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Wenn nicht anders angegeben, erstrecken sich die Fellowships von Oktober 2011 bis Juli 2012. / If not otherwise indicated, the Fellowships extend from October 2011 to July 2012.

VORWORT

In dieser Broschüre werden die Fellows des Wissenschaftskollegs im Akademischen Jahr 2011/12 vorgestellt. Im Zentrum steht die Beschreibung der Arbeitsvorhaben, denen sie sich während ihres Aufenthaltes am Wissenschaftskolleg widmen wollen. Dazu kommen bibliographische Empfehlungen mit den Titeln einiger Aufsätze oder Bücher, die sie Interessenten zur Lektüre empfehlen, sowie kurze biographische Angaben.

Die meisten Fellows kommen für ein volles Akademisches Jahr (Oktober bis Juli) und verfolgen ein individuelles Forschungsvorhaben. In jedem Jahr gibt es aber auch eine Reihe von Wissenschaftlern, die in Schwerpunktgruppen eingebunden sind. Die Zugehörigkeit zu einer Schwerpunktgruppe sowie gegebenenfalls eine kürzere Aufenthaltsdauer sind jeweils vermerkt.

In der Zeit zwischen dem Redaktionsschluss dieser Broschüre und dem Beginn des Akademischen Jahres am 1. Oktober 2011 können sich noch leichte Änderungen ergeben. Aktualisierte Informationen zu den Fellows und ihren Arbeitsvorhaben sowie zu Veranstaltungen mit Fellows und zum Wissenschaftskolleg insgesamt stehen auf der Internetseite des Wissenschaftskollegs (www.wiko-berlin.de) zur Verfügung.

Berlin, im Juli 2011

PREFACE

This brochure presents the Fellows of the Wissenschaftskolleg of the academic year 2011/12. The emphasis here is on their descriptions of the work they plan to pursue during their stay at the Wissenschaftskolleg, plus the titles of some articles or books they recommend and short biographical notes.

The majority of the Fellows come for an entire academic year (October through July), and the invitation is usually made on the basis of their individual research plans. But each year there are also a number of researchers who are integrated in focus groups. Membership in a focus group and a shorter planned stay are noted for each Fellow, where applicable.

Between the deadline for submission to this brochure and the beginning of the academic year on October 1, 2011, some minor changes may arise. Up-to-date information on the Fellows, their work plans, and the Wissenschaftskolleg in general is available on the Wissenschaftskolleg's website (www.wiko-berlin.de).

Berlin, July 2011

RICARDO B. R. AZEVEDO
from April to July 2012
Ph.D., Associate Professor of Biology
University of Houston

Born in 1970 in Lisbon
Studied Biology at the Universidade de Lisboa and
Biology at the University of Edinburgh

THE EVOLUTION OF PHENOTYPIC PLASTICITY, ROBUSTNESS AND EVOLVABILITY

Focus Group *Adaptive Plasticity*
(see p. 120)

Phenotypic variation provides the raw material for natural selection to act on. Therefore, understanding how this variation arises is one of the central challenges for evolutionary biology. Two properties have been identified that influence the propensity of a genotype to vary: phenotypic plasticity and robustness. Phenotypic plasticity is the ability of a genotype to produce different phenotypes in response to different environments. For example, in most animals, a reduction in the temperature during development causes adults to attain a larger body size. Robustness or canalization is the ability of a genotype to produce a certain phenotype in the face of perturbations (e.g., mutation, thermal fluctuations). For example, the somatic cells of the nematode *Caenorhabditis elegans* arise from a largely invariant, stereotypical pattern of cell divisions, or cell lineage, which implies a high robustness to stochastic fluctuations in the concentrations of gene products in these animals. These two properties of biological systems are related: the degree of phenotypic plasticity of a genotype in response to changes in an environmental variable is inversely related to its robustness to perturbations in the same variable, over the same scale. However, the relationship between phenotypic plasticity and robustness to different kinds of perturbations is unclear.

Despite the fact that both phenotypic plasticity and robustness have been the subject of extensive research, the evolutionary relationship between them has only rarely been considered. I propose to investigate this relationship using a variety of mathematical and computational models, including phenotypic landscapes, mutational networks, RNA folding, and models of metabolism and gene regulation.

Recommended Reading

Azevedo, R. B. R., R. Lohaus, S. Srinivasan, K. K. Dang, and C. L. Burch. "Sexual reproduction selects for robustness and negative epistasis in artificial gene networks." *Nature* 440 (2006): 87–90.

Gloria-Soria, A. and R. B. R. Azevedo. "*npr-1* regulates foraging and dispersal strategies in *Caenorhabditis elegans*." *Curr. Biol.* 18 (2008): 1694–1699.

Price, N., R. A. Cartwright, N. Sabath, D. Graur, and R. B. R. Azevedo. "Neutral evolution of robustness in Drosophila microRNA precursors." *Mol. Biol. Evol.*, in press, 2011. doi:10.1093/molbev/msr029.

HODA BARAKAT
Ecrivain/Romancière
Paris

Née en 1952 à Beyrouth
Études supérieures en langue, civilisation et littérature françaises
à l'Université Libanaise de Beyrouth

PROJET DE ROMAN : LE ROYAUME DE CETTE TERRE (MALAKOUTOU HATHIHI EL ARD)

Le récit s'ouvre au début du XXe siècle, dans la haute montagne du nord du Liban. Il s'achève dans la capitale, au soir du 13 avril 1975, au premier jour de la longue guerre civile qui a ravagé le pays.

Loin d'être un roman historique, il s'agit plutôt de l'histoire d'une famille, retraçant la magnifique aventure humaine de ces maronites, chrétiens d'orient, retranchés dans leurs hauteurs. Lieu d'isolement primitif et lieu magique ; nature sauvage et mythes de sainteté : plongés au cœur de l'arabité culturelle ils restent pourtant réfractaires à l'intégration dans leur milieu régional.

Ce n'est pas non plus un projet de nature sociologique. Je n'ambitionne pas d'analyser les aspects antinomiques, voire schizophrènes, de ce « peuple » de montagnards rebelles, belliqueux, dévots, irrévérencieux, magnanimes, grossiers, habiles, sauvages, ingénus et malicieux. Partagés entre Orient et Occident, entre une Phénicie déclinée en syriaque et une arabité menaçante d'islam, les maronites de cette montagne ont connu le patriarcat, mais aussi l'école de Rome, le protectorat français ainsi que le panarabisme « libérateur des peuples ». Leur petit monde s'était suffit à lui-même jusqu'aux migrations vers la capitale et aux prémisses de la naissance de la citoyenneté qui les plongèrent dans une grande perplexité.

C'est l'Autre qui les interpelle, les fascine et les révulse, qu'il soit maronite – et donc concurrent –, grec orthodoxe, musulman – chiite –, palestinien ou même israélien. Ils avaient connu des guerres tribales avec leurs voisins, mais les

années 60 et 70 ont apporté des éléments nouveaux. Quels destins traceraient leurs chemins individuels ?

C'est dans ce contexte qu'évoluent les personnages de ce roman. La narration se tiendra au plus près de petits univers, à travers une fable, à la fois tragique et burlesque, de l'histoire de trois générations.

La résidence à l'IEA de Nantes de novembre 2010 à avril 2011 m'a permis d'élargir et d'approfondir ce projet. J'y ai donc pu finir un premier volet qui paraîtra en novembre prochain, sous le même titre. Mon séjour au Wiko de Berlin sera d'en écrire le 2ème volet.

Je suis originaire de cette région peuplée par une minorité incomprise (y compris par elle-même …), redoutée et suspecte d'allégeances condamnables, en proie aux rivalités et aux conflits internes tout au long de son histoire, allant jusqu'aux confrontations sanguinaires ; mon roman serait, dans son ensemble, une approche littéraire d'un microcosme jamais exploré auparavant dans sa complexité … Sans passion mon texte sera libre de tout engagement visant à magnifier ou à condamner ce « peuple ». Il pourrait cependant constituer une proposition utile dans la lecture des causes amenant aux déchirements dans l'histoire des minorités, celles qui, dans le repli ou le déni, sont réfractaires à tout projet national qui ne reconnaît ni n'assume leurs différences et leurs espoirs, faisant planer le tragique sur les bourreaux tout autant que sur les victimes …

Lecture recommandée :

Barakat, Hoda. *Les illuminés*. Arles : Actes Sud, 1999. Édition anglaise : *Disciples of Passion*. Cairo : The American University Press, 2006.

— *Le Laboureur des eaux*. Arles : Actes Sud, 2001. Édition anglaise : *The Tiller of Waters*. Cairo : The American University Press, 2005.

— *La pierre du rire*. Arles : Actes Sud, 1996. Édition anglaise : *The Stone of Laughter*. New York: Interlink Books, 1995.

FRANZ ALTO BAUER
Dr. phil., Professor für Archäologie und Kunstgeschichte
der Spätantike und des byzantinischen Mittelalters
Ludwig-Maximilians-Universität München

Geboren 1965 in Furth (Oberbayern)
Studium der Frühchristlichen Archäologie und Byzantinischen Kunstgeschichte an der Ludwig-Maximilians-Universität München
und Kunstgeschichte an der Universität Basel

EINE STADT UND IHR HEILIGER: THESSALONIKI UND DER HEILIGE DEMETRIOS

Schwerpunktgruppe *Jüdische und christliche Liturgie in den ersten nachchristlichen Jahrhunderten* (s. S. 123)

Der heilige Demetrius ist einer der wenigen Stadtheiligen im byzantinischen Osten und erfreut sich in Thessaloniki einer Verehrung, die von heute bis in die Spätantike zurückreicht. Ziel dieses Projekts ist es, das Aufkommen der Demetriusverehrung im 6. Jahrhundert nachzuzeichnen, d. h. die verschiedenen Formen der Autosuggestion aufzuzeigen, mit denen sich die Bevölkerung der Stadt einen Heiligen nach ihren Bedürfnissen schuf. Interessanterweise ist der Heilige in seiner Kirche Hagios Demetrios nie als sichtbare oder berührbare Reliquie erfahrbar; seine Präsenz wird über Ikonen, Bilder, aber auch über Architektur und das gesprochene Wort, etwa Heiligenlegenden, vermittelt. Dies wiederum hatte zur Folge, dass der Heilige nicht aus Thessaloniki entfernt werden konnte: während anderenorts Heilige transferiert und auch gestohlen wurden, blieb der nur virtuell präsente Demetrios stets in Thessaloniki.

Am Wissenschaftskolleg soll vor allem die mittelalterliche Kultgeschichte rekonstruiert und vor dem Hintergrund gleichzeitiger Heiligeninszenierungen in West und Ost vergleichend analysiert werden. Dabei werden grundsätzliche Phänomene der „Konstruktion von Besonderheit“ und der Authentifizierung

von Heiligkeit berührt, die sich sehr gut in einem Kreis von Fachkollegen aus verschiedenen Disziplinen diskutieren lassen.

Geplant ist die Fertigstellung eines Buchs, das im Verlag Schnell & Steiner (Regensburg) erscheinen wird.

Lektüreempfehlung

Bauer, Franz Alto. *Gabe und Person: Geschenke als Träger personaler Aura in der Spätantike*. Eichstätt: Katholische Universität Eichstätt-Ingolstadt, 2009.

ALICE BELLAGAMBA
EURIAS Fellow
Dr., Associate Professor of Cultural Anthropology and African Studies
Università degli Studi di Milano-Bicocca

Born in 1965 in Milan
Studied Philosophy and Cultural Anthropology at
Università degli Studi di Torino

DEALING WITH SILENCE: MEMORIES OF SLAVERY, THE SLAVE TRADE AND EMANCIPATION IN THE CONTEMPORARY GAMBIA

Like other West African countries, since the 1990s The Gambia has started to valorize the cultural, social and economic connections created with Europe and the Americas by the Atlantic slave trade. Such official initiatives, which developed in the wake of the UNESCO Slave Routes Project, have overlooked the fact that slavery and the slave trade played an important role in the life of pre-colonial local communities both during the heyday of the Atlantic slave trade and after its abolition in the first half of the nineteenth century. Internal slavery legally ended only in 1930, and the history of the emancipation struggles of former slaves and slave descendants during colonial times is still sequestered from social memory. This silenced past will be at the core of the book I aim to write during my stay at the Wissenschaftskolleg. By combining historical and ethnographical sources, I will explain the reasons for silence and dialogue with broader debates on the legacy of slavery, the recovery of subaltern voices, and the political and cultural dynamics restraining the recovery and public display of difficult pasts.

Recommended Reading

Bellagamba, Alice. "After Abolition: Metaphors of Slavery in the Political History of the Gambia." In *Reconfiguring Slavery: West African Trajectories*, edited by Benedetta Rossi. Liverpool: Liverpool University Press, 2009.

—. "Back to the Land of Roots: African-American Tourism and the Cultural Heritage of the River Gambia." *Cahiers d'Etudes Africaines* 49 (2009) 1–2/193–194, pp. 453–476. (Special issue "Creating Tourism out of Culture".)

SAMANTHA BESSON
Dr. iur., LLM, Professor of Public International Law and European Law
Université de Fribourg, Switzerland

Born in 1973 in Beirut
Studied Law at Université de Fribourg, University of Oxford,
and Universität Bern

A LEGAL THEORY OF HUMAN RIGHTS

Aim of the research project is understanding the idea of international human rights, its origins and its implications by producing a theory of human rights that is institutionally attuned, specifically legal, based on a republican political theory and distinctively European. Those four features correspond to four gaps identified in the existing literature on human rights theory to date.

The project is not only about positive law and existing international human rights guarantees and their application. Of course, human rights law will be relevant, and international and European human rights standards and cases will be used in the course of research. But the project is to step back and think critically and rigorously about human rights and human rights practice in general. It proposes to examine and evaluate alternative conceptions of human rights and their functions, articulate and evaluate various types of purported justifications for saying that there are human rights and grapple with the problem of specifying the content of various putative human rights in such a way as to explain their legal guarantees and implementation.

The present project is not purely about the moral or political philosophy of human rights, either. Human rights are usually guaranteed *qua* legal norms, and human rights theory ought also to entail as a result a legal theory of human rights. The project aims at developing a theory of human rights that is useful to lawyers and more specifically to international lawyers or at least lawyers who can think the law in a global fashion. Unlike lawyers with expertise on human rights, philosophers often lack the positive law background to give complete and

plausible answers to human rights issues, and human rights practitioners often miss the theoretical baggage to get a full grasp of the theoretical questions that arise out of their practice. This legal theoretical perspective will enable the author to broach issues that are not usually addressed by human rights theorists, but are vexed issues for human rights lawyers. The project intends as a result to provide the holistic approach a proper understanding of human rights requires.

Recommended Reading

Besson, Samantha. *The Morality of Conflict: Reasonable Disagreement in the Law*. Oxford: Hart, 2005.

—. "The Authority of International Law: Lifting the State Veil." *Sydney Law Review* 31, 3 (2009): 343–380.

—. "Human Rights and Democracy in a Global Context: Decoupling and Recoupling." *Ethics and Global Politics* 4, 1 (2011): 19–50.

MONIQUE BORGERHOFF MULDER
Ph.D., Professor of Anthropology
University of California at Davis

Born in 1953 in Den Haag, Holland
Studied Human Evolution and Behavior at the University of Michigan and Anthropology at Northwestern University

FAMILY DYNAMICS IN THE PIMBWE OF TANZANIA

Focus Group *Evolutionary Anthropology*
(see p. 122)

Human behavioral ecology brings the study of human preferences and actions into the framework of evolutionary theory. Behavior is typically analyzed in terms of its adaptive significance, in other words how it contributes to an individual's biological fitness and, as a more indirect proxy for fitness, how it influences economic and social status. Evolutionary anthropologists are increasingly analyzing questions about the human family from this perspective. Just as Charles Darwin deliberated on the costs and benefits of marriage and family life, so men and women all over the world wrestle with these questions: When to start reproducing? How many children to bear? With whom to mate, marry, and reproduce? How many spouses to take, either at one time (polyandry, polygyny) or over one's lifespan (serial monogamy)? How much to invest in children, and how this investment should be allocated among children? With whom to reside when raising offspring? While a social scientist would typically attribute variability in these traits to culture, an evolutionary anthropologist investigates *why* such cultural patterns might vary, using theory and models drawn from evolutionary theory.

At Wiko, as a member of a group of evolutionary anthropologists interested in these and related questions, I will be investigating men's and women's reproductive and marital decisions using a new longitudinal cross-sectional data set.

