



Wissenschaftskolleg zu Berlin

INSTITUTE FOR ADVANCED STUDY

JAHRBUCH 2014/2015

HERAUSGEGEBEN VON LUCA GIULIANI
MIT BERICHTEN UND BEITRÄGEN VON

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JAHRBUCH 2014/2015

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– Institute for Advanced Study Berlin –

Redaktion: Angelika Leuchter
Satz und Druck: Buch- und Offsetdruckerei H. Heenemann, Berlin
Buchbinder: Bruno Helm, Berlin

Printed in Germany 2016



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ISBN 978-3-934045-21-7

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VORWORT DES HERAUSGEBERS

Wenn Fellows im Herbst nach Berlin kommen, dann steht am Anfang häufig der Voratz, ihr jeweiliges Forschungsprojekt zu einem erfolgreichen Ende zu bringen (schließlich ist man doch genau zu diesem Zweck eingeladen worden?), und das heißt in aller Regel: am Ende des Jahres ein abgeschlossenes Manuskript vorzulegen. Um dieses Ziel zu erreichen, empfiehlt es sich, so viel wie möglich zu schreiben. Als Hindernis erweist sich indessen sehr bald schon der Bibliotheksdienst, der in Windeseile jedes Buch, das man je hätte lesen wollen, zu besorgen verspricht. Lässt man sich einmal auf diese Verlockung ein, dann beginnen sich die Bücher zu stapeln. Die Folgen lassen nicht auf sich warten: „As I realised with horror at one point, the more books I ordered, the more I read. And the more I read, the less I wrote“ (214: Lea Ypi). Lea hat, wie sie schreibt, irgendwann alle Vorsätze fallen gelassen; das Buch, das sie gemeinsam mit ihrem Mann in Berlin schreiben wollte, ist gegen jede vernünftige Erwartung dennoch zu einem Abschluss gekommen.

Die Verlockung der Bibliothek wirkt freilich nicht auf alle Fellows gleichermaßen. Für den einen bedeutet der Abschied von den ausgeliehenen Büchern am letzten Tag vor der Abreise „one of the most painful separations in my entire life“ (48: Alexei Evstratov); der Abschied von den fellow Fellows scheint wesentlich weniger traumatisch ausgefallen zu sein. Bei einem anderen hielten sich die Bücherwünsche von Anfang an in engen Grenzen: „As a life scientist who usually reads on a single printed article basis, I believe my demands on the library have been extremely modest“ (32: Anton Crombach). Man wird sagen, solche Einzelaussagen seien nicht repräsentativ. Zum Glück können wir in diesem Jahrbuch auf eine exakte quantitative Erfassung zurückgreifen. Dem als Schaubild erstellten Bericht einer Molekularbiologin (169: Simone Reber; vgl. die Falttafel am Ende

dieses Bandes) entnehmen wir, unter anderem, dass die Geisteswissenschaftler im Lauf des Jahres insgesamt 3563 Bücher ausgeliehen haben (wobei der oben zitierte Alexei mit 535 Zählern abgeschlagen auf dem zweiten Platz landet); bei den Naturwissenschaftlern waren es nur 495 (wovon freilich mehr als die Hälfte, nämlich 265, auf das Konto eines einzigen, atypisch in- bzw. extensiven Lesers gehen). Aus demselben Bericht erfahren wir, dass im Verlauf der Dienstagsdiskussionen die „humanists“ insgesamt 169 Fragen gestellt haben, was fünf Stunden und 24 Minuten Redezeit in Anspruch nahm; einer von ihnen dürfte es auch gewesen sein, der die längste Frage zu verantworten hat: Er brauchte, um sie zu formulieren, genau sechs Minuten. Da sage noch jemand, dass Quantifizierung nicht zu hilfreichen Erkenntnissen führt!

Auffällig war in diesem Jahrgang die Gesprächsbereitschaft auch außerhalb der Dienstkolloquien. Spontan bildeten sich nicht weniger als drei Diskussionsgruppen, die sich über das ganze Jahr regelmäßig getroffen haben: Es gab eine Women Science in Tea Group (WIST: vgl. 46 und 174); eine EU Study Group (vgl. 38, 127, 183, 210); eine Gruppe, die sich aus vergleichender Perspektive der Praxis des Vergleichens in den verschiedenen Disziplinen widmete (comparing comparisons: 111, 172); und schließlich, weil man nicht immer nur diskutieren möchte, gab es auch einen Chor (unter der kundigen Leitung von Ingunn Lunde, die dies in ihrem Bericht freilich verschweigt).

Die zentrale Voraussetzung für einen gelingenden Jahrgang liegt in der Bereitschaft, voneinander zu lernen. Eine Kunsthistorikerin gibt ihrem Bericht den programmatischen Titel: „Back to school in Grunewald“ (99: Aden Kumler). Sie beschreibt ihren Aufenthalt im Kolleg als einen Transformationsprozess: „The pedagogy that catalyzed this intellectual transformation was simple and effective: I had only to prick up my ears, ask questions, answer questions put to me. And the beauty of it was that no one seemed to realize the didactic burden they were shouldering even as I knew that I was receiving a world class tutelage in one of the subjects most central to my own questions and way of working as a scholar“ (101). Man kann sich indessen, auch ohne das hohe Ziel einer Selbstmetamorphose, schlicht aus Neugier und Vergnügen auf die Vielfalt dessen einlassen, was die fellow Fellows zu berichten haben, zum Beispiel: „Ich lernte von ihnen etwas über das Träumen im 20. Jahrhundert, über Hostien und Münzen und die Zirkulation von Legitimität im Mittelalter, darüber, wie Amazon funktioniert, über den Nichtzusammenhang von Intelligenz und Hirnarchitektur (veranschaulicht an einem Stück Schwarzwälder Kirschtorte), und über die Wanderbewegungen von Elefanten auf Ceylon“ (126: Philip Manow). Solche Vielfalt kann mitunter auch anstrengend sein.

Derselbe Bericht schließt mit den Worten: „Jetzt muss ich mich erst mal etwas erholen“ (128).

Was die Vielfalt betrifft, die in einem Jahrgang anzutreffen ist, kann man auch unterschiedlicher Meinung sein. Ein Philosoph äußert sich skeptisch. Er möchte den „Charakter des Wissenschaftskollegs als erlebbare Universität“ auf ein bescheideneres Maß reduzieren; ungerechtfertigt sei der Anspruch, es gäbe am Kolleg „Geisteswissenschaftler und Naturwissenschaftler“; tatsächlich seien nicht mehr als zwei Disziplinen vertreten: „Historiker und Biologen“ (178: Sebastian Rödel). Unter dem Etikett der Historiker laufen nach dieser Rechnung all jene, die Historisierung als einen legitimen Weg zur Gewinnung von Erkenntnis gelten lassen. Zu dieser Überzeugung möchte ich mich gerne auch selbst bekennen (für die Rechnung ergibt sich daraus: noch ein Historiker mehr!); zugleich würde ich Protest anmelden gegen die unselige, im späten 19. Jahrhundert von Dilthey in die Welt gesetzte Dichotomie zwischen Geistes- und Naturwissenschaften: Sie war ein Mittel zu inneruniversitären Frontenbildungen, bei der es um die Sicherung herkömmlicher Privilegien ging; unsere Erkenntnismöglichkeiten hat sie bis heute eher gemindert als gefördert.

Wie eng der Zusammenhang zwischen den Fellows geworden war, erwies sich gegen Ende des Jahres durch einen jähen Todesfall. Der Tibetforscher Tsering Gyalpo aus Lhasa wurde eines Morgens leblos in seinem Zimmer gefunden. Auf die erste Fassungslosigkeit folgte eine gemeinsame, ebenso schlichte wie warmherzige Trauer: Es war mit Händen greifbar, wieviel Tsering seinen fellow Fellows bedeutet hatte.

Luca Giuliani

Arbeitsberichte



A TALE OF A WIKODYSSEY
PEDRO BEKINSCHTEIN

Born in 1975 in Buenos Aires. Studied Biology at the Universidad de Buenos Aires. Publications: “Role of medial prefrontal cortex serotonin 2A receptors in the control of retrieval of recognition memory in rats.” *The Journal of Neuroscience* 33, 40 (2013). “BDNF in the dentate gyrus is required for consolidation of ‘pattern-separated’ memories.” *Cell Reports* 5, 3 (2013). “Persistence of long-term memory storage requires a late protein synthesis- and BDNF-dependent phase in the hippocampus.” *Neuron* 53, 2 (2007). – Address: Instituto de Biología Celular y Neurociencias, CONICET, Paraguay 2155, Ciudad Autónoma de Buenos Aires, Argentina. E-mail: pbekinschtein@fmed.uba.ar

My time at Wiko was expectedly unexpected. As usual for me, I did not know what I was getting into. I had not heard of Wiko before, although I’m not surprised because it seems to be mostly for academics in social sciences and also it is based on a system of recommendation. However, this was not the case for me; I parachuted myself into the application process, jumping from an airplane of ignorance. It was perfect timing, or so I thought. Eventually one finds out that there is no such thing as perfect timing for anything.

Anyway, it had been almost two years since I returned to Argentina from a three-year postdoc stay in Cambridge, United Kingdom. My postdoc had been an amazing academic experience with a twist of cultural shock. An emotional and intellectual rollercoaster, I would say. I spent two long years missing these emotions from time to time, until Wiko happened. I must say, although I wished very much to be selected, I did not expect it at all since I didn’t know anyone on the committee nor any former Fellow. So, it totally caught me by surprise. Because of this, I was unable to attend the intensive German course before

the start of the academic year. Also, since I was staying for three months, I didn't think I was going to need it. I was wrong. It would have made things much easier in social terms. Most of the Fellows already knew each other quite well by the time my partner and I arrived at Wiko, and this was mostly because they had shared time and activities during the language courses. I regret my decision not to attend, but, again, I had no idea what I was getting into as I did not know anyone who had done anything similar.

One seems to forget how hard it is to meet new people. Coming from a place where people are very sociable, some parts of Europe can be challenging. I had experienced that when I first arrived in the UK for my postdoc. Everyone was very polite, but I had to figure out both administrative things and social rules by myself. How do you socialize in a group that seems already formed in which, at least in the beginning, people don't seem to give a damn about you or what you have to say? I was not coming from Harvard, Stanford or Yale and I was not bearing any important Professorship or Commander of the British Empire title. I only had the "Cambridge" card, a postdoc in a good lab that was known by one of the Fellows and the "brain" card that, in the end, made my way into the Wiko environment and into the mind of some of the Fellows and staff. My time at Wiko was challenging in at least three ways. The first challenge was my project, or projects, because there were two. I was determined to write a book and a paper in three months. This was both ambitious and impossible. However, in the quest for the impossible, interesting things happen. I could say I'm a junkie for the unexpected, or at least that's what I keep discovering.

From the beginning of my stay until the end of it, I had a continuous feeling that I was always missing something. I was right: there were lots of things going on, like events, social gatherings and workshops I was not attending. That made me upset at first, but I learned to live with it later on. I must say that for half of my stay I was a bit torn between the Wiko life and my partner, who is not an academic and had a harder time fitting in. If Wiko was overwhelming for me, I can't really imagine how it was for him.

Looking back at my time at Wiko with some perspective, I realised that three months was not nearly enough time to develop fruitful interactions with the other Fellows. This was even more difficult for an introverted oyster like me who has to make a real cognitive effort to begin a social interaction. However, I feel that at Wiko, all the Fellows were awkward in their own way. Luckily, even though social interaction is not my thing, living in Latin America provides you with a repertoire of "I don't give a crap" behaviours that comes to be very useful in these types of situations. I might have oversold my project

during the formal introduction, but that was my only way to bring some attention to myself. Remember, I had no connection to any of the Fellows, plus there was only one more neuroscientist who, later on, I came to like a lot.

As I mentioned before, I had two projects, which I couldn't finish while I was in Berlin, but I have now. I had a lot of time to focus at Wiko, especially because I rarely saw anyone during the day – except for lunch. I'm not sure if this was because my office was a bit isolated from the rest and my apartment was in the *Neubau* where no one actually lived. Well, except for Simone Reber, but she was spending most of the nights at her place, so I never had the chance to see her in her pyjamas nor did she see me wearing mine. This is to say that during most of the day and especially during the night I felt I was completely alone. I spent several nights having dinner with my partner in the kitchen close to the ping-pong table and saw no human nor heard human-made sounds, sometimes known as conversations. This felt really strange for I thought that one of the goals for my stay was the interaction with others. But the others were living somewhere else and it was only towards the end of my stay that I started getting invited to secret parties for heavy drinkers.

There were some moments that I particularly enjoyed. Most of the Thursday dinners were great and it was the time I had the best interactions with the rest of the Fellows. The wine made it easier, but I also felt everyone was more relaxed and more eager to talk. I believe that the dinners, much more than seminars and workshops, made me think a lot and gave me new ideas. It was there that I became fond of the biologists and other creatures found at the Wiko. Some of these dinners were inspiring, challenging to my thoughts and projects; and this is something I rarely encounter these days.

I had a few one-to-one meetings with other Fellows that were pretty amazing. I enjoyed talking to Onur Güntürkün and feel privileged to have been able to discuss my projects with him. I also had the chance to discuss some concepts of memory with Fellows from the social sciences. This was particularly interesting in terms of broadening my horizons.

One other thing that was difficult was that although the problems academics face can be similar around the world, there are particular issues that only apply to developing countries. I know the Wiko is trying to get more Fellows from Latin America, for example, and I am very thankful for that. It would have been great to have a couple of more Fellows with similar regional problems to be able to share experiences and think of possible solutions.

Regarding my academic projects, I'm proud to say that my book on the brain has been published, in June. The name of the book is *100% Cerebro (100% Brain)* and I have already left a copy at the Wiko. I wrote about 2/3 of the book while staying at Wiko and those who can read Spanish will likely notice that my time in Berlin had great influence on what I wrote. My second project was to write a manuscript on memory forgetting that is now finished and waiting for corrections from my collaborator before beginning the process of submission to scientific journals. I hope it will be published in an important journal sometime this year.

Overall I felt part of something I had never felt part of before, some kind of intellectual elite that values ideas a lot. If I had to describe my time at Wiko in five words, they would be “challenging”, “amazing”, “alien”, “difficult” and “fun”. It was definitely an experience of a lifetime; it changed my ideas of what I want to do and gave me new friends and tools to think in a broader perspective. If I could accomplish this in only three months, I absolutely hope I get invited for a whole academic year, because I can't see the limits to my imagination yet.



BLEIBENDE ERINNERUNGEN
RICHARD BOURKE

Geboren 1965. Studium am University College Dublin (1983–1986) und an der University of London (1998–2001). Promotion an der University of Cambridge (1990). Zurzeit Professor für Geschichte der politischen Ideen und Kodirektor des Centre for the Study of the History of Political Thought an der Queen Mary University of London. Richard Bourkes Forschung umfasst die Geschichte der politischen Theorie. Dabei konzentriert er sich vor allem auf die Antike, die Aufklärung und die Romantik mit den Themen Reich, Eroberung, Revolution, Nationalismus, Terrorismus und Demokratie. Zu seinen wichtigsten Publikationen gehören: *Peace in Ireland: The War of Ideas* (2003, 2012); *Empire and Revolution: The Political Life of Edmund Burke* (2015); *Political Judgement* (Hg., 2009); *The Princeton History of Modern Ireland* (2016) und *Popular Sovereignty in Historical Perspective* (2016). – Adresse: School of History, Queen Mary University of London, London E1 4NS, Großbritannien. E-Mail: r.bourke@qmul.ac.uk

Ich kam ans Wissenschaftskolleg mit drei Projekten, die eigentlich fertig waren – zwei Sammelbänden und einer Biografie über Edmund Burke. Auch wenn diese fast abgeschlossen schienen, gab es noch manche Kleinigkeiten (die letztendlich nicht so klein waren), mit denen ich mich beschäftigen musste: Druckfahnen überprüfen, Verzeichnisse korrigieren, die Endredaktion. Gleichzeitig fing ich mit meinem neuen Projekt an, in dem es um die Geschichte der Demokratie geht – ein etwas unhandliches Thema, aber trotzdem ein wichtiges, das ich in meiner Zeit am Wissenschaftskolleg dank der idealen Bedingungen besser überblicken, verstehen und strukturieren konnte.

Mein Jahr in Berlin war besonders anstrengend, aber auch besonders schön, weil unsere zweite Tochter – Sophia, ein echtes „Wiko-Baby“ – gleich am Anfang zur Welt kam. Trotz der zwangsläufigen Beschränkungen barg dieses Ereignis unermessliche Freude in sich. Andrea Bergmann erwies sich mehr als einmal als unsere Retterin. Für meine zwei Töchter und uns Eltern war es eine Erleichterung, wie zuvorkommend das Wissenschaftskolleg sich um unsere ungewöhnlichen Bedürfnisse kümmerte.

Trotz dieser besonderen Umstände war mein Jahr vor allem von intensiver Arbeit geprägt. Bevor ich mich auf das 18. Jahrhundert konzentrierte, entstand ein Aufsatz über Konservatismus. In diesem Artikel geht es um die veränderliche Bedeutung von politischen Werten oder Ideologien, wie den Begriff „Konservatismus“ bei Edmund Burke und Albert O. Hirschman. Die Kernthese des Artikels ist, dass Konservatismus über die Jahrhunderte keine feste Definition hatte, nicht einmal in den letzten Jahrzehnten. Nachdem ich diesen Aufsatz abgeschlossen hatte, beschäftigte ich mich mit der Rezeptionsgeschichte der Antike während der Aufklärung. Diese stellte sich als kompliziert heraus, einerseits, weil man eine Interpretation der Aufklärung entwickeln muss, wenn man das aufgeklärte Verständnis der Antike erfassen möchte; andererseits, weil man die Quellen, die die Philosophen der Aufklärung benützten, auch selbst bewältigen und meistern muss.

Insgesamt wurde mir klar, wie wichtig der Unterschied zwischen antikem Republikanismus und antiker Demokratie für die Denker der Frühmoderne war. Die Demokratie war natürlich auch eine Art Republikanismus, aber eines Typs, dem eine gemischte Verfassung fehlte, und die deshalb ohne konkurrierende Gewalten – und daher auch ohne mäßigende Gewaltenteilung war: Nach Meinung der aufgeklärten Philosophen herrschte ein Teil der Bevölkerung ohne Gegenspieler im Namen des gesamten Volkes. Im Laufe der Zeit handelte dieser Teil – der „geringere“ Stand oder *demos* – immer mehr in seinem eigenen Interesse. Aus diesem Grund behaupteten sowohl Hume und Rousseau als auch Smith und Kant, dass Demokratie leicht in Gefahr gerät, sich dem Despotismus anzunähern. Aus dieser Perspektive wäre eine Aristokratie, die zum Nutzen der ganzen Bevölkerung herrschte, eine besser funktionierende Regierungsform, weil sie zwischen Machthabern und Untertanen differenziert, auch wenn die Untertanen im Endeffekt souverän sind.

Für meine Forschung war die Wiko-Bibliothek unabdingbar: Ich bekam alles, was ich brauchte, immer umgehend. Dafür bin ich zutiefst dankbar. Außerdem war ich gemeinhin ein Nutznießer der Hilfsbereitschaft der Mitarbeiterinnen und Mitarbeiter des

Kollegs. Besonders dankbar bin ich für ihre Bereitschaft, deutsch zu sprechen – für mich als Ausländer eine Gelegenheit, die in wissenschaftlichen Kontexten in Deutschland offensichtlich zu schwinden scheint. Deswegen war die Teilnahme der Mitarbeiterinnen und Mitarbeiter am Mittagessen ein gewaltiger Vorteil meines Jahres in Berlin: Reinhart Meyer-Kalkus, Daniel Schönplflug, Stephan Schlak, Sonja Asal, Katharina Wiedemann und Sonja Grund waren eine wesentliche Ressource. Dies galt auch für einige Fellows – z. B. Philip Manow, Sibylle Lewitscharoff, Dieter Grimm, Sebastian Rödl und Andrea Kern –, die mir die Chance boten, dem Englischen zumindest vorübergehend zu entkommen.

Ein großes Ziel meines Aufenthalts in Deutschland war es, mit meinem Deutsch auf ein höheres Niveau zu kommen. Dafür war der Unterricht bei Eva von Kügelgen unschätzbar wertvoll. Auch einige Abendkolloquien trugen dazu bei sowie verschiedene wissenschaftliche Gäste, die ins Haus kamen: unter anderem Sebastian Conrad, Shulamit Volkov, Jürgen Kocka und Gustav Seibt.

Durch einen Aufenthalt als Fellow am Wissenschaftskolleg wird man nicht nur mit einer friedlichen wissenschaftlichen Arbeitsatmosphäre beschenkt, sondern auch mit einer überaus speziellen Stadt: nämlich Berlin selbst. Neben der Ruhe im Grunewald kann man die Vielfalt von Bezirken und Kiezen entdecken. Meine Familie und ich machten davon hauptsächlich am Wochenende Gebrauch. Dann gab es Gelegenheit, die wechselvolle Geschichte der Hauptstadt zu erfahren, sei es durch Museen, einzelne Gebäude, Sehenswürdigkeiten oder Ausstellungen. Ich bedauere, dass ich doch noch so viel verpasst habe. Umso mehr bekräftigt es meinen Entschluss, häufiger nach Berlin zurückzukommen und in Kontakt zu bleiben.



UNE BELLE ANNÉE SOLAIRE MICHEL CHION

Né en 1947. Compositeur de musique concrète, historien du cinéma, chercheur et théoricien en acoulogie, auteur d'une trentaine de livres traduits en une dizaine de langues sur la musique, le cinéma, le son, et l'« audio-divisuel », réalisateur de plusieurs films. Marié à Anne-Marie Marsaguet, productrice, vit à Paris. Ancien membre du Groupe de Recherches Musicales du Service de la Recherche de l'ORTF (1971–1976), et de la rédaction des Cahiers du Cinéma (1981–1986); ancien Professeur associé à l'Université Paris-III (1990–2012); enseignant à l'Esec, Paris. Grand Prix du Disque 1978 pour sa pièce de musique concrète *Requiem*, Prix Jean Vigo et Grand Prix de Clermont-Ferrand 1984 pour son court-métrage *Eponine*, Prix du Meilleur Livre de Cinéma 1995 pour *La Musique au cinéma*, Theater Library Association Book Award 2010 pour son essai *Film, A Sound Art*, traduit par Claudia Gorbman, Coup de coeur 2014 de l'Académie du Disque Charles Cros pour sa « liturgie-vidéo » *La Messe de terre*. Biographie, bibliographie, catalogue, informations et blog sur son site web: michelchion.com.

