



Wissenschaftskolleg zu Berlin

INSTITUTE FOR ADVANCED STUDY

ARBEITSVORHABEN DER FELLOWS
FELLOWS' PROJECTS 2017/2018

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Redaktion: Angelika Leuchter
Redaktionsschluss: 11. September 2017



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VORWORT

In dieser Broschüre werden die Fellows des Wissenschaftskollegs im akademischen Jahr 2017/2018 vorgestellt. Im Zentrum steht die Beschreibung der Arbeitsvorhaben, denen sie sich während ihres Aufenthaltes am Wissenschaftskolleg widmen wollen. Dazu kommen bibliografische Empfehlungen mit den Titeln einiger Aufsätze oder Bücher, die sie Interessenten zur Lektüre empfehlen, sowie kurze biografische Angaben.

Die meisten Fellows kommen für ein volles akademisches Jahr und verfolgen ein individuelles Forschungsvorhaben. In jedem Jahr gibt es aber auch einige Wissenschaftler, die in eine Schwerpunktgruppe eingebunden sind. Die Zugehörigkeit zu der Schwerpunktgruppe sowie gegebenenfalls eine kürzere Aufenthaltsdauer sind jeweils vermerkt.

In der Zeit zwischen dem Redaktionsschluss dieser Broschüre und dem Beginn des akademischen Jahres am 16. September 2017 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 – wiko-berlin.de – zur Verfügung.

Berlin, im Juli 2017

Wenn nicht anders angegeben, erstrecken sich die Fellowships vom 16. September 2017 bis zum 15. Juli 2018.

PREFACE

This brochure presents the Fellows of the academic year 2017/2018. Each Fellow provides a short description of the work he or she plans to pursue during the stay at the Wissenschaftskolleg. Also listed are brief biographical notes as well as recommended reading.

The majority of the Fellows come for an entire academic year. The Wissenschaftskolleg invites most of its Fellows on the basis of their individual research plans. Some Fellows, however, are integrated in a Focus Group. Membership in the Focus Group and a shorter planned stay are noted for each Fellow, where applicable.

Between the submission deadline to this brochure and the beginning of the academic year on September 16, 2017, some minor changes may arise. Up-to-date information on the Fellows, their projects, Fellows' events and the Wissenschaftskolleg in general is available on the Wissenschaftskolleg's website wiko-berlin.de.

Berlin, July 2017

If not otherwise indicated, the Fellowships extend from September 16, 2017 to July 15, 2018.

MARION ALBERS

Dr. iur., Professorin für Öffentliches Recht, Informations- und Kommunikationsrecht, Gesundheitsrecht und Rechtstheorie
Universität Hamburg

Geboren 1961 in Dortmund

Studium der Rechtswissenschaft, Soziologie und Politologie an der Freien Universität Berlin und der Universität Bielefeld

SOZIALITÄT IN DER GRUNDRECHTSDOGMATIK

Grundrechte sind Rechte des Individuums gegen den Staat, vor allem Rechte auf Unterlassung staatlicher Eingriffe in geschützte Freiheiten. So lauten gängige Beschreibungen. In der Grundrechtsdogmatik, also in den Begriffen, Bausteinen und Strukturen, mit denen Gesetzgebung, Rechtsprechung oder Wissenschaft arbeiten, sind diese Beschreibungen fest verankert. Die vermeintlich gesicherten Grundlagen stützen sich jedoch auf Hintergrundkonzeptionen und Voraussetzungen, die inzwischen brüchig geworden sind und nicht länger als gemeinsam geteilter Ausgangspunkt zugrunde gelegt werden können. Dass sich Grundrechtsnormen nicht lediglich negatorisch gegen staatliche Eingriffe wenden, sondern auch andere Gewährleistungsdimensionen einschließen und Rechte auf Teilhabe oder Schutz vermitteln können, ist mittlerweile breit anerkannt. Als Grundlagenproblem taucht aber darüber hinaus die selten erörterte Frage auf, ob Grundrechtsnormen allein Rechte des Individuums verankern oder ob und inwiefern man bei der Interpretation ihrer Gewährleistungsinhalte transindividuelle Dimensionen mitdenken muss. „Sozialität“ steht bislang im Schatten der Grundrechtsdogmatik. Deswegen bleibt vage und zufällig, an welcher Stelle und wie Sozialität, soziale Institutionen oder soziale Systeme in der Grundrechtsdogmatik welche Rolle spielen und wie sich dies auswirkt. Das Projekt wird zum einen denkbare Ansätze aus einer Metaperspektive analysieren, differenzieren und systematisieren. Zum anderen wird es mit Blick auf aktuelle Probleme und hier vor allem mit Blick auf die

Kommunikationsfreiheiten unter den Bedingungen des Internets veranschaulichen, wie Sozialität im Rahmen der Konkretisierung grundrechtlicher Gewährleistungsinhalte eingebracht werden kann. Neben Grundrechten des Grundgesetzes wird es die immer wichtiger werdenden Rechte der Europäischen Menschenrechtskonvention und der EU-Charta einbeziehen. Ziel ist es, einen Beitrag zur angemessenen Verankerung der Sozialität in der Grundrechtsdogmatik zu leisten.

Lektüreempfehlung

Albers, Marion. „Biotechnologies and Human Dignity.“ In *Human Dignity in Context: Explorations of a Contested Concept*, herausgegeben von Dieter Grimm, Alexandra Kemmerer und Christoph Möllers. Baden-Baden: Nomos, 2017.

—. *Informationelle Selbstbestimmung*. Baden-Baden: Nomos, 2005.

—. „Faktische Grundrechtsbeeinträchtigungen als Schutzbereichsproblem.“ *DVBf Deutsches Verwaltungsblatt* 1996: 233–242.

YASSIN AL-HAJ SALEH

Writer

Istanbul

Born in 1961 in Raqqa, Syria

Studied Medicine at the University of Aleppo

MODES OF MASS MURDER: A COMPARATIVE STUDY

In what ways does mass killing in Syria differ from other well-known examples of mass murder in Rwanda, Cambodia, and before them Nazi Germany, Soviet Russia, and the Armenian Genocide? Variables like bureaucratization, the role of labor in concentration camps, and a theory of supremacy (of race or class) are either lacking in the Assadist mode of killing, in contrast to the Holocaust and the Gulag, or they are not systematic. Physical contact between the victims and the perpetrators was almost absent in the Soviet and Nazi killings, but this is not the case in Syria and Rwanda. The Daesh mode of killing preferably involves physical contact between the killer and the killed. What are the roles of religion, sect, and ethnicity in this mode? Can we differentiate between violent violence like what we experienced in Syria at the hands of the regime and Daesh, and the more organized and less violent violence of Israel against Palestinians for instance? Is it possible also to speak of historical progress in modes of killing, the way Marx talked about modes of production in his days? What are the relations between modes of killing and political systems, social structures, and cultural organization in specific countries? Are contemporary modes of killing understandable on the basis of individual countries: Syria, Sudan, Rwanda, Cambodia, etc.? What are the forms of articulation between violent and less violent modes of killing on the global level? Is it possible for us to interpret the contemporary world order (as it is institutionalized in the UN, many other organizations, and especially the UNSC) as a global organization of death, violent death? Finally, is politics without violence, even organized and legitimately monopolized violence, possible?

Recommended Reading

Al-Haj Saleh, Yassin. *The Impossible Revolution: Making Sense of the Syrian Tragedy*. London: Haymarket Books, 2017

Bauman, Zygmunt. *Modernity and the Holocaust*. New York: John Wiley & Sons, 2013.

Browning, Christopher R.: *Ordinary Men, Reserve Police Battalion 101 and the Final Solution in Poland*. New York : HarperCollins, 1992.

Arendt, Hannah. *Eichmann in Jerusalem: a Report on the Banality of Evil*. New York: Viking Press, 1963.

ASFAWOSSEN ASRAT KASSAYE

Ph.D., Professor of Geology

Addis Ababa University

Born in 1972 in Mekele, Ethiopia

Studied Geology and Geophysics at Addis Ababa University and Earth and Planetary Sciences at the University of Nancy I

DOCUMENTARY RECORDS OF CLIMATE VARIABILITY IN ETHIOPIA AND THE HORN OF AFRICA DURING THE LATE 18TH TO EARLY 20TH CENTURIES

The objective of the research is to collect, extract, and systematize all available information on the climate of Ethiopia and the Horn of Africa during the late 18th to early 20th centuries from documentary sources. The collected data will be formulated in qualitative to semi-quantitative seasonal to annual time series on rainfall and temperature over the studied period. These time series will be used as stand-alone climate data to reconstruct the climate variability in the region and will serve as data for calibrating and validating longer time series on rainfall and temperature from natural archives, including speleothems, tree rings, and lake core records.

Many historical and geographical records contain observations and descriptions of features related to climate, and they frequently also include actual climate and weather observations. All possible sources, including books, diaries, letters, reports, newsletters, chronicles, and manuscripts, that deal with the 18th- to 20th-century history, geography, geology, etc. of Ethiopia and the Horn of Africa will be searched using all available means and facilities in the host institution/library, then sorted and prioritized based on the subjects treated. Identified sources will be read in chronological order, with all information related to weather phenomena, climate, and associated consequences recorded verbatim. Dates, locations, and contextual information will be recorded, sorted, and validated. These qualitative and quantitative climate indicators will be recorded

and compiled as a seasonal and annual rainfall and temperature database. Qualitative observations to be recorded include accounts of weather events such as frost, hail, rain, fog, wind, and storms, together with information about river levels, crop/vegetation conditions, and other more general commentaries, including summaries of mean seasonal conditions and climatic impacts on crops, humans, and livestock. The seasonal/annual records of rainfall will finally be classified in categories such as “wet”, “normal”, “dry”, and other extreme condition indicators like “drought”, “severe drought”, etc.

The results will be systematized and narrated in a monograph on “Historical climate of Ethiopia during the 18th to 20th centuries”.

Recommended Reading

Asrat, A., Baker, A., Umer, M., Moss, J., Leng, M., Van Calstren, P., and Smith, C. (2007). “A high-resolution multi-proxy stalagmite record from Mechara, Southeastern Ethiopia: Paleohydrological implications for speleothem paleoclimate reconstruction.” *Journal of Quaternary Science* 22: 53–63.

Asrat, A., Baker, A., Leng, M., Gunn, J., and Umer, M. (2008). “Environmental monitoring in the Mechara caves, Southeastern Ethiopia: implications for speleothem palaeoclimate studies.” *International Journal of Speleology* 37: 207–220.

Nash, D. J., De Cort, G., Chase, B. M., Verschuren, D., Nicholson, S. E., Shanahan, T. M., Asrat, A., Lézine, A. M., and Grab, S. W. (2016). “African hydroclimatic variability during the last 2000 years.” *Quaternary Science Reviews* 154: 1–22.

ALICE VON BIEBERSTEIN

EURIAS Fellow (see p. 110)

Ph.D., Social Anthropology

Cambridge

Born in 1981 in Darmstadt

Studied Social Anthropology at the University of Cambridge

GOLDEN AGES: AN ETHNOGRAPHY OF MATTER, VIOLENCE AND VALUE

My project engages with questions of matter, violence and value through an ethnographic case of urban regeneration in provincial Turkey that involved a state programme of dispossession through debt and ended in the residents' hunt for gold and treasures believed to have been buried by Armenians during the 1915 genocide. My analysis addresses 1) the economic and material dimensions of histories of political violence; 2) the contingent ways that displacement and dispossession call up (possible, deferred, foreclosed) futures and (fetishized, absolute, denied) pasts through mechanisms of economic valuation and accumulation (debt, speculation, commodification of the past); and 3) the double register of biopolitical governance and its temporally discordant shadow, i.e. the phantasmatic life of treasures weaving together dynamics of desire and violence. I locate this project within broader contemporary concerns, both societal and academic, with economic and biopolitical governance in an era of austerity and debt, while I wish to draw attention to the temporal depths these policies are immersed in. Yet my concern with the historicities underlying the present moment is not aimed at reasserting a temporal logic of genealogical constitution. Rather, I wish to investigate how the historicities of matter and value at work in my ethnographic material have destabilising temporal effects. My theoretical goal is hence to explore the new materialist literature for its potential to open our thinking about matter to the future, yet also to probe its limits by arguing that the historicities of matter matter.

Recommended Reading

Bieberstein, Alice von. "Treasure/Fetish/Gift: Hunting for 'Armenian Gold' in Post-Genocide Turkish Kurdistan." *Subjectivity* 10, 1 (2017), forthcoming. online: <http://rdcu.be/qrNV>

—. "Surviving Hrant Dink: Carnal Mourning Under the Specter of Senselessness." *Social Analysis* 61, 1 (2017): 55–68.

—. "Not a German Past to be Reckoned with: Negotiating Migrant Subjectivities Between *Vergangenheitsbewältigung* and the Nationalization of History." *Journal of the Royal Anthropological Institute* (JRAI) 22, 4 (2016): 902–919.

ANNA KATHRIN BLEULER

Dr. phil., Professorin für Ältere Deutsche Sprache und Literatur
Universität Salzburg, Österreich

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Studium der Germanistik und Theaterwissenschaft an der Ludwig-
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MINNESANG JENSEITS NATIONALÄSTHETISCHER
KANONBILDUNG: GRUPPIERUNG, BESCHREIBUNG UND
INTERPRETATION DER AUTORCORPORA DES CODEX
MANESSE IN HINBLICK AUF DIE HISTORISCHEN
SAMMLUNGSZUSAMMENHÄNGE

Der *Codex Manesse* (Anfang 14. Jahrhundert, Zürich) ist mit 140 Autorcorpora und 138 Miniaturen die umfangreichste Sammlung mittelhochdeutscher Lyrik. Trotz seiner großen kulturhistorischen Bedeutung ist seine Erforschung defizitär. Zum einen bezieht sich ein Großteil der Lyrikforschung bis heute auf Editionen, die aufs 19. Jahrhundert zurückgehen und die nur einzelne Dichter aus dem *Codex Manesse* enthalten. Die Handschrift weist daher eine erhebliche Zahl an Werken auf, die bis heute weitgehend unerforscht, zum Teil sogar unediert sind. Zum anderen ist der *Codex Manesse* von einem Problem betroffen, das in den Philologien generell zu beobachten ist: Literaturwissenschaftliche, handschriftenkundliche und historiografische Forschung existieren weitgehend isoliert voneinander. Das hat zur Folge, dass neuere Erkenntnisse der Handschriftenkunde bei der inhaltlichen Beschäftigung mit den Texten bislang kaum berücksichtigt wurden. Die historiografische Forschung wiederum wird aufgrund der unsicheren Datenlage oftmals aus den Untersuchungen ausgeklammert. In der Summe hat man es einerseits mit erheblichen Forschungslücken zu tun, andererseits mit einer unüberschaubaren Fülle an Informationen, die oftmals isoliert voneinander vorliegen.

Ziel des Vorhabens ist es, die aufs 19. Jahrhundert zurückgehenden Grenzziehungen und Ausgrenzungsmechanismen nationalästhetischer Kanonbildung, die bis heute indirekte Auswirkungen auf die Erforschung des *Codex Manesse* haben, zu überwinden. Hierfür wird eine Rekontextualisierung der Autorcorpora vorgenommen, indem sie auf ihre historischen Sammlungszusammenhänge zurückgeführt und von da ausgehend gruppiert, beschrieben und interpretiert werden. Hierfür müssen alle Autoren der Handschrift, die „Stars“ der Lyrikforschung ebenso wie die bislang weitgehend Vernachlässigten, einbezogen werden. Von dieser Herangehensweise verspreche ich mir nicht nur eine Profilbildung der bislang wenig erforschten Autoren des *Codex Manesse*, sondern auch neue Erkenntnisse zu den bereits gut erforschten. Methodisch erfordert dieses Vorgehen eine Aufarbeitung und Zusammenführung der Forschungsbefunde, die zum *Codex Manesse* aus den unterschiedlichen Bereichen der Literaturwissenschaft, Handschriftenkunde, Historiografie und Kunstgeschichte vorliegen.

Lektüreempfehlung

Balsamo, Jean und Anna Kathrin Bleuler, Hg. *Les cours comme lieux de rencontre et d'élaboration des langues vernaculaires = Höfe als Laboratorien der Volkssprachigkeit zur Zeit 1480–1620*. Genf: Droz, 2016 (= De lingua et linguis V).

Bleuler, Anna Kathrin. *Essen – Trinken – Liebe: Kultursemiotische Untersuchung zur Poetik des Alimentären in Wolframs „Parzival“*. Tübingen/Basel: Narr Francke Attempto, 2016 (Bibliotheca Germanica 62) [zugl. Habilitationsschrift, Salzburg, 2012].