The Pimbwe, a Bantu population living in the Rukwa Valley of western Tanzania, farm, fish, and hunt for a living. Many men and women marry multiple times, and children are raised in different households over time as their parents divorce and remarry. Using various demographic, health, and socioeconomic measures collected over a 15-year period from all the families in one village, I will test hypotheses regarding the adaptive reasons for multiple marriage, I will explore empirically the costs and benefits of multiple marriage for children, and I will determine the scope for and resolution of conflict between men and women in this population

Recommended Reading

Borgerhoff Mulder, M., S. Bowles, T. Hertz, and 19 more (2009). "The Intergenerational Transmission of Wealth and the Dynamics of Inequality in Pre-Modern Societies." *Science* 326: 682–88.

Borgerhoff Mulder, M., C. L. Nunn, and M. Towner (2006). "Macroevolutionary Studies of Cultural Trait Variation: The Importance of Transmission Mode." *Evolutionary Anthropology* 15: 52–64.

Borgerhoff Mulder, M. and P. Coppolillo (2005). *Conservation: Linking Ecology, Economics and Culture*. Princeton: Princeton University Press.

CHRISTIAN BRAENDLE
from April to June 2012
Ph.D., Biology
Université de Nice Sophia-Antipolis

Born in 1973 in Solothurn, Switzerland
Studied Biology at the University of Basel, at Princeton University,
and at the University of Cambridge

EVALUATING THE SIGNIFICANCE OF GENETIC AND PHENOTYPIC ACCOMMODATION IN THE EVOLUTIONARY PROCESS

Focus Group *Adaptive Plasticity*
(see p. 120)

Phenotypic plasticity describes any form of environmentally induced phenotypic variation and is a common feature of most organismal traits. Central in the nature-nurture debate, phenotypic plasticity reflects the flexibility of a single genome to express a variety of different phenotypes. Phenotypic plasticity is now an intensively studied phenomenon in diverse biological disciplines, but it is evolutionary biologists in particular who have embraced this concept to address a wide range of questions: How does environmental variation shape the evolution of plastic responses? Which aspects of phenotypic plasticity are adaptive? Which mechanisms underlie particular examples of adaptive plasticity? Does plasticity incur costs? What is the impact of phenotypic plasticity in the evolutionary process? Much debate revolves around the latter question, i.e. how phenotypic plasticity influences fundamental evolutionary processes, such as rates of diversification and speciation. During my participation in the focus group on Adaptive Plasticity, I propose to re-examine relevant major concepts (genetic and phenotypic accommodation, genetic assimilation) and clarify their definitions, critically analyze empirical evidence put forward in support of these

phenomena, and finally, outline promising experimental approaches to explicitly test whether and how plasticity impacts phenotypic evolution.

Recommended Reading

Braendle, C., C. Baer und M. A. Félix (2010). "Bias and evolution of the mutationally accessible phenotypic space in a developmental system." *PLoS Genetics*, e1000877.

Braendle, C. and M. A. Félix (2008). "Plasticity and errors of a robust developmental system in different environments." *Developmental Cell* 15: 714–724.

Braendle, C. and T. Flatt (2006). "A role for genetic accommodation in evolution?" *BioEssays* 28: 868–873.

HORST BREDEKAMP
Permanent Fellow des Wissenschaftskollegs
Dr. phil., Professor der Kunstgeschichte
Humboldt-Universität zu Berlin

Geboren 1947 in Kiel
Studium der Kunstgeschichte, Archäologie, Soziologie
und Philosophie in Kiel, München, Berlin und Marburg

DIE GEBURT DER SKULPTUR AUS DEM GEIST IHRER NEGATION

Mit meinem Arbeitsvorhaben möchte ich ein über lange Zeit verfolgtes Projekt zu einem Abschluss bringen. Es handelt sich um den Versuch, die Entfaltung der romanischen Skulptur als Überwindung des Verbotes vollplastischer Figuren zu deuten. Bis heute ist ungeklärt, warum es im 11. Jahrhundert geradezu zu einer Explosion der Bauplastik kam. Ein nicht minder offenes Problem liegt in der Frage, warum sich dieses verbotene Medium zunächst im christlichen Nordspanien entfaltete. Dieser für die europäische Skulptur überaus folgenreiche Vorgang soll beschrieben und sowohl historisch wie bildtheologisch erörtert werden.

Lektüreempfehlung

Bredekamp, Horst und Stefan Trinks. „Die Freiheit der Skulptur – Tücher des Todes versus Tücher des Heils." In *Hispaniens Norden im 11. Jahrhundert: christliche Kunst im Umbruch* (= *El Norte hispánico en el siglo XI. Un cambio radical en el arte cristiano*), herausgegeben von Achim Arbeiter, Christiane Kothe und Bettina Marten, 161–174. Petersberg: Imhof, 2009.

ALFRED BRENDEL

von März bis Juni 2012
Dr. h.c. mult., Musiker und Schriftsteller
London

Geboren 1931 in Wiesenberg, heute Kozianau, Tschechien
Studierte Klavier an der Akademie für Musik und Darstellende Kunst, Wien

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1. KOMMENTIERUNG EINER SERIE VON FILMEN, DIE ICH KURATIERE
2. ERGÄNZUNG UND ÜBERARBEITUNG MEINES BUCHES T*HE VEIL OF ORDER* FÜR EINE ENGLISCHE NEUAUSGABE

zu 1.
Die Filmserie, die zuerst auf der Viennale ab 16. April 2011 in Wien vorgestellt wurde, trägt den Titel „Vom Grauen bis ins Gelächter". Es besteht Aussicht auf eine Wiederholung in Berlin im Frühjahr 2012 (Filme von Buster Keaton, Manfred Pabst, Luis Buñuel, Carlos Saura, Louis Malle, etc.).

zu 2.
Mein Buch *The Veil of Order* ist in der englischen Ausgabe seit längerem vergriffen. Ich plane, eine neue, teils gekürzte teils, erweiterte Ausgabe zu verfassen.

Lektüreempfehlung

Brendel, Alfred. *Playing the Human Game. Collected Poems of Alfred Brendel* London: Phaidon, 2011.

—. *Alfred Brendel on Music: Collected Essays.* London: Robson Books, 2001; aktualisierte Neuauflage: J. R. Books, 2007. Deutsche Ausgabe: *Über Musik: Sämtliche Essays und Reden*. München: Piper, 2001; aktualisierte Neuauflage, 2007.

—. *Spiegelbild und schwarzer Spuk: gesammelte und neue Gedichte*. München: Hanser, 2003.

—. *Ausgerechnet ich: Gespräche mit Martin Meyer*. München: Hanser, 2001. Englische Ausgabe: *The Veil of Order: Alfred Brendel in Conversation with Martin Meyer*. London: Faber and Faber, 2002.

AYŞE BUĞRA
Ph.D., Professor of Political Economy
Bogaziçi University, Istanbul

Born in 1951 in Istanbul
Studied Economics at the Université Laval, Quebec and
at McGill University, Montreal

CHANGING PATTERNS OF STATE – BUSINESS RELATIONS IN THE CULTURAL ENVIRONMENT OF CONTEMPORARY CAPITALISM: THE CASE OF TURKEY

The project aims to present an analysis of the factors that reshape the patterns of capital accumulation and class formation in a context of socio-economic change through a case study of the contemporary business environment in Turkey. Rather than taking economic interest and cultural outlook as exogenous variables, the project investigates the role of political action by governments as well as business associations in the way new configurations of interest, norms of conduct, positions of power, alliances and conflicts emerge and define the economic and cultural coordinates of business activity. The case of Turkey appears to be interesting for such an inquiry because in this country the economic changes associated with neoliberal globalization were accompanied by the rise of Islamic politics, which has presented the affirmation of religious identity as a central component of the demands for democratization and generated a polarized environment marked by a deep Islamist-secularist divide. Given the historical background in which the existing big business enterprises had been developed with considerable state support, the polarization brought along by the salience of religion in political debate has also led to politically informed cleavages within the business community. The project examines these cleavages by exploring both the new patterns of government intervention in the economy and the organizational strategies of business associations that define and shape

distinct cultural and economic ties that bind their members in coherent communities of interest.

Recommended Reading

Buğra, Ayşe (with A. Canda). "Change and Continuity under an Eclectic Social Security Regime: The Case of Turkey." *Middle East Studies* 27 (May 2011).

—. "Polanyi's Concept of Double Movement and Politics in the Contemporary Market Society." In *Reading Karl Polanyi for the Twenty-First Century: Market Economy as a Political Project*, edited by Ayşe Bu Buğra,ra and Kaan Ağartan. New York: Palgrave Macmillan, 2007.

—. "Class, Culture and State: An Analysis of Interest Representation by Two Turkish Business Associations." *The International Journal of Middle East Studies* 30 (November 1998).

THOMAS CHRISTENSEN
Ph.D., Professor of Music and the Humanities
University of Chicago

Born in 1954 in New York
Studied Music at Yale University

TONALITY IN THE 19TH-CENTURY EUROPEAN MUSICAL IMAGINATION

During my residency at the Wissenschaftskolleg, I will be working on a monograph concerning the problem of musical tonality as viewed in the 19th century. It was during this time that the concept of *tonalité* became of obsessive interest to European musicians. As promulgated by the Belgian music historian and theorist François-Joseph Fétis in the 1830s, *tonalité* was conceived as a definable topos of music that could distinguish specific styles and historical periods of Western music. Most famously, Fétis drew a strong line between an early form of diatonic "plainchant" tonality from the more affective language of modern harmonic tonality (which Fétis distinguished above all by the appellative defining character of the dominant seventh chord). We can see how the strong distinction musicologists draw between early and later forms of tonality affected – indeed even helped to motivate – their communal project of rehabilitating plainchant by cleansing it of all tonal contaminants that had accumulated over time. At the same time, the concept of tonality was elastic enough to help explain (and help critique) the encroaching chromatic music that was beginning to filter across the Rhine from composers in Germany, above all Wagner.

Yet tonality was something that did more work than simply distinguish styles of Western art music. Critics invoked it to understand vernacular music, particularly the folk music and chansons of the provinces. At the same time, scholars (particularly from Germany) were attempting to analyze the modal practice of various Arabic, South Asian and East Asian musical traditions by identifying their particular "tonalities" (imagined via the differing scale systems each

employed). The concern to identify and demarcate musical cultures with their own specific tonalities bespeaks an obvious anxiety among European musicians in the 19th century. Yet the anxiety did not end there. In the early 20th century, avant-garde composers such as Schönberg declared traditional harmonic tonality to be a dead language that was now superseded by his innovations with "atonal" and serial music. Of course Schönberg's prophecy proved futile. Still, that many composers to this day feel a need to declare some kind of allegiance within the "tonal oder nicht tonal" polarity suggests that the stakes remain high in any discussion of tonality.

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PLASTICITY, ROBUSTNESS AND ADAPTATION IN DAUER FORMATION IN NEMATODES

Focus Group *Adaptive Plasticity*
(see p. 120)

Given current changes to the global climate, a better understanding of how animals and plants respond to their environment is a very important, timely area. Under severe environmental conditions, such as high population density and lack of food, many nematodes, such as the model system *Caenorhabditis elegans*, enter a developmentally arrested stage called the dauer larva. Since the dauer decision is based upon environmental conditions, it is a classic example of phenotypic plasticity. Furthermore, since the dauer larva enables *C. elegans* to survive harsh conditions, this phenotypically plastic response appears to be an evolutionary adaptation to survival in fast-changing environments.

In this proposed Wiko fellowship I will study the dauer decision in *C. elegans* as an example of phenotypic plasticity. Specifically, in collaboration with Mark Viney and other members of the Adaptive Plasticity working group, I will develop a computational model of the dauer decision in *C. elegans*, to investigate three key questions:

1) Why do rates of dauer formation differ between different worm genotypes?
2) How does the network structure of the dauer pathway affect the phenotypic plasticity response?

3) Is the *C. elegans* dauer pathway fundamentally different in structure from pathways underlying programmed development?

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PAIR FORMATION IN HUMANS

Focus Group *Evolutionary Anthropology*
(see p. 122)

Understanding how individuals pair to form reproductive units is the key question motivating my project. While the potential influence of pair formation in evolution is firmly established, how pair formation occurs *in natura* in humans, but also in other organisms, still remains an entirely open question.

During my visit to Wiko I will develop theoretical models to study the relationship between mating preferences and the characteristics of actual pairings. This will improve our understanding of how individual variation between and within sets of mating preferences influences competition for mates and also how relatively stable pairs can be formed despite the disagreements in preferences expressed by both sexes. My goal is to use these models to predict the evolution of pair formation processes in a context of mutual mate choice. In addition, I develop a statistical approach enabling us to infer mating preferences from mating pairs in natural population. As an application, I will study preferences for the so-called male-taller norm, according to which females prefer to pair with males taller than themselves, in natural populations.

Recommended Reading

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NATURE'S REVENGE

During the academic year 2011/12 I plan to investigate the history and recent rehabilitation of the idea of "Nature's Revenge" in the context of science, law, and environmental history. The hurricane that devastated New Orleans in the summer of 2005 or the floods that inundated Central Europe in 2002 are the sorts of events that liability law (and insurance companies) call "acts of God" (in French, *force majeure*; in German, *höhere Gewalt*): that is, events that are so rare and overwhelming that no human foresight or power could have foreseen or averted them. Although historically natural disasters like floods, volcanoe eruptions, earthquakes, and tempests have been interpreted by the devout as divine punishment for human malfeasance, the legal term "act of God" does not point an accusing figure at human culprits. Quite the contrary: to ascribe a disaster to an "act of God" (or to cognate phrases in other European languages) is to exonerate humans of all responsibility. Since Roman times, there has been a legal escape clause for the *casus fortuitus* or event due to *vis maior* before which human prudence and action are impotent and therefore not liable for damages caused.

In the past, the prototypical such case of no human responsibility has been the natural disaster. But natural disasters like the 2005 hurricane that wreaked havoc in New Orleans are increasingly described not as "acts of God" but as instances of "Nature's revenge" – and not just by the sensation-seeking press or by the metaphorically-minded. In contrast to the exculpatory connotations of an act of God, in the legal sense, the phrase "Nature's revenge" points an accusing

finger: these so-called natural disasters are in part due to human activities. Someone is responsible, perhaps even legally liable for the damages caused.

In the past twenty years, there has been a gradual but ultimately dramatic reversal of the intellectual respectability of the attitudes encapsulated by the phrases "acts of God" and "Nature's revenge". Not so long ago, the legal recognition of catastrophes for which no one was responsible, which were regrettable but beyond human reckoning or control, seemed a mark of progress: we had rid ourselves of the yoke of religious portents and chastisements, of reading divine wrath into events that were just part of the course of nature. To look for culprits for the damage caused by droughts or hurricanes seemed as benighted as hunting witches. But now enlightened opinion increasingly wonders whether natural disasters are really all that natural and poses hard questions about human responsibility. This shift is part of a still more momentous transformation of Western attitudes toward nature: no longer conceived of as beneficent mother or cruel stepmother, nature has become more like a child in our collective imagination, vulnerable and in need of our protection. But a child still capable of responding in kind to injuries: Nature's temper tantrum becomes Nature's revenge.

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GÁBOR DEMSZKY
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Ehemaliger Oberbürgermeister von Budapest (1990–2010)

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Studium der Rechtswissenschaften an der Eötvös Loránd Universität Budapest

STADTPOLITIK IN BUDAPEST 1990–2010

Mit der politischen und ökonomischen Wende 1989/90 kam es in Ungarn zu einer starken Dezentralisierung des staatlichen Verwaltungssystems. Auf der Grundlage der Europäischen Charta der Kommunalen Selbstverwaltungen entstanden in den Gemeinden Selbstverwaltungen mit einem breiten Verantwortungsbereich und selbständiger Wirtschaftshoheit. Das sich dynamisch entwickelnde wirtschaftliche und politische Umfeld ermöglichte die Ausarbeitung und Realisierung von völlig neuen lokalen Strategien.

Als Oberbürgermeister von Budapest konnte ich zwei Jahrzehnte lang dabei mitwirken, wie in diesem Rahmen zahlreiche Projekte auf dem Gebiet der Bildung, der Sozialpolitik, der Chancengleichheit sowie des kulturellen Mäzenatentums in Gang zu setzen. In den vergangenen Jahren wurde diesem Stadtbewirtschaftungsprojekt unter dem Namen „Budapester Modell" in Fachkreisen große Aufmerksamkeit und Anerkennung zuteil.