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Dans le ciel et sur la terre, le passé pour le futur

« Ma propre position dans le ciel par rapport au soleil ne doit pas me faire trouver l'aurore moins belle. »

Lorsque je lisais dans les années 60, à l'âge de quinze ans, *Ainsi soit-il ou Les jeux sont faits*, un texte autobiographique du vieil André Gide, cette citation m'avait frappé, bien que je ne fusse pas certain d'en comprendre la métaphore. Pourquoi « dans le ciel » et pas

« sur la terre »? Gide ayant écrit cela à l'âge qui sera le mien dans un peu plus d'une dizaine d'années, je comprenais que celui qui a beaucoup d'années au compteur, comme on dit en français – a-t-il pour autant « beaucoup vécu », c'est une autre question –, et qui s'anticipe déjà ailleurs que sur la terre, ne doit pas boudier l'espoir qui se lève pour d'autres plus jeunes, et s'enfermer dans le dédain du futur et le ruminement du passé.

Cette formule de Gide est peut-être creuse, je n'en sais rien, mais elle me hante alors que je suis en train de rédiger ce rapport sur mon travail au Wissenschaftskolleg comme fellow 2014–2015. En effet, une grande partie de mon travail actuel comme chercheur semble se situer apparemment du côté du passé (sur le son, je rassemble des textes dont certains sont vieux de plus de 2000 ans, et pour le cinéma, je m'intéresse à des films réalisés il y a cent ans, quatre-vingt ans, soixante ans, mais aussi à des films de 2015), alors que j'ai le sentiment de faire cela pour l'avenir et pour les siècles. Je me rends compte que les générations récentes n'ont pas eu, pour imaginer leur avenir, une représentation structurée du passé, notamment dans l'histoire du cinéma. Elles ne peuvent donc pas s'opposer, dynamiquement, à ce passé, ni en faire fructifier l'héritage. Tout se catapulte.

Les nombreux textes que j'ai publiés (une trentaine d'ouvrages et plus de mille articles) ont proposé des notions et des concepts d'analyse qui peuvent sembler des spéculations abstraites, mais s'appuient sur un très vaste corpus d'observations. En fait, ces notions provenaient d'une expérience concrète vaste dans différents domaines et d'une exploration historique très longue.

Je suis né en 1947. Ma génération en France a bénéficié de livres écrits par des gens qui – souvent appartenant au Parti Communiste Français – ont su raconter, périodiser, le cinéma, d'une façon vivante et variée, pour un large public. Même si leurs échelles de valeurs, leurs choix étaient discutés, ils étaient ouverts, et ils voulaient transmettre. C'est aussi un souci de transmission et de partage qui m'anime, par reconnaissance pour ces auteurs.

De Weimar à Berlin : deux grands ouvrages en cours, et deux plus brefs

C'est Reinhart Meyer-Kalkus, et je ne saurais assez l'en remercier, qui m'a parlé en 2012 du Wissenschaftskolleg comme d'un endroit où je pourrais continuer mon travail, puisqu'en France je n'avais plus à cette époque aucune perspective ni de travail, ni de publication : l'édition de cinéma, qui a été un de mes gagne-pains, s'écroule (les deux tiers de mes livres ne sont plus distribués dans mon pays) ou bien elle se spécialise dans une

approche purement auteuriste (« les grands réalisateurs », comme autant de statues héroïques), ou bien, sous l'influence de Gilles Deleuze, elle se consacre à une approche purement philosophique et générale, qui ne me convient pas.

Quant à ma musique concrète, cela fait de nombreuses années que j'ai renoncé à en tirer des revenus. Cela me plaît de composer à mon rythme, de décider moi-même si je veux faire une œuvre de deux heures ou de dix minutes, j'ai le choix.

Reinhart, qui a écrit un grand livre sur *Stimme und Sprechkünste im 20. Jahrhundert* et qui était intéressé notamment par mes écrits sur la voix et le son, était venu me voir à Weimar, où l'IKKM de l'Université du Bauhaus m'avait invité pour y mener un travail sur *L'écrit au cinéma* (un livre, sorti en français, en est sorti, et une traduction anglaise devrait en être publié en 2016). Il me prévint aussi que le Wiko reposait sur un fonctionnement spécifique : la création d'une *Gemeinschaft* fondée notamment sur des repas pris en commun. Maintenant, en juillet 2015, je comprends la force de cette idée.

J'avais deux grands projets commencés depuis de longues années. Le premier s'intitule *Le Livre des Sons, une célébration*, à la fois essai et dictionnaire des évocations sonores et des mots pour désigner le sonore à travers l'histoire et dans différentes langues, compilant et discutant également les textes de base sur le son chez les auteurs grecs, latins, classiques et modernes : un gros recueil que j'ai commencé il y a 20 ans et qui devrait être terminé – je l'espère du moins ! – dans un an. Ce livre est un élément d'un ensemble de textes consacrés à ce que j'appelle l'acologie.

Le second ouvrage en cours est une *Chronologie périodisée du cinéma verbal et sonore depuis 1895*, que j'ai beaucoup avancée au Wiko mais qui me demandera encore trois ans de travail. C'est sur ce projet que j'ai été invité.

Ces grands projets ont en commun deux choses : premièrement de me sembler utiles, pour qu'on cesse de parler du son ou de l'histoire du cinéma sonore dans la vague, à partir de préjugés et d'idées reçues – et deuxièmement de n'être attendus, sollicités, suscités par presque personne d'autre que moi. Ou plutôt, par peu de personnes et d'institutions, mais d'autant plus précieuses : mon ami Reinhart, l'IKKM et le Wissenschaftskolleg, notamment. Nous sommes dans une période où l'on se spécialise très vite, et je veux garder, notamment pour l'histoire du cinéma mais aussi pour celle du son, une approche universaliste (tout en étant respectueux des cultures) et généraliste.

Je pense en revanche qu'une fois que ces livres seront faits, ils seront bien accueillis. Ils viennent tous les deux corroborer, appuyer et enrichir mes nombreuses publications et ce qu'on appelle mes « théories », sur le son et cinéma : celles-ci, comme je l'ai dit, s'appuient

sur énormément de faits et d'observations. Tous les deux risqueraient d'avoir l'aspect d'une sorte de compilation, mais il s'agit pour moi de trouver pour eux une construction, une architecture qui, tout en leur laissant leur côté « pratique », aisé à consulter, en fasse autre chose que des « usuels » que l'on ouvre seulement pour y vérifier des définitions ou des citations.

Je n'ai pas encore d'idée des conditions d'édition de ces deux ouvrages. Mais si ces deux livres existent, ce sera grâce au Wiko, et à ces quelques personnes et institutions dont j'ai parlé.

Cette année, grâce à l'aide du compositeur Reinhold Friedl (qui a traduit mon livre *L'art des sons fixés*), j'ai mis en téléchargement gratuit sur mon site michelchion.com deux livres que j'ai écrits dans les années 70–80 sur la musique électroacoustique. Il n'est pas impossible que le téléchargement gratuit ou payant soit le modèle d'édition de mes travaux encore en cours.

J'ai donc avancé sur les deux projets, l'officiel (sur le cinéma), le parallèle (*le Livre des Sons*).

De mes entretiens avec Reinhart Meyer-Kalkus et avec différentes personnes rencontrées au Wiko, est sortie l'idée d'un petit livre que Reinhart m'encourage beaucoup à faire, et que j'intitulerais *La Mal-division sensorielle*. Mon travail sur le cinéma m'a en effet amené rapidement à l'idée que la division de notre perception et de notre réception des films sonores en « bande-image » et en « bande-son » est inadéquate, qu'elle n'est qu'un simple décalque de la forme technique que prend un film.

Il s'agit de reprendre et de problématiser la question des divisions sensorielles, qui n'est pas satisfaisante : on ne peut pas se contenter d'une simple « subdivision », ni non plus d'ajouter de nouveaux sens aux cinq conventionnels, comme si ces cinq-là étaient bien définis (ce qu'ils ne sont pas!); mais la question ne peut pas non plus être noyée dans le flou de la notion de « synesthésie », notion obscurantiste pour laquelle j'ai une franche aversion.

J'ai également avancé dans la réalisation d'un recueil de textes que j'ai publiés sur 20 ans dans des revues, et qui présenterait ma théorie du cinéma : *Les trois réels du cinéma*, ou *Le triangle des réels*, en serait le titre. Des discussions avec le professeur et critique Andrei Gorzo, notamment, m'ont stimulé à reprendre mon travail sur ce livre.

Travail de composition à la Remise

Tout en m'invitant sur un projet concernant le cinéma, le Wissenschaftskolleg m'a fait l'honneur et le plaisir de ne pas oublier que parallèlement, je suis compositeur de musique concrète, c'est-à-dire d'une musique où il n'y a ni partition ni instrumentistes, aucune image à voir... Anne-Marie et moi, nous avons passé la plus grande partie de l'année dans la légendaire Remise, cette petite maison des musiciens où est mis à leur disposition un grand piano à queue Bechstein. Sensible à cette reconnaissance de ma qualité de compositeur, j'ai tenu à composer une nouvelle pièce de musique dédiée au Wiko et largement créée à partir de sons créés ou captés sur place, à Berlin, *Finsternis und Lobgesang, ein Gebet*. J'ai tiré du Bechstein, en le « préparant » délicatement, des sons pour cette pièce. Bien que j'y incorpore d'autres sons enregistrés sur le bord du Teufelssee (gens qui s'exclament et chiens qui aboient) ou créés dans l'appartement 111 de la Villa Walther (en faisant glisser des cintres dans une penderie), *Finsternis und Lobgesang, ein Gebet* n'est pas une « pièce pittoresque ». La source de ce qu'on entend n'est pas destinée à être révélée au public, les sons doivent acquérir une sorte d'abstraction. J'ai aussi travaillé sur une autre pièce nouvelle destinée à être terminée avant la fin de l'année et qui sera dédiée à Shigehisa Kuriyama, qui m'a si bien présenté pour ma séance du *Dienstagskolloquium* (j'espère la créer à Brno, début 2016).

Pour l'interdisciplinarité au Wiko : ce qui dérange peut être fructueux

Comme compositeur, moi qui ne suis pas issu d'une famille de musiciens (aucun de mes parents ne jouait d'un instrument, mais ils étaient tous deux mélomanes), j'ai décidé adolescent d'apprendre la technique musicale à la suite de la lecture d'un guide de « vulgarisation » de Roland de Candé (1923–2013), écrit en 1961, extrêmement bien conçu, sans pédantisme mais avec un souci de communiquer à un large public des informations précises et concrètes. Or, je viens d'apprendre que l'auteur était diplômé d'une école d'ingénieurs.

Mon père (1919–2005) était un scientifique, sorti de l'école des Arts et Métiers (tout un programme) doté d'une très grande culture générale, notamment littéraire et musicale acquise en autodidacte (c'est lui qui m'a fait écouter pour la première fois Xenakis, Webern, la musique concrète, etc.).

L'interdisciplinarité était aussi pratiquée par mon maître, ingénieur et musicien également, Pierre Schaeffer (1910–1995). Celui-ci fut l'inventeur de la musique concrète, mais aussi le créateur du Service de la Recherche, une institution unique au sein de l'Office de Radiodiffusion Télévision Française, qu'il avait fondée vers 1961 et qui a été supprimée en 1975 par le pouvoir de droite. Ce Service avait à cœur de faire se rencontrer des disciplines, et de créer les conditions pour qu'on ne s'enferme pas *a priori* dans un rôle ou dans une spécialisation.

C'est pourquoi l'interdisciplinarité qui est la règle du jeu au Wiko (on n'y est pas seulement « entre artistes », « entre biologistes »), m'est chère et familière. J'y suis tout à fait favorable, même si cela crée un inconfort. Je crois à la fécondité de cette juxtaposition. Le Wiko est certainement un des rares endroits dans le monde qui la maintiennent.

J'ai ainsi beaucoup appris et rêvé en écoutant les exposés des nombreux colloques.

Je pense que l'on ne peut pas apprécier sur le moment ce qu'on retire d'une telle expérience, car ce qui porte fruit peut se manifester longtemps après. On peut aussi être enrichi par un discours avec lequel on n'est pas d'accord. Un exemple entre dix est la conférence de Lorraine Daston parlant de deux grands travaux encyclopédiques du XIX^e siècle, le *Corpus Inscriptionum Latinarum* et la *Carte du Ciel*, comme de collectes de « données ». J'en ai été dérangé, choqué. En effet, je ne crois pas, je n'accepte pas que ce que quelqu'un rassemble, collige personnellement puisse être qualifié de « data ».

Mes deux projets évoqués semblent être de pure compilation, mais je ne saurais considérer les informations, les extraits, les observations que je réalise, collectionne ou assemble, comme une masse de données à parcourir statistiquement, ou à travers des index, ils sont pour moi de la vie, de la réalité... Mais sans cette conférence de Lorraine, je n'en aurais pas pris conscience.

D'autres *Kolloquien* m'ont ouvert à des logiques, des problématiques dont je ne savais rien ou très peu de choses, et je n'aurais pas pu faire cette rencontre ailleurs qu'au *Wissenschaftskolleg*.

Que faire de la langue

J'étais un des rares à ne pas parler brillamment l'anglais (que je n'ai jamais appris à l'école, et que je lis couramment mais parle mal), et parfois, je me suis senti très inhibé et frustré.

Bien sûr, il n'y a pas de solution alternative à la généralisation de l'anglais comme langue véhiculaire.

Une des rares suggestions que je pourrais faire au Wiko serait celle de prévoir dans son programme en cours d'année, lorsque chacun aura eu le temps de « trouver ses marques », une journée pour problématiser la question des langues. Nous savons que chaque langue a son « génie » (même si celui-ci n'est pas facile à définir), son type de fonctionnement (il y a des langues agglutinantes, telles que l'allemand, et d'autres qui ne le sont pas), et je serais intéressé que le programme de l'année comporte une journée dans laquelle chaque fellow parlerait (en anglais) de sa propre langue, du génie de celle-ci, des possibilités de formations de mots nouveaux qu'elle donne ou non, de la relation qui s'y noue ou s'y oppose entre écriture et parole, de la structure des phrases. Non pas dans une approche trop savante, mais avec des mots simples, à partir de sa propre expérience, et en le référant à sa pratique. Y compris lorsqu'elle ou il est anglophone de naissance!

La rencontre humaine, la reconnaissance, la joie

Mes lacunes et mes inhibitions linguistiques ne m'ont pas empêché, heureusement, de vivre, aux côtés d'Anne-Marie, qui a passé presque toute l'année ici avec moi (et a présenté elle-même, lors d'une séance, son travail de productrice) des rencontres humaines très fortes.

Je ne veux pas nommer ici les personnes dont nous nous sommes fait des amis, car c'est entre elles et moi, dans les heureux hasards de la vie, et cela n'est pas fini ni figé. Je voudrais seulement, pour les évoquer, nommer ceux qui ont représenté le groupe des fellows et des partners, auprès du Wissenschaftskolleg : Jan-Henrik Hofmeyr (« Jannie ») et Meredith Reiches. Avec chaleur, efficacité, bonté et intelligence, tous deux ont su, avec le Wiko, notamment lors d'un événement douloureux qui nous aura tous marqués – le décès subit du Tibétologue Tsering Gyalpo – unir l'émotion, le respect et la joie.

De même je ne veux pas nommer en particulier, sous peine d'être injuste, les différents responsables et membres dévoués de l'équipe du Wiko, qui nous ont accueillis et aidés, dans notre vie matérielle, institutionnelle, intellectuelle, sociale, lors de cette année exceptionnelle. Merci à vous toutes et à vous tous. *Danke*, Wiko, et j'espère à bientôt.



DISCUSSING EVOLUTION
IN GRUNEWALD
ANTON CROMBACH

I am a theoretical biologist with a keen interest in the process of evolution, especially how it shapes genomes and gene networks, and how these in turn shape evolution. Currently I am finishing my postdoc at the Centre for Genomic Regulation in Barcelona, Spain. Previously, I received my Ph.D. in biology at Utrecht University in 2009 and my M.Sc. in computer science at the Technical University Eindhoven in 2003. During my time at the Wissenschaftskolleg I was a Fellow of the College for Life Sciences and a member of the focus group on gene regulation and organismal diversity. My project focused on the evolution of a genome's three-dimensional organization in the nucleus of a cell, which oddly enough is best explained by saying it's like understanding the organisation of a good serving of spaghetti. – Address: Centre de Regulació Genòmica (CRG), C/ Dr. Aiguader, 88 PRBB Building, 08003 Barcelona, Spain. E-mail: anton.crombach@gmail.com

As I applied for a short-term Fellowship at the Wissenschaftskolleg zu Berlin in early March 2014, I anticipated that it would bridge my post-doctoral life and my aspirations to become an independent researcher. In November, as Claudia and I began our stay in Berlin, I set out to finish the papers that would complete the research I had conducted in Barcelona, to further develop my future projects and to apply for funding and jobs to gain an independent position. A quite ambitious work scheme, but I arrived full of enthusiasm and with several winter months ahead. Of course, I did not forget that we also wanted to make the most of our Wiko experience exploring the charming woods of Grunewald and the lively city of Berlin and its surroundings – especially as Christmas was approaching.

We settled effortlessly into our beautiful apartment in Villa Walther, and, like many Fellows before us, we got caught up in the various stimulating activities organised by the Wiko. From a marvellous tour around the Wiko premises by Reinhart Meyer-Kalkus to the Tuesday Colloquia, the evening concerts, movies and thematic documentaries; from German lessons to an organised visit to the Natural History Museum and various evening talks at the Wiko and the Forum Transregionale Studien across the street. The philosophy talk about puzzles vs. problems by James Conant and Bob Martin's movie night at the museum spring to mind, not to forget the amazing carnival party!

I found that the Wissenschaftskolleg is much more than simply a work experience. Wiko is a full immersion in the life of passionate researchers; Wiko is about getting to know them, exchanging thoughts and opinions on topics I would never even have thought of (for instance contemplating 18th-century theatre audiences). Wiko can be a constructive and challenging confrontation of different views, where the different styles of natural sciences and humanities – in the broad sense of the terms – lead to animated discussions at times. Above all, I realised that Wiko is an opportunity to build friendships and collaborations. As we arrived two months after the start of the Wiko year, we immediately realized that we had less time to enjoy some of the (Life Sciences) Fellows who would leave mid-year. On the other hand, we did have the opportunity to see other latecomers arriving in springtime and enjoy a sometimes hesitant sun mixed with the suddenly green trees around us. I am glad to say that our period was intense and full of stimulating discussions, yet also a moment to refuel from and reflect on the hectic times that preceded the Wiko.

In the first weeks, I slowly but surely disconnected from my old work routine. In comparison with my post-doctoral work environment, Wiko has an “extreme” interdisciplinary nature. Hence, being an academic, I started to think about the daily observations I was making. The differences and commonalities between (life) sciences and humanities, in particular, caught my attention and made me contemplate the social aspects of the academic world. I finally acknowledged the importance of the non-scientific part of science: whom you know and how you profile yourself is perhaps just as important as the work you have done. As the word “acknowledge” implies, I had been aware of this, but my idealistic side had been arguing that it should not be like that. The quality of one's work has to be by far the most important factor, doesn't it? Obviously, life is not that fair and I decided to take the bull by the horns. During the winter months, I asked other Fellows for career advice and about their experiences, I read a book full of good advice on

networking, I designed my personal website (<http://anton.cromba.ch>) and created a twitter account to engage more easily with the scientific community and I contacted old colleagues to reinvigorate my professional network.

A second theme of my Wiko stay was modelling in biology. Bluntly put, many biologists just do not see the use of modelling and theory in biology. And if they do, a large majority have a rather warped idea of what “useful” biological theory is. Together with Flo Débarre, I headed a discussion on this topic with our colleagues of the College for Life Sciences and other Wiko Fellows. Both of us were pleased to learn how other, more experienced researchers have been dealing with the issue of defending one’s approach to biology. We concluded that even if acceptance of modelling seems to be increasing in biology, we have tough times ahead of us before the attitude towards theory in biology will have any similarity with that towards theory in physics, for instance.

Besides contemplating the inner workings of the academic world, the quiet atmosphere at Wiko allowed me to get a lot of my planned work done. From an extra workstation kindly permitted in the office of Steve Frank and Johannes Jäger, I started to design and implement algorithms and software tools for my future projects. I harnessed the power of a polymer physics software package; I re-used, adapted and extended simulation code for *in silico* evolution; and I wrote various scripts for simulation analysis. When I was not coding, I was reading articles on the bewildering array of molecular players that orchestrate the folding of our genome. I also took full advantage of the excellent library services. To take the time to read books felt almost like a guilty pleasure. As a life scientist who usually reads on a single printed article basis, however, I believe my demands on the library have been extremely modest.

Good news arrived at the start of 2015 as several articles got published, and a document with generous feedback from reviewers gave me a strong push to further improve my proposals for future projects. And by virtue of the disappearance of most day-to-day obligations, I have had the time to elaborate on the scientific story of my current research, expand explanations and incorporate novel visualizations of data and analysis results. I have now incorporated videos in the presentation that I have used at various seminars and talks both during my Wiko stay (in Barcelona, São Paulo and Mainz) and immediately after (in Vienna, Schoorl and York).

Family and (non-)scholarly, good friends visited us in Berlin. Daniel and Laura, two colleagues from my Ph.D. time in Utrecht, joined us for a couple of days as we explored the theme of modelling in biology and how to do such modelling. Previously I questioned

how to get models and theory accepted amongst biologists of all kinds of backgrounds; with my visitors I studied some of the long-standing arguments that live in the community of theoretical biologists about the “proper” way to do modelling. Currently we are putting into words the long discussions that were spread over several days. We hope to turn these words into a manuscript that highlights our thoughts on the matter and that can contribute meaningfully to the debate.