—. *Überlieferungskritik und Poetologie: Strukturierung und Beurteilung der Sommerlieder Neidharts auf der Basis des poetologischen Musters*. Tübingen: Niemeyer, 2008 (MTU 136) [zugl. Diss., München, 2006].

PASCALE CANCIK

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Universität Osnabrück

Geboren 1967 in Tübingen

Studium der Rechtswissenschaft an der Eberhard Karls Universität Tübingen
und der Freien Universität Berlin

GESCHICHTE(N) DER BÜROKRATIEKRITIK

Seit 250 Jahren wird – scheinbar unabhängig von den erheblichen Veränderungen in Gesellschaft, Recht, Verfassung, Verwaltung – von und über „Bürokratie“ gesprochen. Politik, Verwaltungen, Medien, Verbände und Wissenschaften tun es und manchmal auch die Bürger – populistisch, polemisch, kritisch, deskriptiv-analytisch. Der „Bürokratiemonster“ sind viele, das vorerst letzte sitzt in Brüssel: Irgendwann in der zweiten Hälfte des 20. Jahrhunderts wird im Gefolge der Europäisierung auch die „EU-Bürokratie“ zum Topos. „Entbürokratisierung“ und „Bürokratieabbau“ sollten Abhilfe verschaffen und werden neuerdings ihrerseits hinterfragt.

Die – scheinbare – Konstanz von „Bürokratie“ als Beschreibung und „Bürokratie“ als Kritik über lange Zeiträume ist bemerkenswert. Sie zu hinterfragen, mögliche Prägungen der – tatsächlich ja sehr heterogenen – Bürokratiekritiken zu erfassen, ihre Anlässe und darauf folgende Reaktionen genauer zu beschreiben, ist Ziel des Projekts. Ein Zentrum sollen die 1970er/1980er Jahre bilden. In dieser Zeit, so die These, kommt es zu einer entscheidenden Veränderung von Bürokratiekritik. Sie wird professionalisiert, wird zur Machtressource, zur staatspolitischen Notwendigkeit. Die damit einhergehende Institutionalisierung marginalisiert oder verdrängt andere Prägungen von Bürokratiekritik. Ein Vorgang, der andauert, und den man mit alten wie neuen Fragen zu seiner Bedeutung für Demokratie, Rechtsstaat und Parlamentarismus verbinden kann.

Eine Geschichte der Bürokratiekritik(en), welche die jüngere Zeitgeschichte mit einbezieht, kann aus ungewohnter Perspektive Aufschluss bieten über unsere Einbindung in Gesellschaft, Organisation, Staat; über jene weithin mit „Rationalisierung“ und „Modernisierung“ beschriebenen Entwicklungen, die relevant bleiben, ungeachtet der Beobachtung aller möglichen „Post“-Phänomene.

Lektüreempfehlung

Cancik, Pascale. „Zuviel Staat? Die Institutionalisierung der ‚Bürokratie‘-Kritik im 20. Jahrhundert.“ *Der Staat* 56 (2017): 1–38.

—. „Vom Widerspruch zum informalen Beschwerdemanagement – Siegt der ‚Verhandlungsstaat‘ über den ‚hoheitlichen Anordnungsstaat‘?“ *Die Verwaltung* 4 (2010): 467–499.

—. *Verwaltung und Öffentlichkeit in Preußen: Kommunikation durch Publikation und Beteiligungsverfahren im Recht der Reformzeit*. Tübingen: Mohr Siebeck, 2007.

LARS CHITTKA

Dr. rer. nat., Professor of Sensory and Behavioural Ecology
Queen Mary University of London

Born in 1963 in Bad Homburg
Studied Biology at Georg-August-Universität Göttingen and at
Freie Universität Berlin

HIVE MIND: THE INTELLIGENCE OF HONEYBEES, BUMBLEBEES AND THEIR RELATIVES

My main goal is to write a book entitled as above.

People have long been fascinated by the immense variety of instinctual behaviours that are required so that a 60,000-individual-strong beehive can operate like a smoothly oiled machine. While people accept that the neural templates for dozens of complex instinctual behaviours can be instantiated in a miniature brain such as a bee's, the common perspective is that there is insufficient room for intelligence in an insect head.

It is now clear that this notion is no longer tenable. Foraging bees navigate successfully over miles, recalling the location of their hive and multiple foraging destinations. In visiting flowers, they remember the most profitable species by their colours, patterns and scents, but studies of the cognition of bees in the past 20 years have substantially challenged the notion that simple associations explain how a bee interacts with its environment. Bees can count landmarks, recognise human faces and solve basic versions of the travelling salesman problem. Just last year, it was discovered that bees can solve cognitive problems once thought to be the domain of primates, e.g. pulling a string to gain access to reward and simple tool-use problems. An important shift in perspective has been generated by the observation that bees' intelligence is highly individually variable. The existence of such "personality"-like phenomena has important consequences for the organisation of labour in the hive, and variance between hive "personalities" directly affects fitness in the economy of nature.

The core of the book will be to describe these recent research breakthroughs and their significance across disciplines, and in a manner that is intelligible not just to scientists, but also to the scientifically interested layman. The findings above have wide-ranging implications for understanding cognition in animals more generally, its evolution and its neural-computational underpinnings. They call into question the notion that large brains are required for intelligent behaviour and open future avenues of research exploring the neural hardware mediating cognition in relatively small nervous systems. Insect nervous systems have several orders of magnitude fewer neurons than vertebrates, meaning that we can give crisp mechanistic explanations for relatively complex behaviour. Recent neurobiological research and modelling has shown that advanced cognitive capacities naturally emerge from exceptionally small neural circuits. This raises the question of what big brains are for – and the answer might well be that they do not necessarily mediate higher intelligence – but just more memory storage space, rather than more complex or faster computations. The microcomputer that is the bee brain thus offers potentially extremely efficient and elegant biological inspirations for information-processing in real computers.

Recommended Reading

Chittka, L. and Niven, J. (2009). “Are bigger brains better?” *Current Biology* 19: R995–R1008.

Perry, C. J., Baciadonna, L. and Chittka, L. (2016). “Unexpected rewards induce dopamine-dependent positive emotion-like state changes in bumblebees.” *Science* 353 (6307): 1529–1531. doi: 10.1126/science.aaf4454.

Loukola, O. J., Perry, C. J., Coscos, L. and Chittka, L. (2017). “Bumblebees show cognitive flexibility by improving on an observed complex behavior.” *Science* 355 (6327): 833–836. doi: 10.1126/science.aag2360.

LORRAINE DASTON

Permanent Fellow of the Wissenschaftskolleg

Ph.D., Director, Max Planck Institute for the History of Science, Berlin

Professor, Committee on Social Thought, University of Chicago

Born in 1951 in East Lansing, Mich., USA

Studied History, Philosophy of Science, and History of Science

at Cambridge and at Harvard

THE INTELLIGENCE OF ALGORITHMS

In today's world, algorithms are executed almost exclusively by computers and the kind of intelligence associated with algorithms is described as "artificial intelligence" or "machine learning", in order to distinguish it from natural intelligence and human learning. Yet algorithms did not begin with computers. For thousands of years and in many mathematical traditions, including that of ancient Greece, algorithms were created and executed by humans. Even after reliable, mass-manufactured calculating machines became available in the mid-nineteenth century, the world centers of heavy-duty calculation – astronomical observatories, census bureaus, and insurance offices – organized the execution of complex algorithms into sequences that combined human and machine labor. My project, which will form the conclusion of a book on the history of rules, is to understand how the massive and intricate calculations required to plot the orbit of a comet or compute the specifications for the atomic bomb or tally national census figures – all tasks done by machines and humans (mostly women) working in tandem – were divided up into steps and how the intelligence required to execute each step was assigned either to a human or a machine.

The history of algorithms is the history of analytical intelligence: in order to devise an algorithm, a complex task must be divided into a sequence of steps. Not all algorithms are numerical; recipes and other step-by-step instructions (e.g. instructions on how to assemble an IKEA couch) also belong to the cate-

gory of algorithmic intelligence: the implicit is made explicit; the general is made specific; and the complex is broken down into the simple, in a fixed temporal order. When Descartes recommended in the *Discours de la méthode* (1637) that the first step in solving any problem was to break it down into its simplest parts, he was following the familiar procedure of algorithmic intelligence.

My focus will be on the period roughly between 1750–1950, when centers of calculation first devised ways of dividing the labor of computation so finely that only elementary mathematics was required of the human calculators and then began to integrate machines into the calculating process. Although my major sources will be the records of observatories, which were pioneers in all these developments, I am more broadly interested in the implications for the meaning of rule-following when machines execute algorithms. What were the historical preconditions that made philosopher Ludwig Wittgenstein’s reflections on the paradoxes of mechanical rule-following thinkable?

Recommended Reading

Daston, Lorraine. “The Immortal Archive: Nineteenth-Century Science Imagines the Future.” In *Science in the Archives: Pasts, Presents, Futures*, edited by Lorraine Daston, 159–182. Chicago: University of Chicago Press, 2017.

—. “Cloud Physiognomy.” *Representations* 135 (2016): 45–71.

—. “When Science Went Modern.” *Hedgehog Review* 18 (2016): 18–32.

ANDREAS DIEKMANN
Dr. rer. pol., Professor (em.) der Soziologie
Eidgenössische Technische Hochschule Zürich

Geboren 1951 in Lübeck
Studium der Soziologie und Psychologie an den Universitäten Hamburg und
Wien

SOZIALE ORDNUNG DURCH REPUTATION

In wirtschaftlichen und sozialen Austauschbeziehungen treten regelmäßig Vertrauensprobleme auf. Tauschbeziehungen sind zumeist sequenziell und Tauschpartner laufen wechselseitig Gefahr, ausgebeutet zu werden. Anthropologische, wirtschaftshistorische und soziologische Forschungen zeigen, dass sich je nach Kontext und Technologie unterschiedliche Institutionen zur Lösung von Vertrauensproblemen entwickelt haben. Insbesondere deuten historische Untersuchungen, experimentelle Arbeiten und die Analyse von Daten digitaler Märkte darauf hin, dass selbstorganisierte Reputationssysteme wesentlich zur Entstehung stabiler Austauschbeziehungen, sozialer Ordnung und Kooperation beitragen können. So wird in der historischen Studie von Avner Greif die Bedeutung von Reputation beim kommerziellen Tausch in den Mittelpunkt gerückt. Auch in Max Webers Arbeit über protestantische Sekten in Amerika wird auf ein Nebenprodukt religiöser Gemeinschaften mit rigiden Aufnahme-regeln aufmerksam gemacht: die Verleihung von Reputation für weltliche, kommerzielle Geschäfte durch Mitgliedschaft. Reputation ist Information über wahrgenommene Aktivitäten einer Person oder Organisation mit einem Akteur oder mit Dritten. Man könnte in Analogie zu Robert Axelrods „Schatten der Zukunft“ von Reputation als „Schatten der Vergangenheit“ sprechen. Kennt man die Handlungsgeschichte eines Akteurs, kann sich auch unter eigennützi-gen Akteuren Kooperation entwickeln, wenn man davon ausgeht, dass dem Akteur an der Aufrechterhaltung von Reputation gelegen ist. Wie auch spiel-theoretische Arbeiten formal und präzise zeigen, kann Reputation selbst bei

einmaligen Interaktionen mit Fremden kooperatives Handeln hervorbringen. In der menschlichen Entwicklung hat Reputation immer eine wichtige Rolle für den Zusammenhalt der Gemeinschaft gespielt. Mit der rasanten Verbreitung von Reputationssystemen auf digitalen Märkten, in sozialen Netzen und anderen Bereichen der digitalen Welt sind aber auch Risiken verbunden. Mit dem Forschungsvorhaben werden Entstehung, Verbreitung und Auswirkungen von Reputationssystemen in den Blick genommen und auf Grundlage neuer Daten analysiert.

Lektüreempfehlung

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DIETER EBERT

Permanent Fellow of the Wissenschaftskolleg
Dr. phil., Professor of Zoology and Evolutionary Biology
University of Basel

Born in 1961 in Saarburg
Studied Biology and Chemistry at Technische Universität München, the
University of South Alabama, and the University of Basel

THE PROCESSES GOVERNING ANTAGONISTIC COEVOLUTION

My research interest is in understanding biological diversity, i.e., the evolution of traits that make organisms look and function differently. In particular, I am interested in how processes of coevolution contribute to this. In my project, I will focus on a review of the population genetic and biological concepts that underlie coevolution in antagonistic relationships, mainly the coevolution of hosts and parasites. During coevolution, hosts evolve to minimize the costs associated with parasitism, for example by evolving mechanisms to avoid parasites, by resisting parasites, or by tolerating parasites. In contrast, parasites (including pathogens) evolve to maximize transmission to the next host as well as reproduction and survival within a host. The parasite's means of maximizing its fitness usually causes costs for the host, which forms the core of host-parasite conflict, the driving element of antagonistic coevolution. In the last 40 years, simple models have been developed to describe this reciprocal process, but empirical work is still in its beginnings. Existing models are, however, metaphors of the actual process and do not go beyond the minimal concept. In the last few years, a number of new findings, technologies, and concepts have appeared which have moved the field forward and allow us to refine the existing models. These refined models allow for more specific tests of hypotheses, by making testable predictions possible. In my project, I will introduce the new developments in the field and show how they contribute to moving it forward. I

will then incorporate these concepts in the existing models and derive specific predictions and hypotheses. This project will incorporate aspects of

- infection biology: the infection process is a series of steps, each regulated by different genes, some of which are directly involved in coevolution;
- next-generation-sequencing: high throughput sequencing technology allows us to find the genes underlying adaptive processes much faster;
- population genetics: coevolutionary interactions leave traces of the evolutionary history in the genome, which can be analyzed with statistical genomic tools;
- ploidy level: models assume simple genetic systems with simple (haploid) genomes, while most host organisms we are concerned with are diploid (have two sets of all genes).

With my project, I hope to gain a better understanding of how coevolution works and which models can explain the process best. I want to explore whether there are general rules determining the coevolutionary processes and whether they result in patterns we can predict and observe in natural systems. Furthermore, I want to explore whether coevolution is a universal process that happens everywhere and in each system, or if it is specific to a limited set of conditions. Answering these questions would be a major step forward in understanding biodiversity.

Recommended Reading

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MATTHIAS EGELER

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Studium der Religionswissenschaft, Keltologie und Skandinavistik an der
Ludwig-Maximilians-Universität München und der Universität Oxford

ISLAND: PORTRÄT EINER SAKRALLANDSCHAFT

Das Projekt befasst sich mit der Sakralisierung und Mythologisierung der isländischen Landschaft in der isländischen Literatur des Mittelalters, ca. 900–1450. Ein besonderes Augenmerk liegt dabei auf der Frage, wie Vorstellungen unterschiedlicher religiöser Systeme und mit unterschiedlicher ethnischer Verwurzelung im Medium Landschaft zueinander in Beziehung gesetzt werden und gemeinsam einen Beitrag zur Humanisierung des Raums und zur Identitätsbildung im mittelalterlichen Island leisten.

In den erhaltenen Texten der altisländischen Literatur spielt die Sakralisierung der lokalen Landschaft eine prominente Rolle; insbesondere im sog. *Buch der Landnahmen*, einer mittelalterlichen Geschichte der ersten Besiedlung der Insel während der Wikingerzeit, liegt ein zentraler Fokus auf einer Einschreibung religiöser und mythologischer Bedeutung in isländische Landschaften und Orte. Die „religiöse Bedeutung“, die uns hier entgegentritt, ist dabei bald heidnisch und bald christlich geprägt und wird unter Rückgriff auf nicht nur skandinavische, sondern auch gälische Motive Irlands und Schottlands zum Ausdruck gebracht. Eine Annäherung an die isländische Religionsgeschichte über die narrative Semantisierung des isländischen Raums zwingt damit in exemplarischer Weise zu einem holistischen Zugang zur isländischen Kulturgeschichte: Anstatt der traditionellen Arbeitsteilung zwischen Kirchengeschichte einerseits und der Forschung zur vorchristlichen Religionsgeschichte andererseits zu folgen, wird das frühe Island als ein multireligiöser und multiethnischer Schmelztiegel gewürdigt, in dem eine scharfe Trennung zwischen christlicher

und heidnischer Geisteswelt ebenso wie zwischen germanischem und keltischem Erbe oftmals kaum möglich ist. Damit leistet das Projekt einen Beitrag nicht nur zur europäischen Religionsgeschichte (einschließlich der Kirchengeschichte), sondern trägt zugleich auch zu einer Korrektur weitverbreiteter Fehlvorstellungen von Island als einem archaischen Bewahrer einer vermeintlich ursprünglichen germanischen Kultur bei, wie sie insbesondere in der Zeit des Dritten Reichs propagiert wurden, aber in der Populärkultur bis heute weithin fortleben.