Das Ziel der neuen Haushaltsstrategie des Budapester Modells bestand darin, einen nachhaltigen und ausgeglichenen Haushalt zu etablieren. Dazu wurde ein Sieben-Jahres-Plan für die Finanzierung und eine darauf aufbauende flexible Haushaltsplanung erstellt. Es entwickelte sich eine Praxis, detaillierte mittelfristige Ressourcenprognosen zu erstellen und die Haushaltsplanung auf der Basis dieser Voraussagen vorzunehmen. Als Folge der finanziellen Flexibilisierung kam es zu einer untrennbaren Verknüpfung von Haushaltsplanung und Entwicklungstätigkeit. Es wurde möglich, die Notwendigkeit von grundsätzlichen Entscheidungen zu rechtfertigen (wie z. B. Privatisierungen, Ratio-

nalisierung, Erfolgskontrolle usw.). Die Ausgaben wurden transparenter, besser planbar und effizienter, und der Haushalt wurde ausgeglichener und stabiler.

Die Ziele der Selbstverwaltung mitsamt ihren Spielräumen festzuschreiben, übte eine starke Wirkung auf die Strategie der Stadtentwicklung aus. 2003 nahm die Vollversammlung von Budapest das „Konzept der Stadtentwicklung" mit großer Mehrheit an, gefolgt von einem mittelfristigen Entwicklungsprogramm der Stadt im Jahre 2005, dem sogenannten „Podmaniczky-Programm". Das erste Grundsatzprogramm umreißt auf längere Sicht den konzeptionellen Rahmen der Stadtentwicklung, während im zweiten Programm die gemäß der Haushaltshaltsplanung der Europäischen Union bis 2013 zu verwirklichenden Entwicklungsvorhaben zusammengefasst sind.

Als Fellow des Wissenschaftskollegs habe ich vor, diese Reformprogramme in ihrer Gesamtheit zu analysieren und darzustellen.

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Pallai, Katalin. Hg. *The Budapest Model. A Liberal Urban Policy Experiment*. Budapest: Open Society Institut, Local Government and Public Service Reform Initiative, 2003.

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"OPENING THE GATE OF VERIFICATION": INTELLECTUAL TRENDS IN THE 17TH-CENTURY ARABIC-ISLAMIC WORLD

My projected monograph will deal with various intellectual currents in the Arabic-Islamic world in the 17th century. The first current was linked to Sunni scholars' movement into the Ottoman Empire from Kurdish and Azeri areas conquered by the Shi'ite Safavids in the early seventeenth century. These scholars were known for their keen interest in the "rational sciences" and for pedagogic and scholarly methods that heeded the science of dialectic. The second current was linked to the eastward movement of Northwest African scholars in the 17th century, as Morocco fell into political turmoil in the first half of the 17th century. Many Northwest African scholars had a markedly low view of "imitation" in matters of religious belief and consequently valued the disciplines of rational theology and logic. The third current was the spread of non-Arabic mystical orders from India and Turkey, which seems to have led to an increase in the influence of the theories of the Andalusian mystic Ibn 'Arabi (d. 1240) in the Arabic-Islamic world. The very existence of these currents has not been acknowledged by modern scholars, who have tended to assume that the 17th century was marked by intellectual stagnation. This view seems to reflect, not dispassionate and careful historical research, but the self-presentation of various nationalist and Islamic revivalist and reformist currents in the 19th and 20th

centuries. Pre-"revivalist" Islamic intellectual life was, so I will argue, much more dynamic and sophisticated than historians have suspected.

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—. "Opening the Gate of Verification: The Forgotten Arabic-Islamic Florescence of the 17th Century." *International Journal of Middle East Studies* 38 (2006): 263–281.

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THE OTTOMAN PETTY BOURGEOISIE BETWEEN EMPIRE AND REPUBLIC

The project is based on the quantitative and qualitative exploitation of some 6,000 files kept by the Imperial Ottoman Bank on its staff between the 1890s and the 1930s. The very detailed and highly standardized information contained in these files on these individuals' identity, nationality, religion, education, language skills, former employment, working skills, and references will enable the constitution of an empire-wide sample consisting of mostly white-collar workers covering the last three decades of the Ottoman Empire and the first decade of the Turkish Republic. The assumption is that this database is likely to constitute a representative and dynamic sample of a local petty bourgeoisie in the face of the transformations brought by modernization in all its forms during the period under study. Of particular interest is that the sample covers three crucial periods of Ottoman/Turkish history: the relative stability of a quasi-colonial situation of dependency (1890–1912), the tragic and ideologically loaded decade of conflict before and after the Great War (1913–22), and the dawning of a nationalist, modernist, and authoritarian regime (1923–33). The principal appeal of the sample lies in the nature of the data collected, and more specifically in the fact that it combines a quantitative strength – 6,000 individuals – with a diachronic dimension – the possibility of following trends over a period of 40 years – and a rather exceptional qualitative depth. This last point is particularly striking if one considers that every file comes with a full-body photograph and such precious details as the distinction between spoken and written languages. In short, then, I

hope to bring a much-needed level of precision and sophistication to the issues of social transformation, ethnic and religious coexistence, and Levantine cosmopolitanism under the combined effects of economic growth, modernization, acculturation, and ideological polarization from empire to republic.

Recommended Reading

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—. *A History of the Ottoman Bank*. Istanbul: Ottoman Bank Historical Research Center, 1999.

— (with Nicolas Vatin). *L'épitaphe ottomane musulmane XVIe-XXe siècles. Contribution à une histoire de la culture ottomane*. Paris et al.: Peeters, 2007.

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Studium der Geschichte, Germanistik, Soziologie, Philosophie und Pädagogik
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EUROPÄISCHE RELIGIONEN ZWISCHEN CHRISTENTUM UND SÄKULARISMUS

Ausgehend von der anhaltenden Diskussion um die „Wiederkehr von Religion" in modernen Gesellschaften wird der Versuch unternommen, auf dem Wege einer historisch-soziologischen Analyse der Konjunkturen des Anwachsens und des Abflauens von Thematisierungen und Problematisierungen des Religiösen oder religionsähnlicher Erscheinungen eine religionssoziologische Typologie europäischer Religionen in der Moderne zu entwickeln. Die einzelnen Konjunkturen werden in zwei Zusammenhänge gestellt. Zum einen wird nach ihren Verbindungen mit den klassen- und nationenübergreifenden dominierenden Zeiterfahrungen von den Glaubenskriegen der frühen Neuzeit bis zur Artifizierung der Lebenswelt im 20. Jahrhundert gefragt, zum anderen wird die darauf bezogene intellektuelle Verarbeitung der Konjunkturen in der Religionskritik und Religionsdeutung exemplarisch untersucht, die ideengeschichtlich zur Theoriegeschichte der Religionssoziologie gehört. Ziel des Projekts ist es, in die soziologische Diskussion um das Verhältnis von „Säkularisierung" und „Modernisierung", von „Ersatzreligion" und „Religionsmarkt" sowie von „Kultur" und „Religion" klärend einzugreifen. Es sollen Idealtypen europäischer Religionsentwicklung zwischen Christentum und Säkularismus erarbeitet werden, mit denen die Spannweite von Desakralisierungs- und Resakralisierungsprozessen genauer in den Blick gerät, als dies mit funktionalistischen oder substantialistischen Religionsdefinitionen bislang möglich war.

Lektüreempfehlung

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HORMONAL MECHANISMS UNDERLYING PHENOTYPIC PLASTICITY

Focus Group *Adaptive Plasticity*
(see p. 120)

Phenotypic plasticity, the ability of a genotype to produce multiple phenotypes across environments, is a major concept in evolutionary biology. Such plasticity enables organisms to optimize life history traits in an environment-dependent way that maximizes fitness. Despite the importance of plasticity, however, its mechanisms remain poorly understood. One of the major objectives of the focus group on adaptive plasticity is therefore to synthesize the existing knowledge about such mechanisms and how they regulate plasticity. A particularly good example of a mechanism whose understanding is likely to broaden our knowledge of plasticity is hormonal regulation. As a member of the focus group on Adaptive Plasticity, I propose to incorporate a hormonal perspective into our current thinking on plasticity. To do so, I will synthesize the existing knowledge about endocrine aspects of plasticity and develop hypotheses that test the potentially central role of hormones in adaptive responses to environmental change. Part of the difficulty in achieving a synthesis between endocrinology and phenotypic plasticity lies in the interdisciplinary nature of such an integration; because I am an evolutionary biologist by training, but since most of my research work focuses on the hormonal regulation of life history traits, I feel well-

equipped to attempt such a preliminary synthesis. I hope that the integrative perspective I aim to develop during my stay at Wiko will allow the focus group to extend its explanatory models for the mechanisms and the evolution of phenotypic plasticity.

Recommended Reading

Flatt, T., M.-P. Tu, and M. Tatar. (2005). "Hormonal pleiotropy and the juvenile hormone regulation of *Drosophila* development and life history." *BioEssays* 27: 999–1010.

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THE ORGANIZATION AND EVOLUTION OF INSECT SOCIETIES

Many insect species, particularly those of ants, bees, wasps and termites live in societies consisting of large numbers of individuals. Their colonies are often characterised by sophisticated levels of integration, communication and division of labour and by acts of altruism by some individuals for the welfare of the rest of the colony. The mechanism of evolution of such altruistic behaviour and the mechanisms by which the observed levels of integration, communication and division of labour are achieved are of great interest to biologists and laymen alike and are dominant themes in my project. I have chosen the tropical primitively eusocial wasp *Ropalidia marginata* occurring in Southern India as a model system to investigate these questions.

From time to time I like to write for a general audience, giving an overview of my field of research. My *Survival Strategies* was one such example. This year I hope to begin work on a sequel entitled *Reproductive Strategies*, in which I will endeavour to show that throughout the animal kingdom, reproductive success is all about achieving a fine balance between cooperation and conflict among the partners involved.

Recommended Reading

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LITERATUR UND MUSEUM

Literatur gilt als unsichtbare Kunst. Dennoch wurde sie gerade in den letzten Jahren verstärkt als musealer Gegenstand entdeckt. Im Mittelpunkt meines Buchprojekts stehen die institutionen- und ideengeschichtlichen Voraussetzungen wie die literaturwissenschaftlichen Konsequenzen dieser Entdeckung. Wie verhält sich Literatur zu Kategorien wie Ort, Raum und Ding, zu Institutionen wie Ausstellung und Museum, Sammlung und Archiv? Welche Funktionen besitzen dabei das Sehen und Hören, das Berühren und Begreifen? Und wie detailliert und konkret können dabei die Aufgaben bestimmt werden, die von den einzelnen Grundelementen einer Ausstellung (Gebäude, Objekt, Vitrine, Legende, Bewegung, Klang, Ton, Licht, Raumbild, Atmosphäre) übernommen werden? Wie theoretisch und theoriefähig ist die Ausstellungspraxis? Welche Rolle spielt dabei der Text? Wie kann in einer Literaturausstellung gelesen werden, und wie kann sie selbst gelesen werden?

Die theoretischen Kapitel legen die Grundlage für einen praktischen, sowohl historischen wie auch visionären, entwerfenden Teil. Da der Ursprung des Literaturausstellens im 18. Jahrhundert, die Herkunft aus dem Freundschafts- und Geniekult sowie dessen nationale Institutionalisierung nach der Reichsgründung wiederholt beschrieben worden ist, liegt das Augenmerk dabei vor allem auf dem 20. Jahrhundert und der Jahrtausendwende. Ergänzend zu dieser bislang ungeschriebenen Theorie und Geschichte des Literaturausstellens ist ein Exkurs über die Literatur als Museum geplant: Inwiefern ist sie selbst ein Museum?

Lektüreempfehlung

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Humboldt-Universität zu Berlin

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Italienischen Literaturwissenschaft an der Universität Basel
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PHILOSTRAT, *EIKONES*

Die um 200 n. Chr. verfassten *Eikones (Bilder)* des Philostrat gehören zu den Glanzleistungen der griechischen Literatur der römischen Kaiserzeit. Mit ungeheurer Suggestionskraft beschreibt der Autor in diesem Text eine imaginäre Bildergalerie und führt dabei paradigmatisch die Möglichkeiten rhetorischer Bildinterpretation vor. Man hat in der Vergangenheit oft nach dem Realitätsgehalt dieser Bildbeschreibungen gefragt und dabei den entscheidenden Punkt verkannt: Der Text sagt nicht allzu viel über eine reale Bildergalerie aus, wohl aber Entscheidendes über die reale Praxis der Bildbetrachtung. Es gibt kaum einen anderen antiken Text, aus dem so unmittelbar der zeitgenössische Betrachter und Interpret antiker Bildwerke spricht. Das hängt damit zusammen, dass Philostrat nicht nur ein großer Rhetoriker, sondern auch ein herausragender Kenner der Malerei und Bildhauerei gewesen ist. Dementsprechend erfordert dieser Text, wenn er heute angemessen verstanden werden will, auch eine doppelte Kompetenz: Er bedarf der Zusammenarbeit eines Philologen und eines Archäologen. Der Münchner Gräzist Oliver Primavesi (Fellow 2005/06) und ich arbeiten an einer Neuübersetzung des vielfach missverstandenen Werkes, die zugleich auch mit einem philologisch-archäologischen Kommentar versehen werden soll: ein ausgesprochen langfristiges Projekt.

Lektüreempfehlung

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A WORLD DENIED, OR A SHORT HISTORY OF THE UNHAPPENED

In my neighborhood, there is a small second-hand shop for clothes. Sofia is full of such shops. "Europe – second hand" is written with large letters on the shop window of this one. This also could be the working title of my book project. Once I heard a sales girl saying, "I've never been to the Netherlands or to Germany, yet I wear their clothes. This shirt has traveled more than me."

Is it possible to write a history of what has not happened to us? Behind every big history, there always is a different, shadowed history of what has never happened, a *history of the unhappened*.

This will be a meditation on the generation of the 40-year-olds – my generation that has a split biography: two decades before 1989 and two decades after that. The end of our education coincided with the end of what we were educated for. Our fathers (born by the end of World War II) and our grandfathers (born by the end of World War I) have an unhappened (hi)story, a dreamed and unfulfilled Europe of their own. According to the statistics, 80% of all Bulgarians never left their birthplaces during the communist regime. And nowadays the travel of immigrant workers is again part of this unhappened, or not-quite-happened European dream. The world and Europe that we dreamed of secretly now seem easy to access. But do we still dream of them in the same way?

The book will use the energies of fiction, involving at the same time documentary and personal stories and my experience from the previous projects I worked on: *I've Lived Socialism. 171 Personal Stories* (collected stories of ordinary

people) and *Inventory Book of Socialism* (catalogue of perishable everyday objects from that time).

The book will explore the non-durable, the perishable, the seemingly small traumas that often turn out to be the deepest ones. I have gathered a considerable archive, including curious written traces left by children – letters, diaries, albums. This archive will be incorporated in the book. Its genre will be hybrid, emerging in the process of writing – a *history or an encyclopedia of the unfulfilled*.

Recommended Reading

Gospodinov, Georgi. *Natürlicher Roman*. Graz: Droschl, 2007. (English edition: *Natural Novel*. Dalkey Archive Press, 2004. Originally published as: *Estestven roman*. Plovdiv: Zhanet-45, 2000.)

—. *Gaustin oder Der Mensch mit den vielen Namen. Erzählungen*. Klagenfurt: Wieser, 2004. (English edition: *And Other Stories*. Evanston, Ill.: Northwestern UP, 2007. Originally published as: *I drugi istorii*. Plovdiv: Zhanet-45, 2001.)

—. *Kleines morgendliches Verbrechen*. Graz: Droschl, 2010. (Originally published as: *Baladi i razpadi*. Plovdiv: Zhanet-45, 2007.)

STEPHEN GREENBLATT
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Harvard University

Born in 1943 in Cambridge, Massachusetts, USA
Studied English Literature at Yale University
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SHAKESPEARE AND THE SHAPE OF A LIFE

Several of my current projects are editorial and collaborative. With Ramie Targoff, I am completing an edition of two works by the seventeenth-century savant Sir Thomas Browne, *Religio Medici* and *Urn Burial*. With Peter Platt, I am at work on an edition of "Shakespeare's Montaigne", that is, those of Montaigne's essays that have left particularly powerful traces in Shakespeare's works. As General Editor, I am overseeing new editions of both *The Norton Shakespeare* and *The Norton Anthology of English Literature* (for which I also serve as the sixteenth-century period editor). I continue to be involved in the Cardenio project (www.fas.harvard.edu/~cardenio/index.html), with forthcoming adaptations scheduled for Serbia, South Africa, and Taiwan. Finally, I am embarking on a study of "the shape of a life" in Shakespeare, a study in which I hope to draw upon the insights of "life history theory" as developed in evolutionary biology.