Weeks turned into months. Of course, I focused on more than just work. Claudia and I also set out to experience the marvellous area of Berlin. At the weekends, we explored the parks and lakes surrounding our neighbourhood Grunewald by bike. We also went to many of the neighbourhoods of Berlin, from Mitte to Prenzlauer Berg to Neukölln, Charlottenburg, Tempelhof and the banks of the river Spree. We took the time to explore Potsdam, where we enjoyed Schloss Sanssouci and the various neighbourhoods of the town (there is a Dutch quarter!). We developed a habit of visiting parks. The botanical gardens are always worth a visit and Britzer Garten has a pretty decent display of tulips in springtime – for a Dutch person, that is. During our stay we also appreciated some of Berlin’s cultural events, like the Berlinale film festival. And from time to time we would seek out Clärchens Ballhaus for a decent dosis of jazz/swing music and Lindy hop.

In May, after six months, with some reluctance but also with a long list of new experiences, we said goodbye to Wiko, to our new friends with whom we shared this period and to our amazing flat with a view of the lakes. We moved back to a warm and sunny Barcelona. In a half year, the Wissenschaftskolleg has catalysed my growth as a scientist in many ways. I have met valuable and stimulating colleagues and friends, and I have matured in how to live (and do) my science. As a result of the work I have accomplished during the fruitful Wiko time, my determination to pursue my career goals has only grown stronger. I am happy to say that I will have several job interviews in the months to come.

I would definitely like to come back at some point in the future. It will be different, of course; I am curious to have the Wiko experience at a different moment of my personal and professional life. Surely there will be a whole new set of insights to take away.



PARADISE REGAINED
DEIRDRE CURTIN

Deirdre Curtin was born in Dublin, Ireland and studied Law at University College Dublin and Trinity College Dublin. She was appointed to the Law Faculty/Europa Institute at the University of Leiden in the Netherlands before moving to work at the Court of Justice in Luxembourg (1985–1990). In 1991 she returned to the Netherlands as Professor of the Law of International Organizations, Utrecht University. In 2003, she moved to a new professorship of International and European Governance at the multidisciplinary Utrecht School of Governance. In 2008, she was appointed Professor of European Law at the University of Amsterdam, where in 2009 she founded the Amsterdam Centre for European Law and Governance (ACELG). She studies phenomena such as democracy, legitimacy and the accountability of various actors in the European context. Her project at the Wiko related to the use of secrecy to enforce systems of executive dominance. In September 2015 she took up a new position as Professor of EU Law at the European University Institute in Florence, Italy. – Address: European University Institute, Robert Schuman Centre for Advanced Studies, Villa La Fonte, Via delle Fontanelle 18; 50014 San Domenico di Fiesole, Italy. E-mail: Deirdre.Curtin@EUI.eu

The natural inclination of those of us Fellows “forced out” of paradise mid-July every year is to look back on our “paradise lost” in Grunewald. Writing now from my new professional abode in Fiesole, in the hills outside Florence, surrounded by a splendid, fiery Indian summer in all its autumnal beauty and new professional excitement, the initial sense of loss is softened. What remains is the utterly positive emotion of gratitude and an appreciation of the uniqueness of what the Wiko offers during the ten-month duration

of the Fellowship. The total refuge that Wiko gives its Fellows cannot be and is not matched anywhere else. The refuge is welcoming to the extreme, structured, full of ritual moments of mental and physical well-being without ever giving a feeling of lonely seclusion or withdrawal from the world.

Looking back at those ten months spent in the Villa Jaffé and in Wiko, my overwhelming sense is of a wondrous and unique gift. A gift of space, a gift of time, a gift of light, a gift of well-being, a gift of understanding, a gift of creativity, a gift of freedom, a gift of friendship, and above all a gift of not having to do anything practical or engage with bureaucracy! The space to freely explore, with and without focus, and to an almost incredible extent to have all practical and logistical problems removed from one's daily life, is an incalculable luxury that one can draw from, on different levels, for many years to come.

For me personally it was time out from a busy professional life and a busy family life – managed in tandem for a long time. My “time out” was less absolute than ideally it could have been because, of course, life continues and intervenes. Unforeseen family health issues meant that I commuted much more than I ever expected back and forth to Amsterdam where my almost grown-up family remained. I sometimes felt almost lost in transit. Yet I was always happy to be back and to be at work. I was always made to feel welcome and the staff was particularly kind and supportive. A big thank you to Thorsten Wilhelmy for his understanding and continuous support and to Vera for her smiles and chats, especially in the early mornings before breakfast.

The four walls of my magnificent apartment in the Villa Jaffé – and its lovely balcony – and the daily and weekly rituals of Wiko nurturing and scientific life took on a special meaning and resonance. Wiko was home away from home and the only place I could work during the course of the year. It was a space of one's own, but one never felt alone. The social rituals and daily markers were the food of productivity and of quiet contentment and ease. The constant friendliness, generosity, and good humor and concern of all the staff are the rock-solid foundations that make the institution of the Wiko what it is and carry that solid degree of sameness from year to year, despite the changing cohorts of scholars that take up temporary residence.

Aside from the institution that is the Wiko and its tantalizing and seducing rituals and moments of pure pleasure, culinary, social, scientific and aesthetic, my memories of this special sojourn reach out, in outward rings to Grunewald, to Berlin, and to Germany. For me Grunewald was primarily oxygen – mentally and, not unimportantly, physically. The

often almost daily trips on my bike to the forest farther on the Koenigsallee, surviving the hazards of too-narrow, bumpy, and tree-infested bike lanes, were a source of calm and joy and renewal. Avoiding the dog owners and the dogs as dusk approached, sitting on my favorite log at the dog swimming lake while enjoying the last rays of sunshine in the forest are among my fondest recollections of this daily source of oxygen. Later on in the year, the courtyard of the *Jagdschloss* was a favorite haunt and source of caffeine on a Saturday morning when I was denied my almost daily pleasure of breakfast at the Wiko.

Offering the best of traditional German cooking in all its seasonal variation, *Reinhardt's Landhaus* was an easy place to bring guests after the obligatory long walk in the forest. The clientele was very untypical of Berlin, the only place other than dog walking where I got some sense of who actually lived in all these large houses in this leafy somewhat remote suburb of Berlin.

The art collections and special exhibitions in wider Berlin lured one easily beyond these secluded confines to discover the wondrous and scattered city that is Berlin. Last-minute tickets to splendid concerts in my pocket, Bus Number M19 was my favored way to travel downtown and to the Kulturforum area. My (too many) trips to the airport were made easy, thanks to Tegel airport thankfully still being in function.

I took pride in the special history of Grunewald to my family and other guests over the months, and in explaining the *Stolpersteine* and re-walking the privileged streets with so many architectural jewels. The contrast of nature and social privilege with the cruel reality of *Gleis 17* makes sharp the enormity of the tragic human arrivals and departures that these leafy streets and lush forests contained. The darkest time in Berlin's history is right there where it might be least expected and in a very visible fashion for occupants and visitors alike in a city and a country that does not forget.

Reading in the summer just after I left *Germany: Memories of a Nation* by Neil MacGregor (thank you Philip for speaking to me about this wonderful book!) puts 800 years of history in context through objects. My own objects – *Memories of Wiko* – in terms of output both relate in different ways to Germany – the first architecturally and even supranationally (the European Central Bank – ECB); the second more profoundly in terms of what it means to be human and indicative of changing social norms over time (the value of privacy) and the role of the judge-architect in the global context.

During the first five months, I focused on exploring the accountability of the European Central Bank. I made several trips to Frankfurt (as well as presenting early results in Berlin and Freiburg and outside Germany) to interview and get more of a handle on

empirical and institutional realities. The ECB has struggled since its creation with the perceived tension between the need for greater openness or transparency on the one hand and the need to preserve its secrets on the other. Control over secrecy and openness gives power: it influences what others know and thus what they choose to do. More generally, secret-keeping endows secrets with value, as it gives the person or institution enshrouded by the secret “an exceptional position”. One major reason to preserve secrecy in the ECB context has been the desire to ensure that the independence of the members of the Governing Council is safeguarded from direct national pressure.

The rhetoric of the ECB itself is pronounced when it comes to how its own transparency policy is a constituent element of its accountability. In recent decades, communicative imperatives have increasingly dictated the way that central banks themselves think about how they should and do go about conveying information in a way that is best *understood* by the public. An important part of the ECB’s overall transparency policy is the communication of information, which is also often the rationale for its decisions. This type of *ex post* transparency through reason-giving (output) predominates quite clearly over transparency of the actual raw ingredients *ex ante* and the process of decision-making (input and throughput). If the zone of discretion is large and interpreted expansively in internal rules, then the facilitation of genuine public and political accountability is not obvious.

The ECB’s own self-understanding is strong but largely acclamatory. It finds a visual counterpart in the language of the architecture of its new building in Frankfurt. The language and broader message is that of visual transparency and communication: “... the glazing of the atrium is neutral in color and transparent. This enables people to see straight through the atrium and view the high-rise as two separate towers ...” (European Central Bank, “New ECB Premises”, 2014). The architectural construction of a glass atrium connecting twin towers can be considered a metaphor for the new ECB, at least in terms of ambition and self-presentation. Yet the glass shards of transparency cast little light over the full complexity of the ECB institutionally.

This “European-level” research was perfectly positioned within a Wiko informal “Europe” working group of a variety of Permanent Fellows and Fellows across political science and law in particular, inspiringly brought – and kept – together by Susan Rose-Ackerman. It was very illuminating to be able to discuss across subjects and also with external (visiting) scholars the big themes of the year as they emerged and evolved. Thanks Susan for keeping us together with such energy and enthusiasm!

But the lasting gift Wiko made happen was in giving me space to enable me to discover my second “object”: a newly found interest in “privacy” and, in particular, in exploring its limits and balances in the contemporary digital world. Berlin and Germany with its history of the Stasi and of surveillance was a more than fitting backdrop to start the process of working out my own voice and a new research agenda. Perhaps the heightened sensitivity to these issues filtered through my struggles to read the daily newspapers (thank you Eva for all those early morning grammar lessons and much more besides, especially the movies in Villa Jaffé!) and emerged at the end of my stay as my research agenda for the coming years. Now that I have no (more) time to devote myself to a new book, I have the tantalizing prospect of its outline and salience ...

Does a notion of privacy make any sense at all in our digital and highly connected world, or do we just need to “get over it”? Is privacy in fact dead as a meaningful social norm? Can there in fact be a reasonable expectation of privacy in things individuals themselves expose to the public, even if they assume that they will not be seen more generally? If individuals do not keep their own secrets, why should anyone else need to protect them in a positive manner? For a long time, privacy and secrecy were in fact considered more or less the same thing. The idea here is that once a fact is publicly divulged – no matter how limited or narrow the disclosure – it can no longer remain private. The dilemma nowadays is that if individuals put vast amounts of personal information about themselves online, how can they claim personal privacy? If they consent to cookies being placed on their browsers, can they then later really claim that their privacy has been invaded in a manner deserving of legal protection?

A conception of privacy as the same thing as secrecy does not work at all in the digital age. It fails to recognize that individuals may want to keep things private from some people but not from others. It does not see that the individual does not necessarily intend an act of disclosure to be limitless. The fact remains that online tracking and monitoring is made possible by the behavior of individuals themselves. Unlike in the past, most of us actively contribute to our own lack of privacy by pro-actively sharing online a vast array of intimate details about our own personal lives. The trade-offs are such that it seems we very largely accept that we are tracked and monitored. In today’s society, surveillance is not the “normalized soul training” of the Orwellian nightmare. Surveillance is not heavy-handed; it is profoundly ordinary. This ordinariness lends it extraordinary power. Surveillance beckons with seductive appeal and we citizens willingly and actively participate in it.

The emerging European expression of data privacy is more than a manifestation of ideas of freedom and autonomy. A program of data retention by private operators is motivated in a fundamental way by a concern about the arbitrary exercise of power. In this view, the boundaries of the right to privacy are drawn where loss of privacy would result in others acquiring dominating power vis-a-vis the individual who has suffered the loss. Judges – from the Irish High Court to the UK High Court to the German Federal Constitutional Court to the Court of Justice of the European Union and also the US Courts – are, it seems, the architects of the limits of privacy in the contemporary digital world. What judges as architects do is quite post-modern in a sense. It involves the elaboration of some sketchy public constructions in the world, constructions that must be understood and lived in by multiple audiences. It does not involve the designing of every element down to the last detail, as the modernist aspired to do. Instead an opening bid for a solution is made to a problem and that solution is then gradually adapted to practical use by those various audiences for whom it is designed. This may be through future litigation, new legislation, and/or responses in the real world by the practices of affected stakeholders and authorities.

The function of the value of a (European) right to privacy is to prevent others acquiring dominating power. In a world of predictive profiling and other technological imperatives, this is at least the beginning of a conversation on balance that respects the essence of what privacy is about. For me, this conversation began uniquely and fittingly in Berlin, in the refuge that is both of the world and out of the world – Wiko.

The sequel to John Milton's famous epic poem, *Paradise Lost*, is fittingly – and positively – entitled *Paradise Regained*. In loss and ending there is also renewal and energy that one takes further back in the real world beyond Wiko – an enduring redemption.

“All changed, changed utterly – a terrible beauty is born.” (W. B. Yeats, *Easter 1916*.)



WIKOPEDIA
FLORENCE DÉBARRE

Je suis biologiste et j'utilise des modèles mathématiques pour mieux comprendre comment les interactions écologiques influencent les processus évolutifs, et réciproquement. Après une thèse à Montpellier (soutenue en novembre 2010), je suis partie en postdoctorat à l'Université de Colombie Britannique au Canada (2011–2013). J'ai ensuite été Lecturer (équivalent anglais de maître de conférences) à l'Université d'Exeter (2013–2015), et je travaille désormais au Centre Interdisciplinaire de Recherches en Biologie, un laboratoire dépendant du CNRS, à Paris. Au Wiko, j'étais l'une des membres du College for Life Sciences. – Adresse : Centre Interdisciplinaire de Recherche en Biologie (CIRB), Collège de France, CNRS/ UMR 7241 – Inserm U1050, 11, Place Marcelin Berthelot, 75231 Paris Cedex 05, France. Courriel: florence.debarre@normalesup.org

Mars 2015*

Cela fait bien deux semaines que les crocus ont envahi les pelouses de la Villa Jaffé ; les bourgeons vont débourrer d'un jour à l'autre, dans le jardin les oiseaux chantent à tue-tête, et même le calendrier est d'accord : c'est le printemps. Alors que la nature renait enfin, mon séjour au Wiko prend fin. En six mois, j'ai appris à connaître un environnement, une institution, des collègues – fellows et partenaires, membres du « staff » – qui vont me manquer.

* En l'honneur de la pluralité linguistique du Wiko, j'écris ce Wiko-rapport en français !

Pourtant, aussi frustrant que soit ce départ, six mois – la durée maximale du séjour des membres du College for Life Sciences – est une bonne durée. Encore à un stade précoce de ma carrière, je n'ai pas de laboratoire qui continuerait à produire des données quand je suis partie ; je suis ma propre équipe de recherche : si je ne suis pas productive, si je ne vais pas moi-même à un colloque présenter mon travail, personne d'autre ne le fait pour moi... Le Wiko ayant un côté monacal, je ne peux pas me permettre de me retirer du monde trop longtemps... aussi plaisant et enrichissant que soit un séjour au Wiko.

Qu'ai-je fait de mon séjour ? Je reprendrai la formule de mon ami Alex (2011–2012) ; je suis venue avec un projet, je repars avec un projet, et les deux ne sont qu'un. Peu après mon arrivée à Berlin, il m'a semblé que pour aborder sainement le nouveau projet que j'avais proposé et qui est bien différent de mes recherches actuelles, il fallait d'abord faire place nette et terminer la plupart de mes articles en souffrance.



([www.commitstrip.com/en/2014/11/25/west-side-project-story/with authorization](http://www.commitstrip.com/en/2014/11/25/west-side-project-story/with%20authorization))

Rédiger les papiers, attendre les retours des évaluateurs, réviser les manuscrits, faire des analyses complémentaires, attendre les nouvelles évaluations... m'auront pris six mois. La plupart des articles sont désormais publiés, un attend encore de l'être à l'heure où

j'écris ces lignes.* Comme j'ai fini des projets parfois un peu anciens, il n'y a pas vraiment d'unité thématique reliant ces articles, sinon qu'ils concernent des modèles en écologie évolutive : je me suis par exemple intéressée à l'effet de la structuration spatiale sur les coûts de valeur sélective, mais aussi à l'évolution de la dispersion dans un environnement changeant, à la forme des distributions de traits quantitatifs sous une balance migration-sélection, et enfin aux conditions sous lesquelles la diversification évolutive a lieu, dans des populations de taille finie.

Le temps nous dira si cette stratégie était la bonne ! Mais je suis contente de pouvoir aborder ma vie post-Wiko avec, si ce n'est une table rase, au moins un bureau mieux rangé... Mon Wiko-projet était ambitieux, et j'espère que je pourrai m'y atteler « pour de vrai » cette fois-ci dans le futur.

Mon séjour au Wiko aura cependant été bien plus que simplement terminer des articles. Au-delà de me permettre de découvrir comment des chercheurs d'autres disciplines travaillent et présentent leurs résultats, il aura été une fantastique opportunité de côtoyer des personnes que je n'aurais probablement jamais été amenée à rencontrer. Merci à tous au Wiko pour ce séjour si enrichissant ! À Berlin, j'ai pu commencer de nouvelles collaborations, forger de nouvelles amitiés, trouver de nouveaux alliés pour défendre la cause des femmes en sciences, et enrichir ma galerie de « role models ». J'espère que nous garderons contact !

Un séjour au Wiko, c'est aussi le privilège d'entrer dans un monde un peu irréel, où une chercheuse est libre de travailler sur les sujets de son choix ; l'occasion de vivre dans une somptueuse villa de Grunewald, à deux pas du bois, d'être dans une institution où l'on vous dit « Welcome back » après une absence, où l'on mange comme un roi (ou une reine) et jamais deux fois le même plat, où chaque semaine dévoile un nouveau splendide bouquet en haut de l'escalier du Wallotstrasse 19, où l'on vous accueille avec le sourire, où le service informatique est disponible, sympathique et efficace, où l'on organise pour vous des visionnages de documentaires et films allemands suivis des débats de haute tenue, où une fée du logis vous évite des corvées ménagères, où l'on vous invite à des concerts pendant lesquels des musiciens de renom jouent pour vous dans une atmosphère intimiste... Bref, pendant six mois, une vie bien extraordinaire, dont on ne cesse de se demander si on la mérite vraiment.

* addendum, janvier 2016: ce dernier article a été accepté et est sous presse!

Un grand merci aux créateurs du CfLS d'avoir donné à de jeunes biologistes la possibilité de vivre quelques mois au Wiko ; ce séjour a été un honneur et un plaisir, une pause bienvenue dans mon parcours, un semestre enrichissant, un nouveau départ.

CODA, rajoutée mi-juillet :

Pendant les trois premiers mois de mon séjour au Wiko, avant de déménager en décembre dans la « Frauen-WG » de la Villa Jaffé, je logeais dans une chambre du Hauptgebäude. J'y partageais la petite cuisine en haut de la tour (surnommée la « cuisine de Raïponce ») avec les hôtes de passage et trois autres Wikoreligionnaires. J'y croisais le plus souvent Tsering, qui comme moi était un grand buveur de thé. Un matin, alors qu'il remontait la bouilloire dans la cuisine tandis que je préparais une théière pour mon petit-déjeuner, il me demanda si j'aimais aussi le thé vert. Il descendit alors dans sa chambre et remonta avec un petit sachet de thé, dont les feuilles soigneusement enroulées se déployèrent dans l'eau chaude. Il me fit goûter l'infusion, puis redescendit brusquement, pour remonter avec une boîte en métal remplie de ce thé vert délicieux, qu'il m'offrit simplement et généreusement.



EXPANDING HORIZONS
SHERMIN DE SILVA

Shermin graduated with a B.A. from the University of California at Berkeley, with majors in Biology and Philosophy. In 2004, she initiated the Udawalawe Elephant Research Project in Sri Lanka, which she continues to direct. She defended her Ph.D. in Biology at the University of Pennsylvania in 2010 on the behavior and demography of Asian elephants. From 2011 to 2014, she was an NSF Postdoctoral Research Fellow at Colorado State University in the Department of Fish Wildlife and Conservation Biology, where she studied the comparative behavior of Asian and African elephants. Her work led her to create EFACT, a conservation trust in Sri Lanka, of which she serves as a trustee. She is also the president and founder of the US-based nonprofit Trunks & Leaves, which aims to facilitate the conservation of Asian elephants and their ecosystems through science and education. She is currently a James Smithson Fellow at the Smithsonian Conservation Biology Institute – Address: Smithsonian Conservation Biology Institute, 1500 Remount Road, Front Royal, VA 22630, USA. E-mail: shermin@elephantresearch.net

I couldn't believe my good fortune when I learned I had been awarded the opportunity to spend six months in one of my favorite European capitals, with an eclectic mix of fellow academics no less! As a field biologist, I do not often have the opportunity to interact with those outside my specialty, let alone my discipline or beyond the sciences. Having been a philosophy major as well a biology undergraduate, I did miss my interactions with the humanities. But even so I could not have appreciated the broadening of perspective that these few months at Wiko would represent and the friendships that would result.

The fall of 2014 was characterized by the theme of novelty. Everything was new – my surroundings, the people, the routine. The first striking surprise was how much each of the disciplinary tribes had its own culture – a shared world view, to some extent, and a basis for communication. Crossing the threshold of our own preconceptions to be able to genuinely understand the perspective of someone studying literature, history, or law and being challenged to explain oneself in turn was something I savored. Every time such a conversation took off over lunch or dinner, I emerged exhilarated with what felt like a hundred new ideas (or at least, one or two good ones). I also began to truly appreciate how much of our world views are shaped by experiences other than those familiar to me as scientific fact. While biologists took certain facts for granted, they were by no means common ground. For instance, how risky was it for women to have children? The medical statistics might say one thing, our evolutionary history another, with our beliefs in addition no doubt shaped by national culture, law, and perhaps even literary fiction.

Another of the boundaries I was surprised to be able to cross at Wiko was age. I had not realized that I tended to spend most of my time among others in my own age cohort – a natural consequence of the academic hierarchy. One of the things I came to really treasure about the Wissenschaftskolleg was the feeling that one could speak freely with anyone about anything, and yes, challenge anyone about anything, irrespective of expertise or seniority. Likewise, I valued the opportunity to learn from my more experienced colleagues about their own personal and professional paths – the challenges already overcome, and the ones they foresaw. These resulted from repeated encounters with individuals I would not ordinarily ever have had the opportunity to meet, due to both the disciplinary and the age-based restrictions on professional social engagement we informally live with in our regular lives. It felt as though I was slowly connecting dots in my understanding – networks spanning continents, decades, and subjects.

