edmund White (Princeton) with David Freedberg (Columbia).

FRIDAY, March 14 at 6:15 PM
**Seminar:** “A Very Seductive Body Politic: Berlusconi in the Cinema,” with Nicoletta Marini-Maio (Dickinson College) and Giancarlo Lombardi (CUNY).

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**THURSDAY, March 6 at 8:00 PM**
**Lecture:** “Wie fern darf der Nächste sein? Käte Hamburgers Mitleidsethik und das Problem globaler Empathie,” by Helmut Schneider (Rutgers). In German.

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**FRIDAY, March 21 at 11:00 AM**
**Workshop:** “The EU Enlargement,” by Michael Geary (Maastricht University). A short motivation statement is required as part of the application process. Applications will be accepted on a rolling basis until March 14. Go to Euromatters.org to apply.
IN THE NEWS: EUROPE IN FEBRUARY

February 5: A United Nations panel issued a report calling for the Vatican to establish an “independent mechanism for monitoring children’s rights,” to work with law enforcement, and immediately remove all known or suspected abusers from its ranks.

February 6: More than 1,100 asylum seekers from sub-Saharan Africa were rescued off the coast of Italy.

February 8: In the United Kingdom, the Immigration Minister resigned after admitting that for several years he employed a cleaner who was an undocumented immigrant.

February 8: Protesters in Istanbul demonstrated against a proposed internet law. Critics of the law say it will greatly limit Internet freedoms while the government says the law is mainly to prevent child pornography and personal privacy.

February 9: The Spanish Princess Christina testified in court in an investigation into her husband’s non-profit. This marked the first time that a direct member of the royal family has testified in court.

February 10: Swiss voters narrowly approved a referendum to place new limits on foreigners living and working in Switzerland.

February 12: The FBI and Italian police carried out the raid as part of operation “New Bridge,” which targeted more than 40 people for international drug trafficking and organized crime in connection with the ‘Ndrangheta mafia.

February 12: With lights, floats and flying, Russia kicked off the opening ceremony in Sochi as the world turns its attention to the costliest Olympic Games in history.

February 14: Italian Prime Minister Enrico Letta resigned Friday after less than a year in office, according to a statement released by the Italian presidential palace.

February 17: Ukrainian protesters vacated the capital’s city hall in exchange for the government dropping charges against arrested demonstrators following three months of occupation.

February 19: At least 21 people died in clashes between government forces and activists during ongoing Ukrainian protests.

February 20: Ukraine’s president declared a truce in his tumultuous nation, as well as the start of negotiations aimed at not only preventing further bloodshed but forging a lasting peace.

February 22: Matteo Renzi, the 39-year-old mayor of Florence, was sworn in as Italy’s new Prime Minister.

February 22: A breakthrough deal was agreed to in Ukraine to cut the president’s powers, reinvent the Constitution and pave the way to free a key opposition leader.

February 22: Pope Francis appointed 19 new cardinals of the Roman Catholic Church during a ceremony in Rome.

February 24: Just days after his ouster, authorities in Ukraine have issued an arrest warrant for former president Viktor Yanukovych, saying he is wanted for the “mass killings” of civilians.

February 25: The world’s oldest known Holocaust survivor, the musician Alice Herz-Sommer, died at 110 years old.

February 27: Protestors gathered in Istanbul to lambast Turkey’s prime minister following the leak of phone records indicating that he gave his son money laundering tips.

February 27: Gunmen seized government buildings in Ukraine’s Crimea region and raised the Russian flag, starkly challenging the new Ukrainian government.
EUROPE•NYC
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