Recommended Reading

Greenblatt, Stephen with Ines G. Županov, Reinhart Meyer-Kalkus, Heike Paul, Pál Nyíri, and Friederike Pannewick. *Cultural Mobility: A Manifesto*. Cambridge, Mass.: Cambridge University Press, 2009.

Greenblatt, Stephen. *Shakespeare: Freiheit, Schönheit und die Grenzen des Hasses*. Frankfurt: Suhrkamp, 2007.

—. *Will in the World: How Shakespeare Became Shakespeare*. New York: W. W. Norton, 2004. (German edition: *Wie Shakespeare zu Shakespeare wurde – Will in der Welt*. Berlin: Berlin Verlag, 2004.)

—. *Hamlet in Purgatory*. Princeton: Princeton University Press, 2001. (German edition: *Hamlet im Fegefeuer*. Frankfurt/Main : Suhrkamp, 2008.)

DIETER GRIMM
Permanent Fellow des Wissenschaftskollegs
Rektor des Wissenschaftskollegs (2001–2007)
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Studium der Rechtswissenschaft und Politikwissenschaft in Frankfurt/Main, Freiburg/Breisgau, Berlin, Paris und Harvard

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DIE VERFASSUNG UNTER DEM DRUCK DER GLOBALISIERUNG

Der Konstitutionalismus hat seit den Ereignissen von 1989/90 weltweite Verbreitung gefunden und wird immer stärker durch die – nun ebenfalls weltweite – Verbreitung der Verfassungsgerichtsbarkeit geprägt. Andererseits gerät die staatsbezogene Verfassung durch die wachsende Internationalisierung und Globalisierung unter Druck, ohne dass bisher geklärt wäre, ob und wie sich die konstitutionellen Errungenschaften auf überstaatlicher Ebene bewahren lassen, insbesondere wenn man sie nicht auf ihre rechtsstaatliche Dimension verengt, sondern auch an der demokratischen Komponente festhält.

Lektüreempfehlung

Grimm, Dieter. „The Achievement of Constitutionalism and its Prospect in a Changed World." In *The Twilight of Constitutionalism?* Edited by Petra Dobner and Martin Loughlin, 3–22. Oxford: Oxford University Press, 2010.

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—. *Die Zukunft der Verfassung*. Frankfurt/Main: Suhrkamp, ³2002.

—. *Die Verfassung und die Politik*. München: C. H. Beck, 2001.

—. "Braucht Europa eine Verfassung?" *Juristenzeitung* (1995): 581.

ROBERTO P. GUIMARÃES
from February to June 2012
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Environmental Issues and Management
Getulio Vargas Foundation, Rio de Janeiro, and Universidade Estadual de
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Studied Public Administration at the Brazilian School of Public Administration
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THE PRIMARY COLORS OF ENVIRONMENTAL ETHICS – FOUNDATIONS FOR A SUSTAINABLE WORLD

An adequate understanding of the current challenges facing humankind at the crossroads of two coupled societal processes – the increasing, yet asymmetric globalization and the profound, mostly untamed global environmental changes – requires revisiting classical social thought and well-established concepts. The fact that the combined consequences of globalization and of global environmental change threaten the very livelihood of individuals and of entire communities, and impacts negatively on their social and human rights, brings the traditional discourse on *ethics* to the forefront of the debate once again. As many have aptly noted, these two interconnected phenomena call into question the very foundations of civilized life under the patterns inaugurated by the Agricultural Revolution about ten thousand years ago. There are plenty of indications that global change has brought to the limit this so-called "pattern of civilization" (i.e., the incorporation of nature into human culture and productive activities), which threatens the human security of peoples in every corner of the world. The emergence and worldwide acceptance of the need for *sustainable development* attests to this fact and calls for a wide range of changes, from the conceptual to the policy level.

To embrace an ethical understanding of global environmental change has deep conceptual implications and may call for the foundation of a different brand of social sciences, a new Economics, a new Political Science, and a new Sociology, as even Nobel laureates have suggested. Building upon the seminal contributions of Clive Lewis, particularly in his classic *The Abolition of Man*, this project advances the hypothesis that, similarly to the "primary colors" suggested by Lewis, Ethics also has "primary" components. Even though ethical approaches to human security and environmental change may vary among different cultures, I believe there are "primary" foundations of ethics that are universal, intrinsic to human nature, and thus not culturally bounded. I intend to explore this avenue, propose conceptual and research avenues for the social sciences, and indicate the policy implications of "primary ethics" for addressing environmental change and human security.

Recommended Reading

Guimarães, Roberto P. "Report of the World Social Situation 2005: The Inequality Predicament." United Nations Department of Economic and Social Affairs, A/60/117/Rev.1, ST/ESA/299, New York, 25 August 2005.

—. "Waiting for Godot: Sustainable Development, International Trade and Governance in Environmental Policies." *Contemporary Politics* 10, 3–4 (2004): 203–225.

—. *The Ecopolitics of Development in the Third World: Politics and Environment in Brazil*. Boulder and London: Lynne Rienner, 1991 and 1994.

HANS ULRICH GUMBRECHT
from April to June 2012
Dr. Dr. h.c. mult., Albert Guérard Professor in Literature
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Born in 1948 in Würzburg
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DENIS DIDEROT – A NEW BIOGRAPHY

A conventional way of describing this project would start out with the still-existing canon of the French and European Enlightenment. Without a doubt, Voltaire, Diderot, and Rousseau are the three most frequently mentioned protagonists of the French Enlightenment – and the importance of the work that each of them produced is considered to be such that European Enlightenment is hard to imagine without all three of them. Now, within this canon crystallization, the most central, most typical, and therefore perhaps least provocative character is Voltaire, whose thought and writing stand for "rationality", and who participated in all kinds of movements and projects that we associate with that foundational historical period. Rousseau, by contrast, is much less "representative", much more critical of his own time (and of certain dynamics of the Enlightenment) – which is why Rousseau is today often considered to be the most "profound" of the Enlightenment philosophers. Clearly, Diderot's position in this canon is "in between", but an in-between that could never be associated with "mediation" (for example, a "mediation" between the positions of Voltaire and Rousseau). Diderot, for his part, is of course "central" in a different, almost institutional way – as the mastermind behind the project of the 18th-century "Encyclopédie" (and as the one protagonist who had the stamina to finish that gigantic project). But the Diderot that will interest me – and for whose characterization and understanding I believe that the discursive form of biography is particularly promising – is the Diderot who was so impressed with the (from our perspective: productive) shortcomings, excesses, and explosions of the

Enlightenment (and here I quote the title of a compact seminar that I will teach at Weimar/Jena in June 2011). Diderot, for example, was intellectually obsessed with the question whether and how the human organs of perception might (or might not) be able to provide us with an adequate representation of the material world surrounding us. More than anyone in his time, perhaps, Diderot resisted the general flow of "modernity", in the sense of a growing spiritualization and a growing abstraction in human relationship to the world of objects. How this fascination could turn, almost literally, into an "explosion of Enlightenment", can be seen in Diderot's fabulous (but not widely-read) text on the "Rêve d'Alembert", a fictional narrative in which he explodes the boundary between abstract world-description, on the one hand, and, on the other, an exclusively sensual ("erotic" and "material") relationship to the world. This "materialistic" and "erotic" relationship to the things of the world seems to circumscribe what is most interesting in Diderot's work and in Diderot's life for us in the early 21st century. At the same time, I believe that this "relationship to things of the world" is not only largely motivated by Diderot's reaction to his contemporary epistemology; it is also a productive obsession that we understand best if we approach it biographically – for example (and this is a stage of my work to which I am particularly looking forward), through the months of Diderot's visit to St. Petersburg, under the protection of Catherine the Great.

Recommended Reading

Gumbrecht, Hans Ulrich. *Stimmungen lessen: über eine verdeckte Wirklichkeit der Literatur*. Munich: Hanser, 2011.

—. *Diesseits der Hermeneutik: Die Produktion von Präsenz*. Frankfurt/Main: Suhrkamp, 2004.

—. *1926: Ein Jahr am Rand der Zeit*. Frankfurt/Main: Suhrkamp, 2003.

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Born in 1952
Studied Religious Studies at the University of Pennsylvania

THE JEWISH FASCINATION WITH ISLAM: SCHOLARSHIP, TRAVEL NARRATIVES, AND CONVERSION OF EUROPEAN JEWS IN THE 19TH AND 20TH CENTURIES

I am studying the involvement of Jewish scholars in the creation of the field of Islamic Studies in Europe during the long nineteenth century, and I am also describing the use of Islam as a template through which aspects of modern Judaism came to be defined for a Christian readership. Studies of the rationality and ethical nature of Islam's legal traditions, its monotheism, and its rejection of anthropomorphism became surrogates for a defense of Judaism's legal and theological traditions. Jewish scholarship on Islamic origins and the widely-read narratives of Jewish travelers to Islamic countries, particularly in Great Britain, shaped European images of Muslims as well as of Jews. The Jewish admiration for Islam ultimately led some Jews to convert to Islam, some of whom became significant religious leaders, while others became political representatives who negotiated with European leaders.

Recommended Reading

Heschel, Susannah. "Transnational Migrations of Identity: Jews, Muslims and the Modernity Debate." *Comparative Studies of South Asia, Africa and the Middle East* 30, 1 (2010): 1–5 (special issue)

—. *The Aryan Jesus: Christian Theologians and the Bible in Nazi Germany*. Princeton: Princeton University Press, 2008.

—. *Abraham Geiger and the Jewish Jesus*. Chicago: University of Chicago Press, 1998. (German edition: *Der jüdische Jesus und das Christentum: Abraham Geigers Herausforderung an die christliche Theologie*. Berlin: Jüdische Verlagsanstalt, 2001.)

JAMES H. HUNT
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North Carolina State University

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Studied Zoology and Entomology at North Carolina State University, Louisiana State University, the University of California, Berkeley, and Harvard University

EVOLUTION OF INSECT SOCIETIES

Insect sociality is an evolutionarily-derived behavioral network in which varied individuals of a species, through integrated behaviors in the context of colony life, accomplish feats and surmount challenges that no individual could if alone. The complexity, sophistication, and simple fascination of insect societies have attracted generations of professional specialists, academic generalists, and amateur naturalists. These scientists have produced a voluminous literature on a wide diversity of topics. In reflection of this, the field of social insect studies has become so large that researchers in diverse areas can have scant intellectual interchange. Perhaps this is in part because there is no currently comprehensive treatise on the biology of insect societies to show how the pieces fit into an integrated whole. The last comprehensive treatment of insect sociality was Edward O. Wilson's *The Insect Societies* (1971). Since then, an enormous empirical literature has been generated, often without reference to the evolution of insect societies, even though this rich literature has much to offer for evolutionists. A survey of this literature over a broad range of topics can, it is hoped, be synthesized into a broad evolutionary perspective on insect sociality. The survey will include the considerable variability that occurs among societies of ants, termites, social bees, and social wasps, plus an even greater variability that occurs among groups little-known except to specialists: social beetles, social aphids, social thrips, even social caterpillars. This survey of empirical literature across a broad range of topics and species will address the question of whether common features unite these diverse social insects in some way or if each offers a unique

solution to the challenges life presents to organisms. To answer this and other questions I will survey and synthesize literature across multiple areas of empirical research for a diverse array of social insects in order to produce a book, *Evolution of Insect Societies*. Perhaps, much as *The Insect Societies* marked a milestone in the early years of my career, an up-to-date comprehensive synthesis from an evolutionary perspective can be a milestone for the next generation of social insect biologists.

Recommended Reading

Hunt, J. H. (2007). *The Evolution of Social Wasps*. New York: Oxford University Press.

Hunt, J. H., B. J. Kensinger, J. A. Kossuth, M. T. Henshaw, K. Norberg, F. Wolschin, and G. V. Amdam (2007). "A diapause pathway underlies the gyne phenotype in *Polistes* wasps, revealing an evolutionary route to caste-containing insect societies." *Proceedings of the National Academy of Sciences USA* 104: 14020–14025.

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Jawaharlal Nehru Centre for Advanced Scientific Research, Bangalore

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Studied Botany at Delhi University and Genetics at
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DEVELOPMENTAL EVOLUTIONARY BIOLOGY (DEVO-EVO): THE DEVELOPMENTAL UNDER PINNINGS OF MICROEVOLUTIONARY CHANGE

The Neo-Darwinian Synthesis (NDS) of the mid-twentieth century merged population genetics and natural selection, yielding a theoretical framework for understanding the dynamics of adaptive change within populations. Embryology was largely ignored in the NDS. Now, molecular mechanisms of embryological development and inheritance have become increasingly better understood. Thus, the contours of a newer synthesis bringing developmental biology back into our understanding of evolutionary processes are now discernible. The new evolutionary developmental biology (evo-devo), however, concentrates almost exclusively on understanding the evolution of developmental systems, rendering this newer synthesis unbalanced and incomplete. I have argued that, in addition to understanding the ontogeny of form, we also need to start addressing the ontogeny of function, an approach I term developmental evolutionary biology.

There are at least three major areas where developmental biology and evolution intersect, in addition to the presently well-studied issue of evolving ontogenies of form:

1) Developmental mechanisms underlying the intra-population phenotypic variation that natural selection acts on, and how they mediate microevolutionary change.

2) Developmental mechanisms that control the timing of key ontogenetic events, and how they mediate microevolutionary change.
3) The ontogenetic construction of complex functions.

At present, there is some experimental and theoretical work being done on aspects of 1) above; 2) and 3) are relatively unstudied. My primary goals in developing this book proposal are a) to present a consolidated review of recent work in developmental biology that is relevant to understanding microevolutionary dynamics, and b) to articulate at least the beginnings of a new conceptual framework for understanding how developmental mechanisms give rise to the gene-by-gene and gene-by-environment interactions that shape evolutionary trajectories. In particular, I wish to make the case that a greater knowledge of development can lead to a better causal understanding of evolutionary genetic phenomena hitherto treated statistically and thereby complement the very successful paradigm of the NDS, a view at odds with mainstream evo-devo.

Recommended Reading

Prasad, N. G. and A. Joshi (2003). "What have two decades of laboratory life-history evolution studies on *Drosophila melanogaster* taught us?" *Journal of Genetics* 82: 45–76.

Joshi, A. (2005). "Behaviour genetics in the post-genomics era: from genes to behaviour and vice versa." *Current Science* 89: 1128–1135.

Modak, S. G., K. M. Satish, J. Mohan, S. Dey, N. Raghavendra, M. Shakarad, and A. Joshi (2009). "A possible tradeoff between developmental rate and pathogen resistance in *Drosophila melanogaster*." *Journal of Genetics* 88: 253–256.

OLIVIER JOUANJAN
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Université de Strasbourg

Né en 1961 à Lille, France
Études de droit à l'Université Paris 2 et à l'Université de Bourgogne
et Études de philosophie à l'Université Lille 3

LA PENSÉE JURIDIQUE ALLEMANDE AU XXe SIÈCLE : LA REPUBLIQUE DE WEIMAR ET LE TROISIÈME REICH

Dans ce projet qui vient compléter le livre que j'ai consacré à la pensée juridique allemande du XIXe siècle il s'agit d'approfondir mon programme de recherche en cours en vue de la rédaction de deux ouvrages : l'un, de petite dimension, sur les doctrines nazies du droit ; l'autre, plus important, qui étudierait l'évolution du droit public (plus spécialement) à travers la démocratie et la dictature (Weimar et le nazisme) alors même que les fondations intellectuelles de la science du droit public ont été posées durant le *Kaiserreich*. Je voudrais reprendre la perspective particulière que j'avais suivie dans mon étude de la pensée du XIXe, c'est-à-dire chercher à voir comment les juristes « recyclent » des matériaux extérieurs (philosophie, histoire, sociologie) à leurs propres fins et construisent ainsi leur objet, l'« ordre juridique », objet qui n'est pas *donné* mais toujours *construit*. Je souhaiterais également introduire une dimension comparative, avec l'évolution, sur la même période, des doctrines françaises du droit public. L'étude du nazisme imposera toutefois de porter une attention particulière, bien sûr, aux pratiques judiciaires. Il existe une immense littérature allemande sur ces sujets, mais très peu en langue française. Par ailleurs, je m'efforce de me distinguer de la littérature déjà existante par l'adoption d'une perspective pluridisiciplinaire et la tentative de problématiser « par le haut » (à partir des sources intellectuelles et philosophiques), cherchant moins à montrer des courants de pensée qu'à dégager des structures profondes, des « grammaires » de la pensée juridique. En même temps, cette histoire cherche à démêler certaines des intri-

gues qui se sont nouées autour de la figure du « sujet de droit ». Il s'agit d'une contribution à l'étude de l'aventure de la subjectivité juridique.