Lektüreempfehlung

Egeler, Matthias. *Avalon, 66° Nord: Zu Frühgeschichte und Rezeption eines Mythos*. Berlin, Boston: de Gruyter, 2015 (= Ergänzungsbände zum Reallexikon der Germanischen Altertumskunde 95).

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GEORG ESSEN

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Ruhr-Universität Bochum

Geboren 1961 in Kevelaer am Niederrhein

Studium der Katholischen Theologie und Geschichte an der Westfälischen
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RELIGION IN DEN AUTONOMIEWELTEN MODERNER
RECHTSKULTUREN: DER KATHOLIZISMUS ALS
PARADIGMATISCHE FALLSTUDIE

Seit geraumer Zeit können wir in modernen Gesellschaften eine Verschärfung von Religionskonflikten wahrnehmen. Sie führt zu der Frage, ob und in welcher Form der religionsneutrale Staat die normative Erwartung an Religionsakteure adressieren darf, die freiheitlich-säkulare Verfassungsordnung aus innerer Überzeugung mitzutragen. Dies gilt insbesondere für das Grundrecht auf Religionsfreiheit, die Trennung von Staat und Kirche sowie die Profanität der Rechtsordnung. Da die Ausbildung einer solchen staatsbürgerlichen Loyalität auf Akzeptationsleistungen beruht, die die Glaubensfreiheit tangieren und ohnehin rechtlich nicht erzwingbar ist, können derartige Forderungen nur als Erwartung formuliert werden, dass sich Religionsgemeinschaften säkulare Verfassungsprinzipien aus ihrem Glauben heraus zu eigen machen sollten.

Mit meinem Forschungsprojekt greife ich diese derzeit viel und kontrovers diskutierte religionspolitische Fragestellung auf, reformuliere sie als eine genuin theologische Problembeschreibung. Der Katholizismus dient in meinem Projekt dabei als eine Fallstudie, um die religionsinterne Verarbeitung von säkularen Verfassungsprinzipien zu analysieren. Historische und hermeneutische Analysen erschließen Relecturen von Traditionsbeständen und Glaubensdoktrinen, auf deren Grundlage der Katholizismus die normative Kerngrammatik moderner Verfassungsordnungen theologisch interpretiert. Auf welchen Wegen und in welchem Maße konnte es der römisch-katholischen Kirche gelingen, derar-

tige religionspolitisch angemahnte Affirmationsleistungen zu erbringen? Aufgrund ihres weltkirchlichen Charakters vereinigt die römisch-katholische Kirche auf konfliktreiche Weise mehrere Modernisierungspfade, sodass sich beispielweise bis in die Mitte des 20. Jahrhunderts hinein die Situation in den USA völlig anders darstellte als in Europa. Den Katholizismus kennzeichnet bis in die Gegenwart hinein eine paradoxe Gleichzeitigkeit von modernitätsaffinen über modernitätskritische bis zu antimodernen Glaubenshaltungen.

Die interdisziplinäre und gesellschaftliche Bedeutung des Forschungsvorhabens sehe ich darin, dass am Beispiel des Katholizismus das hohe Maß an Ambiguität studiert werden kann, mit der sich Religionen auf der Basis ihrer Glaubensvorstellungen und Symbolsysteme in den Autonomiewelten moderner Rechtskulturen zu verorten suchen.

Lektüreempfehlung

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TIM FIEBLINGER

from January to May 2018

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Lund University

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Studied Biomedicine and Neurobiology at Lund University and Biology at the University of Bochum and at Eberhard Karls Universität Tübingen

THE STRUCTURE-FUNCTION RELATIONSHIP OF DENDRITIC SPINES: IS THE STRIATUM AN EXCEPTION?

The idea that neuronal structure predicts function goes back to Santiago Ramón y Cajal, the father of modern neuroscience. Cajal observed that neuronal dendrites are covered with little protrusions, termed “spines”. He believed that these were the sites where neurons connect. And it is indeed nowadays known that dendritic spines host “synapses”, the functional connections between neurons.

Dendritic spines are very plastic, despite their rigid appearance. Long-term potentiation (LTP) is the activity-dependent strengthening of a synapse and widely believed to be the basis of learning and memory. Experimentally inducing LTP in a single dendritic spine leads to its concomitant enlargement. Spine morphology has therefore been subsequently used for classification and functional interpretation. Common classifications are “mushroom”, “stubby”, and “thin” spine, among which “mushroom” often corresponds to a “mature” and “thin” to an “immature” synapse.

Most experiments leading to the formulation of this “structure-functional relationship” were done on pyramidal cells (PCs). While being the main neuron in hippocampus and cortex (both closely associated with memory and learning), these neurons are, however, only one of many types in the brain.

My research focuses on the striatal spiny projection neuron (SPN), whose main characteristic is the high density and number of dendritic spines. I observed that the striatum often does not play by the same rules as cortex and hippocampus. For example, SPN spines appear more static, yet a large percentage would classify as “thin”, hence “immature”. Furthermore, spines of SPNs show no obvious correlation between size and synaptic strength. This raised the question whether the “structure-functional relationship” really applies to all neurons, and the SPNs in particular. Dendritic spines clearly come in different forms and sizes. But what do morphological differences mean, if they do not mirror synaptic strength?

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Permanent Fellow of the Wissenschaftskolleg

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Centre for Contemporary Studies, Indian Institute of Science, Bangalore

Born in 1953 in Kanpur, India

Studied Zoology and Molecular Biology in Bangalore

INTERROGATING AN INSECT SOCIETY

Insect societies, such as those of ants, bees, and wasps, consist of one or a small number of fertile queens and a large number of sterile or nearly sterile workers. While the queens engage in laying eggs, workers perform all other tasks, such as nest building, acquisition and processing of food, and brood care. How do such societies function in a coordinated and efficient manner? What rules do individuals follow? How are these rules made and enforced? These questions are of obvious interest to us as fellow social animals, but how do we interrogate an insect society and seek answers to these questions? During the next few years, I plan to write a book-length monograph describing some 35 years of my research, which was designed to seek answers from an insect society to a series of such questions of obvious interest to us. I have chosen the Indian paper wasp *Ropalidia marginata* for this purpose, a species that is abundantly distributed in peninsular India and serves as an excellent model system. An important feature of this species is that queens and workers are morphologically identical and physiologically nearly so. How then does an individual become a queen? How does the queen suppress worker reproduction? How does the queen regulate the non-reproductive activities of the workers? What is the function of the aggression shown by different individuals? How and when is the queen's heir decided? I will attempt to show how such questions can indeed be investigated and answered. I will emphasize that to do so we will need a whole range of techniques of observation, experimentation, and inference.

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Universität zu Köln

Geboren 1976 in Bonn

Studium der Klassischen Philologie und Romanistik an der Rheinischen
Friedrich-Wilhelms-Universität Bonn und an der Universität Oxford

RECHT UNTERHALTSAM: DIE GRIECHISCH-RÖMISCHE NEUE KOMÖDIE ZWISCHEN RECHTSWIRKLICHKEIT UND RECHTSDENKEN

Während meines Aufenthaltes am Wissenschaftskolleg untersuche ich das Verhältnis von Recht und Literatur am Beispiel der griechischen und römischen Neuen Komödie, d. h. anhand der vollständig oder fragmentarisch erhaltenen Komödien, die in Athen bzw. Rom von Menander (342/341–293/292 v. Chr.), Plautus (ca. 250–180 v. Chr.), Terenz (ca. 185–159 v. Chr.) und ihren Zeitgenossen gedichtet und aufgeführt wurden. In diesen Bühnenstücken spielen juristische Normen (z. B. des Eherechts) eine zentrale Rolle, und die Bühnenfiguren diskutieren über rechtliche Fragen und gebrauchen häufig Argumentationsmuster aus Gerichtsreden. Da die erhaltenen römischen Dramen Nachdichtungen griechischer Komödien sind, lässt sich darüber hinaus gut verfolgen, wie sich der Umgang mit Recht in der Literatur bei der Übertragung von einer Kultur in eine andere verändert und wie die unterschiedlichen juristischen Parameter der Theateraufführungen in Rom und Athen die literarische Produktion und das Bühnenwesen geprägt haben.

Im Rahmen meines Projektes möchte ich nicht nur das Verständnis der antiken Stücke und des antiken „Literaturbetriebes“, des Aufführungswesens und des Rechtsdiskurses vertiefen, sondern gleichzeitig auch exemplarisch vorführen, welche Perspektiven die Erforschung des Verhältnisses von Recht und Literatur auf anderen Gebieten der antiken, mittelalterlichen und neuzeitlichen Literatur bietet. Denn Recht und Literatur stehen in einem komplexen Ver-

hältnis gegenseitiger Beeinflussung: Das Recht gibt Bedingungen vor, unter denen Literatur geschaffen und rezipiert werden kann, und umgekehrt wirkt auch die Literatur auf das Rechtssystem ein, weil sie ethische und juristische Fragen thematisiert und so den gesellschaftlichen Diskurs über Gerechtigkeit, Gesetzgebung und Rechtsanwendung mitgestaltet.

Lektüreempfehlung

Gaertner, Jan Felix. „Law and Roman Comedy.” In *The Oxford Handbook of Greek and Roman Comedy*, herausgegeben von Adele C. Scafuro und Michael Fontaine, 615–633. Oxford: Oxford University Press, 2014.

KEVIN J. GASTON

D. Phil., Professor of Biodiversity and Conservation
University of Exeter

Born in 1964 in the Pembury, United Kingdom

Studied Biology at the University of York and Zoology at the University of
Sheffield

THE ECOLOGY OF THE NIGHT

Most animals are nocturnal. That is, they largely or exclusively confine their activities to the nighttime. By contrast, ecological researchers – those who study the abundance and distributions of species and the underlying mechanisms – belong to a diurnal (day-active) species and have focused their research predominantly on diurnal animals. Indeed, only c. 1% of recent published research papers in ecology concern nocturnal organisms. This project will address this imbalance, determining to what extent, and in what ways, this understandable and perhaps inevitable research bias has influenced understanding of the Earth's ecology. The project will particularly exploit recent growth in research on nocturnal ecology that has been stimulated by concerns about the effects of the widespread introduction of artificial nighttime lighting (especially from street-lights), which has in effect constituted a global experiment in the consequences of the erosion of the nighttime. Given the immense pressures and demands on natural ecosystems from a large and growing global human population, robust ecological insights are vitally important and increasingly depended on in making policy and management decisions. The project will evaluate in what ways a more appropriately balanced viewpoint might shape these insights and the consequences this might have.

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INGA GEIPEL

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Fellow of the College for Life Sciences (see p. 111)

Dr. rer. nat., Biology

Smithsonian Tropical Research Institute, Gamboa

Born in 1980 in Aurich

Studied Biology at Georg-August-Universität Göttingen and the

University of Ulm

SENSORY ECOLOGY AND COGNITION IN FORAGING BATS: THE ROLE OF LEARNING

Most bats use echolocation to navigate through dark environments, avoid obstacles, and find prey. Echolocating bats produce ultrasonic signals, which are reflected by objects in their surrounding, and then listen for the returning echoes. Several bat species, called gleaning bats, forage for food on vegetation or the ground. Such gleaning is a difficult task for echolocators, because echoes from nearby backgrounds can cause severe masking effects, making it difficult to discriminate prey from background. To compensate, gleaning bats often listen for acoustic cues produced by the prey (such as the footsteps or mating calls of insects or frogs). However, I previously demonstrated that at least one bat species is capable of using echolocation alone to find motionless and silent prey on leaves – a task previously believed to be a sensory impossibility.

This finding leads to questions about the role of learning in acquiring complex foraging strategies. Specifically, how much of bats' foraging strategy and echolocation skill is innate, socially learned, or self-acquired? In this same species, I previously showed that mothers feed their pups with captured prey for several months after they have been weaned. This suggests that mothers might facilitate learning by pups. The production of echolocation in bats is innate, but it is unclear to what extent young bats need experience to make sense of returning echoes and to use these echoes for successful hunting.

The combination of a difficult foraging strategy and the extensive maternal care in this bat leads to questions about how different bats acquire and perfect their foraging strategies, especially in acoustically complex environments, and the extent to which innate or learned behaviors underlie their strategies. During my time at the Wissenschaftskolleg I will focus on the question of how learning plays a role in sophisticated foraging strategies and develop a research program to address my questions.

Recommended Reading

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LUCA GIULIANI

Rektor des Wissenschaftskollegs

Dr. phil., Professor für Klassische Archäologie

Humboldt-Universität zu Berlin

Geboren 1950 in Florenz

Studium der Klassischen Archäologie, Ethnologie und

Italienischen Literaturwissenschaft an der Universität Basel

und an der Ludwig-Maximilians-Universität München

SOKRATES ALS SATYR

Im Jahr 399 v. Chr. wurde der athenische Philosoph Sokrates wegen Missachtung der Götter (*asébeia*) vor Gericht gestellt und zum Tode verurteilt. Zwei oder drei Generationen später muss die Polis diese Hinrichtung bereut haben: Sokrates wurde rehabilitiert und erhielt eine öffentliche Statue. Aber es gab noch ein anderes Bildnis von ihm, das der Rehabilitierung vorausging: Es handelte sich vermutlich um eine Statue, die von seinen Schülern als Weihgeschenk in ein Heiligtum gestiftet wurde. Beide Bildnisse sind im Original verloren, aber von beiden besitzen wir Kopien aus der römischen Kaiserzeit; und beide zeigen den Philosophen mit den Gesichtszügen eines Satyrn.

In enger Beziehung dazu stehen zwei Dialoge, die denselben Titel tragen: *Sympósion* (Gastmahl). Der eine stammt von Platon, der andere von Xenophon. In beiden Dialogen wird (überraschenderweise) die Physiognomie des Sokrates thematisiert, und wieder geht es um dessen Ähnlichkeit mit einem Satyrn.

Das früheste Bildnis kann kaum älter als 387 sein, als Platon nach längerer Abwesenheit wieder nach Athen zurückkehrte. Die Zeitstellung der beiden Dialoge ist unklar und umstritten, aber mit an Sicherheit grenzender Wahrscheinlichkeit geht keiner von beiden der Errichtung der Bildnisstatue voraus. Es hat also den Anschein, als sei dieses satyrhafte Bild des Sokrates erst geraume Zeit nach dessen Tod entstanden, als vermutlich keiner sich mehr genau daran erinnern konnte, wie der reale Sokrates zu Lebzeiten genau ausgesehen hatte.

Aber unter welchen Umständen und mit welcher Absicht wurde Sokrates einem Satyr angeglichen? Welche Semantik wurde mit dieser Physiognomie verbunden und wie ist sie von den Zeitgenossen verstanden worden? In formaler Hinsicht sind die beiden Symposia etwas Neues, sie folgen keinem damals etablierten literarischen Genre. Warum dieser Bruch mit den literarischen Konventionen? Und gibt es irgendeine Beziehung zwischen diesem Bruch und dem Umstand, dass Sokrates mit dem Gesicht eines Satyrs dargestellt wird? Diese Fragen untersuche ich in einem gemeinsamen Projekt mit Maria Luisa Catoni (Fellow 2009/10).

Lektüreempfehlung

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DEBORAH M. GORDON

from March to June 2018

Ph.D., Professor of Biology

Stanford University

Born in 1955 in Miami, Fla., USA

Studied French at Oberlin College, Biology at Stanford University, and Zoology at Duke University

THE EVOLUTION OF COLLECTIVE BEHAVIOR

Collective behavior is widespread in nature. I am interested in how the processes that produce collective behavior from simple interactions evolve, in response to changing ecological conditions. My research examines how ant colonies work collectively without central control, using local interactions. No ant directs the behavior of another or provides instructions. The queen merely lays the eggs.

My project will bring together the results of my 30-year study in the southwestern US that tracks a population of about 300 colonies of desert harvester ants. Harvester ant colonies regulate foraging using the rate of antennal contacts, when one ant smells the odor of another. An outgoing forager does not leave the nest until it meets enough foragers returning with food. This feedback links foraging activity to food availability although no ant can make any global assessments.

The goal of my project is to link the spatial history and demography of the population over 30 years, the development of a colony within its neighborhood of colonies, and the network of interactions among ants that regulates from hour to hour the foraging activity of a colony. Examining how these differ among colonies will help to understand how natural selection is shaping collective behavior.