The fall dissolved into the traditional festivities of German winter. The grayness of the sky was compensated by the holiday lights and markets. I recalled my first time in Germany, also at Christmas time, fourteen years ago. In that time the city had already changed so much, all the time growing stronger and more vibrant.

The new year, however, was heralded by some major global tragedies. First came the attack on Charlie Hebdo. As we all tried to understand what it signified for the French people and geopolitics at large, I was grateful to be among such a diverse group. Was the issue primarily one of free speech, or social and economic inequity? What did this event reveal about the relationship between media, politics, and society as well as the implicit

rules governing journalism within nations? How did each individual's own national history – or histories in cases like mine, being of dual nationality – and identity shape our interpretation of and reaction to the events? And then what of the other massacres going on in Africa, which seemed to be receiving far less media attention? The conversations that ensued were deeply personal, always sensitive, and sometimes difficult. Our views on faith, politics, national identity, and justice were all shot through with strong emotion. Many attended the rallies of solidarity held in Berlin alongside the rest of the world, though we did not share identical views. It was perhaps one of the deepest moments of learning in my life.

My time in Berlin was not spent only among the intellectuals of Wiko. There were dear friends of the family in the city. These moments and conversations, too, were added to my little collection of treasured memories. Here is where I could understand what everyday German life was like and what concerns preoccupied those outside the rarefied air of the ivory tower. There was the city itself and its own history to be explored – whether on a rambling walk with a posse of ladies from the Institute or playing host to visitors who had never been there before.

I discovered that Berlin is a city thirsty for culture – not only have I never lived in a place so bursting with distractions to satisfy every possible taste, I have never seen events *sold out* so quickly! Berliners seem to welcome all manner of arts with gleeful abandon, be they timeless classics or outlandish new experiments. As I am not one who is fond of crowds, I especially relished the small evening concerts we were treated to within the walls of the Institute itself. There is something especially moving about music being played with conviction in such an intimate setting.

Within the Institute, little clusters of common interest had emerged. Several of the biologists met on a semi-regular basis to discuss our ventures into science communication. Wiko seemed a fitting place for such a topic, given the number of its Fellows who had written books – indeed, the library services were close to miraculous! A small group also convened around the topic of women in science – informally, the Women In Science Tea. Though it was perhaps more aptly Women in Science Dessert, given the predilections of some of its members for delicious sweet treats. We gradually discovered, though, that our concerns were not restricted to those within the sciences – they were relevant throughout academia, and quite likely all professions. For me, an observer of behavior, it was particularly intriguing to observe the gender dynamics during colloquia and workshops as much as to listen to the content itself.

The staff of the Wiko were all absolutely brilliant in their roles, down to the housekeepers. It was as if a small battalion of genies were overseeing our every wish. Had there been lamps to rub, the effect could not have been more complete. I spilled crumbs on my table one day, and a small place mat mysteriously appeared the next. I suspected a fairy named Ellen. Vera and the lovely ladies at the reception somehow managed to efficiently dispatch solutions for every possible question and scenario put before them. The IT staff were always on hand to drop in and attend to any technical glitch, including rescuing ailing personal laptops. Dunia and her supreme kitchen staff carefully accommodated with good humor every conceivable permutation of dietary restriction imaginable. The administrative staff surely went above and beyond what was required to ensure that all of the formal requirements for entering, living in, and exiting Germany were met as painlessly as possible. Corina Pertschi was especially an angel in helping with visa and insurance concerns, in particular during some emergency travel I had to make. And of course, there was our fearless leader in the College for Life Sciences, Giovanni Frazzetto, who is the person responsible for initially persuading me (though I needed little persuasion) to accept the fellowship.



ELFENBEINTURM
ALEXEI EVSTRATOV

Alexei Evstratov is a postdoctoral fellow at the Research Centre on the Arts and the Language (CRAL) at the School for Advanced Studies in the Social Sciences, EHESS, Paris, where he is working on his second book project, “Theatrical experience and social knowledge in France from Diderot to the ‘liberty of theatres’ (1750s–1864)”. Alexei holds two doctoral degrees: one in Russian Literature, awarded by the Russian State University in the Humanities (RGGU, Moscow) in 2009; and one in French and Comparative Literature from the Paris-Sorbonne University (Paris 4) (2012). He has worked at the University of Oxford as part of the project “The Creation of a Europeanized Elite: Public Role and Subjective Self” and at the Centre Roland Mousnier (Paris-Sorbonne University/CNRS) as scientific coordinator of a project on French in the scientific and intellectual life of Russia. He taught at the University of Rennes 2 and at the University of Paris 8. His first monograph *Les spectacles francophones à la cour russe (1743–1796): l’invention d’une société* will be published with the Voltaire Foundation, in the series *Oxford University Studies of the Enlightenment* in summer 2016. – Address: EHESS, CRAL, 96 Boulevard Raspail, 75006 Paris, France. E-mail: a.evstratov@yahoo.fr

Separation

This was one of the most painful separations in my entire life. Multilingual, of all possible ages, representing a variety of genres and disciplines – from fiction and literary studies to the sociology of law – they were a major, structurally important part of my environment. Both material and intellectual. I had to return all the books. MY books.

In the 2010s, an early-career academic has to move house regularly, sometimes with an unsettling frequency. The community I see myself belonging to could be appropriately described with the French legal term used to refer to some kinds of nomads – “les gens du voyage”. In the summer of 2014, when I was preparing my move to Berlin, my personal library counted three branches. Imitating a fashion house style, I could simply subtitle it: Moscow – Paris – Oxford. What might sound fancy was, in fact, a logistic nightmare. Hence my decision to give away most of the books inhabiting my office at Wellington Square before leaving Oxford for Berlin (via Paris, bien sûr). A wise decision, but ...

My personal library is very much a research library, with highly specialized books often unavailable in even the largest European libraries. In addition, I had a sort of Feng Shui reason. How does one make a place his or her own when one moves into a new house? Especially when everything is ready for one to live and work comfortably, as at the Wissenschaftskolleg? I did not need to change curtains or to buy a chair for my Wallotstraße 19 apartment. Everything was there; only the bookshelves in my office were invitingly empty. After I found the closest supermarket, I started ordering books at the Wiko library.

In a couple of months, the bookshelves in my office reflected my state of mind: I had a self-portrait built with books (as if Wolfgang Lazius did not need Arcimboldo). I very quickly discovered that Fellows used the same technique of mimesis to introduce their peers, projecting book covers on the wall of the Seminar Room at the Tuesday colloquium. A self-portrait in miniature, based on the similar principle of metonymy, is, in fact, what stays at the Wiko on the shelves of the Fellowbibliothek after Fellows have to leave. Ordering new books, I was actively investing in my quasi-permanent stay in Grunewald. And predictably enough, I was too ambitious about what I intended to produce.

The unfortunate exception amongst my cohort (there were, in fact, two of us, weren't there?), I ordered 535 books and articles during my year in Grunewald. And I had to return some three hundred copies just before leaving my apartment in mid-July. I was in distress. I had structured my mini-library, “peu nombreuse mais choisie”, as Samuel Formey had put it, according to various topics of my on-going research and the writing I was simultaneously pursuing. The majority of these books had my page markers inside. I did not have time to start reading many of them. I waited until the last moment to start returning them. And I owe the library team an explanation for the year-long hassle.

Fragmented Identity

My first order was Marina Ritzarev's *Eighteenth-Century Russian Music* and the last one Edmond Biré's *Journal d'un bourgeois de Paris pendant la terreur*. These titles encompass the evolution of my research tasks during the Wiko year.

I moved to Berlin at one of those moments when you don't want to move: the manuscript of my revised thesis on francophone theatre in 18th-century St. Petersburg was almost ready to be submitted for a peer review, but I still needed a couple of weeks of full concentration to clean it up. Fortunately enough, concentration was exactly what the Kolleg offered me in late August 2014: I moved into a flat with an office in it, to live with as little distraction as one can imagine. My only – self-imposed – duty was the daily German course, where the first circle of Wiko friends formed. I was trying to speak German in the morning and I was writing in French in the afternoon. With occasional conversations in Russian with friends who happened to live in Berlin, in linguistic terms my day looked very much like that of my book's protagonist, Russian empress Catherine II.

My first monograph tells a story of state-sponsored social engineering in 18th-century Russia. Theatre in general and prestigious French performances in particular was one of the key tools in this process supervised by Catherine II personally. I had decided to explore how political authorities articulated the importance of theatre and organised various aspects of its work, from actors' recruitment to the choice of plays to be performed. Trained as a literary scholar, I ended up writing about the court calendar and the way it structured everyday practices of the ruling elite, about the space in the palaces and about social hierarchies and the display of emotions. As soon as I dispatched my 130,000 words to an anonymous peer, I had to switch to another book project.

In the meantime, the Wiko year was moving on. Dinner parties, the genre I thought I was well acquainted with after two years at Oxford, turned to hours-long debates about, say, social Darwinism (hi, Fun table!). I was discovering the importance of German idealism for the academic culture of my host country. Do you know that in Germany civil servants, including academics having the Beamter/Beamtin status, cannot go on strike? I was ordering more books. And I was finishing earlier projects instead of starting the new one.

Fortunately enough, my earlier projects kept supplying new experiences. During my Wiko year, I had the pleasure to co-edit, with Andreas Schönle and Andrei Zorin, a collective monograph on the creation of a Europeanized elite in Russia – a result of two years of work by an international and multidisciplinary team. While the subject of this volume

was not too distant from my freshly accomplished book, the objective, the research methods and the technology of its production were distinctively different: we were investigating the subjective world of the Russian nobility, focusing on the period between 1762 and 1825, aiming to produce new historical knowledge with a team led by literary scholars. My library orders reflected the collaborative nature of the project and its troubled disciplinary identity: Sarah Maza, *The Myth of the French Bourgeoisie: An Essay on the Social Imaginary, 1750–1850* (for one of my own contributions – on a Russian courtier whose wealth and “merchant” origin disturbed his peers); Kirsty Carpenter and Philip Mansel (eds.), *The French Emigrés in Europe and the Struggle against Revolution, 1789–1814* (for another chapter of mine telling the story of the problematic coexistence of local and foreign elites in St. Petersburg in the 1790s); Hans-Joachim Torke, *Das russische Beamtenum in der ersten Hälfte des 19. Jahrhunderts* (to check for the general bibliography of the volume), etc.

And yet, the new project had to be launched! I came to Berlin as a EURIAS Fellow. The theme I had submitted for the competition was social representations in European theatre from the Napoleonic wars to the Russian Revolution, and I must admit that I abandoned this topic before I boarded the plane from Charles De Gaulle airport in Paris. Instead of conducting research on dramatic representations in 19th-century Europe, I had decided to continue exploring French theatre, performing a triple move from my first book: geographical, as my subject was now located in France; chronological, as I’ve expanded the studied period up to the late nineteenth century; and methodological, as I was now venturing into bringing together theatre history, social history and the history of emotions. A new load of books, including studies in musicology and sociology of emotions and a number of primary sources. In terms of historiography and primary sources, I had to “limit” myself to the French Revolution, one of the best-explored periods of French history. I typed in my book request form: Susan Maslan, *Revolutionary Acts: Theater, Democracy, and the French Revolution*; Wilhelm von Wolzogen, *Pariser Tagebücher und Briefe 1790–1793* (with special thanks to Thorsten Wilhelm for the reference); etc. etc.

Institution and Environment

I had heard some positive appreciations of the Institute before the start of my Wiko year, but I am particularly fond of one of them. In the early nineties, a Russian colleague came to Berlin to visit Konstantin Asadowski, philologist and translator, a 1990/1991 Wiko

Fellow. They were walking in Grunewald together, enjoying the landscape with lakes and beautiful, occasionally hilly forest. The storyteller recalls swans skating on the quiet surface of a lake. “Yeah, it is nothing like Magadan here,” said Asadowski thoughtfully. Magadan is a city in the Far Eastern part of Russia, but in this context, it is primarily one of the centres of the Soviet penal system, founded in the 1930s in the Kolyma region. In 1981, Konstantin Asadowski was sent to a camp in “Magadan”, charged with drug trafficking. The case had been fabricated – in 1993 the reason for prosecution was officially identified as political. I like this anecdote for its exaggerated contrast between Soviet camps and the wealthy suburb of a recently reunified Berlin. And for its sharp contrast with my own experience.

I came to Grunewald from Oxford. My mother, who came to visit and stayed at Wallotstraße 19 for a week, found that the setting looked pleasantly similar (with the exception of Oxford’s medieval architecture). Indeed, just like northern Oxford, where I had mainly stayed, the Wissenschaftskolleg is surrounded by villas and quiet streets with little traffic and robust trees. In both places, academic distinction is associated with a socially exclusive setting. They both suggest that high-level research happens at some distance from the tensions of an institutional environment and social world.

Like many colleagues, I am not enthusiastic about the division of labour one can observe in many departments in Europe, where some post-holders mostly do research and buy themselves out of teaching by securing external funding, while others – often, but not exclusively, early career academics with temporary appointments – perform large amounts of teaching and administration with little or no time left for research. There is no need to remind anyone that “research-led” teaching is a necessary element of most universities’ public image and everybody talks about outreach.

Wiko could seem to be a paragon of intellectual isolation, Ivory Tower as it is – a friend of mine who lives in Neukölln constantly teased me using the German equivalent of the term, *Elfenbeinturm*. It is, however, very easy to understand why even those who might have their doubts about the state of intellectual segregation it helps to perpetuate are so enthusiastic about the year spent there. Dispensed from institutional decision-making, exposed to delicately structured (by meals and social events) and most often friendly communication with active researchers from other disciplines, welcomed in the socially exclusive area of a culturally rich city, Fellows are freed from many tiring constraints. No wonder “paradise” is, perhaps, the most frequent epithet for the Wiko. (To continue the parallel in the vein of an alternative sacred history: one could imagine a paradise where a

new Adam and Eve move in every year, after the previous couple has committed the original sin and had to leave. God would then look like a stubborn experimenter: what if these ones don't eat from the forbidden tree this year?) A paradise in which I sometimes felt lost.

Perhaps this unsettling feeling had to do with my position as an early-career academic in a distinguished and highly protected environment. I knew the comfort was temporary, and I was right: I am writing this after having spent an unplanned month in Moscow waiting for a work visa for my next job, worrying about accommodation and other practical things that Wiko's wonderful "preparing-your-stay" team took charge of (thank you so much, again, Corina and Andrea!). Unlike our tenured co-Fellows, a few early-career people were applying for jobs, went to job interviews and wondered where they would end up next year. Combined with fascinating talks, incredibly enriching conversations and other exchanges, this made my Wiko year very challenging.

And yet, I am determined to remember this experience in all its complexity. More specifically, I want to remember the contrast between the charming fiction of intellectual autonomy and the real precariousness of our status. The tension between these two aspects reached its climax sometime in June. Berlin became then ostentatiously beautiful. I kept applying for jobs. And then, suddenly, I had to return my books. One of the most painful separations in my entire life – separation from my books, from fiction, and from those who worked hard to supply me with all this.



SCHOLARSHIP
STEVEN A. FRANK

Steven Frank is UCI Distinguished Professor at the University of California, Irvine. He studies the evolutionary processes that design organisms. His theories range from bacterial metabolism, to complex sociality, to the failures that lead to disease. Princeton University Press published his three books: *Foundations of Social Evolution* (1998, written at the Wissenschaftskolleg in 1996/97), *Immunology and Evolution of Infectious Disease* (2002), and *Dynamics of Cancer* (2007, completed at Wiko in 2006/07). The *Journal of Evolutionary Biology* published his recent series of seven articles on the theory of natural selection (2011–2013). Frank also works on the conceptual foundations of biology and the relations between biological thought and the theoretical perspectives of other disciplines. – Address: Department of Ecology and Evolutionary Biology, University of California, Irvine, CA 92697, USA. E-mail: safrank@uci.edu. Website: stevefrank.org

How does being at Wiko alter one's work? You cannot know. A scientist would say that you would need to replicate yourself, randomly assign each of those replicates to different life experiences, and then compare the outcomes. Milan Kundera emphasized that same unknowableness in his *Unbearable Lightness of Being*.

But we like to imagine that we understand how experiences change us. The managers of modern academia demand a continuous stream of defense briefs. So here is my story.

In science, new data force the action. Even Einstein's great triumph of pure thought derived from the mounting pressure of the seemingly incompatible observations and puzzles of the prior decades.

In modern biology, the tide of new data and the activity required to generate it have become almost overwhelming. To get off the wave, just far enough to feel its force but to have achieved the independence to control, to adjust, and to think – it's not so easy. Put another way, how does one achieve the quiet that scholarship demands, without entirely losing the wave?

Before I came to Wiko, I had thought, perhaps pridefully, that I had caught the proper angle. Then, at Wiko, suddenly far from the turbulence, the reality of true quiet surprised me. The daily life at Wiko is not really quiet – another meal incessantly looming, another challenging discussion across the disciplines – across to those disciplines that one normally cannot imagine as anything but a source of bodies to fill interdepartmental committees. But Wiko's local currents and their turbulent noise are not the same as from one's own discipline. One can recalibrate the approach.

From the Fellows, some new styles of scholarship to consider. I study their moves. What determines the rhythm of their discipline? The changes in direction? How much do people get caught up in the force or go their own way? I quiz the Fellows. I watch how they describe their ride in relation to the currents they feel in their own subjects and in their own curiosities. I often do not understand. But the challenge pushes me to measure my own alternatives.

From the Wiko itself, a subtler force. They say to me: We trust you. Completely. Work on whatever you think is best. Follow any diversion that you think promising, wherever it leads. You know best. Trust yourself. Don't be afraid. We support you absolutely.

Faced with that challenge, I could for the first time see more clearly my own internal calculations. I had tried hard to challenge myself, to find my own limits to my work. But I had lived in the current of modern academic biology. There, if you are off the wave even briefly, you face the pressure to get back on immediately or to be left behind forever.

These thoughts about scholarship caused me to reorient. But the quiet to reconsider did not mean stillness. The need to keep moving remained. Where did I actually go?

At the start of the year, feeling the freedom, my ambition runs wild. The title of my planned book becomes *The Common Patterns of Nature*. I try this out on my Wiko colleagues in my Tuesday Colloquium. They stare at me. It sounds pretty. Is it sweet talk, or is he really on to something? At first, I wonder as much as they do. But there is a year ahead, and only one way to find out. Have the library deliver a pile of books and get started.

At the end of this essay, I present an abstract of my project. That abstract gives a sense of my topic and its scope.

One of my goals is to write in a way that can be read by biologists, economists, physicists, and others. The diversity of Wiko Fellows allowed me to test some of my ideas about composition and book design. I particularly benefited from many conversations with Hisa Kuriyama, who has deep insight into the history of science and the ways in which modes of visualization and communication influence the spread of ideas. After many failed experiments, I arrived at a book design that combines a conceptual structure, parallel graphical narrative, and physical layout that defines my task and should survive through the final product.

I started to fill in the chapters. The technical challenges of solving open problems and of communicating across disciplines inevitably arose. More books from the library. A diversion, during which I tried to attain a reasonable graduate student level of proficiency in theoretical physics. That required studying some classics in the calculus of variations and differential geometry. Suddenly, a profound connection to the theory of natural selection, my own greatest expertise and a subject on which I have worked for 35 years. The melting of conceptual boundaries and the seeing of things as a more coherent whole, the hedonic pleasure that has shaped my life. Still there, better than ever. Feels very good.

My prior hesitation to start this project came from knowing that I would have to work harder than ever, training myself to see in these different ways. I doubt that I would have had the courage to begin without the subtle Wiko whispering: we believe in you, believe in yourself. Find your limits, which perhaps requires going beyond them. I started. Now, I am committed and will not stop. What are five or ten years, when measured in Wiko scholarly time?

The Common Patterns of Nature

Science is about explaining the patterns of nature. For example, trees come in different shapes and sizes. Those shapes and sizes form a pattern. A biologist tries to explain the pattern of trees.

When explaining pattern, we must separate constraint from process. First, we remove those aspects of pattern that we do not try to explain. For example, trees are made from certain kinds of basic materials. Those materials set constraints on the patterns of trees.

Second, within those basic constraints, we try to understand the processes that lead from the range of possible patterns to the actual observable patterns.

Much of the constraint on pattern arises from randomness itself. That may seem like a contradiction, because pattern seems to be the opposite of randomness. Yet, when we combine many random processes, very strict patterns arise. For example, if we measure the height of the first adult to walk by, that particular height is highly unpredictable – it is highly random. But if we measure the heights of the first 1000 adults who walk by, the aggregate pattern of variability among those 1000 individuals will follow a very strict and predictable pattern.

Observable patterns create puzzles in which we must separate randomness from process. For example, the risk of getting cancer changes with age. Some of the pattern that relates risk to age comes from the constraints set by the way that randomness influences cancer. Other aspects of cancer risk arise from particular biological processes, such as the number of different ways that our bodies normally protect us from disease. To understand the biological processes, we must learn to parse pattern into random components and biological components. Parsing requires a deep understanding of the various ways in which randomness creates pattern.

Randomness creates pattern by information obtained through measurement. The information that we obtain through measurement changes with magnitude. For example, a 30 cm ruler provides useful information about distances within my office, but provides little information about the relative distances of Venus and Mars. That change in information with magnitude shapes the observable patterns created by randomness.





ON THE PRICELESS TYRANNY
OF ACADEMIC FREEDOM
ONUR GÜNTÜRKÜN

Onur Güntürkün is a Turkish-born Professor for Biopsychology in the Faculty of Psychology at the Ruhr-Universität Bochum. He is kept awake with questions like: “What are the neuronal fundamentals of thought?”; “Why do animals have asymmetrically organized brains?” or “Can different kinds of brains produce the same architecture of cognition?” He spent years of his life at different universities in Germany, France, the USA, Australia, Turkey, and Belgium. Onur Güntürkün is a member of the German National Academy of Sciences, holds two honorary doctorates, and has received numerous national and international scientific awards, among them the Leibniz Prize 2013, the highest German science award. – Address: Fakultät für Psychologie, AE Biopsychologie, Ruhr-Universität Bochum, 44780 Bochum. E-mail: onur.guentuerkuen@rub.de

For more than a year I had struggled with the invitation to Wiko. To spend a year thinking and having lunch sounded like taking a very long vacation. It sounded strange. I’m a devout member of the Church of Life Sciences. I believe in experiments, late-evening lab meetings, and the rush of e-mails trickling in on Sunday night when everybody demonstrates that the weekend was properly used for writing papers or re-analyzing data sets. In this religion of mine, Wiko had the smell of sin. In the end, it was a friend and former Wiko Fellow who persuaded me to risk paradise. He said: “If there would be grants providing time to think, wouldn’t we all try hard to get such a grant? Well, you got this grant for free. Just say yes.” So, I said “yes”, but only for six months (my Prussian ego was still not completely defeated). The gates to an unexpected kind of paradise opened.