Lecture recommandée :

Jouanjan, Olivier. *Une histoire de la pensée juridique en Allemagne (1815–1918) : idéalisme et conceptualisme chez les juristes allemands du XIXe siècle*. Paris : PUF, 2005.

Jouanjan, Olivier et Friedrich Müller. *Avant Dire Droit : le texte, la norme et le travail du droit*. Québec : PU Laval, 2007.

Jouanjan, Olivier (édit.). *Hans Kelsen : Forme du droit et politique de l'autonomie*. Paris : PUF, 2010.

PHILIP KITCHER
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Born in 1947 in London
Studied Mathematics, History and Philosophy of Science
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PRAGMATIC NATURALISM

The classical Pragmatists, especially William James and John Dewey, worried about the state of philosophy in their times. Like other philosophers who have become interested in Pragmatism (notably Richard Rorty and Hilary Putnam), I see James and Dewey as identifying shortcomings that are as pertinent today as they were almost a century ago. My project will explore the possibility of renewing Pragmatist hopes for "reconstruction in philosophy" in our own times.

Pragmatism starts from the idea that the principal task of philosophy is to make sense of the picture of the world that emerges from various branches of inquiry and to show how this picture relates to our values and concerns. Philosophy does not have independent *a priori* sources from which the "ultimate character of reality" or the "basic laws of value" can be determined. Instead it is a synthetic discipline, drawing from the various sciences (broadly construed) and attempting to achieve a focused perspective on our contemporary predicament. My goal is to build on my previous work with respect to mathematics, natural science, ethics, religion, and society to articulate a pragmatic vision that will be thoroughly naturalistic: there will be no appeal to the mysterious entities and processes that philosophers belonging to many traditions have invoked.

Recommended Reading

Kitcher, Philip. *The Ethical Project*. Harvard: Harvard University Press, 2011 (in print).

—. *Science, Truth, and Democracy*. Oxford: Oxford University Press, 2001.

—. *Living with Darwin*. Oxford: Oxford University Press, 2007. (German edition: *Mit Darwin leben: Evolution, Intelligent Design und die Zukunft des Glaubens*. Frankfurt: Suhrkamp, 2009.)

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Studied Mechanical Engineering at the Eidgenössische Technische Hochschule Zürich and Evolutionary Biology at the University of Basel

EVOLUTION OF ADAPTIVE PHENOTYPIC PLASTICITY OF PARASITES

Focus Group *Adaptive Plasticity*
(see p. 120)

Any parasite faces enormous variability among its hosts, reflected in, for example, its hosts' nutritional status and immune status. How should parasites respond to the variability of their hosts? Clearly, a developmental pattern that is optimal in a well-fed host (that has ample resources available to the parasite and is unlikely to succumb to the infection) may be less than optimal for the parasite developing in an undernourished host that constrains the parasite's growth and dies soon after infection. Therefore parasites should change their development according to the quality of the host they happen to find themselves in.

Such a response would be part of their adaptive phenotypic plasticity, the ability of a genotype to respond to environmental variation by changing its phenotype in an evolutionarily beneficial way. Initial work in this area focused on predicting the optimal strategies in different environments. Since then there has been considerable development in the field. Two aspects that I am interested in are (i) the realisation that whether adaptive phenotypic plasticity evolves depends on the specific patterns of the environmental variation, on the frequency of patches of different environmental quality, and on how individuals experience the variability, and (ii) the question of the genetic regulatory system

of phenotypic plasticity, in particular whether environment-specific genes and development are regulated in independent pathways.

During my stay in Berlin I will focus on two specific aspects of phenotypic plasticity – whether and how parasites should respond plastically to changes in their host's nutrition and immunity – developing the necessary theory at several levels, ranging from genomes to epidemiology and evolution.

Recommended Reading

Fellous, S. and J. C. Koella (2009). "Different transmission strategies of a parasite in male and female hosts." *J Evol Biol* 22: 582–588.

Kaltz, O. and J. C. Koella (2003). "Host growth conditions regulate the plasticity of horizontal and vertical transmission in *Holospora undulata*, a bacterial parasite of the protozoan *Paramecium caudatum*." *Evolution* 57: 1535–1542.

Stearns, S. C., and J. C. Koella (1986). "The evolution of phenotypic plasticity in life-history traits: predictions of reaction norms for age and size at maturity." *Evolution* 40: 893–913.

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Mellon Fellow from January to March 2012
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Univerzita Karlova v Praze

Born in 1976 in Prague
Studied Egyptology and Linguistics at Univerzita Karlova v Praze

IMAGES OF THE SELF: (AUTO)BIOGRAPHY AND MEMORY IN MIDDLE KINGDOM EGYPT

My study seeks the origins of *Ars Memoriae* (as formulated by the *Rhetorica Ad Herennium*, Cicero's *De Oratore* and Quintillian's *Institutio oratoria* and described in the pivotal study by Yates 1966) in ancient Egyptian hieroglyphs. In a second step, the lists of epitheta of the ancient Egyptian (auto)biographies are seen as *imagines agentes*, specifically designed to imprint themselves into the memory of their readers (and listeners).

In a sense, my study can be seen as a prequel to Jan Assmann's *Das Kulturelle Gedächtnis* (1982), since it attempts to map the processes behind individual memory formation that precede the entry of any image, concept or phrase into the collective or cultural memory. For just as individual memory cannot exist without society and the culture against which and by means of which it defines itself (Assmann 1992, 35), so cultural and collective memory cannot exist without the memory of the individual. This holds true despite the externalization of memory that currently permeates Western society – no books, no pyramids, no hard disks manage to keep the memory alive without it having human minds to inhabit.

While my study owes a lot to Jan Assmann (1992), it takes up a very different path. Whereas Jan Assmann's groundbreaking work concentrates on cultural memory, i.e. the external dimension of memory (Assmann 1992, 19; 20–21), I am concerned with the (auto)biography's connection to and influence on inner memory. The study focuses on three main interrelated aspects: the ancient art of

memory, the art of memory as a hieroglyphic art, and the interrelation between (auto-)biography and memory.

Recommended Reading

Landgráfová, Renata and Hana Navrátilová. *Sex and the Golden Goddess I. Ancient Egyptian Love Songs in Context*. Prague: Agama, 2009.

Landgráfová, Renata. "Breaches of Cooperative Rules: Metaphors and Parody in Ancient Egyptian Love Songs." In *Sex and Gender in Ancient Egypt. 'Don your wig for a happy hour'*. Proceedings of the Conference, Swansea, 2008, 71–82. (Classical Press of Wales.)

CLEMENS LEONHARD
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Universität Münster

Born in 1967 in Vienna
Studied Catholic Theology at the Universität Wien and Near Eastern Studies at the University of Toronto

JEWISH AND CHRISTIAN FESTIVALS AND THEIR LITURGIES IN THE CONTEXT OF LATE ANCIENT CIVILIZATIONS

Focus Group *Jewish and Christian Liturgy during the first post-Christian Centuries* (see p. 123)

Jews and Christians developed sophisticated systems of liturgies and customs for festivals during the first millennium (C.E.). The project investigates traces of the formative period of these systems, especially in rabbinic literature and contemporary Christian and other Jewish texts. It tries to establish criteria for the explanation of clear similarities as well as differences between the systems and customs. Cultural contacts between Christians and Jews in the Middle Ages can be described on a relatively broad basis of historical data. The project traces such contacts back into earlier epochs where the two later religions were on the way to developing their identities not only vis-à-vis the respective other, but also embedded in the civilization of the Roman Empire, which predetermined ways of organization and interaction for groups and associations even before they could shape their own customs and rituals in accordance with their inherited concepts and beliefs. Recent approaches to explaining the relationship between Judaism and Christianity (e.g. Israel Yuval, Daniel Boyarin, Peter Schäfer) as well as renewed interest in the Roman associations and their networks provide new data, insights, and methods that require also a reevaluation of the history of Jewish and Christian festivals.

Leonhard, Clemens. *The Jewish Pesach and the Origins of the Christian Easter. Open Questions in Current Research*. Berlin, New York: De Gruyter, 2006 (SJ 35), 1–14, 73–118, 425–437.

—. "Blessings over Wine and Bread in Judaism and Christian Eucharistic Prayers. Two Independent Traditions." In *Jewish and Christian Liturgy and Worship. New Insights into its History and Interaction*, edited by Albert Gerhards and Clemens Leonhard, 309–326. Leiden: Brill, 2007 (Jewish and Christian Perspectives 15).

WOLF LEPENIES
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Freie Universität Berlin

Geboren 1941 in Deuthen, Allenstein, heute Polen
Studium der Philosophie und Publizistik
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DIE MACHT DER ZEICHEN

Unter aktuell-politischen und historischen Gesichtspunkten beschäftige ich mich mit dem Projekt der Mittelmeerunion (Union pour la Méditerranée). Dazu will ich mit der sogenannten „Union latine" und der „Anglosphäre" zwei Vorhaben vergleichen, innerhalb der globalen Welt geopolitische Subsphären zu schaffen, die sich durch gemeinsame politische Ziele und vergleichbare kulturelle Überzeugungen auszeichnen.

Lektüreempfehlung

Lepenies, Wolf. *Auguste Comte. Die Macht der Zeichen*. München: Hanser, 2010.

—. *Qu'est-ce qu'un intellectuel européen? Les intellectuels et la politique de l'esprit dans l'histoire européenne*. Paris: Editions du Seuil, 2007.

—. *Kultur und Politik: Deutsche Geschichten*. München: Hanser, 2006.

—. *The Seduction of Culture in German History*. Princeton: Princeton University Press, 2006.

JIE-HYUN LIM
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Studied History and Philosophy at Sogang University Seoul

A TRANSNATIONAL HISTORY OF VICTIMHOOD NATIONALISM IN EAST ASIA AND EUROPE AFTER WORLD WAR TWO

This study attempts a transnational history of victimhood nationalism in postwar Poland-Israel-Germany and Korea-Japan. The book won't be a pile of victimhood nationalisms surveyed separately within the paradigm of national history. Victimhood nationalism will be articulated from the transnational perspective because victims are unthinkable without victimizers or vice versa. Victimhood nationalism can be traced back to the categorical thinking of the nation inherent in nationalist phenomenology: historical facts are structured by the nationalist *epistheme* and the reality of the past is constructed by the present idea of the nation. The solidarity within a victimhood community seems the most salient point in postwar *Vergangenheitsbewältigung*. I would like to suggest the term "victimhood nationalism" as a working hypothesis to explain the competing memories of victimhood in coming to terms with the pasts.

The transnationality of victimhood nationalism demands a multilayered *histoire croisée* approach to comprehend the entangled past of the victimized and victimizers. Victimhood nationalisms among the victimized in Poland, Israel, and Korea will be examined with a focus on the interplay of perpetrators and victims, collective guilt and innocence. It is not difficult to find the outcry of the victimhood nationalism also among victimizers in Germany and Japan. Arguably, a multi-layered *histoire croisée* analysis would reveal such complexities as the antagonistic complicity of nationalisms between the victimizers and victims, crossed plural relations among the victimizers and victims, victimizers' percep-

tion of the collective self as victims, individual victims victimized by the abstraction of "victimhood", and the floating division of the victimizers and victims. In this research based on multilingual sources – Korean, Japanese, Polish, German and English – plural and crossed comparisons will be sought for the purpose of deconstructing victimhood nationalism.

Recommended Reading

Lim, Jie-Hyun and Karen Petrone, ed. *Gender Politics and Mass Dictatorship: Global Perspective*. Basingstoke: Palgrave Macmillan, 2011. (Mass Dictatorship in the 20th Century Series.)

—. "Victimhood Nationalism in Contested Memories: National Mourning and Global Accountability." In *Memory in a Global Age: Discourses, Practices and Trajectories*, edited by Aleida Assmann and Sebastian Conrad. Basingstoke: Palgrave Macmillan, 2010.

—. "Narody-ofiary i ich megalomania." *Więź* 2, 3 (2010): 616–617.

CLAUDIO LOMNITZ
Ph.D., Professor of Anthropology
Columbia University, New York

Born in 1957 in Santiago de Chile
Studied Anthropology at the Universidad Autónoma Metropolitana México
and at Stanford University

TRANSNATIONALISM, IDEOLOGY, AND REVOLUTION: THE CULTURAL CONDITIONS OF THE MEXICAN REVOLUTION

I am writing a book that traces the history of the Partido Liberal Mexicano – a Mexican anarchist and socialist party – from the politicization of its principal leaders in the 1890s in Mexico City through their experience in exile in the United States beginning in 1904 to their participation in the Mexican Revolution. This empirical work is being developed as a historical response to two fundamental questions: What were the cultural conditions of the Mexican Revolution? What was the significance of grass-roots transnational relations in the formation of the Revolution both as a practical possibility and as a set of (ideological) projects? The book also seeks to explain one interesting feature of the Mexican Revolution: its ideological inconsistency. This aspect of the revolution has often made it appear rather exceptional and as a result has led to insufficient consideration of the significance of the case for broader theorization on the historical sociology of revolutions. The work that I am doing is meant to redress this situation by making "ideological incoherence" intelligible from a comparative perspective.

Lomnitz, Claudio. *Death and the Idea of Mexico.* New York: Zone Books, 2005.

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VIRPI LUMMAA
Ph.D., Evolutionary Biology / Human Behavioural Ecology
University of Sheffield

Born in 1974 in Helsinki
Studied Zoology at the University of Turku, Finland

INVESTIGATING HUMAN LIFE-HISTORY EVOLUTION USING HISTORICAL POPULATION RECORDS

Focus Group *Evolutionary Anthropology*
(see p. 122)

Empirical work on human life-history evolution has traditionally been carried out on groups such as hunter-gatherers. This allows us to study groups with "natural" mortality and fertility and with lifestyles similar to those when major shifts in human evolution occurred in the Pleistocene Epoch. The downside is that collecting the large multi-generational datasets that are often essential for addressing life-history trade-offs is hard, and studying human evolution only among hunter-gatherers ignores the fact that evolution has been fastest since the invention of agriculture 10,000 years ago. In modern populations, too, differences in reproductive and survival rates between individuals lead to selection favouring certain heritable traits over others, albeit that the alleles being favoured might also be influenced by culture.

I work on human life histories from a perspective different from that of traditional anthropologists. This involves approaches that historical demographers, population geneticists and evolutionary biologists have recently increasingly employed to investigate life-history evolution in action. I have used pre-industrial Finnish parish registers to build a large (>80,000), multi-generational dataset on reproduction and survival for up to 10 generations of individuals living in 8 parishes during times of natural fertility and mortality (from early 1700s), and I have recently followed the success of each lineage to present day. Investigating

a range of questions related to life-history evolution using these records has given rise to more than 40 publications, mostly in evolutionary journals. It would now be timely to take a broader perspective on the use of such data, and I would like to reconsider our findings from the perspectives of both biological and social sciences, as well as to interact with scientists capable of interpreting patterns of fertility, mortality, maternal health and well-being in complementary ways likely ignored by the current (evolutionary) researchers in my group.

Recommended Reading

Rickard, I. J., J. Holopainen, S. Helama, S. Helle, A. F. Russell, and V. Lummaa (2010). "Food availability at birth limited reproductive success in historical humans." *Ecology* 91: 3515–3525.

Pettay, J. E., L. E. B. Kruuk, J. Jokela, and V. Lummaa (2005). "Heritability and genetic constraints of life-history trait evolution in preindustrial humans." *Proceedings of the National Academy of Sciences of USA* 102: 2838–2843.

Lahdenperä, M., V. Lummaa, S. Helle, M. Tremblay, and A. F. Russell (2004). "Fitness benefits of prolonged post-reproductive lifespan in women." *Nature* 428: 178–181.

IOANA MACREA-TOMA
EURIAS Fellow
Dr., History
Bucharest

Born in 1978 in Sibiu, Romania
Studied History at the Central European University, Budapest, Comparative Literature at the Université d'Artois, and Comparative Literature at Universitatea Babeş-Bolyai, Cluj-Napoca

ASSESSING CRITICAL RATIONALITY ACROSS THE IRON CURTAIN: INTELLECTUAL NETWORKS AND ARCHIVAL EPISTEMES

One of the most ardent political-cultural struggles in the former communist states is the evaluation of the moral profiles of some of their leading intellectuals. It is not my task, however, to inventory cases or take sides. The aim of the present project is to question the revelatory dimensions of the data used in the "battle of the files" and also to reconstruct the history of how such data has been symbolically invested with classificatory authority. I will therefore attempt to enhance a meta-critical approach to the classifying and documenting of "resistances" as well as of "truthful" behaviors under communism by investigating the practice of "observing", "monitoring", and "commenting" of "deviances" by external and internal critical agencies during the Cold War.