A colony lives for 20–30 years. It begins with one ant, the founding queen, who, after an original mating session, continues for the rest of her life to produce all the ants. A colony's collective behavior changes as it grows older and

larger. Since workers live only a year, this is not due to the experience of older ants, but rather to changes in the network of interactions as the colony grows. My data also make it possible to compare colonies. Colonies differ consistently in how they regulate foraging. This seems to be due to neurophysiological differences, which we are now investigating, in how the ants respond to interactions. I will ask how colonies differ in the development of their collective behavior.

Recommended Reading

Gordon, Deborah M. (2014). "The ecology of collective behavior." *PloS Biology*. doi: 10.1371/journal.pbio.1001805.

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—. (2010). *Ant Encounters: Interaction Networks and Colony Behavior*. Princeton: Princeton University Press.

Publications for non-specialists on lab website:
<https://web.stanford.edu/~dmgordon/>

MANU GOSWAMI

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THE RULE OF ABSTRACTION: FABRICATING
ECONOMICS FROM MALTHUS TO KEYNES IN THE
BRITISH EMPIRE

During my Fellowship, I intend to pursue two main projects. First, I plan to complete the final draft of my second book project, “Imaginary Futures: Interwar Colonial Internationalisms and their Afterlives”. This project excavates the multiplicity of internationalist projects – political and ideological, social-scientific and organizational – that were forged by colonial subjects amid the systemic chaos of the interwar decades and that helped shape subsequent social and economic movements in the Cold War era.

Second, I hope to spend the majority of my residency drafting sections of my third book project, “The Rule of Abstraction: Fabricating Economics from Malthus to Keynes in the British Empire”. This project explores the co-evolution of Britain’s empire – with its hierarchical apparatus of rule and a profoundly variegated economy – and the making of the modern discipline of economics. A remarkable aspect of British imperial rule was the pervasive role of leading British classical and neoclassical economists in imperial governance, both as long-distance administrators and proximate colonial officials. Robert Malthus (1766–1834) occupied the first professorship of Political Economy in the East India Company’s School in Hertfordshire (1805), responsible for training generations of colonial administrators. James Mill (1773–1836), who synthesized the work of philosophical radicals such as David Ricardo, and his more famous son, John Stuart Mill, were both long-run administrators in the India Office (serving respectively 17 and 35 years). James Wilson, the founder of *The*

Economist, the most significant organ of free trade and free market liberalism, was colonial India's first Minister of Finance in 1859, following the abolition of the East India Company. Alfred Marshall (a founding figure of neoclassical economics) and John Maynard Keynes (whose first work was on colonial India) began their careers at the India Office and served on numerous financial and economic reform committees.

My project seeks both to demonstrate the internal relation between empire and economics – their superimposition and interpenetration across institutions, pedagogical domains and everyday life – and explore how this legacy was reckoned with in mid-20th-century heterodox economics within and beyond the British Empire.

Recommended Reading

Goswami, Manu. "Imaginary Futures and Colonial Internationalisms." *American Historical Review* 117, 5 (2012): 1461–1485.

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—. *Producing India: From Colonial Economy to National Space*. Chicago: University of Chicago, 2004.

DIETER GRIMM

Permanent Fellow des Wissenschaftskollegs

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VERFASSUNG UND VERFASSUNGSGERICHTSBARKEIT

Mehrere hundert Jahre lang war öffentliche Gewalt identisch mit Staatsgewalt. Dementsprechend entstand die Verfassung, die die öffentliche Gewalt organisiert, legitimiert und limitiert, als Staatsverfassung. Die Identität von öffentlicher Gewalt und Staatsgewalt ist mittlerweile entfallen. Öffentliche Gewalt wird auch jenseits des Staates von supranationalen Organisationen ausgeübt. Die Staatsverfassung erfasst daher die auf dem Territorium des Staates wirkende öffentliche Gewalt nur noch teilweise. Äußerlich seit der säkularen Wende von 1989/90 auf ihrem Höhepunkt angekommen, ist die Verfassung innerlich einer Erosion ausgesetzt. Zentrale Begriffe und Funktionen der Verfassung müssen daher neu definiert werden. Zugleich stellt sich die Frage nach der Legitimierung und Limitierung derjenigen öffentlichen Gewalt, die von supranationalen Organisationen ausgeübt wird. Ist sie ebenfalls nach Art der Verfassung regulierbar oder müssen in Bezug auf sie neue Formen rechtlicher Begründung und Begrenzung entwickelt werden? Darüber besteht alles andere als Klarheit. Auch insoweit gibt es also Klärungsbedarf, ebenso wie hinsichtlich des Verhältnisses von traditioneller Staatsverfassung und neuartigen Regulierungen der nicht staatlichen öffentlichen Gewalt.

Zugleich mit der weltweiten Verbreitung der Verfassung hat sich in der zweiten Hälfte des 20. Jahrhunderts auch die Verfassungsgerichtsbarkeit als Mittel zur Gewährleistung der Verfassung gegenüber der Politik weltweit

durchgesetzt. Verfassungsgerichtsbarkeit ist heute ein integraler Bestandteil des Konstitutionalismus. Beide müssen zusammen gesehen werden. Über Erfolgsbedingungen der Verfassungsgerichtsbarkeit ist allerdings noch wenig bekannt. Auch ihre Bewertung differiert stark. Während sie in den USA vornehmlich unter dem Gesichtspunkt der Bedrohung von Demokratie diskutiert wird, gilt sie in den jüngeren Demokratien als Garant von Demokratie. Zudem ist mit der Internationalisierung öffentlicher Gewalt auch ein Anteil der Verfassungsgerichtsbarkeit auf internationale Gerichte übergegangen. Im Unterschied zu nationalen Gerichten operieren sie jedoch unter anderen Bedingungen und in einem anderen Kontext. Ihre Einbindung in einen kontinuierlichen Diskussionszusammenhang und ihre Rückkopplung an die Gemeinschaft, für die sie Recht sprechen, ist wesentlich geringer als bei staatlichen Gerichten. Welche Folgen hat das für die Ausübung der richterlichen Funktion auf supranationaler Ebene?

Die Antworten auf diese Fragen verlangen eine vergleichende Verfassungslehre, die aber erst in ihren Anfängen steht. Darum geht es mir bei den Forschungen am Wissenschaftskolleg.

Außerdem arbeite ich an einer kleinen Studie, welche Rolle Verfassung und Verfassungsrechtsprechung in den Darstellungen der Geschichte der Bundesrepublik spielen.

Lektüreprüfung

Grimm, Dieter. *Constitutionalism: Past, Present, and Future*. Oxford: Oxford University Press, 2016.

—. *Souveränität: Herkunft und Zukunft eines Schlüsselbegriffs*. Berlin: Berlin University Press, 2009 (Englisch: *Sovereignty: The Origin and Future of a Political Concept*. New York: Columbia University Press, 2015).

MOHAMMED HANIF

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BBC Karachi

Born in 1965 in Okara, Pakistan

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Creative Writing at the University of East Anglia, Norwich

RED BIRDS OF OUR SOUL

Like most novelists, it's very difficult for me, if not impossible, to talk about a novel while I am writing it. Writing fiction for me is the process of discovering a world, not describing a world that I already know. Right now, my proposed project exists in fragments, in scribbled notes, character sketches, and long lists of things that need to be researched. I think a novel is described after it has been written, not when it's an idea in a writer's head.

I intend to work on an ambitious project, a novel that takes place simultaneously in about ten different locales; at this stage it's a literary political thriller. I do hope to share excerpts from it with other Fellows during my Fellowship period. I'll also continue to write my nonfiction pieces and hope to share those with the other Fellows as well.

Recommended Reading

Hanif, Mohammed. *The Baloch Who is Not Missing & Others Who Are* (non-fiction pamphlet). Human Rights Commission of Pakistan, 2013.

—. *Our Lady of Alice Bhatti* (novel). London: Jonathan Cape, 2011.

—. *A Case of Exploding Mangoes* (novel). London: Jonathan Cape, 2008.

LISA HERZOG

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Hochschule für Politik an der Technischen Universität München

Born in 1983 in Nuremberg

Studied Economics, Philosophy, and History at Ludwig-Maximilians-
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THE ORDER OF KNOWLEDGE AND THE DIVISION OF MORAL LABOR

Human morality is socially embedded: Depending on their social context, individuals have different moral duties. This “division of moral labor” finds expression in different social roles with different responsibilities, the distinction between “negative” and “positive” duties, and the differentiation between the fulfillment of duties and supererogation. Traditionally, many thinkers have argued that our most important moral duties are toward those who are close to us, because we know most about their situation and they are most vulnerable to our actions or omissions.

Two developments have, arguably, upset the tradition fabric of divided moral labor. Globalization has reduced the power of nation states, which had played an important role as moral “providers of last resort”, and has created causal ties that span the globe. Digitalization has turned the order of knowledge upside down: the costs of sharing information have fallen dramatically, and new struggles for sovereignty over information have begun.

In my project, I want to explore how to conceive of the division of moral labor under these new circumstances. One focus will be on exploring whether insights from the social sciences and economics on the causes of the (non-moral) division of labor, e.g. economies of scale and the role of transaction costs, can enlighten philosophical thinking. A second focus will be on the order of knowledge in the digitalized age and its relation to the division of moral labor. Knowledge is power, as Bacon said, but is knowledge also moral responsibility?

My hypothesis here is that we need to fundamentally rethink the responsibility for, and the privileges connected to, knowledge, in order to prevent a situation in which socially useful knowledge is “privatized”, while knowledge that brings responsibilities is “socialized”.

Recommended Reading

Herzog, Lisa. “Gibt es eine Macht der Reflexion in der Welt der Wirtschaft?” In *Macht und Reflexion*, edited by Heiner Hastedt, 165–182. Hamburg: Felix Meiner, 2016 (= Deutsches Jahrbuch Philosophie 6).

—. “The Normative Stakes of Economic Growth: Why Adam Smith Does Not Rely on ‘Trickle Down’.” *Journal of Politics* 78, 1 (2016): 50–62.

—. *Inventing the Market: Smith, Hegel, and Political Theory*. Oxford: Oxford University Press, 2013.

BARBARA HOBSON

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Stockholm University

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Studied Sociology and History at Pennsylvania State University and at
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THE WIDENING GAP IN CAPABILITIES: A MULTI-DIMENSIONAL APPROACH

Recent public debate and research have focused on the widening gap in inequalities across regions and countries and within societies. Whereas most of this research revolves around inequalities in income and wealth, I deepen and nuance this conversation by focusing on inequalities in capabilities with respect to transnational migration and integration, precarious employment, work-life balance, access to care, and diversities in agency inequalities.

The specific aims are to provide conceptual models and strategies for sociological research with a more dynamic institutional analysis of 1) the salience of global institutions, processes, and actors that shape individual capabilities in European societies; 2) various dimensions of wellbeing that reveal the diversities in capabilities, such as gender, social class, ethnicity/race, age, family situation, citizenship and migrant status, and their intersections.

The project will expand my earlier analytical models operationalizing Sen's multi-dimensional, dynamic, agency-centered approach, integrating the macro-institutional contextual, meso-societal (civil society actors; community networks and public discourse), and individual experiential levels. Here, I seek to extend the theoretical borders and empirical applications of the capability approach 1) by elaborating the subjective/cognitive level of capabilities through two mechanisms shaping the conversion of capabilities to agency freedoms applied in my earlier studies: the sense of entitlement to make claims and perceived scope of alternatives; and 2) by incorporating complex dimensions of agency and

capabilities emerging in multi-ethnic European societies related to citizenship, integration, and social membership.

Recommended Reading

Hobson, Barbara. "Gendered Dimensions and Capabilities: Opportunities, Dilemmas and Challenges." *Critical Sociology*. Advanced online publication, January 2017.

Hobson, Barbara and Susanne Fahlén. "Competing Scenarios for European Fathers: Applying Sen's Capability and Agency Framework to Work-Life Balance." *The Annals of the American Academy of Political and Social Science* 624 (2009): 214–233.

Hobson, Barbara. *Recognition Struggles and Social Movements: Cultural Claims, Contested Identities, Power and Agency*. Cambridge: Cambridge University Press, 2003.

STEFAN-LUDWIG HOFFMANN

Dr. phil., Associate Professor of Late Modern European History
University of California, Berkeley

Born in 1967 in Berlin

Studied History at Karl-Marx-Universität Leipzig (now: Universität Leipzig),
Johns Hopkins University, and the University of Bielefeld

METROPOLIS IN RUINS: BERLIN IN THE 1940s

Metropolis in Ruins explores the social and cultural history of Berlin in the 1940s, as it was being transformed from the capital of the Nazi empire to the shattered metropolis of the early Cold War. The bounded space of the city allows us to combine close-ups of concrete situations, actors, and social relations with long shots of mid-twentieth century disjunctures in the international arena. My project aims to change how we think about the compressed time of deep historical ruptures. With Reinhart Koselleck and other historical thinkers, I ask how a catastrophic event (genocide, urbicide) that participants themselves anticipated could still come as a shocking surprise to them. If historical change is rarely smooth and linear and proceeds instead in intense and unforeseeable bursts, as I contend, then we need to take a closer look at those relatively fleeting but intense periods that bring about deep and pervasive structural transformations – moments that can stretch over a few years, when everyone lives on the edge. By exploring Berlin as a shattered, multinational space in transit from war to peace, this project also investigates the resilience of urban life after catastrophe.

Recommended Reading

- Hoffmann, Stefan-Ludwig. "Rückblick auf die Menschenrechte." *Merkur. Deutsche Zeitschrift für europäisches Denken* 812, 71 (2017): 5–20.
- . "Germans into Allies: Writing a Diary in 1945." In *Seeking Peace in the Wake of War: Europe, 1943–1947*, edited by Olivier Wieviorka et al., 63–91. Amsterdam: Amsterdam University Press, 2015.
- . "Ins Freie Fallen: Das Kriegsende 1945 als Ursprung der Gegenwart." *Die Zeit* (April 29, 2015).

NIRAJA GOPAL JAYAL

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Jawaharlal Nehru University, New Delhi

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Politics at the University of Oxford

THE CRISIS OF THE PUBLIC UNIVERSITY IN INDIA

It is widely recognized that India's public universities are facing serious crises of governance, access, funding and, above all, quality and academic standards. I propose to analyze this multifaceted crisis by exploring a curious but fundamental ambivalence, historical and philosophical, about the underlying idea of a university.

In the course of this work, I will essay an exploration of six themes: the historical evolution of the idea of a university, imitating the affiliating university of British experience cross-fertilized with elements of the Napoleonic model; the enduring and deepening bureaucratization and politicization of the academy, as a stultifying micro-regulation of the public university parallels the gross under-regulation of the private university; the tension, always vulnerable to politicization, between autonomy and accountability; the false dichotomy between education as a public and a private good; the institutionalized and hierarchized separation between research and teaching; and, finally, the challenges to the university's role in fostering democratic citizenship. Each of these themes speaks to the historical and philosophical foundations of the Indian university and can accommodate an empirical account of the particular crises that beset the university system today.

Recommended Reading

Jayal, Niraja Gopal. *Citizenship and its Discontents: An Indian History*. Cambridge, Mass.: Harvard University Press, 2013; South Asia edition by Permanent Black, 2013.

—. *Representing India: Ethnic Diversity and the Governance of Public Institutions*. London: Palgrave Macmillan, 2005.

—. *Democracy and the State: Welfare, Secularism and Development in Contemporary India*. Delhi: Oxford University Press, 1999.

ZEYNEP KIVILCIM

Ph.D., Public International Law

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Born in 1971 in Ankara, Turkey

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STATE, SOVEREIGNTY, AND BELONGING: THE SYRIAN REFUGEE “CRISIS” AND CHANGING LEGAL PARADIGMS OF REFUGEE PROTECTION

Legal answers to the Syrian refugee “crisis” disclose that the classical legal scheme about refugee protection has radically changed. The aim of my research project is to investigate the shifting paradigms in the legal status of refugees and to discuss the articulations of State sovereignty over refugees and the politics of legality through the case study of Syrian refugees in Turkey.

Turkey is the country that hosts the largest number of Syrian refugees in the world. The country has been in a state of emergency since July 2016. On 18 March 2016, EU heads of state or government and Turkey concluded an agreement on refugees. The core idea of the EU-Turkey refugee agreement is the confinement of Syrian refugees in Turkey within its temporary protection regime. Various human rights bodies have stated that the agreement is not in conformity with international refugee law. I am interested in studying the EU-Turkey refugee agreement as a legal text that demonstrates the new paradigms of refugee law.