My wife Monika and I loved this place from the first moment. Much has been said about the fantastic service, the kindness of the people, the beauty and the serenity of the location. Astonishingly, it's all true. I also was never surrounded by so many interesting people from such diverse disciplines. All of them had fascinating stories to tell and some became true friends. I also developed a sharper eye for the strengths and weaknesses of the different territories of academic disciplines, including mine. I could devote my full report to all of these experiences and novel perceptions. However, being the Life Scientist that I am, I shall better report about my core work. Having thought about the best format to do so, I decided to organize my report in six points that sketch the ups and downs of my life in Berlin.

Parallelaktion

On the first official day, Thorsten Wilhelmy introduced us to the concept of *Parallelaktion*, from Robert Musil's book *The Man Without Qualities*. Although I believe that Musil had a different meaning of this word in mind, *Parallelaktion* was just what I and possibly all other Fellows kept as a secret plan: to work on several parallel projects, in addition to the official one. For me, my diverse planned *Parallelaktionen* included authoring nine papers, composing the whole theoretical introduction to an application for a Collaborative Research Centre of the German Research Council, and finishing a public science book on brain research plus associated movie shoots – and spending a lot of free time with my wife Monika in Berlin and all of that in six months. Obviously, such a lunatic planning resulted in crisis.

Crisis

The priceless tyranny of academic freedom results from a spectacular overestimation of the length of time. Being confined to my flat in the Koenigsallee 20, sitting in front of my laptop, and having no other obligation than to have lunch at 1 p.m. resulted in a pathological illusion of what can be achieved within a day. I slowly realized that, also at Wiko, reading takes time, writing arguments for manuscripts is the same struggle, and sparkling sudden insights can't be expected to occur so much more often than at home. I started to wake up in the night, realizing that my time in Berlin was running out without me having accomplished what I had expected from myself. It occurred to me that my

expectations about my achievements in Berlin had been, well, lunatic. This realization resulted in a more realistic estimation of what I could finish in Berlin.

Success

Now, being back in Bochum, I realize how unbelievably productive I was in Berlin. Indeed, I didn't properly realize this during my Wiko time. I have authored four and co-authored 14 international publications. I'm especially happy that two major papers that were very close to my heart ended up in *Current Biology* and *Annual Review of Physiology*. In addition, I finished the public science book (incl. movie shootings), wrote most (although not all) of the theory for a Collaborative Research Centre, gave many talks in Berlin and elsewhere – and roamed many corners of Berlin together with my wife. Yes, reading, writing, and thinking aren't faster in Berlin than in Bochum; but I simply had hours and hours of free, uninterrupted time to work every day. What a luxury! And added to that: the countless discussions with my colleagues broadened immensely my perspectives and resulted in new ways of thinking about diverse problems. My time to deeply dive into literature and to discuss with brilliant scholars resulted in several important insights that will affect my research for many years to come.

Insights

Yes, there were important insights. Several, but I treasure especially two of them. And I can't resist talking about them here, in this yearbook; although for many of the readers the following account will sound like Klingonian.

The true nature of the amygdala: The amygdala is a strange composite of little nuclei in the brain. They process emotional stimuli and coordinate fast, inborn reactions to emotionally relevant objects. The amygdala is a core entity of fear learning and fear extinction (extinction learning: a conditioned stimulus that previously signaled the immediate occurrence of an aversive event is now no longer followed by this event. As a result, the organism learns not to respond with fear to the conditioned stimulus anymore. However, the old memory is not erased; it is only inhibited. As a consequence, fear can easily regain control over behavior when the inhibition of the old learned fear response weakens). I study the neuronal fundamentals of extinction learning and am working on an overarching theory of extinction learning for the planned Collaborative Research Centre. The problem

is: most research in this field uses aversive conditioning and for all of this research the amygdala is the core area of analysis. But there are other forms of extinction learning and for them it is possible that the amygdala plays no major role. Which other areas of the brain could replace the amygdala in these cases? By reading very old (in my field: >30 years) literature for weeks, it dawned on me that the amygdala doesn't exist as an anatomical entity. In reality, it is just a combination of deep cortical layers plus parts of the striatum. If this is true, every corticostriatal circuit in the brain should do the identical job as the amygdala during extinction learning. The limited knowledge we have exactly fits into this interpretation. When I had this insight, I had the feeling that a huge door suddenly opened wide. I could see vast horizons of explanations, studies to do, novel questions to ask. And I now have a plan how to organize the Research Centre for, I hope, twelve years of grant support.

Why big brains are good for you: In the core project with which I came to Wiko, I planned to understand how birds can achieve such astonishing cognitive feats with such small brains that do not even possess a cortex. As further outlined below, I made nice progress in this field. But there was one obstacle that was always in the way: based on much data in the literature, I argue that small corvid brains and big ape brains are similar in their cognitive ability. I also go on to argue that these two brains are more similar in their internal architecture than previously assumed. But then I have to find an explanation why we mammals have such big brains when birds can do similar things with their much smaller brains. After all, we mammals could save tremendous energy by having much smaller brains, if they would do a similar job. Wiko provided me the time to do much broader reading. So, I started to read many papers on insect cognition. Suddenly it occurred to me that we have to disambiguate cognitive processes (that can be achieved with smaller neuronal circuits) from memory (that should be about proportional to synaptic number \approx brain volume). Could it be that the main difference between bird and mammalian brains is not cognition but memory capacity? It's impossible to test this idea between species (after all, it's difficult to prove that a pigeon remembers more items than a rat). But I can study intelligence and memory within the species *Homo sapiens*. Our individual brain sizes differ between about 1,100 g and ca. 1,400 g. Maybe this difference correlates with signatures of memory capacity? We directly started to test this in Bochum – and yes: we find astonishingly high correlations between the general knowledge of our participants (\approx memory) and their cortex size. Together with one of my postdocs, I now started a major series of studies plus a grant application to go into the details of this

idea. We are presently in the absolute beginnings; but one more door is wide open and a vast horizon suddenly becomes visible.

My Project

My plan was to seek answers for the following question: “What happens on the neural level when the cognitive skills of two groups of animals converge during evolution? Do their brains also assume a similar neural architecture? Or are differently organized brains able to produce comparable cognitive skills?” I wanted to analyze this fundamental question of Cognitive Neuroscience by comparing cognitive operations and their neurobiological fundaments in mammals and birds. Indeed, in the last few years, novel cognitive tasks were invented that produced a completely new picture of avian cognition. But are birds on a par with mammals in all fields of cognition, or are they just specialized for a few domains? Together with Thomas Bugnyar, a colleague in Vienna, I reviewed twelve key cognitive skills in birds, such as causal reasoning, planning ahead, and perspective taking, and compared them with those of mammals. This analysis revealed that there is hardly any realm in which at least one bird species doesn’t reach a level of competence comparable to that of apes. But how is it possible that small, non-cortical brains can produce these cognitive skills? Recent neurobiological discoveries reveal that avian and mammalian forebrains are homologous and show similarities in connectivity and function up to the cellular level. In addition, a structure in the bird brain was identified as being very similar to the mammalian prefrontal cortex. So, avian and mammalian brains are radically different in their macro-geometry, but similar in their micro-connectivity. Taken together, an increase in cognitive skills seems to be established by the same means in birds and mammals. Thus, the neural degrees of freedom to create different neural architectures for the generation of identical cognitive functions seem to be very limited. The presubmission inquiry of this core aspect of my work in Berlin has meanwhile been accepted in *Trends in Cognitive Science*. We’ll see if the final manuscript also fares well.

Partly Changing My Mind

In the very beginning, I had struggled with the invitation to Wiko. Then I accepted it, but only for six months. After a while, I realized that this was absolutely stupid and asked for two months more (it was accepted). Now, I’m sure that the full length of ten months

would have been the best option. Wiko changed some aspects of my approach to science but also helped to see that other parts of my attitudes had been correct from the beginning. I'm now confident that every scholar needs from time to time a monastery-like seclusion to read, to write, and most importantly, to think. Possibly, natural scientists in particular need this, since they have created a working style in which times of uninterrupted thinking are reduced to a minimum. However, I also saw how healthy it is that we natural scientists start our endeavors with a crisp question and, if at all possible, with a hypothesis. The absence of this attitude in parts of the humanities was a glaring cultural difference that I learned to recognize with some frustration at Wiko. Despite these and other differences between different academic fields, I realized that we scholars are all representatives of the whole quintessentially human quest, our continuing attempt to understand the world around us. In this sense, the German word "Wissenschaft" captures us Fellows in the best possible way.



MY TIME AT THE
WISSENSCHAFTSKOLLEG
TSEHING GYALPO (†)

Born in 1961 into a nomadic family in the Langchu district of Gar County, West Tibet. Director of the Religious Department of the Tibetan Academy of Social Sciences, Lhasa. Studied at the Minzu University and the Ethnology Department of the Chinese Academy of Social Sciences (M.A. in Ethnology 1988), stays as a Guest Professor at universities in China and as a research associate at several foreign institutes such as Princeton (2006), Harvard (2004), Virginia (2001) and Vienna (1996, 1999, 2010, 2011), author of eight books and ca. 50 articles in Tibetan or Chinese; co-author of or collaborator on several joint (English) publications with Western scholars (2000, 2005, 2007, 2012). Research interest: Tibetan Religions, early history of Western Tibet, oral cultures of Tibet. Tsering Gyalpo wrote this report shortly before his death on June 27, 2015.

The environment of the Wissenschaftskolleg is like a recreation area, with its many green spaces, the beautiful trees, the many waters. Every day after lunch I walked around the lake behind the institute once or twice, and I enjoyed the bird life and the lake's ever-changing surface. And many times I also went on more extended trips to the forests and parks of Grunewald, not to forget targeted visits to the Berlin city centre (visits to museums, shopping malls and concerts). I made a number of such longer trips together with Shen Weirong, the Chinese Fellow and member of our Tibet Focus Group, and our long conversations about everything possible became a pleasant routine during my stay at the Wiko.

For my research programme it was important first to read as much as possible of the more recent English secondary literature on Tibet, which is not accessible to me in Lhasa.

I also browsed through a lot of volumes that did not necessarily have to do with my research topic, just because I was curious – for example, volumes of old photos of Lhasa from the beginning of the 20th century, which were unknown to me.

The work in the Tibet Focus Group (Tibetan Genealogies) partly coincided with projects that I had already begun at home. On the one hand, this concerns a study on the Kharma Kagyüpa, one of the medieval religious lines in Tibet, of which there were (and partly still are today) seven branch lines, and within whose ranks the phenomenon of incarnation first emerged. On the other hand, with Guntram Hazod I started translating a new textual source related to the history of Zhangzhung; the latter is in the focus of my planned book project on western Tibet. This chronicle contains a succession of the Zhangzhung kings that for the first time makes an approximate dating of the royal genealogy possible and at the same time provides key information on the true geographical extent of this ancient (prehistoric) empire. We compiled a list of questions, particularly relating to unknown historical toponyms mentioned in this text, which I will pursue during my next visit to West Tibet. This planned fieldwork is to form the conclusion of my many years of collecting of new data on Zhangzhung, whose heartland was situated in the area of the later West Tibetan Buddhist Kingdom of Guge (10th–17th century CE). It was also important to use the time for a detailed discussion of my existing results with Guntram by including all the Western literature that was not known to me. Without Wiko, this work would not be as grounded and as far advanced as it is today.

It was often not easy for me to follow the presentations held in the framework of the Tuesday Colloquium, but from the regular discussions with the colleagues I also learned a lot for my work and the development of my own presentation at Wiko. Today my impression is that for the first time I really was able to make the essential step back to ask what I am actually seeing in the Buddhist Kingdom of West Tibet and the cave temples of Khartse (i.e. the topic of my presentation at the Tuesday Colloquium). I was delighted by the positive reactions of the colleagues (and also the Wiko staff) to the material I presented and to my explanations of the culture of my nomadic homeland.

My stay at the Wiko, which unfortunately had to be interrupted by a longer return to Lhasa, was a unique experience for me. The warmth and generosity (from the Rector right up to the kitchen staff) and the great service and all the additional features that have been offered (such as the wonderful performance by Wiko Fellow Andrés Schiff) remain unforgettable to me. The additional offers and opportunities also included the chance to twice invite colleagues from abroad at Wiko's expense. In addition, during my stay I also

took the opportunity to contact scholars and institutions outside the Wiko – contacts with Toni Huber (Humboldt University), Michael Oppitz (former Fellow of the Wiko, whose “Tibet Collection” we discussed together), Lewes Doney (from the “Zukunftsphilologie” at the Forum Transregionale Studien) and the Tibetan Studies colleagues whom we (i.e. the Tibet Focus Group) met at a conference held in Munich in May 2015.

For me, my time at the Wissenschaftskolleg was a very happy one. I will always remember it with heartfelt thanks.



DAS LANGE KURZE JAHR
BARBARA HAHN

Barbara Hahn, Distinguished Professor of German an der Vanderbilt University; von 1996 bis 2004 Professor of German an der Princeton University. Gastprofessuren an der Humboldt-Universität zu Berlin, der Rutgers University sowie der University of Michigan, Ann Arbor. 2008/09 Fellowship der John Simon Guggenheim Memorial Foundation; 2010 Margherita-von-Brentano-Preis der Freien Universität Berlin. Wichtigste Veröffentlichungen: „*Antworten Sie mir*“. *Rahel Levin Varnhagens Briefwechsel* (1990); *Unter falschem Namen: Von der schwierigen Autorschaft der Frauen* (1991); *Die Jüdin Pallas Athene: Auch eine Theorie der Moderne* (2002; engl.: 2005); *Hannah Arendt: Leidenschaften, Menschen und Bücher* (2005). 2011 erschien *Rahel: Ein Buch des Andenkens für ihre Freunde* (6 Bde.). – Adresse: Department of Germanic and Slavic Languages and Literatures, Vanderbilt University, U Station B #351567, Nashville, TN 37235-1567, USA. E-Mail: barbara.hahn@vanderbilt.edu

Samstagnachmittag in Nashville. Es ist heiß und schwül. Das Gewitter, das seit Stunden über der Stadt hängt, wird wohl weiterziehen und keine Abkühlung bringen. Berlin ist weit weg. Auch wenn nur wenige Wochen vergangen sind, seit ich das Büro dort drüben geräumt habe. Dieser Raum mit dem schönen Blick. Erst das Herbstfeuer in den Bäumen. Dann scharfe Linien vor pastelligen Winterhimmeln. Ein kühler Frühling. Lange, lange waren die Magnolien und die Rhododendren in den Gärten der Wallotstraße zu bewundern. Am Ende ein unentschiedener Sommer. Zehn lange Monate in Berlin.

Zehn kurze Monate in Berlin. Ein Buch über Träume sollte abgeschlossen werden. Träume aus dem 20., dem Jahrhundert der Gewalt und der Kriege. Es war weit gediehen,

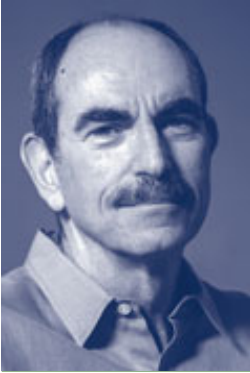
als ich ankam. Am Ende war es immer noch nicht fertig. Im Rückblick – Erinnerungen an Ausflüge in mir vorher wenig bekannte Welten: Memoiren derer, die aus den Gulags zurückkehrten, Bücher über die Killing Fields in Kambodscha – Phnom Phenh sei die Hauptstadt der bösen Träume, schreibt Rithy Panh in seinem Buch *Auslöschung*. Gedichte aus China und Vietnam; wenn ich Glück hatte, dann konnte ich sie in zwei mir bekannte Sprachen übersetzt lesen und so langsam eine Ahnung davon bekommen, wie sie gearbeitet waren. Ein Buch über Träume, das in den Monaten in Berlin immer wieder seine Gestalt wandelte. Auch weil mich meine Mitfellows auf Unbekanntes hinwiesen, mir Kopien schickten und mich in Debatten verwickelten, nach denen ich dies und jenes noch einmal anders bedenken musste. Ein Buch des Wartens. Warten, bis die Texte sich ordnen, warten, bis sie zu sprechen beginnen.

Leichter, leichthändiger zu schreiben – ein Aufsatz für ein Handbuch zu Literatur und Psychoanalyse. Traumliteratur nach Freud. Nicht nur deutschsprachige Texte sollten berücksichtigt, der Blick zumindest auf Europa geweitet werden. Nur weil die Bibliothek selbst die abgelegensten Bücher in aller kürzester Zeit besorgte, war dies möglich. Unmöglich indes, auch nur einen Überblick zu bekommen. In welchem Roman aus dem letzten Jahrhundert, der bleiben wird, spielen Träume keine Rolle? Wer schrieb Tagebuch, wer Briefe, ohne Träume aufzuzeichnen? Ein unüberschaubares Archiv von Darstellungsweisen für etwas, das keinen anderen Namen fand. Welche Erleichterung, darüber in einer Form zu schreiben, in der die Frage der Darstellung oder die Rücksicht auf Darstellbarkeit keine entscheidende Rolle spielt. Oder anders gesagt: wissenschaftliches Schreiben hat es leicht, manchmal vielleicht zu leicht.

Das zweite Projekt, Hannah Arendts Wanderungen zwischen den Sprachen, den Kulturen, den Traditionen zu erkunden, führte – noch einmal – zu den beiden Büchern, die seit Jahren beim Lesen die größten Rätsel aufgeben: *Eichmann in Jerusalem* und *The Life of the Mind*. Ein Abendvortrag, am Ende des Winters, bot die Gelegenheit, noch einmal über Gedankenlosigkeit und mangelnde Urteilskraft in Massengesellschaften nachzudenken. Über die Frage, was es bedeutet, wenn der „gesunde Menschenverstand“ kein Band mehr ist, das gemeinsames Leben ermöglicht.

Parallel dazu die Arbeit an einem großen Projektantrag: Hannah Arendts Schriften sollen in einer gedruckten sowie in einer digitalen Ausgabe veröffentlicht werden. Dreißig Forscher aus fünf Ländern wollen mitarbeiten. Verhandlungen da, Gespräche dort. Es ging voran in den Monaten in Berlin.

Lange, kurze Monate dort drüben. Ein Sammelband *Begegnungen mit Rahel Levin Varnhagen* wurde abgeschlossen und erschien; dieser und jener Aufsatz über die Zeit um 1800 wollte geschrieben sein. Produktive Stunden, Tage, Monate. So viel Zeit – ein Geschenk, für das ich danken möchte.



NO WIRE HANGERS
DAVID M. HALPERIN

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Spending a year at the Wissenschaftskolleg is like embarking on a ten-and-a-half month luxury cruise with some forty other people where the ship never leaves the dock, no one is allowed to retreat to their cabin for very long and dinner is always at the captain's table. A series of special events, such as guest lectures, are programmed by the directors to keep the small company entertained; various group activities are prescribed in which everyone is expected to participate, from a costume party for Mardi Gras to a farewell party at the end of the year; and shore excursions are organized in the form of architectural tours and

guided visits to museums. The result is a highly privileged if peculiarly hermetic and mostly inescapable social world – something like a cross between *The Magic Mountain* and *No Exit*.

Within this space of luxurious confinement, intimacy among the Fellows asserts itself subtly but with gathering force as the year develops. We make ourselves increasingly free with the details of one another's personal lives and daily comportment. As on any cruise, it is crucial to embark with a sufficient quantity of frocks for the number of mandatory social events. At the Wissenschaftskolleg, we quickly become familiar with one another's clothes and personal style. We instantly notice when someone is wearing something new or different, displaying an unfamiliar piece of jewelry or a novel haircut. We soon feel comfortable commenting on those details, praising or deploring them, and making suggestions for improvements. These sorts of observations, which in ordinary life might appear presumptuous, officious, or intrusive, become in the unique Wiko atmosphere unselfconsciously natural, an instinctive expression of our artificial intimacy.

The world outside the Wiko presents itself in two forms: Berlin and one's own work. There are structural barriers to both of them. West Berlin is easily accessible by the unfailingly regular and frequent M19 bus, but East Berlin and the more beguiling parts of Kreuzberg are an hour away from the Grunewald. Meanwhile, the highly regulated routine of the Wiko, especially the compulsory meal schedule, organizes the working day, preventing Fellows from following their own patterns of research and writing and taking up the most productive hours of the morning and the early afternoon. So it is hard to throw oneself into the life of Berlin or into one's own work, even as one feels compelled to do both.

These conditions also make the Wiko an ideal venue for collaboration. It is easy, pleasant, and extremely productive to bring colleagues to the Wiko for extended periods of time for shared work on a particular project. Berlin provides an enticing backdrop for such collaboration, and the social life of the Wiko offers a stimulating routine. Visitors to the Wiko enjoy the unparalleled ease of the research environment and quickly immerse themselves in the unique social world created by the Fellows. The latter are thrilled, relieved, and intrigued by the presence of someone new, while visitors respond warmly to the intense curiosity and interest that they elicit immediately on arrival. They take to the life of the Wiko with great enthusiasm and pleasure, and the Fellows treat them with special appreciation.

I seized that opportunity to do extensive work with three colleagues from the United States during the course of the Wiko year. In two cases we substantially completed our projects, and in the third case we made important progress.

When I applied to the Wiko I had only the vaguest idea of what I wanted to work on, but I arrived with something like six book projects. The book of my own that I wanted to write, on eroticism and erotic theory both ancient and modern, tentatively entitled *Love Against Sex*, took a back seat to the others, though I did complete a central chapter, based on the work I presented at a Tuesday Colloquium, called “What Is Sex For?” The final form of that chapter incorporated the astute responses and lively criticism that greeted my presentation and the many reflections on it that various Fellows shared with me during individual conversations over lunch in the days that followed. I plan to publish it as an essay before continuing to work on the book.