The methods used will be, first of all, the selection of cases of mutual counter-reporting, and, afterward, the analysis of their representational and data organizational system (the reconstruction of the information processing, the mapping of the social networks involved, and, last but not least, the interpretation of the underpinning ideological taxonomies). If the files of the former Security Police emerge as a self-evident case of systematic surveillance, the broadcasts and analyses of Radio Free Europe appear as a counter-story within the vast operation of reporting and labeling socially or civically "disturbing" actions

and/or persons. Two observational tribunes thus share as target a space inimical to the circulation of information, therefore mobilizing an intricate system of gathering news and documenting issues, while developing a taste for insidious detection of "cases". One of the purposes of my research is to analyze the epistemic anxieties of such archival enterprises, based on the paradox of individualizing disorders while depending upon a network-based pool of information. The current campaigns of delimiting vertical attitudes from collaborative ones rest on the ensuing incongruent endeavor of individualizing guilt by resorting to interlinked and interdependent data.

Recommended Reading

Macrea-Toma, Ioana. *Privilighentia: Institutii literare in comunismul romanesc*. [Privilighentsia: Literary Institutions in Communist Romania]. Cluj-Napoca: Casa Cartii de Stiinta, 2009.

—. "La Mise en valeur de l'héritage national et le 'peuple de statues': enjeux identitaires à l'époque de la libéralisation en Roumanie." *Identité nationale: réalité, histoire, littérature*, édité par Ioana Bot and Adrian Tudurachi. Bucharest: Institut Culturel Roumain, 2008, 148–172.

—. "La Censure institutionnalisée et incorporée. Le régime des publications dans la Roumanie communiste." *Communisme* 91–92 (2007): 111–120.

EMMANUEL STEFANOV MOUTAFOV
Mellon Fellow from October to December 2011
Ph.D., Medieval and Post-Byzantine Art
Bulgarian Academy of Sciences

Born in 1968 in Sofia
Studied Classics at the National High School for Ancient Languages and Civilizations, Sofia and Archeology and Art History at the University of Athens

TYPOLOGY AND SEMANTICS OF THE REVERSE OF POST-BYZANTINE ICONS

Until now, Katherine Marsengill has been the only person to have done research on this issue: in her 2001 M.A. thesis "Viewing the Back: The Reverse of Byzantine Icons," which was undertaken at The Lamar Dodd School of Art in Athens, Georgia. However, the findings of her study have not been published and they only deal with the Byzantine period. Some larger catalogues of Christian art exhibitions and published conference papers occasionally include icon reverses as well, but they have not yet been the object of thorough research. Thus, there is a need for a more complex and comprehensive study on the Balkans that is based on field work and those materials to be found in museum warehouses.

The methodology of this research is interdisciplinary, i.e. using methods from philology, theology, epigraphy, art history and social anthropology. Some of the sources that I examine are writings by the Church Fathers (such as St. John of Damascus), Byzantine *ekphraseis*, eighteenth and nineteenth-century iconographic manuals, donor and dedicational inscriptions and other Greek and Slavic inscriptions and cryptograms. I will be analyzing the significance of the represented iconographic symbols, the cult practices related to icon worship, their removal from the space of the temple and the home, the rituals in which they are included, etc.

The results of this project will help clarify the role of the icon in cult practice, shedding light on its apotropaic function in border spaces and casting doubt on the flat character of Orthodox painting and lack of perspective and three-dimensionality in the East until the mid-nineteenth century. They will also help to explain certain aspects of everyday Christianity and the believer's individual relation to the represented character as well as his "reading" of the holy images.

Recommended Reading

Moutafov, Emmanuel S., I. Gergova, A. Koujoumd -Žhiev, E. Popova, E. Genova and D. Gonis. "Greek Icon-Painters in Bulgaria after 1453." *Balcanica* 2008 (bilingual edition in Bulgarian and Modern Greek with a summary in English).

Moutafov, Emmanuel S. "The Post-Byzantine Hermeneai in the 18th Century and their Dissemination in the Balkans during the 19th century". *Journal of Byzantine and Modern Greek Studies* 30, 1 (2006): 69-80.

Moutafov, Emmanuel S. "Eine falsche Übersetzung – eine neue Ikonographie – ein nicht bestimmter Ritus. De Sturolatria Orthodoxa." *Scripta & e-Scripta* 2, Sofia (1999): 155–169.

DIRK VON PETERSDORFF
Dr. phil., Professor für Neuere deutsche Literatur
Friedrich-Schiller-Universität Jena

Geboren 1966 in Kiel
Studium der Germanistik und Geschichte an der
Christian-Albrechts-Universität Kiel

DIE IRONIKER

Quintilian sagt über Sokrates, dass hier ein gesamtes Leben Ironie zu enthalten scheine („cum etiam vita universa ironiam habere videatur"). Um die Ironie als Form der Weltwahrnehmung und Lebensgestaltung geht es in meinem Arbeitsvorhaben. Dabei nehme ich die Zeit von der Frühromantik bis zur Gegenwart in den Blick, weil die Ironie seit dem späten 18. Jahrhundert eine neue Virulenz erhält. Das hat mit der Entwicklung einer Kultur ohne Zentrum und mit der Erkenntnisunsicherheit der Moderne zu tun. Die Ironie reagiert darauf, indem sie Äußerungen, Behauptungen und Ansprüche unter Vorbehalt stellt. Damit ist allerdings keine Wahrheitsnegation verbunden; die ironischen Dementis ergeben sich gerade aus dem Postulat einer zwar nicht fixierbaren, aber doch vorhandenen Wahrheit.

Das Arbeitsvorhaben stellt nicht die Theoriearbeit, sondern die ironische Praxis ins Zentrum. Untersucht werden ästhetische, mediale und alltagspraktische Formen der Ironie: Von der Wahrheitssuche Clemens Brentanos, über die „ernsten Scherze", mit denen Goethe seinen Faust erlöst, über Heines spöttische Lieder, Nietzsches „Menschliches, Allzumenschliches" bis hin zu Thomas Manns Kämpfen von Reflexivität und Vitalität sowie Hans Magnus Enzensbergers und Richard Rortys Wiedergewinnung der Ironie. Um das Zentrum der Literatur und Philosophie gruppieren sich andere Wissenschaften und Künste wie Niklas Luhmanns Gesellschaftstheorie, Bob Dylans Gesänge vom Vorläufigen und vom Absoluten oder Frank Gehrys „sense of movement".

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Die scheinbare Heterogenität der Untersuchungsgegenstände ergibt sich aus dem Vorhaben, Ironie als eine Weltzuwendung darzustellen, die medial und ästhetisch verschiedene Formen annehmen, esoterisch und populär ausfallen kann. Mir geht es darum, einen bestimmten Umgang mit der Wahrheitsfrage darzustellen, der in der Moderne niemals dominant war, aber doch eine bemerkenswerte Gruppe von Künstlern, Philosophen und Wissenschaftlern miteinander verbindet und sich gegenüber anderen Formen moderner Theorie und Praxis durch eine gewisse Friedfertigkeit auszeichnet.

Lektüreempfehlung

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—. *Geschichte der deutschen Lyrik*. München: C. H. Beck, 2008.

—. *Fliehkräfte der Moderne: Zur Ich-Konstitution in der Lyrik des frühen 20. Jahrhunderts*. Tübingen: Niemeyer, 2005.

ANDREI G. PLEŞU
from May to June 2011
Dr. Dr. h.c., Professor of Philosophy of Religion
Rector of the New Europe College Bucharest
Former Minister of Culture (1989–1991) and
Minister of Foreign Affairs (1997–1999) of Romania

Born in 1948 in Bucharest
Studied Art History in Bucharest

OLD TESTAMENT COSMOLOGY FROM AN INTERRELIGIOUS PERSPECTIVE

The reading of sacred texts seems to be, today, something reserved either for the specialists (philologists, historians, theologians), or to mere ritual piousness, with no analytical claims. What I would like to try in a book with the title "Old Testament Cosmology from an Inter-Religious Perspective" is a commentary to *Genesis*, aimed at a reader for whom the text is neither a *réservoir* of "technical problems", nor the strict survival of an outdated mythology. What does the prose of the Old Testament have to say to a contemporary intellectual who has not abandoned religious questions, but who is outside confessional blocks and rudimentary piety? My book will not be about "actualizing" the text (the effort to make science "agree" with faith being, in my view, ridiculously inadequate), but about *rethinking* and *reliving* the text, which should prevent it from reaching the – noble and void – status of a museum piece.

Recommended Reading

Pleşu, Andrei. *Reflexion und Leidenschaft: Elemente einer Ethik des Intervalls*. Wien: Deuticke, 1992.

—. *Wer in der Sonne steht, wirft Schatten*. Ostfildern vor Stuttgart: Ed. Tertium, 2000.

—. *Eliten – Ost und West*. Berlin: de Gruyter, 2000.

JURKO PROCHASKO
Literatur, Übersetzung
Universität Lemberg

Geboren 1970 in Iwano-Frankiwsk, Ukraine
Studium der Germanistik und Psychologie an der Universität Lemberg und Gruppenpsychoanalyse bei der Internationalen Arbeitsgemeinschaft für Gruppenpsychoanalyse und Gruppendynamik, Altaussee, Österreich

EIN BUCH ÜBER LEMBERG

Im Laufe des Aufenthalts am Wissenschaftskolleg zu Berlin soll ein Buch über Lemberg entstehen. Es handelt sich dabei um einen im Auftrag des Suhrkamp-/Insel-Verlags zu verfassenden essayistischen Reiseführer für dessen Reihe „Länder, Städte, Reisen".

Er wird einerseits sehr subjektiv erzählen, andererseits aber so geschrieben werden, dass er durchaus auch Auskunft über die komplizierte und vielfältige Geschichte dieser Stadt, ihre geographische, urbane und semantische Topographie, ihr Geistes- und Literaturleben gibt. Stilistisch anspruchsvoll, soll er hohen ästhetischen Erwartungen entsprechen, unverkennbare persönliche Züge des Verfassers tragen und gleichzeitig durchaus auch hilfreich sein, sich in der Stadt zurecht zu finden. Beispiele dafür gibt es zahlreiche, es sei hier unter den neueren Veröffentlichungen nur auf die Istanbul-Biographie von Orhan Pamuk hingewiesen. Darüber hinaus liefert ja die gesamte Reihe die besten Belege.

Der Standort Berlin eröffnet in diesem Sinne bestmögliche Vorteile, ist er doch seit langem (auch schon vor dem Umzug des gesamten Suhrkamp Verlags nach Berlin) der Sitz des Ost- und Mitteleuropa-Büros dieses Verlags mit dafür zuständigen Lektorinnen und Lektoren.

Der Arbeitsablauf ist so gedacht, dass der Verfasser bereits mit einer ersten Version des Buches nach Berlin kommt und im Laufe der darauffolgenden Monate in enger Zusammenarbeit mit der Lektorin, Katharina Raabe am Text arbeitet, um gegen Ende dieser Frist das Erscheinen des Buchs zu ermöglichen.

Prochasko, Jurko. “Die sarmatische Zivilisation.“ In *Sarmatische Landschaften: Nachrichten aus Litauen, Beloruss, der Ukraine, Polen und Deutschland*, herausgegeben von Martin Pollack, 233–248. Frankfurt/Main: Fischer, 2006.

—. „Es gibt niemanden mehr, dem diese Stadt gehört.“ In *Lemberg: eine Reise nach Europa*; [Begleitband zur Ausstellung der Stiftung Neue Synagoge – Centrum Judaicum Berlin: „Wo ist Lemberg?“, 2. September bis 2. Dezember 2007], 112–120, herausgegeben von Hermann Simon. Berlin: Links, 2007.

—. „Marktplatz der Literaten: Utopien ohne festen Wohnsitz.“ In *ibidem*, 175–187.

—. Blaszczuk, M., A. Pranzl, J. Prochasko und T. B. Prochasko. *Galizien-Bukowina-Express: eine Geschichte der Eisenbahn am Rande Europas*. Wien: Turia+Kant, 2007.

MICHAEL J. RYAN
November 2011
Ph.D., Regents Professor of Integrative Biology
University of Texas

Born in 1953 in New York City
Studied Neurobiology and Behavior at Cornell University and Zoology at Rutgers University

THE EVOLUTION OF NATURAL BEAUTY

Sexual selection by female choice has generated some of the more spectacular and aesthetically pleasing traits in the animal kingdom. Yet outside of the field of sexual selection, there is only a very poor understanding of how evolution generates these traits. I will begin work on a book that will bring this stimulating field of evolutionary biology to a larger, well-educated lay audience.

Recommended Reading

Ryan, M. J. (1985). *The Túngara Frog: A Study in Sexual Selection and Communication*. Chicago: University of Chicago Press.

— (1990). "Sensory Systems, Sexual Selection, and Sensory Exploitation." *Oxford Surveys in Evolutionary Biology* 7: 157–195.

— (2010). "The Túngara Frog: A Model for Sexual Selection and Communication." In *Encyclopedia of Animal Behavior,* edited by Michael D. Breed and Janice Moore, 453–461. Oxford: Elsevier Science, Academic Press.

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Dr. phil., Professor of Experimental Ecology
Swiss Federal Institute of Technology, Zürich

Born in 1948 in Zürich
Studied Biology, Physiology and Ecology at the Universität Zürich

PARASITES AS THE SELECTIVE FORCE GENERATING DIVERSITY IN NATURE

Given their ubiquity and impact, parasites are thought to be the key drivers of diversification in organismic evolution. But biologists still do not yet understand exactly what processes affect the co-evolution between hosts and parasites and how, for example, it unfolds at the genetic level. But the possible consequences for the hosts might vary considerably. Rapidly co-evolving parasites, for example, should select for complex mechanisms that generate diverse offspring. Similarly, most parasites have evolved numerous ways of evading immune defences, which in turn forces hosts to evolve responses that are robust against manipulation.

The project therefore investigates the role that parasites play in nature and what strategies organisms use to defend themselves against this threat. Empirical data and theoretical concepts are the building blocks of such a framework, which should lead to better insights, for example, into why some parasites are harmful and others are not, or what the costs and benefits of efficient immune defence might be. An understanding of these issues is important for top human priorities such as medicine or the control of infectious diseases, as well as for some deep questions about the evolution of life itself.

Recommended Reading

Richner, H. and P. Schmid-Hempel. 2006. "Grundlagen der Parasit-Wirt-Koevolution." In *Allgemeine Parasitologie,* edited by T. Hiepe, R. Lucius, and B. Gottstein, 69–79. Stuttgart: Parey-Blackwell.

Schmid-Hempel, P. 2008. "Immune evasion by parasites – a momentous molecular war." *Trends in Ecology and Evolution* 23, 318–326.

Schmid-Hempel, P. 2003. "Variation in immune defence as a question of evolutionary ecology." *Proceedings of the Royal Society London* B *270*: 357–366.

MAURICIO SOTELO
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Escola Superior de Música de Catalunya, Barcelona

Geboren 1961 in Madrid
Studium der Komposition an der Universität für Musik
und darstellende Kunst Wien

„EL PÚBLICO. ÓPERA BAJO LA ARENA" (OPERNPROJEKT NACH EINEM TEXT VON FEDERICO GARCÍA LORCA)

Ich arbeite an einer Oper mit dem Titel "El Público", die aus einem Prolog und fünf Bildern besteht; das Libretto stammt von Andres Ibáñez nach einem Text von Federico García Lorca. Es handelt sich um ein Auftragswerk von Gerard Mortier für das Teatro Real in Madrid. Die Premiere ist für die Saison 2014–15 geplant.

Während meiner Zeit am Wissenschaftskolleg möchte ich drei der insgesamt fünf Bilder dieser Oper komponieren. Die Arbeit gliedert sich in folgende Phasen:

1. Recherche: Analyse der Beziehungen von Sprache und Musik anhand des Textes von Federico García Lorca „El Público". Die Untersuchung erfolgt mit Hilfe von IRCAM Computer Software und Computer aided composition (Audiosculpt, Open Music, Orchidée).
2. Strukturierung und Komposition: Gliederung – Entwicklung – Transformation – „Processus" (Software: Open Music). Klanggenerierung: „sound synthesis" (additive, granular, vocal, physiological models).
3. Orchestrierung und Raumprojektion: Von der syntaktischen und semantischen Struktur des Lorca-Textes zum „enigmatischen" Klangraum-Erlebnis (Software: Orchidée, Max-Msp.).