My research project is theoretically based on Michel Foucault’s works on governmentability and Judith Butler’s works on the extra-legal dimensions of sovereignty. My aim is to investigate whether and how the law is used as a tactical instrument to contain Syrian refugees in the “temporary protection” regime and govern these refugees in accordance with the “political utility” that they present for the Turkish state. Central to my investigation is the fact that the

Turkish temporary protection regime and the EU-Turkey refugee agreement are operated discretionally by the executive powers.

Drawing on this framework, the aim of my project is to contribute to a deeper analysis of international refugee law in the context of the current refugee “crisis”. The analysis of the temporary protection regime in Turkey that governs more than three million Syrian refugees and the study of the EU-Turkey refugee agreement can give us the means to understand the changing legal paradigms of refugees law and the operation of states’ sovereignties over refugee populations.

Recommended Reading

Kivilcim, Zeynep, Jane Freedman, and Nurcan Özgür Baklacioğlu. *A Gendered Approach to the Syrian Refugee Crisis*. New York: Routledge, 2017.

—. “Articulating Human Rights Discourse in Local Struggles in the Neoliberal Age.” In *The Politics of Legality in a Neoliberal Age*, edited by Ben Golder and Daniel McLoughlin. New York: Routledge, September 2017 (forthcoming).

—. “Legal Violence against Syrian Female Refugees.” *Feminist Legal Studies* 24 (2016): 193–214.

CAROLA LENTZ

Dr. phil., Professor of Social Anthropology
Johannes Gutenberg-Universität Mainz

Born in 1954 in Braunschweig

Studied Sociology, Political Science, and German Literature at the University of Göttingen and at Freie Universität Berlin and Agricultural Sciences of the Tropics and Subtropics at the University of Göttingen

YOB YIR: THE SOCIAL BIOGRAPHY OF A WEST AFRICAN FAMILY

Focus Group *Family History and Social Change in West Africa* (see p. 108)

My project explores the history and contemporary situation of one extended family from Northern Ghana, Yob yir, “the house of Yob”, as the more than four hundred living and deceased descendants of Yob, the founding ancestor, and their spouses often call it. How have this family’s economic strategies, educational aspirations and occupations changed over the past five generations (ca. 1870 to ca. 2010)? I will examine how different members of the various generations of Yob’s descendants have made different use of the new religious, educational, economic, and political opportunities brought about by the colonial regime and post-colonial developments. How have members of the family, in turn, shaped the new institutions in their capacity as labour migrants, teachers, civil servants, development workers, cultural entrepreneurs, artists, politicians, or active lay men and women or priests in the Catholic Church? How has the availability of formal education and new religious affiliations transformed internal and external relations? Clearly, the multiple processes of modernization in the wider society have not resulted in any clear-cut trend toward the nuclear family, but rather strengthened the importance of extended family networks. At the same time, the family members struggle to (re)define their own roles and negotiate their kin’s expectations of solidarity. Remembering the family history,

through rituals such as funerals and other family celebrations, narratives, proverbs, songs, photographs, films, gravesites, buildings, and other *lieux de mémoire*, has played an important role in dealing with these moral challenges. As family members have dispersed geographically, remembering the family origins and genealogy has become increasingly important for the continuation of a sense of belonging to one family. How such a living family “archive” has been constituted, and how it has changed over the generations, is one of the central themes that I will explore.

Recommended Reading

Lentz, Carola. “African Middle Classes: Lessons from Transnational Studies and a Research Agenda.” In *The Rise of Africa’s Middle Class: Myths, Realities and Critical Engagements*, edited by Henning Melber, 17–53. London: Zed Books, 2016.

—. *Land, Mobility, and Belonging in West Africa*. Bloomington: Indiana University Press, 2013.

—. “The 2010 Independence Jubilees: The Politics and Aesthetics of National Commemoration in Africa.” *Nations and Nationalism* 19, 2 (2013): 217–237.

WOLF LEPENIES

Permanent Fellow (em.) des Wissenschaftskollegs
Rektor des Wissenschaftskollegs (1986–2001)
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Studium der Soziologie, Philosophie und Publizistik
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NEW DEAL, MARSHALLPLAN UND MONTANUNION – WIE UND WANN WAR „GROSSE POLITIK“ MÖGLICH?

Angesichts der Probleme, vor denen die Europäische Union und einzelne europäische Staaten stehen, wird immer öfter der Ruf nach einer „Großen Lösung“ laut, einer umfassenden und nachhaltigen Reform bestehender sozialer und ökonomischer Verhältnisse. Dabei werden drei Initiativen als Vorbilder genannt: der New Deal, mit dem F. D. Roosevelt die USA der Zwischenkriegszeit aus der Depression führte, der Marshallplan, der den Wiederaufbau Europas nach dem Zweiten Weltkrieg anstieß und beförderte, und die Montanunion, die über die Verflechtung von deutscher Kohle und französischem Stahl zunächst zu einer Wirtschaftsunion und letztlich, mit dem deutsch-französischen Tandem als Motor, zur Bildung der Europäischen Gemeinschaft und dann der EU führte. Ein Rückblick auf die drei Initiativen soll helfen, die Frage zu beantworten, unter welchen Umständen es trotz aller Schwierigkeiten möglich ist, umfassende, weitreichende politische Entscheidungen zu treffen und „Große Politik“ zu machen.

Lektüreempfehlung

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ISIDORE LOBNIBE

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Western Oregon University, Monmouth

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SOCIAL CHANGE IN A WEST AFRICAN FAMILY:
BIOGRAPHICAL NARRATIVES AND THE ROLE OF
FUNERALS IN FAMILY HISTORY

Focus Group *Family History and Social Change in West Africa* (see p. 108)

In Northwestern Ghana, the past decades have witnessed far-reaching changes in what was largely an agrarian economy, affecting and reshaping family structures and institutions such as marriage, mortuary practices, and funeral rites, as well as daily life more generally. In the context of the Focus Group, I explore how global currents of colonialism have impacted the social history of Northwestern Ghana and how massive labor migration, the introduction of school education, and conversion to the Catholic religion have shaped the local population's experiences and world-views. My project investigates the social transformation of one extended family, taking into account the effect of broad social forces on individual lives, from generation to generation, and analyzing how people rework their family relations as well as their biographical narratives. I ask what implications these changes hold for intergenerational and gender relations as extended family members respond to the opening up of new economic opportunities and adjust to increased geographical and social mobility. More specifically, I will look at funerals, which have become occasions during which Ghanaians and other West Africans reaffirm their membership in their extended families. In what ways, for instance, have the increased scale and quality of funeral rites and the accompanying expectations been impacted by

broader socio-economic forces as family members of the deceased struggle to (re)define their own roles and negotiate their kin's expectations of solidarity? At the same time, funerals are important sites of (re)constructing the family memory, and I will explore the changing modes, ranging from traditional objects of ancestor worship to elaborate modern funeral booklets, of how the dead, their biographies, and their role in the family are (re)presented.

Recommended Reading

Lobnibe, Isidore. "‘They Vote Like Their Kindred’: Regional Citizenship, Electoral Politics and Discourses of Belonging in Brong Ahafo, Ghana." *Journal of Asian and African Studies* (June 2016): 1–18.

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—. "Between Aspirations and Realities: Northern Ghanaian Migrant Women and the Dilemma of Household (Re)production in Southern Ghana." *Africa Today* 55, 2 (2009): 53–74.

—. "Forbidden Fruit in the Compound: a Case Study of Migration, Spousal Separation and Group-Wife Adultery in Northwest Ghana." *Africa* 75, 4 (2005): 559–581.

PAWEŁ MACHCEWICZ

Dr., Professor of History

Institute of Political Studies, Polish Academy of Sciences

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Studied History at the University of Warsaw

RETRIBUTIVE JUSTICE AFTER WORLD WAR II AND
THE FALL OF DICTATORIAL REGIMES IN EUROPE,
LATIN AMERICA, AND SOUTH AFRICA: A
COMPARATIVE APPROACH

The goal of the project is to create a comparative approach to various ways in which European, Latin American, and the Republic of South Africa's states and societies came to terms with legacies of crimes committed during WW II and the reign of dictatorial regimes in the second half of the 20th century.

The project will address one of the central issues that states and nations confront in transitional periods after the end of wars or the collapse of dictatorships. This problem usually becomes fundamental in the initial phases of post-war or post-authoritarian reconstruction. However, in some countries it gains political and social importance in delayed ways, a long time after the conclusion of war or occupation (e.g. France and the legacy of the Vichy regime) or after the collapse of dictatorial regimes (Spain and the legacy of the Franco regime and of the Civil War of 1936–39; Poland with the most intense public interest and institutional arrangements starting approximately ten years after the collapse of Communism). One of the most important questions that should be addressed in the project is the impact of legal and political retribution (or its absence) on the consolidation of new, emerging regimes. A widespread intellectual approach suggests that retribution (e.g. spontaneous or legal, institutional purges) is detrimental and dysfunctional for the consolidation of democratic regimes that replace dictatorships or for the prospects of social integration and peace of societies torn by wartime conflicts. On the other hand, there are examples in which

the absence of retribution leads to widespread feelings of frustration and anger, which can give birth to radical movements that become serious challenges to democratic systems.

Another pivotal issue that the project will address is a wide variety of legal (or extra-legal) and institutional mechanisms of coming to terms with the legacies of political crimes and the difficult wartime or dictatorial past. In some instances, these were post-war purges (spontaneous or institutional), like in France or Italy after WW II. In other countries (Latin America, South Africa), the truth commissions sought to reveal crimes committed by past dictatorial regimes. In Poland and some other post-Communist countries, special institutions were created (e.g. the Polish Institute of National Remembrance) that attempt to provide a complex approach to the past: opening the archives and so-called lustration, research and education, and the legal prosecution of political crimes. A vital aim of the project will be a comparison of the merits and defects of the specific ways of coming to terms with the past chosen in various countries.

Recommended Reading

Machcewicz, Paweł, Edmund Dmitrów and Tomasz Szarota. *Der Beginn der Vernichtung: zum Mord an den Juden in Jedwabne und Umgebung im Sommer 1941; neue Forschungsergebnisse polnischer Historiker*. Osnabrück: fibre, 2004.

Machcewicz, Paweł. *Rebellious Satellite: Poland 1956*. Stanford: Stanford University Press. Washington, DC: Woodrow Wilson Center, 2009.

—. *Poland's War on Radio Free Europe, 1950–1989*. Stanford: Stanford University Press. Washington, DC: Woodrow Wilson Center, 2014.

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Eidgenössische Technische Hochschule Zürich

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Studium der Architektur an der Università di Roma La Sapienza und der
Technischen Universität Stuttgart

DIE NACHHALTIGE STADT: EINE GESCHICHTE DER URBANISTISCHEN STRATEGIEN FÜR DEN SPARSAMEN UMGANG MIT RESSOURCEN

Das Konzept der Nachhaltigkeit, das in der zeitgenössischen urbanistischen Diskussion eine zentrale Rolle spielt, ist so alt wie die Stadt selbst. Bereits der früheste uns überlieferte Architekturtheoretiker, Vitruv, führte mit dem Begriff der *Firmitas* die Forderung nach jener Dauerhaftigkeit ein, die eine Grunddimension der Nachhaltigkeit der Stadt ist. Seit dem 17. Jahrhundert wurde über diese Nachhaltigkeit mit zunehmender Differenzierung nachgedacht und gehandelt: etwa in John Evelyns Pamphlet *Fumifugium* von 1661, das Abhilfen gegen die schlechte Luft des damaligen London vorschlug, in den europäischen Vorschriften des 18. Jahrhunderts, die hygienische Standards in den Städten festsetzten, bis hin zu Friedrich Weinbrenners Baunormen von 1819. Kürzlich deklarierte eine Ausstellung in Paris die Stadt von Georges-Eugène Haussmann zur „ville durable“.

In meiner Forschungsarbeit am Wissenschaftskolleg zu Berlin werde ich versuchen, die Wurzeln und Entwicklungen der Diskussion über die nachhaltige Stadt anhand von ausgewählten Texten zu rekonstruieren. Der Schwerpunkt wird im späten 17., 18. und 19. Jahrhundert liegen, jener Zeitspanne, in der sich die moderne Industriestadt entwickelt. Untersucht werden Architektur- und Städtebau-, theoretische, aber auch politische, philosophische und sozialreformerische Texte sowie medizinische, ökonomische und polizeiliche Abhandlungen. Daraus sollen die wichtigsten Argumentationsstränge der Nachhaltigkeits-

debatte herausgefiltert werden, darunter Permanenz der Struktur, Dauerhaftigkeit der Substanz und sozialer Ausgleich, aber auch Materialbeschaffung für den Aufbau der Stadt, Bodenversiegelung, Wasserversorgung, Entwässerung, Belüftung, Hygiene, Abfallentsorgung, Verkehr, Durchgrünung, Boden- und Energieverbrauch.

Aus der kritischen Textanalyse soll eine (skizzenhafte, eigenwillige, persönlich gefärbte) Geschichte der städtischen Nachhaltigkeitsdiskussion entwickelt werden, die auch die gegenwärtigen Debatten bereichern und schärfen kann.

Lektüreempfehlung

Magnago Lampugnani, Vittorio. *Voreingenommene Erzählungen: Architekturgeschichte als Ideengeschichte*. Zürich: gta, 2016.

—. *Die Stadt im 20. Jahrhundert: Visionen, Entwürfe, Gebautes*. Berlin: Wagenbach Verlag, 2010.

—. *Die Modernität des Dauerhaften: Essays zu Stadt, Architektur und Design*. Berlin: Wagenbach, 1995; Neuauflage Frankfurt/Main: Fischer, 1998.

CHARLES S. MAIER
from March to June 2018
Ph.D., Leverett Saltonstall Professor of History
Harvard University

Born in 1939 in New York
Studied History at Harvard University

THE SPIRIT OF THE LAWS SINCE THE ERA OF WORLD WARS

With my most recent book – *Once Within Borders: Territories of Power, Wealth, and Belonging since 1500* – I completed a long intellectual agenda concerning the changing nature of territory as a political and economic resource.

At the Wissenschaftskolleg I plan to embark on a new inquiry that focuses on the urgent question why, in the last thirty years or so, political and other public institutions seem to have lost their binding force within so many of the world's societies. Political passions run high, but are expressed in confrontational dramas, not in commitments to legal reconstruction, political parties, or economic solidarities. The often intense sociopolitical discipline nurtured by the world economic crisis of the 1930s, the Second World War, the Cold War, and anti-colonial struggles has yielded since the 1970s to an often surly fragmentation and weakening of collective engagements. So-called populism is perhaps the most notable contemporary symptom. How did this happen? Rather than a pure narrative, I hope to use the major concept introduced by Montesquieu – the idea that state forms rest on different value priorities, whether virtue, honor, or fear – to examine the changes within the institutional structures of the West.

Recommended Reading

Maier, Charles S. *Once Within Borders: Territories of Power, Wealth, and Belonging since 1500*. Cambridge, Mass.: Harvard University Press, 2016.

—. *Recasting Bourgeois Europe: Stabilization in France, Germany, and Italy in the Decade after World War I*. Princeton: Princeton University Press, 1975; new edition 2015.

—. *The Unmasterable Past: History, Holocaust, and German National Identity*. Cambridge, Mass.: Harvard University Press, 1988.

KRIS MANJAPRA

Ph.D., Associate Professor of History
Tufts University, Medford

Born in 1978 in Nassau, Bahamas
Studied History at Harvard University

GLOBAL TRAVELS OF THE PLANTATION COMPLEX

My project seeks to explain how “Antillean discourse” (Glissant) traveled the world from the 18th to the 20th century. Plantations provided the lifeblood for the emerging Europe-centered imperial capitalist system since the 1500s. Forms of unfree labor, including slavery, debt servitude, and indenture, made new kinds of human existence, displacement, and exploitation possible, as sugar became the original “white gold” of the modern economy beginning in the 16th century. But sugar would soon be followed by lucrative commerce in other agricultural commodities, such as cotton, indigo, tobacco, coffee, tea, opium, and rubber.

Whereas the counterpoint between sugar and tobacco production characterized modern plantation economies by the 18th century in the Caribbean, the plantation complex would explode across the globe in the period from the 1830s to the 1930s. Of course, what is most interesting in studying this explosion is the adaptations of the plantation to local conditions of land tenure, to different modes of colonial occupation, and to specific forms of resistance from peasant and indigenous communities.

During this time, the modes of industrial and agricultural organization, the regimes of labor, the managerial techniques, the crop sciences, and the financial and capital services that had been honed and perfected in the Caribbean came to travel and transplant themselves across the globe, especially across Asia. The circulation of millions of “coolies” from India and China to plantations in Southeast Asia, Africa, the Americas, and the Pacific Islands in the 1830–1930

period can be set in the context of the circulation of the “plantation complex” itself, as it moved across the globe with the force of empires.