Otherwise, the bulk of my time was devoted to collaborative book projects. With my friend and colleague Kirk Ormand of Oberlin College, I returned to the editing of John J. Winkler’s dazzling last book, *Rehearsals of Manhood: Athenian Drama as Social Practice*, which Jack had left me to complete at the time of his early death from AIDS in 1990. Kirk and I were able to devise and to implement a strategy for integrating the published and unpublished portions of that book into a single, continuous version and for bringing the argument up to date. I wrote a Preface, in which I summed up our editorial decisions and reviewed the evolution of the manuscript both during Jack’s life and after his death.

With Damon Young, a friend and colleague from the University of California at Berkeley, I co-authored a short book on *Queer Love*, based on a graduate seminar Damon and I had taught at the University of Michigan during the last semester I spent there before coming to the Wiko. Queer theory may not have had a great deal to say about sex – contrary to what one might imagine – but it has had even less to say about love. Damon and I tried to begin to make good that lack, starting from some remarks of Michel Foucault’s about gay male love as an unknown territory and going on to examine works of gay male literature and film from the post-World War II era that depict particularly queer versions of gay love. The recent US Supreme Court decision legalizing gay marriage, we believe, far from settling the question of same-sex love and romance, sharpens the need to determine whether same-sex love fits the social forms devised for canonical versions of love and intimacy.

With the musicologist Roger Mathew Grant of Wesleyan University, I continued to pursue the book project we had begun, during the summer before my Wiko year, on gay men, bad taste, and popular culture. We made substantial progress on this project, but we

also encountered some daunting and well-reasoned critiques, so we reconsidered our work in the light of them. During the summer that followed the Wiko year, we completed an installment in the form of an essay entitled “Love Wins, Everything Else Loses: Gay Men, Pop Culture, and the Vanished Arts of Unseriousness”, which we have submitted to a journal for publication.

With my former student Trevor Hoppe of the State University of New York at Albany (who did not come to Berlin), I edited the contributions to a collection of essays based on the proceedings of a conference on “Sex & Justice” that Trevor and I had organized at the University of Michigan a few years ago. That volume, on the increasing regulation and restriction of various disapproved kinds of sexual expression in an era of otherwise expanding sexual liberties, is now called *The War on Sex*. To justify that somewhat polemical title, I researched and wrote a long introductory chapter, summarizing the work of the contributors and documenting the multiple assaults on sexual freedom in the United States (and elsewhere) in recent decades, emanating from both government and civil society.

Finally, I worked with Marie Ymonet, the French translator of my 2012 book, *How To Be Gay*, and wrote a substantial new introduction to the book for the French edition. The translation appeared in May of this year (2015), and I helped to see it through press; I also participated in a roundtable on the book in Paris.

So far, in this very brief summary of my stint at the Wissenschaftskolleg, I have not expressed appreciation to the Wiko and its staff for the extraordinary privilege of a year-long Fellowship. Nor have I expressed any gratitude to my fellow Fellows for their company. That is not because I am insensible to the benefits, pleasures, and luxuries of life on the Wiko campus in Grunewald during the last ten and a half months, but – rather the opposite – because if ever I should begin to enumerate the advantages I have enjoyed, I would not know where to stop.

But I do know where I would begin. When I first opened the wardrobe in my flat in the Villa Walther, I saw an impressive row of wooden hangers. The Joan Crawford in me rejoiced: no wire hangers! I knew then – as I have sometimes known before – that I was a lucky boy.

Thank you, Wiko, for everything.

On my last morning in Berlin, as I write this, the heady scent of linden blossoms floods through the open windows of my apartment in the Villa Walther. It is the scent I always associate with Berlin in the summer, and it offers an irresistible invitation to return to Berlin in summers to come.



ZWEI RÜCKBLICKE: ÜBER MEINEN AUF- ENTHALT AM WISSENSCHAFTSKOLLEG GUNTRAM HAZOD

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1. (11. Juli 2015)

Am Samstag den 27. Juni 2015 begann ich, mir ein paar Gedanken zum Bericht für das Jahrbuch des Wissenschaftskollegs zu notieren. Es ging flott voran, sodass ich den Rückblick bald fertiggestellt hatte. Der impressionistische Teil am Beginn ist zu lang, das korrigiere ich später, dachte ich, aber sonst: das war's. Ich gab dem Bericht den vorläufigen Titel „Das Gepäck wird groß sein“. Ich wusste nicht, wie sehr sich das auf tragische Weise bewahrheiten sollte. An diesem Samstag starb Tsering Gyalpo, Fellow und Mitarbeiter der Tibet-Schwerpunktgruppe. Er starb, wie sich herausstellte, frühmorgens an plötzlichem Herzversagen.

Es gibt für alle Fellows in diesem Jahr eine Zeit vor und eine Zeit nach diesem schrecklichen Erlebnis. In meinem Fall weist der schon weitgehend fertige Bericht den Umstand auf, dass er sich auf die Zeit vor diesem Einschnitt bezieht, aber zu einem Zeitpunkt verfasst wurde als der Freund bereits tot war. Ich möchte die Wirklichkeit meiner damaligen Rückschau belassen, und mit Ausnahme einer kleineren Kürzung oder stilistischen Änderung entspricht der folgende Bericht der Erstfassung von diesem Samstag. Zu dem Rückblick aus heutiger Sicht will ich nur sagen, dass mich der umsichtige und einfühlsame Umgang des gesamten Wissenschaftskollegs mit diesem tragischen Ereignis sehr beeindruckt hat.

2. (27. Juni 2015)

Heute kenne ich sie alle. In der Krone der großen Eiche wohnen mindestens drei Familien, ich glaube, eine haust auch im kleineren Ahorn davor und in der Baumgruppe dahinter sind weitere Sängler. Anscheinend unbewohnt sind die Akazien direkt vor meinem westseitigen Fenster. Ich kenne sie nach ihren unterschiedlichen Lautarten oder melodischen Strukturen. Genaues weiß ich nicht. Nicht einmal bei den Lauten am Koenigssee bin ich mir sicher, ob sie alle von Enten stammen. Diese Enten sind am längsten aktiv, und während die Singvögel im Winter aus dem Alltag entchwanden, herrschte am Wasser auch in der kalten Zeit reges Leben. Ab zehn Uhr abends wurde es stiller, sodass man meinte, das Schnappen der Fische zu hören – in den Pausen des Schnatterns, das oft erst gegen Mitternacht erlosch und, noch bevor der Verkehr in der Koenigsallee sich morgens regte, wieder anhub.

Ich fabriziere hier ein Sonntagsbildchen. Während der Woche übertönt der Durchzugsverkehr die Musik, und allgemein birgt das Viertel, zumindest in meinem Radius, von der Villa Walther bis zum Kaiser's-Markt und den S-Bahneinstiegen, bei allem Rauschen von Wald und See eher eine Trostlosigkeit. Wohnt hier auch jemand? Mit Ausnahme der Fellow *kids* habe ich in den zehn Monaten nie Kinder gesehen. Wo sind sie, wo kicken sie? So erfreut man sich an Äußerlichkeiten wie den End-Neunzehntes-Jahrhundert-Villen, oft kuriose, gleich Gironkoli-Skulpturen ausufernde Architekturen, oder an dem verwunschenen, türmchengeschmückten Schlösschen in der Winkler Straße 10 – ein wohl schon seit Ewigkeiten zum Verkauf ausgeschriebenes, inzwischen verwaorlostes überdimensionales Etwas, in dem locker alle Obdachlosen von Berlin Platz hätten. So ist die Trostlosigkeit auch nur ein Stimmungsbildchen, flüchtig und vielleicht mehr über den Betrachter berichtend.

Die Geschichte eines Ortes ist bedeutsam, gar nicht so sehr um etwaige randlagige Idyllen zurechtzurücken, sondern um das Erfahren der Orte durch Wissen ihrer vergangenen Nutzungen zu konkretisieren. Thorsten Wilhemys treffende Einführung in die Geschichte des Wiko, und warum es genau hier in Grunewald gegründet wurde, verwies auf diese Eigentümlichkeit von Ort, Geschehen und Denken. Es ist ein Wachsein, das diese bewegende, leicht hügelige Kulisse von Villen, See, Wald, zwischen Rathenau-Denkmal und Mahnmal Gleis 17 von Beginn an erzeugt. Möglicherweise liegt in dem alltäglichen Durchgehen dieser Geografie schon ein erstes Verbindendes der Fellows in jedem Jahr, und zwar Verbindendes jenseits der individuellen Bilder, die jeder im launischen Rhythmus der Tage und Wochen entwerfen mag.

Die Lage der Villa Walther ist signifikant für die landschaftliche Situation, in der das Wissenschaftskolleg eingebettet ist. Der „Campus“ kennt keine Mitte. Am Rande einer Stadt gelegen, deren Struktur (historisch bedingt) selbst nur dezentral sein kann, erscheint die Architektur des Kollegs wie hingewürfelt, ein baulich verstreutes, für Außenstehende fast nicht wahrnehmbares Zentrum geistigen Wirkens. Das Innere ist ähnlich unaufdringlich, ein pragmatisches Nutzen von vorgegebener, baulicher Struktur. Ein Grundprogramm des Wiko wird schon beim Empfang offensichtlich und setzt sich fort in allen Räumen und Begegnungen mit den hier verantwortlichen und arbeitenden Personen: echte Herzlichkeit, Aufmerksamkeit, Respekt gegenüber den Ankommenden, die an diesem Ort für eine bestimmte Zeit arbeiten dürfen. Respekt ist gepaart mit einer fast noblen Haltung in Hinsicht auf Tolerieren von Eigentümlichkeiten und auch Schwächen von einzelnen Fellows. Alles, so scheint es, ist am Wiko durchdacht: von der aufmerksamen Küche bis hin zu den (unglaublich effizienten) Diensten der Bibliothek und anderer, und für den Umgang mit kontaktscheuen Personen wie mir scheint das vornehme Ignorieren dieser nicht sehr dienlichen Eigenschaft ebenfalls auf einer internen Übereinkunft zu beruhen.

Die Zusammenarbeit mit meinen Kollegen der Tibet-Schwerpunktgruppe war anfangs bestimmend. Dass dieser Dreierbund von einem chinesischen, tibetischen (der Autonomen Region Tibet angehörigen) und österreichischen Tibet-Wissenschaftler so gut funktionierte, war nicht unbedingt vorhersehbar. Ich kannte den „chinesischen Teil“, Shen Weirong, persönlich vorher nicht; und er und Tsering Gyalpo aus Lhasa kannten sich nur flüchtig. Die einführenden Worte zu den Vorträgen der Fellows im Dienstagskolloquium tragen ja mitunter etwas dick auf, doch kann ich sagen, dass die gegenseitigen Schätzungen und Gewinne aus der Zusammenarbeit, die wir „Tibeter“ in den

Vorstellungen des andern Kollegen im Rahmen dieses Forums betonten, nicht übertrieben waren. Das Wiko zwingt zum Nachdenken. Es waren am Beginn textspezifische und methodische Fragen, die uns drei beschäftigten und nach langen Debatten über den Wert einer bestimmten Quelle und dem anschließenden Relaxen bei einem Bier lockerten sich schnell Vorbehalte in Hinblick auf individuelle Positionen in der „China-Tibet-Problematik“. Nicht unwesentlich waren die Bereicherungen, welche die Gruppe durch Gastaufenthalte (insbesondere von Per K. Sørensen) oder auch durch die regelmäßigen Kontakte mit in Berlin arbeitenden Fachleuten erfahren hatte.

Dann musste Tsering für länger zurück nach Lhasa. Wir hatten über mehrere Wochen intensiv an einer neuen Quelle zur frühen Geschichte Westtibets gearbeitet, die Tsering nach Berlin mitgebracht hatte. Es war ein kleines Kapitel aus diesem Manuskript des 14. Jahrhunderts, das uns am meisten beschäftigte – das „Zhangzhung Chapter“, in Transliteration ausgedrückt nicht länger als 15 A4-Seiten. Wir hatten uns Zeit gelassen, und so konnte es sein, dass wir oft einen ganzen Tag nur über einer Passage saßen, weil ihr Inhalt uns abschweifen ließ in vergleichende Situationen in anderen Quellen, oder auch nur, weil ich lange nicht verstehen wollte, was mit den äußerst seltsamen Beschreibungen von mittelalterlichen (westtibetischen) Kriegerausrüstungen genau gemeint sein kann.

Nach Tserings Abreise konzentrierte ich mich wieder auf mein eigenes Buchprojekt. In der Ausarbeitung einzelner Kapitel meiner Arbeit über die tibetische, vorbuddhistische Hügelgräbertradition machte mir eine Frage zu schaffen, die in diesem Projekt nicht ausbleiben konnte: die genauere Bestimmung des jenseitigen Himmels, in dem die Verstorbenen verschwanden. Was genau sagen uns die empirischen Daten, wenn wir nach dem Ort des Jenseits und seiner elitären Besonderheit eines „Paradieses“ fragen? Die Methode, nicht in den Ideengebäuden des Religiösen zu kramen, überhaupt die „Glaubensfrage“ auszublenden, brachte einen frischen Wind in meine Stube. Richten wir unseren Blick auf die Ebene ritueller Handlung und den gewohnheitsmäßig strukturierten Alltag von Gemeinschaftsbildung, dann erzählen uns die Quellen etwas ebenso „Gewöhnliches“ über das Jenseits – eine den sozialen Körper und dessen Ort übersteigende (transzendente), diesen Ort aber eigentlich nicht verlassende Einrichtung. Es bezieht sich auf schriftlose (und „heidnische“) Kulturen, deren „Religion“ genau genommen nur in der Literatur unserer Bibliotheken existiert, wo sie als etwas aus dem Alltag sozialer Wirklichkeiten künstlich Abgesondertes beschrieben wird. Freilich muss man sich bei diesen Fragestellungen, denen schnell das Spekulative auf den Fersen ist, über das Grundproblem von Arbeiten mit empirischen Daten im Klaren sein, wonach deren Selektion oft bestimmten

Vorerwartungen unterworfen ist und somit vielleicht den Blick in andere Richtungen versperrt. Wie viel von dem, was ich als Resümee ausbebe, war mir schon vorher klar, und worauf gründete sich diese Ahnung?

Ich habe viel Zeit in die Vorbereitung dieser Fragen für meine Dienstagspräsentation investiert. Ich bin froh darüber, wenn auch im Buch selbst die Ergebnisse umfangmäßig nur einen kleineren Platz einnehmen werden. Es ist das Privileg des Arbeitens am Wiko, wo das Kapital Zeit zu Denkausflügen ermuntert, die nicht nach dem Nutzen im Sinne zählbarer Veröffentlichungen fragen.

Die besten Reaktionen auf meine Präsentation waren die, welche mich auf genauere Präzisierungen des einen oder anderen Punktes aufmerksam machten; und auch die eher negative Stellungnahme („zu mysteriös“) nehme ich mit in diese Anregung. Bei einer Tibet-Konferenz in München vor einigen Wochen, bei der ich ein anderes Kapitel vorstellte („kinship and tomb“) ergab sich auch die Gelegenheit, dieses noch frische Jenseitskapitel mit engeren Fachkollegen zu diskutieren. Es zeichnete sich ab, dass ich mein Wiko-Kapital gut investiert hatte. Andererseits bleibt an diesem doch etwas umfangreichen Buchprojekt vieles noch zu tun. Ein größerer Stapel von entliehenen Büchern, die noch weitgehend unberührt auf der Fensterbank liegen, sagt mir auch, dass ich nicht alles in der Zeit erfüllt habe, was ich mir vorgenommen hatte.

Meine Notizen auf den Übersichtszetteln der Dienstagskolloquien enthalten oftmals mehr Fragezeichen als dass sie etwas Konkretes protokollieren. Die Möglichkeit des Nachhörens der aufgenommenen Vorträge nutzte ich in einigen Fällen zum Nachadjustieren meiner ersten Eindrücke. Andere Vorstellungen interessierten mich weniger, oder ich vermisse in den Fragestellungen mitunter konkretere Bezugnahmen zu den empirischen Grundlagen. Die Begegnung mit dem mir am meisten Fremden, den naturwissenschaftlichen Fächern, fand ich oft am spannendsten. So oder so nehme ich vieles mit aus dem Fellow-Jahr und seiner spezifischen Zusammensetzung von Disziplinen. Dass ich persönlich Schwierigkeiten hatte mit den regelmäßigen Treffen bei Lunch oder Dinner, soll kein Maßstab für Überlegungen sein, etwas an diesem Modus zu ändern.

Erstaunt waren wir drei von der Tibet-Gruppe wie exotisch und unbekannt den meisten Fellows „Tibet“ war. In diesem Sinne kann ich mir gut vorstellen, dass immer wieder ähnliche regionenspezifische Schwerpunkte in den kommenden Wiko-Jahren eingerichtet werden – gerade wenn sie wie hier eine „Konfliktregion“ betreffen. Die Sozialanthropologie mit ihren modernen Spezialisierungen in diesen Bereichen sollte dann nicht fehlen. Und die klassische Anthropologie oder Ethnologie wäre mitunter

auch eine gute Brücke zu der (nicht nur heuer) am Wiko gut vertretenen Evolutionsbiologie. Der ethnografische Fundus zu vormodernen Kulturen ist voll von eleganten Lösungen in Hinblick auf das Dauerthema der Mensch-Tier-Differenz; sie werden den Biologen nicht helfen, aber viel davon erzählen, dass die Aneignung der Natur und die daraus folgenden Klassifizierungen des Lebens immer schon die Einrichtung eines Labors der Erkenntnisgewinnung bedeuteten.

Schließlich will ich nicht die vielen Seitenveranstaltungen des Wiko unerwähnt lassen. Luca Giulianis brillante Führung durch den Pergamonaltar, die von Reinhart Meyer-Kalkus und Barbara Hahn initiierte Hölderlin-Lesung durch Hanns Zischler und der Konzertabend von András Schiff und seiner Frau Yuuko Shiokawa waren drei Höhepunkte, die man so nebenbei mitnehmen darf.

Die Präsenzbibliothek am Wiko und die Eigenproduktionen (von *Köpfe und Ideen* bis zu den *Jahrbüchern*) geben Einblicke in das Schaffen der früheren Fellows. Gerade eben las ich über die Welt der Parasiten, die mich ganz verblüfft hat (Interview mit Permanent Fellow Paul Schmid-Hempel in der jüngsten *Köpfe-und-Ideen*-Ausgabe). Die Sache ist die: man kann immer von außen auf die Wiko-Produktionen zugreifen, tut es aber nicht, insbesondere wenn sie fachfremde Gegenstände betreffen. Vieles liest und erfährt man nur hier, im Paradies der Zeit, umso mehr, wenn, wie bei mir, die Wochenenden und Abende oft lang wurden, ohne Familie, die ich nur in längeren Abständen bei Kurzbesuchen (entweder zu Hause oder in Berlin) um mich hatte.

In diesem Sinne freue ich mich schon sehr auf den Tag der Abreise. Meine Familie holt mich ab. Das Gepäck wird groß sein.



LIVING CELL THEORY AT THE WIKO
JAN-HENDRIK (JANNIE) HOFMEYR

I am currently the Distinguished Professor of Biocomplexity and Biochemistry at the University of Stellenbosch in South Africa and Co-Director of the Stellenbosch Centre for Complex Systems in Transition. I have been at Stellenbosch University since 1975. My research of the past 30 years has been in the field of theoretical systems biology, using mathematical and computational approaches to study the control and regulation of metabolism. A research highlight has been the development of supply-demand analysis, which provides a view of the functional organisation of the cell as an integrated molecular economy of coupled supply and demand systems that have evolved regulatory mechanisms that enable them to fulfil specific functions such as control of flux or homeostatic maintenance of metabolite concentrations. In recent years I have become interested in seeking ways of expressing formally the functional organisation of the cell in terms of a theory of molecular self-fabrication, a calculus of life, so to speak. This has led me to a broader study of complex systems – not only of biological systems, but also of ecological and sociological systems. – Address: Department of Biochemistry, University of Stellenbosch, Private Bag XI, 7602 Matieland, South Africa. E-mail: jhsh@sun.ac.za

What is life? This fundamental biological question has been asked since the dawn of humankind, but it is only in recent decades that we have gained enough understanding of the molecular workings of the living cell to start formulating a satisfactory answer. It was this question that I wanted to tackle during my Wiko Fellowship year and that would form the basis of a monograph. As discussed below, the first task has been accomplished to my satisfaction, and would not have been possible without the uninterrupted study

time provided by the Wiko Fellowship and without the support of the wonderful Wiko library staff, who provided me with books and papers that I would not have been able to access in South Africa. The completion of the monograph remains a future, but now urgent project (what comes to mind is the paraphrase of Robert Burns' famous line from the poem *Tae a Moose*: "The best-laid plans of mice and men / Often go awry.").

To understand just how radically this new answer to the "What is life" question changes our view of ourselves and other life-forms, it is necessary to juxtapose it with the modern reductionist view of life, namely that a living organism is essentially a machine, a view that we inherited from René Descartes and Isaac Newton and that has since then dominated Western thought. Descartes was enamoured of the hydraulic automata that were popular in his time, and from their lifelike behaviour he made the fateful deduction that life is machine-like, and so the machine metaphor of life was born. Had he but made the much more sensible conclusion that these automata were lifelike instead of that organisms were automaton-like, we would have approached biology quite differently and may have avoided many of the environmental catastrophes of the modern age.

One way of distinguishing a machine from a living cell is in terms of purpose. A machine is a deterministic system designed to fulfil a purpose set by its designer: it has no internal purpose of its own, and its parts have no purposes of their own, only purposes with respect to the machine itself. The cell, on the other hand, has a clear internal purpose of its own, and that is to persist as a material entity in the face of fragile parts that need continuous replacing. In my Wiko Colloquium I contrasted a car with the living cell. Your car is a machine built from persistent parts; when a part fails, you or a mechanic has to replace it before the car can again fulfil its function. In contrast, when a component in one of your cells fails it is replaced by the cell itself. In fact, whether we are bacterial, plant or animal, every single part in each of our cells is replaced or repaired, not from without but from within: cells are biochemical factories that uninterruptedly and autonomously fabricate and maintain themselves. The primary purpose of every living organism is therefore to fabricate itself. This insight is usually attributed to the theoretical biologist Robert Rosen and his concept of closure to efficient causation or to Humberto Maturana and Francisco Varela's concept of autopoiesis. In Rosen's terms the cell is complex, while the machine is merely complicated. Interestingly, a societal or ecological system is in many respects just like a living cell, except that its individuals are themselves complex and have purposes of their own, while the molecular components of a cell are not. But, one of the most exciting discoveries during my Wiko year was that the Jewish philosopher Hans

Jonas already articulated this view of organisms quite a bit earlier than the others in terms of his broad understanding of the concept of metabolism, from which he developed his whole philosophy, his understanding of humankind and our relation to the rest of nature. Reading Jonas made me realise for the first time what it means to escape from the machine metaphor of life and why the story that I am trying to tell is so important.