Lese- und Hörempfehlung

Partituren:
„De Magia“, „Chalan“, „Arde el Alba“ (alle bei Universal Edition, Wien)

CDs:
„Wall of Light Sky“. Kairos, 2006.
„De Oscura Llama“. Anemos, 2008.

ALESSANDRO STANZIANI
Dr., Economic and Social History
Directeur d'Études, École des Hautes Études en Sciences Sociales, and
Directeur de Recherche, Centre National de la Recherche Scientifique Paris

Born in 1961 in Naples
Studied Economics and History at the University of Naples, at the EHESS, Paris, and at the Université de Lille

FREE AND UNFREE LABOUR IN EURASIA, 16TH THROUGH EARLY 20TH CENTURY

This project aims to study the evolution of labour and labour institutions in Russia, Europe, Central Asia, China and the Indian Ocean between the 16th and the early 20th centuries and questions common ideas about the origin of labour institutions and market economies and their evolution and transformation in the early modern and modern world. It contests the clear-cut opposition between "free" and "unfree" labour and argues that these notions are historically embedded. In contradiction to widespread arguments, this project stresses that Inner Asian, and later on Russian bonded people were in fact part of a gradation of legal status and labour constraints that belonged to a wider Eurasian notion and practice of labour as service. This was partially true in Western Europe as well and gave rise to an extreme form of legal constraints in the colonies, not only under slavery, but especially after it (indentured labour). These institutions did not disappear with the French or the British revolution, but only with the second industrial revolution and the rise of the welfare state, while in the colonies forms of coerced labour survived deep into the 20th century. Three main axes will be developed: Central Eurasia, Russia and the Indian Ocean.

1) Bondage, war captives and slavery in Central Eurasia and Russia: I will trace the origins of colonial slavery, Russian serfdom and Eurasian labour institutions in the medieval and early modern slave trade. I intend to develop a fully integrated approach and mobilize sources that until now have been separated (in

Moscow, Kazan, Genoa, Venice). On the basis of the slave trade and war captives, I intend to develop broader insights into early modern history.

2) Russian serfdom – a reassessment: I intend to question the very existence of the so-called "second serfdom" in Russia. However, the word "serf" was not even in use in local Russian sources until the eve of the official abolition of "serfdom" in 1861. If my hypothesis is confirmed, this means that "serfdom" as a system, and "Eastern Europe" as a periphery of Europe, have to be carefully rethought.

3) Labour constraints in the Indian Ocean region. Even more than Inner Asia, the Indian Ocean breaks the so-called trans-Atlantic paradigm. Trafficking began among Indians, Arabs and Africans as early as the 17th century. For decades in the French and British colonies, indentured immigrants encountered enormous difficulties in being distinguished from slaves, in regard to both living and social conditions. On this basis, the general relations between Europe and its colonies will have to be regarded as more complex than colonial studies (subaltern studies in particular) and the world-system and dependency theories have believed up to now.

Recommended Reading

Stanziani, Alessandro, ed. *La contrainte au travail en Asie et en Europe, XVIIe–XXe siècles*. Paris: éditions de la MSH, 2010.

—. "The travelling Panopticon: Labor institutions and Labor practices in Russia and Britain in 18th and 19th Centuries." *Comparative Studies in Society and History* 51, 4 (2009): 715–741.

—. "The Legal Status of Labour in the 17th to the 19th Century: Russia in a Comparative European Perspective." *International Review of Social History* 54 (2009): 359–389.

STEPHEN C. STEARNS
from October to December 2011 and from May to June 2012
Ph.D., Edward P. Bass Professor of Ecology and Evolutionary Biology
Yale University

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PREDICTING THE CONSEQUENCES OF PHENOTYPIC PLASTICITY FOR POPULATION AND COMMUNITY DYNAMICS

Focus Group *Adaptive Plasticity*
(see p. 120)

Phenotypic plasticity is the ability of one genotype to produce many different phenotypes depending on the environments encountered, and reaction norms are the technical expression of one specific type of phenotypic plasticity in which the response to the environment is continuous and occurs once in the life of the organism. I will try to discover whether accounting for reaction norm evolution makes any difference to the classical predictions of population and community ecology. The central idea motivating the work is that if we can predict how life history traits should evolve in ecologically dynamic situations, we should be able to predict not only the life history traits of interacting species but also the impact of that coevolution on the stability of the interactions. The result will be a deeper understanding of the resilience of natural systems (their ability to respond robustly to perturbations and return to their original state) and of the kinds of life histories that should evolve in complex interactions. This project will connect evolution to ecology on a new level of detail, pushing theory to new levels of realism and generating new hypotheses that should stimulate new tests.

Recommended Reading

Dieckmann, U. and M. Heino (2007). "Probabilistic maturation reaction norms: their history, strengths, and limitations." *Mar Ecol-Prog Ser* 335: 253–269.

Ernande, B., U. Dieckmann and M. Heino (2004). "Adaptive changes in harvested populations: plasticity and evolution of age and size at maturation." *P Roy Soc Lond B Bio* 271: 415–423.

Kawecki, T. J. and S. C. Stearns (1993). "The evolution of life histories in spatially heterogeneous environments: Optimal reaction norms revisited." *Evolutionary Ecology* 7: 155–174.

Stearns, S. C. (1992). *The Evolution of Life Histories*. Oxford, Oxford University Press.

DANIEL STÖKL BEN EZRA
from October to November 2011
Ph.D., Directeur d'études, Ancient Hebrew and Aramaic Philology
École Pratique des Hautes Études, Paris

Born in 1970 in Erlangen
Studied Protestant Theology at the Universities of Bochum and Bern, and Comparative Religion at the Hebrew University of Jerusalem

EARLY JEWISH AND CHRISTIAN LITURGIES IN INTERACTION

Focus Group *Jewish and Christian Liturgy during the first post-Christian Centuries* (see p. 123)

Jewish-Christian relations have been a focus of much scholarly attention in recent decades. One field in which much remains to be done is the rather complex field of liturgy/ritual. While Jewish roots of Christian liturgies have been frequently discussed, this has been much less the case for interrelations between Jewish and Christian liturgies in later times, including Christian influence on Jewish practices and vice versa. Most of the study of early Jewish and Christian liturgies will be undertaken in close collaboration with my colleagues Israel Yuval and Clemens Leonhard. My thematic focus shall be reactions to Christmas in ancient Jewish literature from Late Antiquity and the Middle Ages. One of the sources will be *Toledot Yeshu*, a Jewish anti-Gospel / anti-Acts of the Apostles, that describes the life and work of Jesus and the emergence of Christianity from a highly polemical perspective. Many manuscripts mention a number of Christian festivals, often including Christmas/Epiphany setting them into relation with Jewish festivals. A second arena will be an analysis of exegeses of those biblical readings in Homiletic Midrashim linked to Chanukka that are also employed on Christmas and/or Epiphany. This is linked to an internet database under construction that strives to gather data on fixed liturgical read-

ings in both Jewish and Christian liturgies from Late Antiquity and the Early Middle Ages, mostly but not exclusively in lectionaries.

Recommended Reading

Stökl Ben Ezra, Daniel. "A Christian List of Festivals in *Toledot Yeshu*: Polemics as Indication for Interaction." *Harvard Theological Review* 102 (2009): 481–496.

—. "Whose Fast Is It? The Ember Day of September and Yom Kippur." In *The Ways that Never Parted: Jews and Christians in Late Antiquity and the Early Middle Ages*, edited by Adam H. Becker and Annette Yoshiko Reed, 225–248. Tübingen: Mohr Siebeck, 2003. (Texts and Studies in Ancient Judaism 95.)

—. "Interaction et différenciation. Quelques pensées sur les rôles des fêtes juives, chrétiennes (et 'païennens')." In *L'Oiseau et le poisson: Cohabitations et contacts religieux*, edited by N. Belayche and J.-D. Dubois. Paris: PUPS (in press).

HOLLIS TAYLOR
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Studied Violin Performance at Webster University, St. Louis, and Ornithology, Musicology, and Composition at the University of Western Sydney

ANOTHER SPECIES' SONGBOOK: THE MUSIC OF *CRACTICUS NIGROGULARIS*

The focal point of my residency is the preparation for publication of a monograph on the vocalizations of the Australian pied butcherbird *(Cracticus nigrogularis)*, with an emphasis on the success of the species in creating and renewing a musical culture with compelling links to human music. The research brings musicology and music composition into conversation with the biological sciences, linking a musician's trained ear and musicological techniques (including transcription) with the latest developments in neuroscience, zoology, ethological zoosemiotics, evolutionary aesthetics, recording, sonography, and sound analysis software applications.

The pied butcherbird is an emancipated singer (with no species-specific song template) known to invent and vary its phrases by individual, by season, and by year. Pied butcherbirds deliver long songs of up to six hours in the spring, especially during a full moon. Both the males and females sing, and they participate in multi-individual antiphonal song that may include five or more singers. They mimic other avian species, non-avian species, and manmade sounds.

Analysis of specific aspects of field recordings, transcriptions, and sonograms will involve collaborations with international researchers and generate technical papers beyond the monograph. In particular, a vocal ethogram – a summary of all the vocal abilities, techniques, predilections, apparent rules, and patterns (and their concomitant behavior) – of this heretofore-undocumented species will be assembled. Composition based on pied butcherbird vocalizations is also part of

the analysis process, and I will perform works for solo violin plus outback field recordings in various concert outcomes. Definitions of *music* and *culture* often assume human agency; this birdsong research reanimates the topic, challenging traditional conceptions of music as a purely human artefact.

Recommended Reading

Taylor, Hollis. "Decoding the song of the pied butcherbird: An initial survey." *Transcultural Music Review* 12 (2008): 1–30. http://www.sibetrans.com/trans/trans12/art13.htm

—. "Blowin' in Birdland: Improvisation and the Australian pied butcherbird." *Leonardo Music Journal* 20 (2010): 79–83.

—. *Post Impressions: A Travel Book for Tragic Intellectuals*. Portland: Twisted Fiddle, 2007.

BRAM TUCKER
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Studied Anthropology at Ohio University and at the
University of North Carolina at Chapel Hill

LINKING SUBSISTENCE DECISION-MAKING AND LIVELIHOODS STRATEGIES IN MADAGASCAR AND BEYOND: RISK, DELAY, CONFORMITY, AND CONSERVATION BEHAVIOR AMONG HUNTER-GATHERERS, FARMERS, AND FISHERMEN

Focus Group *Evolutionary Anthropology*
(see p. 122)

The objective of my research is to link subsistence decision-making, including choice under risk, choice between immediate and delayed rewards, and choice to cooperate or defect, to household livelihoods strategies, including households' participation in markets and their degree of specialization versus diversification in different farming, herding, hunting, gathering, and fishing activities. While at Wiko I will pursue this research in two directions. First, in collaboration with Monique Borgerhoff Mulder and other Wiko Fellows, I will examine how subsistence decisions translate into behaviors that either favor or counter environmental conservation; and how conservation policies influence subsistence decisions. Second, I will write a book-length monograph summarizing a recent year-long field investigation of risk and time in the economic choices of Masikoro farmers, Mikea hunter-gatherers, and Vezo coastal fishermen of southwestern Madagascar. The book will examine the role of social learning and cultural conformity in the judgment of value and in people's actual subsistence behaviors. This research is significant for evolutionary anthropology's interest in

the origins of behavior and culture, for questions of human rationality in psychology and economics, and for the application of behavioral research to international conservation and development efforts.

Recommended Reading

Tucker, B., A. Huff, Mr. Tsiazonera, J. Tombo, P. Hajasoa, and C. Nagnisaha (2011). "When the wealthy are poor: Poverty explanations and local perspectives in southwestern Madagascar." *American Anthropologist* 113, 2.

Tucker, B., Mr. Tsimitamby, F. Humber, S. Benbow, and T. Iida (2010). "Foraging for development: A comparison of food insecurity, production, and risk among farmers, forest foragers, and marine foragers in southwestern Madagascar." *Human Organization* 69, 4: 375–386.

Tucker, B. (2007). "Applying behavioral ecology and behavioral economics to conservation and development planning: Example from the Mikea Forest, Madagascar." *Human Nature* 18, 3: 190–208.

MILOŠ VEC
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Studium der Rechtswissenschaften an der Johann Wolfgang Goethe-Universität Frankfurt/Main und an der University of Keele, Staffordshire

PRINZIPIEN INTERNATIONALER ORDNUNG: REGELBILDUNG UND RECHTSQUELLENLEHRE IM KLASSISCHEN VÖLKERRECHT

Meine Studie widmet sich der Geltung von Prinzipien im Völkerrecht des 19. Jahrhunderts. Welche Prinzipien gab es und wie wurden sie begründet? Über diese Epoche ist oft gesagt worden, dass das ursprünglich naturrechtliche System des Völkerrechts einen Prozess der Positivierung und Universalisierung durchlaufen habe. Doch wenn das Völkerrecht sich universalisierte, welche Regeln galten dann in diesem Rechtsgebiet? Woher kamen sie, woraus gewannen sie ihre Verbindlichkeit? Juristisch gefragt: Was war ihre Geltungsgrundlage? Dieser Frage möchte ich mich mit meinem Projekt anhand der Untersuchung der „Prinzipien" des Völkerrechts widmen.

Prinzipien sind ein besonderer Typus von Norm. Sie erscheinen in anderen sprachlichen Varianten als Grundsätze, Fundamentalsätze, Maximen usw. Dem Recht sind sie auf vielen Feldern und in vielen Funktionen vertraut, und es besteht eine reiche rechtstheoretische und dogmatische Literatur dazu. Immer geht es um die Grundregeln der normativen Ordnung des Rechts. Sie spielen, so die Vermutung, eine herausgehobene und komplementäre Rolle zu einzelnen Regeln. Bisweilen antizipieren sie diese aber auch. Mein Projekt will dies anhand von Figuren wie „Grundrechte der Staaten", „Gleichgewicht der Mächte", „Internationale Gemeinschaft" untersuchen. Der Untersuchungszeitraum zwischen Spätaufklärung und Ausbruch des Ersten Weltkriegs wird oft als Epoche des „klassischen Völkerrechts" apostrophiert. Inwieweit das Gegensatz-

paar von Rechtspositivismus und Naturrecht hier analytisch brauchbar ist, soll geklärt werden.

Lektüreempfehlung

Vec, Miloš. *Zeremonialwissenschaft im Fürstenstaat: Studien zur juristischen und politischen Theorie absolutistischer Herrschaftsrepräsentation*. Frankfurt/Main: V. Klostermann, 1998. (*Ius Commune* Sonderhefte, Bd. 106.)

—. *Die Spur des Täters. Methoden der Identifikation in der Kriminalistik (1879–1933)*. Baden-Baden: Nomos, 2002. (Schriftenreihe der Juristischen Zeitgeschichte – Abteilung 1: Allgemeine Reihe, Band 12.)

—. *Recht und Normierung in der Industriellen Revolution: Neue Strukturen der Normsetzung in Völkerrecht, staatlicher Gesetzgebung und gesellschaftlicher Selbstnormierung*. Frankfurt/Main: V. Klostermann, 2006. (Studien zur europäischen Rechtsgeschichte 200; Recht in der Industriellen Revolution 1.)

MARK E. VINEY
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Born in 1963 in the United Kingdom
Studied Biology at the Imperial College, London, and Parasitology at the Liverpool School of Tropical Medicine and at the University of Liverpool

PLASTICITY AND HETEROGENEITY IN CHANGING ENVIRONMENTS

Focus Group *Adaptive Plasticity*
(see p. 120)

Animals make decisions about how they develop, depending on their environment. For one animal (the worm *Caenorhabditis elegans*) there is a well-studied developmental choice in its life cycle; therefore, this animal's development is plastic. How plastic this response is varies in wild worm strains, suggesting that these different plasticities are adaptive. The genetic network that controls this developmental choice in this species is well known. The question I will consider is where in this network does this plasticity (and these differences in plasticity) exist? For example, is this plasticity an "automatic" emergent property of any such network? Understanding this is necessary to allow us to consider what we mean by phenotypic plasticity being adaptive. I will also develop this further by considering recent work that shows that variation in the heterogeneity of traits may also be adaptive.

A second theme that I will consider is how the concept of "plasticity" is used in different fields of biology (and beyond). Plasticity in developmental biology seems to be different from plasticity in immune systems or in neuroscience. Understanding the similarity and difference of these uses will, I hope, clarify how adaptive plasticity is.

Recommended Reading

Viney, M. E. (2011) "Life history plasticity and responses to host defence." In *Parasitic Nematodes: Molecular Biology, Biochemistry and Immunology,* edited by M. W. Kennedy and W. Harnett. Wallingford: CABI Publishing (2nd edition in press).