By the nineteenth century, retail goods on European markets often combined the labor and agricultural products of plantations from around the world and especially from the regions of the Caribbean Sea and the Bay of Bengal. For example, sugar from plantations in Trinidad was packaged in bags made of woven jute, grown on plantation complexes in Bengal. The tea of Assam and Ceylon was stirred in London cafes with the crystals of sugar obtained from the work of laborers in Demerara. Likewise, cotton picked in the American South was brought to Manchester and Lancashire to be soaked in the indigo dyes obtained from plantation workers on the Indian subcontinent. Exploring the history of the most elementary unit of modern global capitalism, the plantation, gives us a transnational vantage point to understand the history of globalization from the “bottom up”.

I take up this journey in an intellectual-history mode, attuned to the study of discourses, representations, cultural meanings, and interpretations. My work sheds light on the long history of “third-worldification” taking place in both regions from the 18th century on, which bound diverse histories together and helps to explain the alignment between “Blackness” and “Asianness” in the age of imperialism and globalization, even as ideas about the racial difference between Blacks and Asians solidified increasingly from the 1860s on.

Recommended Reading

Manjapra, Kris. *Age of Entanglement: German and Indian Intellectuals Across Empire*. Cambridge, Mass.: Harvard University Press, 2014.

Manjapra, Kris. *M. N. Roy: Marxism and Colonial Cosmopolitanism*. London: Routledge, 2010.

Manjapra, Kris and Sugata Bose, eds. *Cosmopolitan Thought Zones: South Asia and the Global Circulation of Ideas*. Basingstoke: Palgrave Macmillan, 2010.

STANISLAS MEDA BEMILE

Dr., Media Studies, Film Maker, Secretary General
Ministry of Culture, Arts and Tourism, Burkina Faso

Born in 1958 in Ouessa, Burkina Faso
Studied Information and Communication Sciences at Université
Michel de Montaigne Bordeaux III

MOBILITY, FAMILY COHESION AND THE CHANGING MEDIA OF REMEMBERING: THE HISTORY OF A WEST AFRICAN FAMILY

Focus Group *Family History and Social Change in West Africa* (see p. 108)

Africa is characterized by a long tradition of migration, local and regional, but also across continents, for various reasons: once forced, but today often in the pursuit of education and new income opportunities. Furthermore, the scope of mobility has greatly expanded, and the patterns of migration have become ever more diverse, including the establishment of transnational families with interconnected households in various countries. At all times, migration has constituted a challenge for the solidarity and social cohesion of families and for the memory of their group's history. In recent decades, however, the media and practices with which family members communicate despite being dispersed and how family history is being remembered have changed dramatically. Early migrants had to rely on the performance of oral traditions, songs, proverbs and rituals connected to objects that represented the ancestors. Today's mobile family members can often travel much more easily to family reunions, and they communicate regularly through mobile phones, Facebook, or the exchange of photos and video clips. In the context of the Focus Group, I will explore these changing means, media and practices of family memory against the backdrop of changing patterns of migration. More specifically, I will engage in the production of a documented and filmed illustration, using the example of one extended

family from Northwestern Ghana and Burkina Faso, of the role of these media in saving memories and reconfiguring relations within and beyond the extended family.

Recommended Reading

Meda Bemile, Stanislas. *Film africain et compétition: Les Étalons de Yennenga de 1972 à 2005*. Saarbrücken: Editions universitaires européennes, 2010.

—. *Présidentielle 2010: Ce qu'il faut savoir*. Burkina Faso: Commission électorale nationale indépendante, 2010.

—. “La publicité et le film africain. Vers une nouvelle vision de la compétition?” In *La publicité d'aujourd'hui: Discours, formes et pratiques*, edited by Yannick Lebthahi and Françoise Minot, 111–128. Paris: Harmattan, 2009 (= CIRCAV 20).

SONJA MEJCHER-ATASSI

Dr. phil., Associate Professor of Comparative and Modern Arabic Literature
American University of Beirut

Born in 1972 in Tübingen

Studied Modern Arabic Literature at the University of Oxford and Arabic and
Comparative Literature at Freie Universität Berlin

IN SEARCH OF JABRA IBRAHIM JABRA: A LIFE IN LITERATURE AND ART BETWEEN PALESTINE AND IRAQ

Jabra Ibrahim Jabra (1920–94) can be described in many ways: a Palestinian exile in Iraq, a modernist, a humanist, an intellectual, a literary writer, a poet, a novelist, a translator of Shakespeare and Faulkner, a founding member of the Baghdad Group for Modern Art, an art critic, and a lover of classical music. The first comprehensive study on Jabra in English, my book project explores Jabra's quest for an Arab modernism. At the same time, it opens a window on the cultural life of the modern Arab world and the close interplay of its cultural and political fields. It shifts the traditional focus from the Levant (especially Egypt and Lebanon) to Iraq, which played a central but today often forgotten role in the cultural life of the Arab world in the 1950s and 1960s. The book offers an overview of the wide range of cultural practices Jabra was experimenting with, while giving in-depth analysis of selected works. It thus provides a captivating account for the general reader as well as an insightful study and resource for the more specialized student and scholar of modern Arabic and comparative literature.

The book consists of seven chapters. The first three provide a general study of Jabra's life and work that does not follow a chronological order, but rather explores his life and work along conceptual lines: 1. Exile: "knowledge peddlers" in Palestine and Iraq; 2. Modernity: "take what is alive and leave what is dead to the academics"; and 3. Freedom and Commitment: "voices crying in a wide

intellectual wilderness". These chapters are supplemented by another four chapters, which focus on different forms of cultural practices to which Jabra contributed – poetry, the novel, art and art criticism, and translation – and give in-depth studies of selected works. Each chapter can be read separately, but read together they offer insights into the close relations between them.

Recommended Reading

Mejcher-Atassi, Sonja and May Muzaffar, eds. *Rafa Nasiri: Artist Books*. Milan: Skira, 2016.

Mejcher-Atassi, Sonja and John Pedro Schwartz. *Archives, Museums and Collecting Practices in the Modern Arab World*. Farnham: Ashgate, 2012.

Mejcher-Atassi, Sonja. *Reading Across Modern Arabic Literature and Art*. Wiesbaden: Reichert, 2012 (= Literaturen im Kontext 34).

CHRISTOPH MÖLLERS

Permanent Fellow des Wissenschaftskollegs

Dr. iur., LL.M., Professor für Öffentliches Recht und Rechtsphilosophie an der Humboldt-Universität zu Berlin

Geboren 1969 in Bochum

Studium der Rechtswissenschaft und Komparatistik in Tübingen, München und Chicago

1. EIN LEHRBUCH DES VERFASSUNGSRECHTS

2. LAW'S LEGITIMACY

Ad 1. In der Geschichte der deutschen Rechtswissenschaften sind Lehrbücher ein ehrwürdiges, wenn auch dramatisch an Bedeutung verlierendes Genre. Die Synthese aus wissenschaftlicher Innovation und didaktischem Anspruch, aus Genauigkeit und Breite scheint nicht mehr aufzugehen. Immerhin finden sich in der deutschen Literatur bis in die 1990er-Jahre Lehrbücher, die auch international erfolgreich in vielen Auflagen erschienen und in viele Sprachen übersetzt wurden. Ihnen ist gemeinsam, dass sie es weniger darauf anlegen, ein Rechtsgebiet zuverlässig darzustellen, als diesem einen eigenen, mitunter eigenwilligen Deutungsrahmen zu geben. Zugleich setzen Lehrbücher stets und entgegen einem dominanten angelsächsischen Verständnis rechtlichen Argumentierens auf begriffliche Deduktion. Die Rehabilitierung begrifflicher Argumentation mit einem politischen Verfassungsverständnis zu verbinden, das es nicht als selbstverständlich unterstellt, Verfassungen als von Gerichten auszulegende Gesetze zu behandeln, ist Ziel dieses zusammen mit Jens Kesten (München) verfolgten Projekts.

Ad 2. Why do we make use of law? There are two basic kinds of answers to this question: We do it because law has an inherent value or we do it because we understand the law as a means to an end. Both answers have a point, and both

answers miss something. My own answer is based on two observations: First, we never treat a legal order as being legitimate as such, but accept its justification only on external grounds, be it the political legitimacy of a parliament or the moral claim of a specific rule. Second, otherwise quite different institutional arrangements that are typical for legal systems, like independent courts, rights, or sanctions, all resist any direct connection between means and ends. They function as a kind of institutional buffer between the aim of a norm and its realization. These two features, dependent justification and buffered execution, have to be studied in order to understand law's legitimacy.

Lektüreempfehlung

Möllers, Christoph. *Die Möglichkeit der Normen*. Berlin: Suhrkamp, 2015.

Harel, Alon. *Why Law Matters*. Oxford: Oxford University Press, 2014.

Möllers, Christoph. "Towards a New Conceptualism in Comparative Constitutional Law." *International Journal of Constitutional Law* 12, 3 (2014): 603–625 (mit Hannah Birkenkötter).

FRANCO MORETTI

Permanent Fellow of the Wissenschaftskolleg
Professor (emer.) of English and Comparative Literature
Stanford University

Born in 1950 in Sondrio, Italy
Studied Foreign Literatures at the University of Rome

LOST BESTSELLERS OF 19TH-CENTURY BRITAIN

My project focuses on a group of about twenty novels – *The Wild Irish Girl*; *Coelebs in Search of a Wife*; *Pelham, or The Adventures of a Gentleman*; *Jack Sheppard*; *The Mysteries of London*; *John Halifax, Gentleman*; *The Battle of Dorking*; *The Diary of a Nobody*; *Trilby*; *The Woman Who Did* – that were enormously popular at the time of publication and are now almost completely forgotten.

Lost bestsellers are perfect instances of what Niklas Holzberg, in an essay on the ancient Greek novel, once called “the fringe”: the hybrid, mobile frontier between novels “proper” and other discourses: a space for subgenres to “latch on” to the language of sports in Jorrocks’ *Jaunts and Jollities*, Victorian urban sociology in *The Mysteries of London*, nationalist propaganda in *Dorking*, feminist politics in *The Woman Who Did*.

The history and success of the novel as a constant, centrifugal “invasion” of new cultural niches: This is the hidden morphological mechanism behind lost bestsellers. Generation after generation, these books capture with amazing promptness the novelty of the day, and talk about it in the language of the day. In so doing, they paint an extremely vivid, yet strangely directionless Britain: one thoroughly dominated by the short term, or even the “event”, but where major historical transformations are nowhere to be seen. It is striking, for instance, how lost bestsellers repeatedly missed two of the greatest anthropological mutations of the nineteenth century: the decline of didacticism and the rapid growth of the modern middle classes. *Coelebs*, which relentlessly subordinates

narrative interest to the logic of the exemplum, is the best instance of the first problem (but *The Wild Irish Girl*, *Halifax*, and *The Woman Who Did* are not so different). And the rigid social polarization between High and Low so frequent among these books (*The Mysteries of London* even divided one of its pages in half, with Wealth on one side and Poverty on the other) often made it impossible to find a “place” for the new middle class within their narrative systems.

Perfectly adapted to their immediate historical niche, lost bestsellers found themselves “trapped” when the cultural ecosystem changed; now, they are forgotten. But they have left behind a landscape of literary fossils that has never been studied as a single phenomenon – and should.

Recommended Reading

Moretti, Franco. *Distant Reading*. London: Verso, 2013.

—. “‘Operationalizing’; or, the Function of Measurement in Modern Literary Theory.” *Literary Lab*. Pamphlet 6, December 2013.

—. “Bankspeak: The Language of World Bank Reports, 1946–2012.” *Literary Lab*. Pamphlet 9, March 2015 (co-authored with Dominique Pestre).

HANNAH MUMBY

from April to July 2018

Fellow of the College for Life Sciences (see p. 111)

Ph.D., Behavioural Ecology

Pembroke College, University of Cambridge

Born in 1986 in Boston, Mass., USA

Studied Behavioural Ecology and Life History at the University of Sheffield and

Biological Anthropology and Epidemiology at the University of Cambridge

MALE ELEPHANT SOCIAL DYNAMICS: A COMPARISON OF SOCIALITY DURING HIGH AND LOW POACHING IMPACT

My study will emphasise the importance of the human environment in understanding the behavioural ecology and the demography of African savannah elephants (*Loxodonta africana*). I will do this by comparing populations with high rates of illegal hunting and those with low rates of legal hunting. This is urgent and vital research for conservation, because current population declines are heterogeneous across the savannah elephant range, and our understanding of population-level demographic and social patterns is essential to effective conservation and management strategies. It will also reveal new information about male social behaviour by determining how networks are restructured following the removal of older bulls with large tusks.

My aim during the Fellowship is to conduct both demographic and dynamic social network analyses to investigate the changes in male elephant survival and sociality over time. I am very fortunate to be able to access longitudinal data from two sites in order to do this. My project will involve determining the age and sex structure of the populations concerned using long-term datasets and mapping the social networks of male elephants over time. I will use data from a long-term study in the greater Kruger Biosphere, South Africa, conducted since 2003. I will then compare its structure to that in Samburu National Reserve,

Kenya, which has experienced heavy losses as a result of poaching (25% of the population was poached between 2009 and 2012). All data has been collected from the field, including from my own trips in 2015 and 2016.

I will continue to write blogs for wider audiences and communicate results to managers, rangers and conservationists working at the demand and supply ends of the ivory trade. This research may also be of relevance to Fellows at the Wissenschaftskolleg with interests in sociality, the illegal wildlife trade, male reproductive and social strategies and interdisciplinary research linking basic and applied ecology.

Recommended Reading

Chapman, S. N., Mumby, H. S., Crawley, J. A. H., Mar, K. U., Htut, W., Thura Soe, A., Aung, H. H., and Lummaa, V. (2016). "How big is it really? Assessing the efficacy of indirect estimates of body size in Asian elephants." *PLOS ONE* 11, 3: e0150533. doi: 10.1371/journal.pone.0150533.

Mumby, H. S., Chapman, S. N., Crawley, J. A. H., Mar, K. U., Htut, W., Thura Soe, A., Aung, H. H., and Lummaa, V. (2015). "Distinguishing between determinate and indeterminate growth in a long-lived mammal." *BMC Evolutionary Biology* 15: 214.

Mumby, H. S., Mar, K. U., Hayward, A. D., Htut, W., Htut-Aung, Y., and Lummaa, V. (2015). "Elephants born in the high stress season have faster reproductive ageing." *Scientific Reports* 5: 13946.

JEAN-PHILIPPE NARBOUX
Dr., Associate Professor of Philosophy
Université Bordeaux Montaigne

Born in 1973 in Roanne, France
Studied Philosophy at the École Normale Supérieure, Paris and at Université de
Picardie Jules Vernes, Amiens

THE PROBLEM OF THE INTELLIGIBILITY OF
RADICALLY ALIEN FORMS OF THOUGHT: LOGIC AND
ANTHROPOLOGY IN THE LATER WITTGENSTEIN

The problem of the intelligibility of radically alien forms of thought constitutes a touchstone for any philosophical account of logic. Since the works of Gottlob Frege and the early Ludwig Wittgenstein, it figures at the centre of any such account. I propose to study what becomes of the problem in the thought of the later Wittgenstein.

The problem of the intelligibility of radically alien forms of thought lies at the intersection between three strands of Wittgenstein's later philosophy that are all too often approached separately, at the risk of imperilling the understanding of all three of them. Wittgenstein addresses this problem in his writings on the foundations of mathematics (such as *Bemerkungen über die Grundlagen der Mathematik*) in the context of reassessing the significance of Frege's attack on "psychologism" about logic, i.e. the view that the laws of logic are laws of the mind. The problem recurs in Wittgenstein's writings on the work of the British anthropologist James B. Frazer (*Bemerkungen über Frazers Golden Bough*), which take issue with Frazer's approach to "primitive thought". Finally, the same problem comes to the fore in late writings (such as *Über Gewißheit*) devoted to the question of the reach of reason, i.e. the question of the limits of justification. It thus provides a crucial clue to the fundamental unity of tracts of Wittgenstein's thought that would otherwise pass for disjointed.

The originality of Wittgenstein's approach to the problem is that it conjugates a logical point of view with an anthropological one: The problem of the intelligibility of radically alien forms of thought is rephrased in terms that resonate with the sort of predicament in which a field anthropologist might initially feel caught as she is trying to make sense of a radically alien culture. One of the hypotheses driving this project is that the conceptual role that versions of the problem played in the constitution and early history of social anthropology may cast light on its role in the advent and early history of analytic philosophy, in particular, in the evolution that led to Wittgenstein's later philosophy.