What is it that I bring to the table of self-fabrication? In a nutshell, I have developed a formal system, a calculus, through which I can capture the logic of the functional organisation of cellular processes that makes self-fabrication possible. I have followed essentially the modelling strategy of Rosen (and his erstwhile doctoral student Aloisius Louie, who has furthered Rosen's work in recent years), who seemingly approached things from the wrong direction: instead of creating a model of a known natural system, we start with a formal system and then ask whether there is a natural realisation of that formal system. Where I differ from them is my point of departure: instead of their category theory approach, I start with the notion of a formal system that uses production rules to form strings from a limited set of symbols. Cells have a fabrication strategy for making large, linear molecules using a single, conceptually straightforward chemical process – polymerisation – which is essentially string-making. These molecules can therefore formally be viewed as strings (nucleic acids being strings of nucleotides and proteins being strings of amino acids), so mine is an obvious starting point. The trick then is to ask how the production rules themselves can be created within the system: this would equate to the system being closed to efficient causation, which would, in a formal system, at the very least require the fabrication of the production rules themselves as symbol strings within the system. But, just as a linear polymer must fold into a specific three-dimensional structure before it can become functional, so a symbol string that describes a production rule must in some way acquire semantic meaning before it can do its job. This implies that just as the correct folding of a polymer requires the appropriate chemical context, so a production rule string can only acquire meaning in an appropriate formal context. For example, the rule “join symbols a and b” will only make sense in an English environment; in any other environment it would be a nonsense string. The aim is then to minimize as far as possible the role of the context and to make it clear what exactly the context does.

One of the problems of rules producing strings that become rules is the possibility of infinite regress of rule production. I was able to show formally that the only way to avoid this is to separate the description of the sequence of symbols from the construction of the sequence itself; this in turn necessitates the prior encoding of the sequence and the

subsequent translation of the encoded form of the sequence by a specialised set of rules that are also produced within the system. This is essentially what the genetic code brings to the cell. In this and all other ways, my formal system maps perfectly onto cell biochemistry as we know it, and also shows rigorously that the problem of closure to efficient causation and, therefore, of self-fabrication of a system based on sequence construction can be solved only in one way and that is the way that all life on our planet does it.

Any formal system should be able to be implemented as a computer program, and one of the major tasks that I completed was to program my formal system in the computer language Python, which served as a check on the logical coherence of my arguments and derivations. I presented both my formal system and its computer implementation in June 2015 at the second conference of the International Society of Code Biology in Jena and received excellent feedback. I also had the opportunity to discuss my work with colleagues at the Humboldt University.

Although with my Living Cell Theory project I did more reading and thinking than writing, during my stay in Berlin I did write forewords for two books, namely *Code Biology* by Marcello Barbieri and *Critical Complexity – Collected Essays* by Paul Cilliers, my late friend and colleague. I also wrote a chapter for the book *Philosophy of Systems Biology – Perspectives from Scientists and Philosophers* and co-authored with my Stellenbosch colleagues Carl Christensen and Johann Rohwer a major paper, now published in *BMC Systems Biology*, on the application of our generalised supply-demand analysis to metabolic models.

One of the first things we as new Fellows were assured of was that it was quite acceptable to end up doing projects that were not part of the original plan. While I did largely stick to my proposed project, I also took the opportunity to rekindle two former enthusiasms, namely the classical guitar and watercolour painting. To have the opportunity to practice undisturbed for an hour or so a day was priceless, and I am convinced that I was the only Fellow to discover Berlin through its wonderful art supply shops. I even relearnt all my favourite Jake Thackray songs so that I could sing them at our picnic party. And to be part of the 2014/15 Wiko choir was a real treat, even if our last concert was to happen under the very sad circumstances of Tsering's death.

Berlin, ah, Berlin. What a wonderful city and what a rich culture. There are so many memories and impressions, but what stands out is the music. As a card-carrying string quartet fanatic I had the joy of hearing some of the world's top quartets, most of them in the Kammermusiksaal, which is one of the best auditoriums I have ever been in. And

who can forget the magical and intimate concert given by András Schiff and Yuuko Shiokawa. My love of Baroque music was catered for, amongst others, by Handel's *Solomon* on authentic instruments and René Jacobs's rendition with the Akademie für Alte Musik of Telemann's opera *Emma und Eginhard*. Having the opportunity to get to know our composer Fellow in residence Hans Thomalla and explore contemporary music with him was also very special. Through him I met the members of the Arditti Quartet, especially their cellist Lucas Fels who visited the Wiko and gave a concert, and was privileged to hear them play on two occasions works that I had never heard performed live.

My other passion: bird-watching. I could do quite a bit just by looking out of my Villa Walther apartment windows, first overlooking the Herthasee and later, when I moved to a smaller apartment, the Koenigssee. Two-bird feeders on the balcony and I had the company of a nuthatch, various tits, a tree-creeper, a few jays, a bullfinch, a robin, many blackbirds and a pair of woodpeckers. But nothing compares to being serenaded night after night by a nightingale from across the amphitheatre of the Koenigssee – I never tired of it. Once, in a conversation with Meinrad Kneer, a bird expert who took Caroline McCrudden and me on a few birding trips in the vicinity of Berlin, I complained that the European robin really had a boring call, a repetitive sort of “cheep”, and he denied it most indignantly. The very next day, while sitting on my balcony, a robin came and sat less than two meters away from me, singing its heart out most beautifully and proving me utterly wrong. My frequent walks around the Grunewaldsee introduced me to the great reed warbler and its beautiful song. I was also privileged to see the European cranes migrating and the bustards displaying. These are priceless memories.

I have had the good fortune to have been involved from the start in the establishment of STIAS, the Stellenbosch Institute for Advanced Study, and I have witnessed over the years just what it means to be granted a fellowship at such an institution. To now have had first-hand fellowship experience at such an august institute as the Wissenschaftskolleg has been an enormous privilege. That my wife Sukki and my daughters Clara and Nell were able to visit me during December made the long and grey winter more bearable, especially since we were able to visit Prague for a few days and enjoy all the Berlin Christmas festivities with copious cups of *Glühwein*. My daughter Nell's dream of a white Christmas was realised, albeit a day late: we woke up on Boxing Day to a white Grunewald fairyland. My personal quest to regain some proficiency in German was realised through the initial intensive course and Eva von Kügelgen's weekly classes, for which I am very grateful. Our heartfelt thanks to Luca Giuliani, Thorsten Wilhelmy, Daniel Schönpflug

and the entire Wiko staff for making this a year to be cherished and fondly remembered. I could spend another page or two thanking individual staff members who made my stay problem-free and comfortable, but there are just too many. It would however be remiss of me not to single out Sonja Grund and the Library staff, and Vera Schulze-Seeger (now Pfeffer, I see) at the *Empfang*, for whom no problem was too great and who was a mine of information. The requirement of the weekly colloquium and to have lunches and the weekly dinner together is a tradition that the Wiko should never abandon, especially since the cuisine is so excellent. It is here that I made many new Fellow friends and learnt so many new things. All in all, a perfect year.



THE LIFE AND OPINIONS OF JOHANNES
JÄGER, WIKO FELLOW
JOHANNES JÄGER

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To the Right Honorable Mr. Giuliani,
I humbly beg, that you will honour this report, by taking it – (not under your Protection, – it must protect itself) – into due consideration. If I am ever told, it has made you smile; or can conceive it has beguiled you of one moment’s pain – I shall think myself happy; – perhaps much happier than any one that I have read or heard of.

I wish either my father or my mother, or indeed both of them, as they were in duty both equally bound to it, had minded what they were about when they begot me. Had they duly consider’d how much depended upon what they were then doing; – had they duly weighed and considered all this, and proceeded accordingly, – I am verily persuaded I should have made a quite different figure in the world, from that in which the reader is likely to see me.

People may laugh as they will – but the case was this. It had ever been the custom of the family, and by length of time was almost become a matter of common right, that the

eldest son of it should have free ingress, egress, and regress into foreign parts, – not only for the sake of bettering his own private parts, by the benefit of exercise and change of so much air – but simply for the mere delectation of his fancy, by the feather put into his cap, of having been abroad. And t’was thus, I embarked on my journey – many a fortnight ago.

’Tis a long journey, Sir – unless a man has great business, – and great business was what I thought I had. And the truth of the story was as follows: I never could enter a department or meeting, but caught the attention of both old and young. As my movement was not of the quickest, I had generally time enough upon my hands to make my observations, – to hear the groans of the serious, – and the laughter of the light-hearted; all which I bore with excellent tranquillity. ’Tis known by the name of perseverance in a good cause – and of obstinacy in a bad one.

– De gustibus non est disputandum; – that is, there is no disputing against hobby-horses; and for my part, I seldom do; nor could I with any sort of grace, had I been an enemy to them at the bottom; for happening, at certain intervals and changes of the moon, to be both fidler and painter, according as the fly stings. So long as a man rides his hobby-horse peaceably and quietly along the King’s highway, and neither compels you or me to get up behind him – pray, Sir, what have either you or I to do with it?

Of all the cants which are canted in this canting world, – though the cant of hypocrites may be the worst, – the cant of criticism is the most tormenting! Poor devil, I was sadly tired with my journey!

But endless is the search of truth. The desire of knowledge, like the thirst of riches, increases ever with the acquisition of it. The more thoughts occurred to me about spending a year at Wiko, the more I took a liking to it! The more I drank from the sweet fountain of science, the greater was the heat and impatience of my thirst.

Now or never was the time: I conveyed the story of my life’s journey to the Wiko – O, Sir, the story will make your heart bleed, – as it has made mine a thousand times; – but it is too long to be told now; – your Honour shall hear it from first to last some day; – but the short of the story is this ... Thou hast said enough, Yogi, – quoth the Wiko admissions office – I like thy project mightily. –

Therefore, my dear friend and companion, if you should think me somewhat sparing of my narrative on my first setting out – bear with me, – and let me go on, and tell my story my own way: – Or, if I should seem now and then to trifle upon the road, – or should sometimes put on a fool’s cap with a bell to it, for a moment or two as we pass along, – don’t fly off, – but rather courteously give me credit for a little more wisdom

than appears upon my outside; – and as we jog on, either laugh with me, or at me, or in short do any thing, – only keep your temper.

And thus I arrived at Wiko. Ho! 'twas the time of salads – and conversations. Man is a creature born to habitudes. The day had been sultry – the evening was delicious – the wine was generous. Thrice happy times!

There is a fatality attends the actions of some men: Order them as they will, they pass thro' a certain medium, which so twists and refracts them from their true directions – that, with all the titles to praise which a rectitude of heart can give, the doers of them are nevertheless forced to live and die without it. –

This requires explanation: in a word, my work is digressive, and it is progressive too, – and at the same time. Digressions, incontestably, are the sunshine; – & they are the life, the soul of reading and working; – take them out of this report for instance, – you might as well take the report along with them.

Which leads me to the affair of work in progress – but, by what chain of ideas – I leave as a legacy in mort-main to Prudes and Tartufs, to enjoy and make the most of. It no way alters my prospect – write and work as I will, and rush as I may into the middle of things, as Horace advises – I shall never overtake myself whipp'd and driven to the last pinch; at the worst I shall have one day the start of my pen – and one day is enough for two paper manuscripts – and two paper manuscripts will be enough for one year.

The truth is, – I am not a wise man; – and besides am a mortal of so little consequence in the world, it is not much matter what I do: so I seldom fret or fume at all about it. And lo! – all of a sudden, the change was quick as lightning. A new, – quite unexpected, professional prospect hath come along.

I am this month one whole year older than I was this time twelve-month. To understand what time is a right, without which we never can comprehend infinity, insomuch as one is a portion of the other – we ought seriously to sit down and consider what idea it is we have of duration, so as to give a satisfactory account how we came by it. Truth be told, I believe in my conscience I intercept many a thought which heaven intended for another man. And thus, my Wiko year had passed.

Lord! said my mother, what is all this story about? – A Cock and a Bull – And one of the best of its kind I ever heard.

The Author (with apologies to Laurence Sterne)



IM HELLEN TAGESLICHT
ANDREA KERN

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Mein Wiko-Jahr war anders als vorgestellt. Meine Vorstellungen waren solche, wie sie wohl jeder hat, wenn er oder sie ans Wiko kommt.

Die erste Vorstellung war: ein Jahr vollständig der eigenen Forschung gewidmet, die sollte in meinem Fall sein: Die anthropologische Differenz, d. h. die Frage, was unterscheidet den Mensch vom Tier. Der Grundgedanke lautet: Es ist keine einzelne, bestimmte Fähigkeit, die uns vom Tier unterscheidet, es ist auch nicht eine Vielzahl von Fähigkeiten, sondern überhaupt nichts von der Art einer Fähigkeit, oder wenn schon

eine Fähigkeit, dann eine, die mit uns selbst identisch ist. Das, was uns vom Tier unterscheidet – diesen Gedanken wollte ich erforschen, vertiefen, prüfen und verstehen – ist nichts von der Art, das wir haben, oder besitzen, oder das uns in sonst irgendeiner Weise als Eigenschaft zukommt, die darüber hinausgeht, dass wir Lebewesen sind. Das, was uns von den Tieren unterscheidet, das ist der Gedanke, der mich fesselt und interessiert, ist eine andere Form des Lebens, eine andere Art, überhaupt ein Subjekt von Fähigkeiten und Eigenschaften, ein Subjekt von Akten und Vollzügen, was auch immer diese sein mögen – essen, trinken, schlafen, denken, tanzen, springen – zu sein. Dieser Gedanke ist in der Philosophie uralte, Aristoteles hat ihn auf seine Weise formuliert, Kant in anderer Weise, Hegel und Wittgenstein auf ihre Weise. All diese traditionellen Ansätze, den Gedanken der anthropologischen Differenz zu formulieren, sind mit je spezifischen Schwierigkeiten behaftet. Mein Ziel war und ist es immer noch, eine Weise zu finden, diesen Gedanken zu artikulieren, der ihn nicht wie eine steile und nachgerade provokante philosophische These erscheinen lässt, sondern als etwas, das jeder von uns immer schon denkt.

Die zweite Vorstellung war: Die Auseinandersetzung vor allem mit den zahlreichen Biologen, die in meinem Jahrgang am Wiko sein werden, wird eine großartige Gelegenheit sein, diesen Gedanken an der Empirie nicht nur zu erproben, d. h. Klarheit darüber zu bekommen, in welcher Weise die Beschreibungen und Ergebnisse der Biologie – etwa mit Bezug auf die Entwicklung und Einteilung der Arten, oder mit Bezug auf das Verhältnis zwischen einer Spezies und seinen Umweltbedingungen, oder mit Bezug auf das Verhältnis von Norm und Abweichung innerhalb einer Spezies, oder mit Bezug auf die Vorstellungen von Wachstum, die für die einzelnen Arten in verschiedener Weise charakteristisch sind, oder auch überhaupt: mit Bezug auf die Vorstellung von „Leben“ mit der die Biologie arbeitet – in Übereinstimmung oder Konflikt mit meinen philosophischen Überlegungen stehen. Vor allem wollte ich dadurch auch meine eigenen Überlegungen selbst besser verstehen.

Die erste Vorstellung hat sich im Nachhinein als eher unproduktiv erwiesen. Es ist hinderlich zu glauben, dass das Jahr am Wiko die eigene Forschung in der Weise vorantreibt, dass man ganz besonders auf sie fokussiert ist. Ein scharfer Fokus verlangt Ausblendung. Das Wiko ist kein Ort der Ausblendung, sondern das Gegenteil. Die eigene Perspektive wird auf Weitwinkel gestellt. Das Wiko ist auch kein Ort der Abdunkelung. Die nahezu tägliche Begegnung mit Kollegen, die über Dinge arbeiten, die mindestens genauso „interessant“ sind wie die eigene Arbeit, verlangt, dass man sich sein eigenes

Projekt bei hellem Tageslicht anschaut. Vielleicht ein Vergleich: Man kann an seinem Projekt wie an einem Film arbeiten, den ein Beamer an die Wand wirft. Der Film, den der Beamer an die Wand wirft, ist nur zu sehen, wenn es um den Beamer herum dunkel ist. Im hellen Licht dagegen ist das Bild bleich, nahezu unsichtbar. Aber wenn es dunkel ist, dann kommen die Farben und Kontraste intensiv zur Geltung. Man ist versunken in das Bild und nimmt selber nichts anderes wahr als das Bild, das an der Wand leuchtet. Man kann an seinem Projekt aber auch wie an einem Film arbeiten, den ein Fernseher ausstrahlt. Der Film, den der Fernseher zu sehen gibt, gibt er auch zu sehen, wenn es um ihn herum hell ist. Denn das Licht, durch das er sichtbar wird, kommt nicht von hinten, dort, wo man selber ist, sondern von vorne, dort, wo das Bild ist. Es hat eine Weile gedauert, bis ich begriffen habe, dass das Wiko kein Ort ist, an dem man nach der Art eines Beamers arbeitet. Man arbeitet im hellen Tageslicht. Für mich war das neu. Ich habe die erstaunliche Erfahrung gemacht, dass ich es kann. Ich habe mein Buch für die amerikanische Publikation am Wiko nahezu fertiggestellt, heute Abend, wenn nichts mehr dazwischen kommt, schicke ich es an den Verlag.

Von der zweiten Vorstellung hat sich gezeigt, dass sie ziemlich schwierig zu realisieren ist. Das Wiko – der Ort und die Menschen, die es tragen und sich um die Belange der Fellows kümmern und ihren Austausch initiieren – leistet alles, was nur irgendwie denkbar und machbar ist, um diese Form der Lernerfahrung zu ermöglichen. Wir haben ein Jahr Zeit gehabt. Meine Erkenntnis: Es hat fast ein halbes Jahr gedauert, bis Gespräche zustande kamen – sei es im Dienstagskolloquium, sei es außerhalb –, die durch ein ernsthaftes wechselseitiges Interesse bestimmt waren. Ein Grund ist möglicherweise der, dass Menschen nur dann wirklich gut miteinander reden können und an dem interessiert sind, was andere zu sagen haben, wenn sie miteinander befreundet sind. Oder sagen wir es besser so: Wenn sie miteinander befreundet sind, fällt es erheblich leichter, in einem Gespräch allein an der Wahrheit interessiert zu sein und also das Gespräch dafür zu nutzen, gemeinsam nach ihr zu suchen. Und bis Freundschaften entstehen, dauert es eben. Ein anderer Grund ist jedoch auch offenkundig der – und das ist mir in meinem Wiko-Jahr so klar wie nie zuvor geworden –, dass die Philosophie zu einem eigentümlichen Fremdkörper für die meisten Disziplinen geworden ist. Nicht wenige Male ist es mir in der Anfangszeit passiert, dass ich an einen Mittags- oder Abendtisch geraten bin, in dem ich, nachdem ich mich vorgestellt hatte, mit der Mitteilung willkommen geheißen wurde, mit der Philosophie „habe man so seine Probleme“. Das sollte auch immer ein bisschen lustig sein. Ich denke, das Problem ist es wert, überdacht zu werden. Von allen gemeinsam.

Das hat sich vor allem im Dienstagskolloquium gezeigt, aber eben auch an der Schwierigkeit, ins Gespräch zu kommen. Die Philosophie unterscheidet sich ja offensichtlich dadurch von den anderen Wissenschaften, dass sie keinen empirisch gegebenen Gegenstand hat, sondern die Form unseres Denkens über solche Gegenstände untersucht. Da jedes wissenschaftliche Projekt, sei es implizit oder explizit, von einer bestimmten Auffassung von der Form seines Gegenstands bestimmt sein muss, um das, was es untersuchen will, in Angriff nehmen zu können, hat jedes Projekt, in diesem Sinn, eine philosophische Grundlage. Für Philosophen ist es nun ganz besonders interessant, über diese Grundlage von Projekten zu sprechen. Worin besteht sie? Ist sie verständlich? Kann sie das Projekt tragen? Es war für mich doch überraschend zu sehen, dass diese Art der Befragung von Projekten als irritierend wahrgenommen wird. Das Geschäft der Philosophie besteht in nichts anderem. Das führt natürlich dazu, dass Philosophen im Umgang mit solchen Fragen eine besondere Abhärtung haben. Sie sind trainiert in dem Gedanken, dass die eigenen Überlegungen sich möglicherweise, wie Platon es im „Theaitetos“ nennt, als „Wind-er“ herausstellen. Ja mehr noch, sie machen tagtäglich an sich selber diese Erfahrung. Diese Stärke der Philosophie weiß jedoch, und das ist wirklich überraschend für mich, vor allem die Philosophie zu schätzen. Muss das so sein?



WIKO: A CROSSROAD FOR INTELLECTUAL
INTERESTS
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It may come across as somewhat banal to say this, but I would say that the Wissenschaftskolleg was beyond doubt the best intellectual environment that I’ve ever had the pleasure to be in. For me the unique opportunity offered by the Wiko comes from being immersed in an environment where scholars from a diversity of fields can commingle for six to ten months. In my previous academic institutions, chances to interact with scholars from the

humanities and social sciences were practically nonexistent; thus, the Wiko offered a wholly new experience for me – an opportunity to be my full intellectual self.

While I have always appreciated my interactions with colleagues at my previous institutions, a large part of our discussions were limited to biology or science in general. As such, I haven't really engaged many of my colleagues in discussing interests outside of biology, such as poetry, mythology and folklore, art, and foreign languages and cultures. The Wiko offered the first intellectual environment where I could have discussions about poetry, Greek mythology, medieval bestiaries, music theory, cinema, drama, ancient Tibet, German literature, psychology, and human rights, in addition to the discussions about biology. With this connectivity (aided by the Wiko dinners ...) and access to scholars from other disciplines, I found myself suddenly in an environment where I could discuss all my intellectual interests and learn about new topics I had never really seriously considered prior to coming to the Wiko. So, I not only had the chance to explore all my existing non-science interests, but also to explore completely new topics. I should also add that even among the biologists I found myself encountering research topics well outside the concerns of my given field, such as the origin of biological organization, developmental trends and networks, and convergence in neural anatomy and cognitive ability.