Harvey, S. C., G. L. A. Barker, A. Shorto, and M. E. Viney (2009). "Variation in gene expression in the early development of dauer larvae of *Caenorhabditis elegans*." *BMC Genomics* 10: 325.

Thompson, F. J., G. L. A. Barker, T. Nolan, D. Gems, and M. E. Viney (2009). "Transcript profiles of long- and short-lived adults implicate protein synthesis in evolved differences in ageing in the nematode." *Strongyloides ratti*. *Mechanisms of Ageing and Development* 130: 167–172.

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RATIONALIZING COOPERATION

As is well known, the extent to which people tend to cooperate with one another in interactive situations greatly exceeds the degree of cooperation predicted by the various theories of rational behavior, notably by the Theory of Games. Today's orthodoxy deals with this phenomenon in one of two ways: 1) Tinker with the agents' utility functions, e.g. by introducing an "affinity for altruism"; 2) Abandon rationality and declare the observed behavior to be merely "boundedly" rational. I contend that both of these "solutions" are deplorably unsatisfactory and that, in any event, a theoretical framework should exist under which cooperation is fully rational even as agents' utilities are kept undisturbed. I propose to devote my stay at the Wissenschaftskolleg to formulating such a theory and, if at all possible, to collaborate with German colleagues in testing this theory experimentally.

Recommended Reading

Yaari, Menahem E. and Maya Bar-Hillel. *On Dividing Justly*. Jerusalem: Center, University, 1982.

Yaari, Menahem E. "The Dual Theory of Choice Under Risk." *Econometrica* 55, 1 (1987): 95–115.

—. "Endogenous Changes in Tastes: A Philosophical Discussion." *Erkenntnis* 11, 1 (1977): 157–196.

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from October 2011 to January 2012
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Hebrew University of Jerusalem

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Studied Jewish History and Jewish Thought at Hebrew University of Jerusalem
and German Literature and History at the Universität zu Köln

THE MARGINALIZATION OF JUDAISM IN LATE ANTIQUITY

Focus Group *Jewish and Christian Liturgy during the First Post-Christian Centuries*
(see p. 123)

Contemporary research tends to view Judaism as the mother-faith out of which the Christian daughter-faith developed. This relationship reflects both Jewish and Christian attitudes since the inception of Christianity. This immaculate one-sided approach has been found lacking by recent scholars. More and more researchers are becoming aware of the immense impact of early Christianity on Rabbinic Judaism. Still, the rampant view in research restates that the power relations between the two religions are more or less balanced, e.g. Judaism poses a real challenge for Christianity, and vice versa.

I seek to forward the assertion that the most dominant dimension of the conflict between the two faiths is the waning of Judaism's religious impact, her gradual marginalization into passivity, and concomitant surrender of her ability to influence the evolving agenda of the major religions. This marginalization stood in blatant contradiction to both the self-image of Judaism and to its image among Christians and Moslems. There was a significant cognitive gap between the Jews' sense of being God's beloved children, their profession of the precedence of their religion and the eternal validity of God's revelation to them on the one hand, and their objective status as a sidelined cultural has-been on the

other. It is precisely this gap that allowed the Jews to overcome the crisis of their marginalization, to disavow it, to ignore its consequences and to pretend as though their religion was still the most central and important among the monotheistic faiths. It is owing to this consciousness that they were able to maintain two processes in parallel: on the one hand, they ensconced themselves in seclusion and sustained a unique and cloistered religious culture, while on the other hand they continuously absorbed the newfangled ideas and religious symbolism of their surroundings.

Recommended Reading

Yuval, Israel J. "The Orality of the Jewish Oral Law: From Pedagogy to Ideology." In *Judaism, Christianity, and Islam in the Course of History: Exchange and Conflicts*, edited by Lothar Gall and Dietmar Willoweit, 237–260. München: Oldenburger Verlag, 2011. (*Schriften des Historischen Kollegs*, 82.).

—. *Two Nations in Your Womb: Perceptions of Jews and Christians in Late Antiquity and the Middle Ages.* Berkeley: University of California Press, 2006. (German edition: *Zwei Völker in deinem Leib: Gegenseitige Wahrnehmung von Juden und Christen in Spätantike und Mittelalter*. Göttingen: Vandenhoeck & Ruprecht, 2007. Translation to French: in progress.)

BÉNÉDICTE ZIMMERMANN
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Études d'histoire et de science politique à l'Université Paris I
et à l'Institut d'études politiques de Paris

TRAVAIL, FLEXIBILITÉ ET CONSTITUTION DU SOCIAL

Mes recherches récentes traitent de la flexibilité au travail à partir de trois angles: la sécurité et la liberté, les principes de justice et d'organisation collective, et l'expérience du travail. La flexibilité introduit des considérations de liberté dans la manière de concevoir le travail, dont les effets se répercutent à différents niveaux : sur l'action économique, sur l'organisation sociale et les dispositifs d'action publique, enfin sur le vécu du travail et la manière dont il imprègne les expériences individuelles et collectives. Si pour l'entrepreneur, la liberté signifie liberté d'entreprendre, elle signifie pour le travailleur, la liberté de travailler. C'est sur cette deuxième facette de la liberté, au principe d'une flexibilité à double sens digne d'être valorisée aussi bien par les salariés que les entrepreneurs, que se concentrent mes recherches.

Se pencher sur la liberté du travail implique de considérer non seulement l'activité de travail et les conditions de sa réalisation, mais encore les interactions du travail avec la vie privée et familiale, avec les formes d'engagement des personnes à l'intérieur et hors de l'entreprise. C'est en adoptant l'approche par les capacités (*capabilities*) développée par A. Sen que je thématise la liberté au travail. Cette approche oriente l'analyse vers la latitude de choix qui s'offre aux salariés, leur pouvoir d'agir, et les principes de justice qui les sous-tendent. Mon séjour au Wissenschaftskolleg sera l'occasion de confronter les résultats d'une recherche que je viens de mener sur les capacités des salariés dans les entreprises françaises en matière de formation continue et de développement professionnel, à la situation dans les entreprises allemandes en ces matières. Il s'agira de déve-

lopper par ce biais une histoire croisée des recompositions contemporaines du travail en France et en Allemagne en se donnant comme fil conducteur l'étude des capacités des salariés dans des environnements flexibles.

Lecture recommandée :

Zimmermann, Bénédicte. *Ce que travailler veut dire. Une sociologie des capacités et des parcours professionnels*. Paris : Economica, 2011. (Etudes sociologiques.)

— (avec Michael Werner). « Beyond comparison: Histoire croisée and the challenge of reflexivity. » *History and Theory* 45, 1 (2006): 30–50.

— *La constitution du chômage en Allemagne : Entre professions et territoires*. Paris : Éd. Maison des Sciences de l'Homme, 2001. (Traduction allemande, Campus, 2006.)

Schwerpunktgruppe *Adaptive Plastizität*

Wie Tiere und Pflanzen aussehen, oder was sie tun, weist oft eine hohe Plastizität auf; die Gene eines Organismus können je nach Umweltbedingungen ganz unterschiedliche Formen hervorbringen. Ein einfaches Beispiel dafür: „Gene für eine große Körpergröße" bringen nur dann große Körpergrößen hervor, wenn das heranwachsende Individuum auch ausreichend Nährstoffe bekommt. Organismische Plastizität wird verstanden als Möglichkeit, wie Lebewesen evolutionär erfolgreich sein können, indem sie an unterschiedliche Umwelten anpassungsfähig sind. Intuitiv scheint dies eine erfolgreiche Strategie, doch gibt es für diese Plastizität auch Kosten, sowohl in dem Unterhalt der „Maschine", die jeweils „Entscheidungen" trifft, als auch in der Wahrscheinlichkeit von Irrtümern und Fehlern bei solchen „Entscheidungen". Die verschiedenen biologischen Disziplinen (Entwicklungsbiologie, evolutionäre Ökologie, Immunologie, Verhaltensbiologie) interpretieren Plastizität unterschiedlich. Ein Hauptziel des Vorhabens besteht in der Synthetisierung dieser verschiedenen Ansätze. Ein weiteres zentrales Ziel besteht in der Entwicklung von Ansätzen, welche zu bestimmen erlauben, ob und wie Plastizität in unterschiedlichen Formen adaptiv und vorteilhaft wirken kann.

Einige Gebiete der Biologie haben bereits ein Verständnis des "Mechanismus" entwickelt, aufgrund dessen ein Merkmal eines Organismus plastisch sein kann. In diesem Fall wirkt die natürliche Selektion auf die Plastizität ganz unmittelbar ein. In anderen Situationen mag Plastizität eine emergente Eigenschaft eines komplexeren Gen-Netzwerks sein. Möglicherweise ist es notwendig zu verstehen, „wo" die Plastizität in den Genen und Gen-Netzwerken codiert ist, um zu begreifen, wie die natürliche Auswahl auf die Plastizität einwirkt – oder eben auch nicht. Diese Einsicht könnte zur Klärung beitragen, wie überhaupt Fragen zu Adaptivität, Evolution und Entwicklungsfähigkeit zu stellen sind.

A priori kann man unterstellen, dass Plastizität aufwändig ist, weil sie mehrere Gene oder Gen-Produkte erfordert. Diese Kostspieligkeit kontrastiert

jedoch mit der weiten Verbreitung von Plastizität. Rein konzeptuell ist der Begriff „Kosten“ scheinbar ganz einfach, doch wie diese Kosten zu messen oder die „Währung“ dieser Kosten zu verstehen sind, ist noch unklar. Möglicherweise werden sich unsere Annahmen hinsichtlich der Kosten als falsch erweisen. Die jüngsten Forschritte in der Sequenzierung der Genome zahlreicher Organismen haben gezeigt, dass die Gen-Gen-Interaktionen wahrscheinlich einen Schlüssel zum Verständnis von organismischen Eigenschaften liefern und dass deshalb den plastischen Antworten eine noch größere Bedeutung zukommt, ebenso aber auch der Notwendigkeit, die unterschiedlichen Eigenschaften unterschiedlicher Umweltsituationen zu erforschen.

Focus Group *Adaptive Plasticity*

Animals and plants are often plastic in how they look and in what they do. This means that an organism's genes can make different forms, usually depending on the environment. A simple example is that "genes for large body size" only make large bodies if the growing individual also has sufficient nutrients to grow large. Organismal plasticity is thought to be a way an organism can be evolutionarily successful by being adaptable to different environments. While, intuitively, this strategy would seem to be successful, there is also a "cost" of being plastic, both in maintaining the "machinery" to make these "decisions" and in the chance of errors in those "decisions". Plasticity means different things in different biological disciplines (developmental biology, evolutionary ecology, immunology, behavioural biology). One key aim of this work will be to synthesise approaches to "plasticity" in these different fields. A further key aim is to develop approaches to identifying whether, and how, plasticity in its different forms is adaptive and beneficial.

Some areas of biology have understandings of the "mechanism" by which a trait of an organism is plastic. In this case, the way natural selection acts on plasticity may be straight forward. In other situations, plasticity may be an emergent property of a more complex gene network. Understanding "where" plasticity is coded in genes and gene networks may be necessary to understand how natural

selection can act (or not) on plasticity. This may therefore clarify how one asks questions about adaptiveness, evolution and evolvability.
A priori plasticity is assumed to be costly because it requires multiple genes/gene products. However this costliness contrasts with how widespread plasticity is. Conceptually "cost" is straightforward, but measuring this or understanding the currency of costs is not clear. This may therefore falsify our assumption of costliness. The recent projects sequencing the genomes of many organisms have shown that gene-gene etc. interactions are likely to be key in understanding organismal traits and, therefore, that plastic responses are of even greater importance, as is the need to consider different traits in different environments.

(Mark E. Viney)

Schwerpunktgruppe *Evolutionäre Anthropologie*

Die Anthropologie hat in den letzten Jahren einen tiefgreifenden Wandel erlebt: Die Evolutionstheorie, die ursprünglich entwickelt wurde, um Lebensgeschichten, Verhalten und Verbreitung nicht-menschlicher Arten zu verstehen, wird mehr und mehr auch in Untersuchungen zur Vielfalt menschlicher Verhaltensformen angewendet, sowohl innerhalb von als auch zwischen Populationen.

Am Kolleg wird in diesem Jahr eine Gruppe von Evolutionären Anthropologen Themen erforschen, die von der Nahrungssuche bis zur Partnerwahl, von der Reproduktion bis zur Bewahrung und Übertragung von Verhalten und Werten reichen. Wir werden dabei an Beispielen von Populationen aus unterschiedlichen Teilen der Welt arbeiten – Sammler und Jäger, Schäfer, vergangene europäische Gesellschaften und Bürger der modernen Industriestaaten. Die Diversität der Fragestellungen, die in den Bereich der Evolutionären Anthropologie fallen, sind ein Hinweis auf die Stärke eines theoretischen Konzepts, das Fragen integrieren kann, die üblicherweise in unterschiedliche sozialwissenschaftliche Disziplinen fallen, und das unterschiedliche Forscher verbindet, die sich mühelos zwischen Datenerhebung, Theorie und akademischer Spezialisierung hin- und herbewegen.

Focus Group *Evolutionary Anthropology*

The field of anthropology has experienced a transformation in recent years. Evolutionary theory, originally developed to explain the life histories, behaviour and distributions of non-human species, is increasingly applied to the study of human behavioural diversity, both within and between populations. At Wiko, a group of evolutionary anthropologists will be exploring issues that range from foraging to mate choice, and from reproduction to conservation behaviour and values. We work on populations from across the world – hunter-gatherers, pastoralists, historical European societies and citizens of modern industrial states. The diverse topics that fall within the rubric of evolutionary anthropology speak to the power of theory in integrating questions that usually fall in different disciplinary fields of the social sciences and in structuring a community of scientists who can move smoothly between data, theory and academic specializations.

(Monique Borgerhoff Mulder)

Schwerpunktgruppe *Jüdische und christliche Liturgie in den ersten nachchristlichen Jahrhunderten*

Die Beziehungen zwischen Judentum und Christentum, ihrer Auffassungen von Zeit und ihrer Symbole, sind den jeweiligen Liturgien einbeschrieben bzw. werden von diesen vorgeschrieben. Der Löwenanteil dieser Liturgien ist in den langen Perioden vom Ursprung des Christentum und dem rabbinischen Judentum bis ins Mittelalter geformt worden. Wir wollen verschiedene Formen der jüdisch-christlichen Wechselwirkung in diesem kontinuierlichen liturgischen Diskurs untersuchen, besonders die Zyklen der liturgischen Zeitordnung bzw. der Feste während des Jahres: Purim, Passah-Ostern, Shavuot-Pfingsten, der Neunte Av (Klagetage), Neujahr; Jom Kippur-Encainia; Sukkot-Chanukka; Chanukka-Weihnachten-Sol invictus, und Sabbat-Sonntag.

Focus Group *Jewish and Christian Liturgy during the First Post-Christian Centuries*

The relationship between Judaism and Christianity, their concepts of time and symbols, are all inscribed in and prescribed through their liturgy. The lion's share of these liturgies has been shaped in the long period from the origins of Christianity and Rabbinic Judaism to the Middle Ages. We are going to survey various modes of Jewish-Christian interaction in this continuous liturgical discourse, in particular the cycle of liturgical time/year: Purim, Passover-Easter; Shavuot-Pentecost; The Ninth of Av; New Year; Yom Kippur-Encainia; Sukkot-Hanukkah; Hanukkah-Christmas-Sol Invictus; and Sabbath-Sunday.

(Israel Yuval)

NAME FELLOWSHIPS

EURIAS-Fellowship

Als Mitglied des Netzwerkes europäischer Institutes for Advanced Study nimmt das Wissenschaftskolleg am EURIAS-Fellowship Programm teil. Im Rahmen dieses Programms werden für das akademische Jahr 2011/12 drei zehnmonatige Fellowships durch die Europäische Union co-finanziert.

As a member of the Network of European Institutes for Advanced Study, the Wissenschaftskolleg participates in the EURIAS Fellowship Program. In the framework of this program, the European Union is co-financing three 10-month Fellowships for the academic year 2011/12.

Mellon-Fellowship

Aus Mitteln der Andrew W. Mellon Foundation (New York) kann das Wissenschaftskolleg seit 1993 jedes Jahr bis zu drei Geistes- oder Sozialwissenschaftler aus Mittel-/Osteuropa für jeweils drei Monate einladen (East-Central European Research Fellowship Program).

Since 1993, fellowships provided by the Andrew W. Mellon Foundation of New York have funded up to three Eastern and Central European scholars in the humanities and social sciences annually at the Wissenschaftskolleg (East-Central European Research Fellowship Program).