The aim is to offer an interpretation of the nexus between logic and anthropology that emerges from the thought of the later Wittgenstein.

Recommended Reading

Narboux, Jean-Philippe. "Simplicity and Rigidity. Reading PI §50 After Kripke." In *Finding One's Way Through Wittgenstein's Philosophical Investigations: New Essays on §§1–88*, edited by Emmanuel Bermon and Jean-Philippe Narboux. New York: Springer, forthcoming in 2017 (= Nordic Wittgenstein Studies).

—. "Showing, the Medium Voice, and the Unity of the *Tractatus*." *Philosophical Topics* 42, 2 (2016): 201–262 (special issue: Contemporary Tractatus).

—. "Thompson Clarke's Tightrope Walk." *International Journal for the Study of Skepticism* 4, 3–4 (2014): 153–188.

H. GLENN PENNY
EURIAS Fellow (see p. 110)
Ph.D., Professor of History
The University of Iowa

Born in 1964 in Stuttgart
Studied European History at the University of Illinois at Urbana-Champaign

GERMAN HISTORY UNBOUND, 1760s–1960s

The project explores the connections and affinities between German communities around the world from the 1760s through the 1960s. It asks how those bonds informed these communities' actions and decisions and how the latter, in turn, shaped German history. Most histories of Germany privilege the rise of a cohesive German nationalism, which ultimately subsumed the idea of multiple German communities within a singular nation-state. While the nation-state became an important source of identity for many, it never completely eliminated alternative understandings of Germanness, which predated the founding of Imperial Germany in 1871 and persisted through the eras of Weimar democracy, National Socialism, and beyond. To illuminate that persistence and its implications, this project focuses on the many translocal (i.e., local-to-local) connections between German communities around the globe and the flows of ideas, people, and things that animated a wide variety of German places (homes, neighborhoods, villages, towns, even rural landscapes) in many non-German lands from the 1760s through the 20th century. It reveals that German identities outside the national territory embraced a wide range of peoples and practices and different kinds of networking activities. Those networks were reinforced by, and in turn shaped, emigration, settlement patterns, and the circulation of German-made ideas and objects. This process looped back to the state, significantly affecting those Germans' understandings of diaspora, migration, and the world. This process has never been studied systematically. This book will take up that challenge, offering readers an alternative historical narrative: a national

history not bound by the nation-state. It should be of great interest to scholars working in other fields, particularly those interested in the relationship between diaspora, emigration, and national belonging.

Recommended Reading

Penny, H. Glenn and Stefan Rinke. "Germans Abroad: Respatializing Historical Narrative." *Geschichte & Gesellschaft* 41 (2015): 173–196.

Penny, H. Glenn. *Kindred by Choice: Germans and American Indians since 1800*. Chapel Hill: The University of North Carolina Press, 2013.

—. "German Polycentrism and the Writing of History." *German History* 29, 2 (2012): 265–282.

HANNAH M. ROWLAND

from November 2017 to January 2018

Fellow of the College for Life Sciences (see p. 111)

Ph.D., Evolutionary Ecology

Max Planck Institute for Chemical Ecology, Jena

Born in 1980 in Wirral, United Kingdom

Studied Zoology at the University of Liverpool

THE CHEMICAL ECOLOGY OF PREDATION

The outcomes of predator-prey interactions are largely influenced by the ability of predators and prey to detect and respond to one another. An organism that perceives a predatory threat or potential prey before being detected itself gains an advantage. Prey can successfully avoid predators when they have the sensory advantage by detecting and avoiding predators before being consumed. In contrast, predators prevail when they hold the perceptual advantage and detect prey before they are themselves detected and prey can escape. There is a built-in imbalance between predator and prey in regard to the penalty of failure during an encounter: failure for prey is death, whereas for a predator it is only a lost meal. This asymmetry in the selective pressure on predators and prey, known as the “life-dinner” principle, is reflected in the greater research attention afforded to prey responses over predator behaviour. Predators and prey use cues across multiple sensory channels to detect one another, including visual, acoustic, chemical, electrical and/or tactile cues. I will focus on predatory responses to cues released by prey, and predator tolerance of the chemicals that prey have evolved as defences. I aim to provide greater insight into the selective forces that shape the evolution of predator-prey interactions.

Recommended Reading

- Rowland, H. M., Fulford, A. J. C., and Ruxton, G. D. (2017). "Predator learning differences affect the survival of chemically defended prey." *Animal Behaviour* 124: 65–74.
- Rowland, H. M., Rockwell Parker, M., Jiang, P., Reed, D. R., and Beauchamp, G. K. (2015). "Comparative Taste Biology with Special Focus on Birds and Reptiles." *Handbook of Olfaction and Gustation* 957–982.
- Rowland, H. M., Ihalainen, E., Lindstrom, L., Mappes, J., and Speed, M. P. (2007). "Co-mimics have a mutualistic relationship despite unequal defences." *Nature* 448, 64–67.

VIKTORIYA SEREDA

Dr., Associate Professor of Sociology
Ukrainian Catholic University, Lviv

Born in 1974 in Lviv, Ukraine

Studied History at Ivan Franko National University of Lviv, and Sociology at Eötvös Loránd University, Budapest, the University of Edinburgh, and the National Academy of Sciences of Ukraine

TIME AND SPACE IN LOCAL PERSPECTIVE: IDENTITY AND (TRANS)NATIONAL, REGIONAL, AND LOCAL REPRESENTATIONS OF THE PAST

During my Fellowship year, I will work on my book focusing on overlapping divisions and tensions between different understandings and readings of the historical past as experienced by people in local (urban/rural) spaces and reproduced in their everyday practices.

My project aims at changing the focus from macro-level research on the national/regional official models of the past and the politics of memory to the local perspective. I believe that such macro-level generalizations tend to stress cross-regional differences or “exotic” cases and tell us little about the way people understand the historical past and use it in the process of living.

I focus on the local as an interesting conceptual framework to study the interplay between (trans-)national, regional, and local models of the past and their impact on inhabitants’ historical identities. National or regional identities are built more on an “imagined community” principle and, as a result, require a greater level of generalization and consistency of markers. Within a society, they function more in the form of competing discourses/projects produced by elites, which people later internalize (or question).

Local identities do not require a broader generalization, therefore their markers may often remain fragmented, unclear, and contradictory. Focusing on

the local gives us a more nuanced perspective, but it requires different theoretical and methodological approaches (shaped more toward micro-social analysis).

I will study the case of Ukrainian small towns in the period of 2012–2016. Recently, socio-cultural transformations in Ukraine attracted the attention of many scholars due to the events of political protest (2004 and 2013/14). I will analyze a rich store data (sociological surveys and in-depth interviews) collected a few months before the 2013/2014 Euromaidan, during the protests, and in their aftermath. This will allow me to bring into my project a comparative perspective and to examine the local dimension of the ongoing changes in Ukraine.

Recommended Reading

Sereda, Viktoriya. “Rethinking Ukrainian identification space: Civic activism in Ukraine after the Euromaidan” (in Ukrainian). In *Fenomen Maidanu v ukraïnskomu suspilstvi: sotsiologichni interpretatsii*, edited by E. Holovakha and O. Stehni, 58–78. Kyiv, 2014.

—. “The Changing Symbolic Landscape of Lviv”. In *Politics, History and Collective Memory in East Central Europe*, edited by Zdzislaw Krasnodebski, Stefan Garsztecki, and Rüdiger Ritter, 359–386. Hamburg: Krämer, 2012.

—. “Regional Historical Identities and Memory” (in Ukrainian). In *Ukraina Moderna* (2007): 160–209. Special issue: Lviv-Donetsk: sotsialni identychnosti v suchasni Ukraini.

JAMES SIMPSON

Ph.D., Donald P. and Katherine B. Loker Professor of English
Harvard University

Born in 1954 in Melbourne, Australia

Studied English Literature at the University of Oxford

PERMANENT REVOLUTION: SURVIVING THE LONG ENGLISH REFORMATION

The proto-Enlightenment of the late seventeenth century reverses all the central persuasions of illiberal evangelical religion of the early sixteenth century. Free will, the division of powers, non-literalist Biblical reading, aesthetics, and theatricality (for example) each reverse the cardinal positions of Lutheran and Calvinist religion. How? By ignoring them? No. By repudiating Protestantism? No. Then how?

Permanent Revolution argues that evangelical religion is not only a culture of revolution, but also of permanent revolution. Sixteenth-century Calvinism provides the model for many later revolutionary movements, on a global scale: unmediated power relations between highly centralized sources of power and atomized subjects; the imposition of punishing revolutionary disciplines on the laity by an elect, literate cadre; literalist reading; iconoclasm; born-again selfhood (for example): each of these features of later revolutionary movements is characteristic of early modern Calvinism. But Calvinism is not only a revolutionary culture; more dynamically, it is a culture of permanent revolution, ceaselessly repudiating not only competing religions, but also, much more energetically, forms of itself. Tradition is inherently negative for Calvinism, since it is tradition that obfuscates the Word. Tradition must be repudiated qua tradition. The proto-Enlightenment of the later seventeenth century is a cultural package designed to stabilize and render manageable the punishing disciplines of the permanent evangelical revolution.

Recommended Reading

Simpson, James. *Under the Hammer: Iconoclasm in the Anglo-American Tradition*. Oxford: Oxford University Press, 2010.

—. *Burning to Read: English Fundamentalism and its Reformation Opponents*. Cambridge, Mass.: The Belknap Press of Harvard University Press, 2007 (paperback edition 2010).

—. *The Oxford English Literary History*; vol. 2: *Reform and Cultural Revolution, 1350–1547*. Oxford: Oxford University Press, 2002 (paperback edition 2004).

ANDREAS STAIER

Pianist, Cembalist

Köln

Geboren 1955 in Göttingen

Studium an der Musikhochschule Hannover und am Sweelinck

Conservatorium Amsterdam; Dirigierstudium an der Musikhochschule Köln

STUDIEN ZU IMPROVISATION, BEETHOVEN, BACH

1. Im Laufe der Jahre habe ich einige Dutzend Kadenzen zu Konzerten des 18. und frühen 19. Jahrhunderts geschrieben, sowohl für mich selbst als auch für Kollegen. Meine Absicht dabei war, im Stil des jeweiligen Werkes und Komponisten zu schreiben. Ich möchte diese Kadenzen einer Revision unterziehen, um sie für eine Veröffentlichung mit kritischem Begleittext vorzubereiten.

2. Mit dem Einstudieren der Klavierwerke Beethovens, die in den Jahren kurz nach 1800 entstanden sind (3 Klaviersonaten op. 31, 7 Bagatellen op. 33, Variationen F-Dur op. 34 und Es-Dur op. 35), möchte ich Erkenntnisse gewinnen über unterschiedliche Weisen der Realisierung musikalischer Zeit speziell unter dem Aspekt, was deren „prozessuale“ Zeitstruktur für den Interpreten bedeutet.

3. Der zweite Band des *Wohltemperierten Klaviers* von Bach schließlich steht im Kontext der für mich immer wichtiger gewordenen Beschäftigung mit Bachs Spätwerk. Je genauer ich es studiere, desto mehr Fragen wirft es auf. Insbesondere möchte ich Bachs Rezeption des „stile antico“, des Palestrina-Stils, genauer untersuchen.

Hörempfehlungen

Wolfgang Amadeus Mozart. *Violinkonzerte*, gespielt von Isabelle Faust mit Kadenzten von Andreas Staier. Harmonia Mundi, 2016.

Ludwig van Beethoven. *Diabelli-Variationen*, Harmonia Mundi, 2012.

Johann Sebastian Bach. *Goldberg-Variationen*, Harmonia Mundi, 2010.

Zahlreiche weitere CD-Aufnahmen von eigenen und fremden Werken bei Harmonia Mundi.

CARLO STRENGER

from January to July 2018

Ph.D., Professor for Psychology and Philosophy

Tel Aviv University

Born in 1958 in Basel, Switzerland

Studied Philosophy and Psychology at The Hebrew University Jerusalem

LIBERALISM, BIG MEANING AND THE IDEA OF LIBERAL EDUCATION

In my recent work (Strenger 2011, 2015, 2017) I have investigated the following problem: liberalism as it has evolved since the 17th century is based on the privatization of what I call “Big Meaning”, i.e. the religious or metaphysical meaning of human existence as a whole. This privatization has liberated members of the free world from the coercion to believe and created the space to live according to our own beliefs, convictions and values. But this freedom has also created an enormous burden for members of the free world, as it has taken away the metaphysical protection of culturally entrenched meaning systems. My project at the Wissenschaftskolleg is to integrate existential psychology and political theory to build on my previous results to ask: is the project of human freedom itself capable of generating meaning that helps members of liberal societies avoid falling into the illiberal, sometimes religious and sometimes nationalist meaning systems that have been gaining ground both in Western and non-Western societies, or is liberalism doomed to have difficulty defending itself against illiberal meaning systems? In doing so, I will use recent work by theorists like Quentin Skinner, Charles Taylor and others who have been trying to flesh out richer notions of freedom and will connect these to the debate about the dangerous decline of the concept of liberal education.

Recommended Reading

Strenger, Carlo. *Abenteuer Freiheit*. Berlin: Suhrkamp, 2017.

—. *Zivilisierte Verachtung: Eine Anleitung zur Verteidigung unserer Freiheit*. Berlin: Suhrkamp, 2015.

—. *The Fear of Insignificance: Searching for Meaning in the 21st Century*. New York: Palgrave, 2011.

VLADIMIR TARNOPOLSKI
Dr., Professor of Composition
Moscow State Tchaikovsky Conservatory

Born in 1955 in Dnepropetrovsk, Ukraine
Studied Music at Moscow State Tchaikovsky Conservatory

THE RAPE OF EUROPA (OPERA)

The idea of the opera is to show the conflicts between different political ideas and systems in Europe and for Europe during the last hundred years. The scenery is based on two sources – dramatic episodes from European history of the 20th–21st centuries based mostly on documentary texts, in juxtaposition with Classical Antiquity’s myth of the Rape of Europa, according to Moschus’ “Europa”.

Moschus tells in epic verse how the virgin Europa, after dreaming of a struggle between the two unknown continents for the possession of her, was carried off from among her companions by Zeus in the form of a bull and borne across the sea from Tyre to Crete, there to become his bride.

Parallel to the development of Moschus’ poem, the opera metaphorically demonstrates scenes from European history of the last hundred years – wars between blocs of countries (Moschus’ “struggle of two continents for Europe”); political, artistic, and scientific revolutions (actual meetings in 1916 at the Cabaret Voltaire in Zurich of revolutionaries of all shapes – Lenin, the Dadaists, and, hypothetically, Einstein); acts of political reconciliation (the Yalta Conference); unification (the text of the Declaration on the European Union); flourishing new escalations of conflicts (Iraq, Georgia, Libya, Ukraine, etc.); and threats (terrorists). This stratum of the scenario is based predominantly on documentary texts, as well as on various metaphorically correlating ancient sources.

Finally, the third line, which runs through the entire opera, is presented by three lyrical dramatic duo scenes of Europa and Zeus the Bull; as these scenes develop, each of the protagonists undergoes a radical transformation. In the first

duo, following the ancient myth, the Bull abducts the young, trusting Europa and takes her to Crete. In the second duo, Europa, having matured, finds the strength in herself to resist the Bull, as a symbol of violence, and wins her independence from the abuser, who is put to shame. Finally, in the third scene, Europa, who grows older and acquires power over the Bull, asks him to take her somewhere far away from all the insoluble problems.

Recommended Listening

Tarnopolski, Vladimir. *Red Shift* for large orchestra and electronic. Premiere: Orchestre Philharmonique de Monte-Carlo. Festival Manca, 2013.

—. *Blue Shift* for orchestra. Premiere: Münchner Philharmoniker. Munich, 2017.

—. *Jenseits der Schatten*. Video opera with motifs from Plato and Pliny. Premiere: Beethovenfest Bonn. Bonn, 2006.

—. *Wenn die Zeit über die Ufer tritt*. Opera deconstruction with motifs from Anton Tchekhov. Premiere: Münchener Biennale. Munich, 1999.

JEREMY WIDEMAN

from September 2017 to March 2018

Fellow of the College for Life Sciences (see p. 111)

Ph.D., Evolutionary Cell Biology

University of Exeter

Born in 1983 in Camrose, Alberta, Canada

Studied Biology at Augustana Faculty, Camrose, and Molecular Biology and

Genetics at the University of Alberta

RECONSTRUCTING THE GENOME OF THE LAST EUKARYOTE COMMON ANCESTOR

Cellular life can be divided into two forms: simple (prokaryotic) cells lacking internal membranes and devoid of nuclei; and complex (eukaryotic) cells with internal membranous organelles including mitochondria and nuclei. The vast majority of the diversity of complex (eukaryotic) life is unicellular, meaning that only a fraction of eukaryotic diversity is represented by multicellular plants, animals, and fungi. The evolution of the unicellular eukaryotes, therefore, represents *the* major evolutionary transition in the history of life. And understanding this transition is perhaps the major goal in evolutionary cell biology. To better understand this transition, a preliminary dataset representing the genomic repertoire of the Last Eukaryote Common Ancestor (LECA) has been reconstructed. These data suggest that LECA contained many genes, making it more complex than many extant lineages.

At the Wissenschaftskolleg, I will use this dataset to establish the theoretical bases and collaborative connections that will form the foundation of my career as an independent investigator. I will analyze the LECA dataset to identify the most promising genes for future study by:

- Phylogenetic screening: to identify unstudied/unrecognized ancient proteins
- Phenotypic screening: to identify phenotype-associated ancient proteins
- Co-gain/Co-loss analysis: to identify putative interacting proteins

It is practically impossible for a single lab to investigate these data effectively; therefore, analyzing the LECA data at the Wissenschaftskolleg, I will have the opportunity to establish collaborative investigations with scientists in Europe and around the world. These interdisciplinary collaborations at the intersection of cell biology and evolution will begin to uncover the molecular details that explain the evolution of complexity and diversity.

Recommended Reading

O'Malley, M. A., Wideman, J. G., and Ruiz-Trillo, I. (2016). "Losing complexity: the role of simplification in macroevolution." *Trends in Ecology and Evolution* 31, 8: 608–621.

Munoz-Gomez, S., Slamovits, C., Dacks, J. B., Spencer, K. D., Baier, K. A., and Wideman, J. G. (2015). "Ancient homology of the mitochondrial contact site and cristae organizing system points to an endosymbiotic origin of mitochondrial cristae." *Current Biology* 25: 1489–1495.

Wideman, J. G., Gawryluk, R. M. R., Gray, M. W., and Dacks, J. B. (2013). "The ancient and widespread nature of the ER-mitochondria encounter structure." *Molecular Biology and Evolution* 30, 9: 2044–2049.

CATHERINE WILSON
from January to July 2018
Ph.D., Professor of Philosophy
University of York

Born in 1951 in New York City
Studied Philosophy at Yale University, Oxford University, and Princeton
University

FUTILITY AND TRANSCENDENCE: A STUDY OF KANT'S PHILOSOPHY

We often read that the “critical philosophy” was Kant’s successful attempt to mediate between the rationalism of Leibniz and Wolff and the empiricism of Locke. But this was not exactly how he conceived his own project. In his *Prolegomena to any Future Metaphysics*, Kant said that his aim was the recovery and application, in purified form, of the “transcendental ideas”, which, he says, “if they do not positively instruct us, nevertheless remove the crude and reason-limiting doctrines of materialism, naturalism, and fatalism, and thereby to bring the ideas of morality out of the realm of speculation.”

Kant was responding in this regard to the challenges posed by the new human sciences of the 18th century that treated human beings as a species of animal, distinguished by language use, intelligence, and dexterity, but not by the possession of immortal souls and a special relationship to God. From the scientific standpoint, religious ideas were belief systems with social and psychological import, and morality a set of conventions that recognised and accommodated or corrected emotions such as gratitude, esteem, and resentment. Kant was well versed in the theories of the naturalist (and materialist) of Comte de Buffon, in the religious scepticism of Hume, and in the “sentimentalist” ethics of Francis Hutcheson and Adam Smith. Worried that their views undermined morality and political hope, Kant’s response was to insist on retaining God, the soul, and a future life as “regulative” thought objects and the purposive and improving

universe as more than a regulative idea. As a foundational move, he put matter and causality in their place by relativising the Newtonian world system to the human conceptual apparatus and by distinguishing sharply between the human being as studied in anthropology and psychology and the human being as studied by philosophy.

Contemporary philosophy has been affected by Kant's critical undertaking in ways that represent losses as well as gains. My aim is to broaden the interpretive context to provide a more accurate and indeed more interesting picture of the purpose and meaning of his three great Critiques and their aftereffects.

Recommended Reading

Wilson, Catherine. "The Presence of Lucretius in Eighteenth-Century French and German Philosophy." In *Lucretius and Modernity*, edited by Liza Blake and Jacques Lezra, 107–132. New York: Palgrave Macmillan, 2016.

—. "The Building Forces of Nature and Kant's Teleology of the Living." In *Kant and the Laws of Nature*, edited by Michela Massimi and Angela Breitenbach, 256–274. Cambridge: Cambridge University Press, 2016.

—. *Epicureanism at the Origins of Modernity*. Oxford: Clarendon, 2008.

QIANFAN ZHANG

Ph.D., Professor of Law

Peking University

Born in 1964 in Shanghai, People's Republic of China

Studied Comparative Constitutional Law at Peking University

A COMPARATIVE STUDY OF THE CENTRAL-LOCAL RELATIONSHIP

The proposed project is to continue and expand my comparative research on the central-local relationship, focusing on the German federal system and its relevance to legalizing the central-local relation in China. The ultimate purpose of this research is to re-examine the central-local relationship that has puzzled China's governance for a long time. Although scholars in China have paid close attention to this problem, they have not been able to put forward any constitutional theory that can effectively resolve the growing central-local conflicts. Limited by its anachronistic understanding of unitary sovereign power, traditional Chinese jurisprudence has failed to recognize the need to balance the plurality of local interests against national uniformity, much less to propose a new institutional design for such balance. By contrast, the research on vertical separation of powers has produced many interesting insights in the federalist states. In Germany, for example, the central-local (i.e., federal-state) disputes are usually resolved through constitutional litigations, which has produced abundant case decisions that rather effectively resolved the conflicts between national uniformity and local autonomy. During my visit, I plan to compare the constitutional experience of Germany and other major states, e.g. the United States, Canada, Australia, and India, generalize the constitutional principles that regulate the central-local relationship, and propose plausible scenarios for the resolution of central-local conflicts in China. Preliminary study illustrates the need to legalize the central-local relationship and to allocate the central and local power most effectively. Thus, the central government should not busy itself with

regulating everything; it has neither the right nor the obligation to meddle in affairs of purely local nature.

Recommended Reading

Zhang, Qianfan. "Judicial Reform in China: An Overview." In *China's Socialist Rule of Law Reform under Xi Jinping*, edited by John Garrick and Yan Chang Bennett, 17–29. New York: Routledge, 2016.

—. "Legalising Central-Local Relations in China." In *Central-Local Relations in Asian Constitutional Systems*, edited by Andrew Harding and Mark Sidel. Oxford: Hart, 2015.

—. "A Constitution without Constitutionalism? The Paths of Constitutional Developments in China." *International Journal of Constitutional Law* 8, 4 (2010): 950–976.

BÉNÉDICTE ZIMMERMANN

Permanent Fellow of the Wissenschaftskolleg

Dr., Professor, École des hautes études en sciences sociales, Paris

Born in 1965 in Mulhouse, France

Studied History and Political Science at the University of Paris I Panthéon-Sorbonne and the Institut d'études politiques de Paris

WHAT KIND OF WORK FOR WHAT KIND OF SOCIETY?

Changes in the sphere of work over the last thirty years may be described as a continuous process of adapting companies and their employees to the quality, productivity, and profit demands of the economic and financial markets. The consequences in terms of work conditions, of income gap among workers and shareholders, but also of sustainable development raise the question of the meaning of work and its final purpose. Why do we work?

The ends of work are diverse; this diversity encourages us to consider people at work not merely as producers of economic value but also as creative and social beings. The goal of this project is to analyze current transformations of work and society in light of these multiple meanings of work. Taking France and Germany as cases in point, the analysis aims, first, to develop a better understanding of the various and interrelated processes that converge to reshape the relationship between work, society, and democracy, and, second, to identify the political and social challenges arising from them.

Recommended Reading

Zimmermann, Bénédicte. “From Critical Theory to Critical Pragmatism: Capability and the Assessment of Freedom.” *Critical Sociology* 2017.
doi: 10.1177/0896920517691107.

Zimmermann, Bénédicte and Jean De Munck. “Evaluation as Practical Judgment.” *Human Studies* 38, 1 (2015): 113–135 (together with Jean De Munck).

Zimmermann, Bénédicte. *Ce que travailler veut dire. Une sociologie des capacités et des parcours professionnels*. Paris: Economica, 2014 (1st ed. 2011).

EINFÜHRUNG IN DIE SCHWERPUNKTGRUPPE INTRODUCTION TO THE FOCUS GROUP

Schwerpunktgruppe *Familiengeschichte und sozialer Wandel in Westafrika*

Die Schwerpunktgruppe erforscht die Geschichte einer nordghanaischen Großfamilie, vom Ende des 19. bis zum Beginn des 21. Jahrhunderts, die - wie viele Verwandtschaftsverbände in Westafrika - durch unterschiedliche Formen sozialer und geografischer Mobilität geprägt war und ist. Wie haben die Mitglieder dieser Familie ihre Verwandtschaftsbeziehungen und Netzwerke jenseits der Familie mobilisiert, um ihr Leben in Zeiten dramatischer ökonomischer, gesellschaftlicher und politischer Veränderungen zu meistern? Wie haben sich die Regeln und Praktiken intergenerationaler Solidarität, Vererbungsmuster, die familiäre Entscheidungsfindung, Geschlechterrollen, Heiratsstrategien und die Definition der Familiengrenzen verändert? Mit welchen Praktiken und mithilfe welcher Medien wurde und wird die Familiengeschichte erinnert und (re)konstruiert? Wie prägen neue normative Vorstellungen von Familie, die die katholische Kirche, Schulen westlicher Prägung und Medien mit weltweiter Verbreitung propagieren, den Erwartungshorizont der Familienmitglieder und ihre Beziehungen untereinander? Die Erforschung der Geschichte dieser typischen Großfamilie erlaubt Einblicke in umfassendere Prozesse gesellschaftlichen Wandels im kolonialen und postkolonialen Westafrika. Sie leistet einen Beitrag zu Debatten über soziale Stratifikation und über die Rolle, die Mehrgenerationen-Familien für Strategien, Muster und Legitimierung sozialer Mobilität spielen.

Die Mitglieder der Schwerpunktgruppe, zwei afrikanische Wissenschaftler und eine deutsche Wissenschaftlerin, tragen sowohl „interne“ als auch „externe“ Sichtweisen auf die zu untersuchende Familie bei und können auf langjährige Erfahrungen in und Forschung mit der Familie zurückgreifen. Sie werden neue Formen der Zusammenarbeit erproben, indem sie gemeinsam forschen und schreiben, statt Forscher- und Informanten-Rollen scharf voneinander zu trennen. Neben einer gemeinsam verfassten Monografie soll auch eine audiovisuelle Dokumentation der Familiengeschichte erstellt werden.

Mitglieder der Schwerpunktgruppe sind: Carola Lentz (Convener), Isidore Lobnibe und Stanislas Meda Bemile.

Carola Lentz

Focus Group: *Family History and Social Change in West Africa*

The Focus Group explores the history of a Northern Ghanaian family that is paradigmatic of the multifaceted experiences of social and geographical mobility of many families in West Africa. Studying the trajectory of this extended family from the late nineteenth to the beginnings of the twenty-first century, the group asks how members of the family have mobilized their kin and wider networks to navigate their lives in times of dramatic economic, social, and political transformations. How have the norms and practices of intergenerational solidarity, patterns of inheritance, family decision-making processes, gender roles, marriage strategies, and definitions of the boundaries of the family changed? How have practices of remembering the family history altered, and how have new images of the family, propagated by the Catholic Church, schools, and globally circulating media, shaped family relations and individual aspirations? The family history will provide a window on larger processes of social change in colonial and post-colonial West Africa. At the same time, it contributes to broader debates on social stratification and on the complex connections between strategies, experiences and legitimation of social mobility, and the history of multi-generational families.

The Focus Group members, two African scholars and one German scholar, combine “internal” and “external” perspectives on the family under study, build on long-term experience and research in the family, and will experiment with new forms of cooperation, engaging in joint research instead of clear-cut separate researcher/informant roles. In addition to a co-authored scientific monograph, they also intend to produce an audiovisual documentation of the family history.

The members of the Focus Group are: Carola Lentz (Convener), Isidore Lobnibe, and Stanislas Meda Bemile.

Carola Lentz

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 zwei zehnmonatige Fellowships durch die Europäische Union kofinanziert.

As a member of the Network of European Institutes for Advanced Study, the Wissenschaftskolleg participates in the EURIAS Fellowship Programme. In the framework of this programme, the European Union is co-financing two 10-month Fellowships.

EURIAS Fellows 2017/2018

Alice von Bieberstein	Sozialanthropologie	Cambridge
H. Glenn Penny	Geschichte	University of Iowa

COLLEGE FOR LIFE SCIENCES

Mit dem *College for Life Sciences* will das Wissenschaftskolleg Forscherinnen und Forschern aus den Lebenswissenschaften am Beginn ihrer Karriere Gelegenheit geben, in der anregenden Atmosphäre eines internationalen und multidisziplinären Institute for Advanced Study zu arbeiten. Je nach persönlicher Situation soll der Aufenthalt den ausgewählten Junior Fellows dazu dienen, sich neu zu orientieren, Ideen zu entwickeln, Forschungspläne zu entwerfen, frühere Arbeiten oder empirische Daten zu überdenken – jedenfalls für eine beschränkte Zeit aus der Routine der täglichen Arbeit auszusteigen, Umschau zu halten und dabei mit Wissenschaftlern und Intellektuellen verschiedenster Fachgebiete und Traditionen zu interagieren.

Die Fellows des *College for Life Sciences*, die nach Begutachtung durch ein Expertengremium für eine Dauer von drei bis sechs Monaten eingeladen werden, sind den Fellows des Wissenschaftskollegs gleichgestellt. Das Institut erwartet, dass sie für die Dauer ihrer Fellowships in Berlin arbeiten und aktiv an der Gemeinschaft der Fellows teilnehmen. Das Wissenschaftskolleg stellt Stipendium, Unterkunft und Dienstleistungen zur Verfügung.

Den Fellows des *College for Life Sciences* ist es freigestellt, in ihrer Gruppe zusätzliche Aktivitäten zu betreiben. Eine Wissenschaftliche Koordinatorin steht bereit, Hilfestellungen und Anregungen zu geben, gemeinsame Unternehmungen zu organisieren und Verbindungen zu Berliner Institutionen und Kollegen zu schaffen.

COLLEGE FOR LIFE SCIENCES

With the *College for Life Sciences*, the Wissenschaftskolleg wants to provide early-career researchers in the life sciences with the opportunity to work in the stimulating atmosphere of an international and multidisciplinary Institute for Advanced Study. Depending on the personal situations of the selected Junior Fellows, the residency should serve to gain new orientation, develop ideas and research plans, rethink earlier work or empirical data – at any rate, to drop out of the routine of daily work, to take a look around, and thereby, in accordance

with circumstances, to interact with scientists and intellectuals from the widest possible spectrum of fields and traditions.

Selected by a group of experts, the Fellows of the *College for Life Sciences* are invited to come for three to six months. They are on equal terms with the Fellows of the Wissenschaftskolleg.

The institute expects them to work in Berlin for the duration of their Fellowships and to actively take part in the Fellow community. The Wissenschaftskolleg provides the stipend, accommodation, and services.

The Fellows of the *College for Life Sciences* are free to engage in additional activities within their group. A Research Coordinator is ready to provide assistance and suggestions for organizing common undertakings and for establishing connections with Berlin institutions and colleagues.

Fellows des College for Life Sciences 2017/18

Tim Fieblinger	Neurowissenschaft	Lund
Inga Geipel	Ökologie	Gamboa, Panama
Hannah Mumby	Verhaltensbiologie	Cambridge
Hannah Rowland	Evolutionsökologie	Jena
Jeremy Wideman	Zellbiologie	Exeter

Scientific Committee des College for Life Sciences

Dieter Ebert	Zoologie, Evolutionsbiologie	Basel
Raghavendra Gadagkar	Biologie	Bangalore
Nikolaus Rajewsky	Systembiologie	Berlin
Simone Reber	Quantitative Biologie	Berlin
Constance Scharff	Verhaltensbiologie	Berlin

Wissenschaftliche Koordinatorin: Ulrike Pannasch