However, I was selected as a Fellow not (primarily) for my interest in the humanities, but for my work in biology. In this regard, my time at the Wiko was also highly productive, as I was able to complete and submit two manuscripts and make considerable progress in completing a third (which now has a completed draft). Likewise, the Wiko provided an exceptional base from which to continue and start research projects at the Museum für Naturkunde Berlin. At the museum, I continued working with collections to study mammalian limb anatomy to compare how whole limb and bone anatomical traits have co-evolved over time. Toward the end of my tenure at the Wiko, I learned that I had a DFG postdoctoral grant funded to continue my work at the Museum für Naturkunde. While of course I do not know for certain, I do have a strong suspicion that my admission to the Wiko only helped to improve the panel's rating of my grant proposal. Through my time at the Wiko, I was also able to integrate myself into the museum's academic community, prior to starting my postdoctoral project.

The other area in which I greatly benefited from my time at the Wiko was my interest in writing poetry. While not my original intent, I eventually mustered up enough courage to ask some of the literature scholars to look at my work, and they were generous enough to devote more than ample time to go over my writings. I got highly constructive and

encouraging feedback (with suggestions about different dimensions to add to my writing), and I had my first poetry reading to an audience of other Fellows, who gave me a thoroughly positive reception. Likewise, through my time in Berlin and through connections to the Wiko, I have also gotten an introduction to the English-language literary scene in Berlin.

It would be hard for me to make any critical points, but I will raise one very minor one that I know some of the other Fellows raised in conversation with me. Having lunch together at midday four days a week does create something of a disruption in the daily routines of some Fellows. In light of this, it might be a good idea for one day a week to replace the lunch with an afternoon tea or snack a bit later in the day that all Fellows should attend. To be fair, I'm sure even with such a change, there will still be some Fellows who cite this as an inconvenience.

From intellectual, professional, and artistic points of view, my time at the Wiko was extraordinary. The last thing I would like to say though is that, concerning more "practical" issues in my life – moving from Jena, finding a post-Wiko job, and finding and settling into a new apartment, the staff of the Wiko was both incredibly helpful and unbelievably patient. From the endlessly sought advice of Vera Schulze-Seeger on matters of apartment problems to the advice of Thorsten Wilhemy on finding a new position after my tenure at the Wiko ended, I truly appreciate the concern to make life at the Wiko as stress-free as possible. Throughout my stay, I had the sense that the staff of the Wiko was not leaving me to completely fend for myself. I should also mention that my time in the German classes offered by the Wiko immensely improved my German, both spoken and written, in spite of my having lived in Germany for the three previous years.

In short, I think being a Fellow at the Wissenschaftskolleg was the most incredible intellectual experience in my life, and one that I will always remember fondly from multiple perspectives.



DENKÜBUNGEN ZUR ZUKÜNFTIGEN
LEBENSPLANUNG
MICHAEL KRÜGER

Michael Krüger, geboren 1943, war mehr als vierzig Jahre beim Carl Hanser Verlag tätig, zuletzt als Geschäftsführer der Verlage Hanser, Hanser Kinderbuch, Hanser Berlin, Zsolnay, Deuticke und Nagel & Kimche. Er hat zwanzig Bücher geschrieben, Romane, Gedichte und Essays, für die er viele Preise erhalten durfte und die in viele Sprachen übersetzt wurden. Seit seinem Ausscheiden aus dem Verlag ist er Präsident der Bayerischen Akademie der Schönen Künste in München. – Adresse: Bayerische Akademie der Schönen Künste, Max-Joseph-Platz 3, 80539 München.

In den neunzig Tagen, die ich am Wiko verbringen durfte, wollte ich nach fünfzigjähriger Büroarbeit in Verlagen mir darüber klar werden, was ich mit den mir noch verbleibenden Lebensjahren anfangen sollte. Ich stellte mir vor, mit einem kleinen leeren Block am Tisch zu sitzen und nachzudenken, von morgens bis abends, unterbrochen nur vom Mittagessen und der Tagesschau. Sollte ich einen Roman schreiben, ein poetologisches Buch, gar sogenannte Erinnerungen, wie mir viele Freunde geraten haben?

Meine Meditation musste ich gleich am ersten Tag unterbrechen, weil mir als Mitglied der Jury des Internationalen Literaturpreises für den besten übersetzten Roman des Jahres, den das Haus der Kulturen der Welt in Berlin vergibt, einhundertundsechzig Romane auf den Tisch gelegt wurden, wodurch sogar der winzige Platz für meinen Block besetzt war. Ich habe in alle Romane hineingelesen und war mir nicht mehr sicher, ob ich die Welt nun besser verstehe und kam in existentielle Nöte, die ich hier nicht ausbreiten will.

Um mich zu erholen, fuhr ich nach Zürich, wo ich die Diplomanden der Architektur der ETH mit einem Vortrag in die raue Arbeitswelt entlassen durfte; von Zürich nach München, wo ich in meiner Eigenschaft als Präsident der Bayerischen Akademie der Schönen Künste die Hans-Zender-Preise vergeben musste und am Abend mit einem spanischen Dichter über die Übersetzbarkeit von Poesie sprechen durfte, ohne Ergebnis.

Am Montag, dem 23. Februar, wollte ich tagsüber meine Denkübungen zur künftigen Lebensplanung fortsetzen, kam aber nicht dazu, weil mir als Mitglied der Jury des Preises des Philosophicum Lech rund viertausend Seiten philosophische Lektüre auf den Tisch gelegt wurden: von der Philosophie des Geldes bis zur Philosophie der Scham, Bücher, die sich einen erbitterten Kampf um den Platz auf meinem Schreibtisch mit den Romanen der Weltliteratur lieferten. Ich nahm in diesem Chaos von Büchern gerne die Gelegenheit wahr, mir in der Französischen Botschaft nach einem Colloquium zu Patrick Modiano einen hohen Orden aushändigen zu lassen. Die Scham verbietet es mir, den Namen des Ordens zu nennen.

Ohne die Preisspanne bin ich am 1. März nach Dresden gefahren, um im dortigen Theater die Rede zur Zeit zu halten, die ich in den Tagen davor – weil der Schreibtisch belegt war – auf den Knien geschrieben habe. Am Wochenende darauf bin ich nach Warschau gefahren, um als Mitglied der Jury des Zbigniew Herbert-Preises den Preisträger Ryszard Krynicki zu wählen. Am Wochenende darauf wurde ich in Leipzig gesehen, wo ich an der Sitzung des Jean-Amery-Preises teilnahm. Hier konnte ich wegen meiner Lektüren für den Philosophicum-Lech-Preis glänzen. Am 9. März habe ich im Buchhändlerkeller gelesen, aus alten Büchern, und auf die Frage, was ich im Wiko arbeite, gesagt: ich würde mir Gedanken machen, was ich mit dem Rest meines Lebens anfangen werde. Am 14. April war ich bei der Jahressitzung der Friedrich-Bauer-Stiftung in München, der Geldgeberin der Bayerischen Akademie. Am 27. April war ich in Hannover, um die Laudatio auf den Schriftsteller Michael Köhlmeier zu halten, und am letzten Tag meines Aufenthalts habe ich in der American Academy in Berlin den litauischen Dichter Tomas Venclova vorgestellt.

An den Tagen dazwischen habe ich Nachrufe auf meinen Freund Tomas Tranströmer geschrieben, einen kleinen Aufsatz über das Buch Rut aus dem Alten Testament, eine Einleitung zu einem Vortrag über Erich Auerbach, vier Kulturkommentare für den Bremer Rundfunk, einige kleinere journalistische Arbeiten und vier Gedichte. Außerdem habe ich in den Nachtstunden einen Band mit Erzählungen fertiggestellt, in dessen

Impressum ich dem Wiko gedankt habe, dass es mir drei Monate ermöglicht hat, über meine Zukunft nachzudenken, vergeblich.

Mit anderen Worten: ich bitte darum, mich bald wieder einzuladen, damit ich endlich dazu komme, über meine Zukunft nachzudenken. Ich möchte hinzufügen, dass ich den Aufenthalt genossen habe, von der Freundlichkeit der im Institut arbeitenden Personen überwältigt war und es den Fellows hoch anrechne, dass sie mir mein gelegentliches Fehlen bei den Seminaren nicht zum Vorwurf gemacht haben. Bei der nächsten Einladung werde ich an sämtlichen Terminen teilnehmen.



BACK TO SCHOOL IN GRUNEWALD ADEN KUMLER

I was born in Cambridge, MA (USA) in 1974 and studied at the University of Chicago (B.A. 1996), the Centre for Medieval Studies at the University of Toronto (M.A. 2000), and Harvard University, where I earned a Ph.D. in the History of Art and Architecture in 2007. Since 2007, I have taught at the University of Chicago, where I am currently an Associate Professor of Art History. In past and current work, I have focused on Western illuminated manuscripts. My first book, *Translating Truth: Ambitious Images and Religious Knowledge in Late Medieval France and England* (Yale University Press, 2011), examined the role of manuscript painting in the transformation and dissemination of theology to elite lay audiences in the Gothic period. In my current work, I am concerned with medieval processes of making, with objects made in multiples, and most broadly with the imbrication of the material and the intellectual, writ large, in medieval culture. – Address: Department of Art History, The University of Chicago, 266 Cochrane Woods Art Center, 5540 S. Greenwood Ave., Chicago, IL 60637, USA. E-mail: akumlér@uchicago.edu

I suspect that many professors harbor a desire to be students again. Of course, research and teaching involve a constant hum of learning, but to learn and to be a student is not quite the same thing. I came to the Wiko very much focused on the prospect of a year of research and writing. I was determined to make the most of the time, devoting myself to all the reading, looking at art (essential for art historians like myself), and writing that the normal course of academic employment makes difficult, particularly as time spent in meetings about university business steals time from thought, from slow forms of cogitation, from chance discoveries, and also from the important work of reading and writing.

What I had not anticipated – and how could I have? – was that arriving in Grunewald would mark the start of a new school year in the most literal and profound sense.

From the first day of the advanced German course, not only was I conscious of being a student of two wonderful German teachers, Nadja Fügert and (subsequently) Eva von Kügelgen, but I also realized I was being taught by an intellectually diverse, expert, and generous “accidental” faculty – the Fellows in my *Jahrgang*, the Permanent Fellows, the Fellow partners, and, not least, the Wiko’s staff – all of whom labored under the (mis-)impression that they were *not* offering instruction in 2015/16. Joining the Wiko as a 2015/16 Fellow, I discovered to my genuine delight, I had gone back to school and the program of study in which I was enrolled would be demanding and thoroughly exhilarating.

As I worked on several essays and a book at the Wiko, firmly anchored in the European Middle Ages and focused on how the appearance of made things shaped what and how medieval people could think, imagine, and argue, in the broadest terms, I found that daily life at the Wiko offered me an immediate lesson in the phenomenon I was analyzing in the distant past. In Tuesday Colloquia, and seated around a table sharing a meal with other Wikoites, I came to expect a certain revelatory blurring of intellectual work and daily life. Venturing beyond Grunewald to see and discuss both historical and contemporary art, to hear incredible music, to buy groceries, to hear a dj and dance as the sun rose, to go for purposeless walks, often in the company of Wiko friends, I was conscious of how all that I was seeing, hearing, and discovering in Berlin – a city so profoundly under construction – was informing my own attempts as an art historian to elucidate the contingent collaboration of the material and the immaterial in the shaping of medieval culture.

The word “form” plays a central role for the discipline of art history, and as an art historian I have become increasingly aware of how polymorphous “form” is in art historical thought and writing. At the Wiko, I quickly realized that the same word – form – was of central significance for many other Fellows and Fellow partners, not only my humanistic comrades working with literary texts or philosophical concepts, but also the life scientists in residence, for whom questions of form and changes in form loom large and lively.

Over the course of the year I felt that I had, quite unwittingly, been enrolled in a cryptoseminar on form. There was no regular schedule of seminar meetings, no readings were assigned, no homework was demanded, and yet week after week I found that my understanding of what form is and what it can be was changing: it was stretched in new directions as it came under a salutary critical pressure from exchanges with other Wikoites, and

even as it was becoming more expansive and flexible, it was acquiring new precision and analytic power in relation to my own work. The pedagogy that catalyzed this intellectual transformation was simple and effective: I had only to prick up my ears, ask questions, answer questions put to me. And the beauty of it was that no one seemed to realize the didactic burden they were shouldering even as I knew that I was receiving a world-class tutelage in one of the subjects most central to my own questions and way of working as a scholar.

This aleatory, *sub rosa* education informed my own work immediately and powerfully. The book I worked on at the Wiko focuses on three important classes of object in the medieval European world – the coin, the seal, and the communion wafer consecrated in the Mass – and asks a series of rather obvious questions: why were these three different objects materially fashioned to resemble each other over and over again in the Middle Ages? What was intentionally or unintentionally accomplished by cultivating an apparent resemblance between the three object types, even as they were asked to do different kinds of work in the world? And what bearing did their convergent appearances have on how medieval people could think about them and with them? Put in more generalized or abstract terms, the book takes up the question of the import of visual and material form: what does it mean and what does it do to make something look like something else? How do appearances matter in both conceptual and historical terms? By the end of the *Wiko-jahr*, I did not have definitive answers to these questions, but as my specialized research advanced with the heroic help of the Wiko librarians, so too I found that the constant intellectual exchange that is cultivated and nourished at the Wiko was making me more adventurous and more sophisticated in how I pursued these questions. My thinking on form was no longer entirely my own: week by week, it was transformed by the Wiko's unwitting corps of teachers, by its curriculum of formal and informal intellectual occasions, and by countless chance, often epiphanic exchanges that were, I realized, never predictable in their substance and yet consistently made possible by the form of life shaped and sustained by the Wiko.

As I worked to understand why ninth-century European Christians transformed the bread of the Eucharist from a loaf to a small disk impressed with motifs in low relief, and then, in the eleventh century, why the seals applied to legal documents were compared to Eucharistic wafers, and further, to what end political powers issued coins that imitated communion wafers in the early and later Middle Ages, I was conscious of how much my own thinking and writing was itself being stamped, refashioned, and given new forms by all that I was learning from the other denizens of Wallotstraße and Koenigsallee.

Leaving behind the Chicago classrooms in which I try to make the pursuit of learning vital and transformative for my students, I came to the Wiko full of my own specialized knowledge, excited to focus on my own research and the distilling of that work into writing, itself a mode of teaching. And over the course of the *Wikojahr*, I made real progress in my work: I wrote several essays and I drafted sections of a book. But the accomplishment I value most highly from my year at the Wiko – one of the greatest pleasures in a year full of pleasures – was the experience of becoming a student again in Berlin.



REIMAGINING THE ARCHITECTURE
OF COMMUNICATION
SHIGEHISA KURIYAMA

Shigehisa Kuriyama was born in Marugame, Japan and received his Ph.D. (1986) in History of Science from Harvard University. He taught at the University of New Hampshire, Emory University, and the International Research Center for Japanese Studies before assuming his current position at Harvard as Reischauer Institute Professor of Cultural History in 2005. His research explores broad philosophical issues – representations and reality, being and presence, knowing and feeling – through the lens of specific topics in the comparative medical histories of Japan, China, and Europe. His studies of representation and reality have led him to experiment actively with digital media in academic communication, as well as to play with the crafting of magical illusions. – Address: Dept. of East Asian Languages and Civilizations, Harvard University, 2 Divinity Avenue, Cambridge, MA 02138, USA. E-mail: hkuriyam@fas.harvard.edu

I came to the Wiko with two projects.

One was a traditional print book on a topic that historians of medicine had largely overlooked: the critical role of tense presence in the history of the European body. My aims in this study were to illuminate: 1) how the presence of life, mind, and agency was long associated in Western medicine and psychology with intuitions of *tension* (vital tone, muscular tonus, attention, intention, etc.); 2) how these intuitions in turn were tied to the imagination of an object that was so familiar for so long that its artificial nature was habitually forgotten, namely, the musical string; and 3) how the early twentieth century saw a remarkable reversal, whereby, seemingly overnight, tension came to be shunned as a dangerous pathology, and relaxation was touted as its necessary cure.

My other project was an e-book on the history of the body in European and East Asian medicine. My goal here was to compose a work that would not only spotlight hitherto neglected aspects of this history – especially the comparative evolution of embodied experience and the relationship of that experience to styles of writing and picturing – but also, and even more notably, exemplify a new form of scholarly storytelling. I wanted, concretely, to explore the possibilities of a “book” that would blend written text, spoken narration, animation, images, and sounds and would incorporate elements of ludic interactivity as well.

The year in Berlin inspired two changes.

First, I concluded that my tale of tense presence, like my comparative history of the body, might be more effectively told as an e-book. Its central puzzle, I realized, could be presented in a ninety-second synopsis, and the gist of its solution could be condensed to brief multimedia meditations (of 3–4 minutes each) on three icons: a second-century doctor contemplating a bird gliding in the sky, a 20th-century woman slumped in a chair, staring vacuously into space, and a tautly stretched string crafted from the guts of a sheep. In less than twelve minutes, a “reader” could thus survey the arc of my story and achieve a basic understanding of: a) why the virtues of tense presence long held sway, b) how relaxation emerged as a vital ideal, and c) how the ancient paradoxes of tension continue to shape our lives even now.

But the synopsis and three-part overview represented just the apex of a pyramid. Those who wished to learn more about particular elements in the explication of an icon – who became curious, for example, about the story of the slumped woman, about a frog that died in the Netherlands in December 1664, or about a blindfolded 19th-century American mentalist who read minds from muscles – could delve into a deeper layer of commentaries elaborating on their context and significance. And those who were intrigued, in turn, by certain details in these commentaries – for instance, the theological interpretation of ant ovaries in the story of the Dutch frog – could probe even deeper layers of texts and narratives pointing to further related topics and promising, but neglected sources.

The pyramid thus served as a sort of narrative microscope, allowing scrutiny of a tale under ever-higher resolutions. Perused horizontally, the episodes in each layer retold the same story, but each lower layer dramatically transfigured the version above it by offering finer granularity, adding subtle nuances and unexpected twists. Recast in this way, my book could flexibly accommodate a wide range of readings and offer a resource for

advanced researchers as well as an introduction for the casually curious. In under a dozen minutes, any reader could comprehend the main outlines of the history of life and presence, distilled to three memorable icons. But those who became intrigued and wished to learn more could probe much more deeply and explore the layered ramifications of this history for hours, while always being able, at any moment, to zoom out and recall the place and meaning of an odd detail in the overarching argument. Here, I came to think, was the real power of the digital format: the ease with which readers could start from concise, accessible lessons and absorb at their own pace and, following their particular paths of interest, explore ever more complex networks of connections.

My conception of e-books had changed. This was the second, more basic shift that occurred during my Wiko year. I arrived in Berlin with the assumption that the chief and yet largely unrealized potential of electronic publishing lay in the unique expressiveness of different media. I had experimented with multimedia exposition for some years and had been fascinated by how juxtaposing words with images, animations, and sounds created startling new textures of academic argument. But as I took apart my original manuscript on presence and began restructuring its elements into an e-book, my preoccupations came to focus increasingly on what one might term the architecture of learning. My goal became to design a structure that would maximize understanding and retention by responding flexibly to differing interests and rhythms of attention.

The knowledge that can be presented in a ten-minute talk is much less than can be conveyed in an hour lecture. That much is obvious. But if we turn from presentation to communication – from the knowledge that is expressed by a speaker to the knowledge that is actually grasped and remembered by listeners – the difference is far less clear. Scholarly communication is not like writing on a blank slate or like transporting boxes into an empty warehouse. It is not a simple transfer of information. It is the cultivation of a new understanding. It is more like gardening: plants need water and nutrients, but they also need time to appropriate them. Give a plant a year's worth of water and nutrients all in one day, and you are more likely to harm it than to accelerate its growth or enhance its size. Much the same goes for a lecture or a book: present too much unfamiliar detail at once, and you are less apt to enlighten than to overwhelm and discourage. Pacing is crucial. This was the idea that I hoped to translate into the design of my e-books.

My study of German reminded me of this daily. I came to the Wiko eager to improve my knowledge of the language; and thanks to Eva von Kügelgen, who introduced me to a series of beautiful, but accessible novels and listened with saintly patience to my mangled

commentaries on them, my German improved steadily. Nonetheless, at year's end, my oral expression and aural comprehension still had far to go. Although I now understood vastly more than before, the crucial turns in German lectures and *Krimis* alike often remained tantalizingly just beyond my grasp. Had I devoted more time to language study, I could doubtless have advanced further. But probably only somewhat further: there were only so many rules and idioms that I could absorb in one sitting, and they each took root only gradually. Only over the course of weeks and months did more and more of the baffling sounds around me become lucid meanings that I could understand without effort or thought. There was a necessary rhythm: meals of new vocabulary and grammar had to be followed by periods of digestion and assimilation. Incorporating new habits of ear and mind takes time.

Which leads me to conclude with a small suggestion. My Wiko sojourn was delightful in every way, and I cannot express enough my gratitude and admiration for the graciousness and professionalism of the Wiko administration and staff. The extraordinary care that they devoted to organizing our stay was plain in every detail. My one modest proposal concerns an alternative format for the Tuesday Colloquium: instead of devoting two hours to listening to and discussing one Fellow's work, one could, perhaps, try featuring *two one-hour presentation-discussions* by two Fellows. Each long-term Fellow could then be heard twice, once in the fall-winter and again in the spring-summer.

Most immediately, this would address a limitation of the current arrangement, whereby we hear the presentations of some colleagues only near the end of our sojourn. Having relatively in-depth knowledge early on of everyone's research would enhance what the Fellows can learn from each other at meals – the more one knows about a colleague's work, the more pertinent questions one can ask – and also increase the chances of their discovering shared interests.

But more significantly, splitting Fellows' presentations into two could, I think, encourage more serious interdisciplinary engagement. Listeners need time to mull over an unfamiliar approach and to appreciate, truly, the nature and extent of its foreignness. The various questions that must be worked through in order to grope toward a new understanding occur to us only in fits and starts. Speakers, for their part, can only know what is confusing or obscure to listeners by actually trying it out in a presentation. For listeners and speakers alike, then, a second chance to converse together, after some months of reflection and informal chats over meals, might well prove more fruitful and enlightening than the current second hour of a single session.

Is such a change possible? In academic life, as in life more generally, second chances are rare. But in the enchanted realm that is the Wiko, where fortunate Fellows dwell together for a year, they could be realized without extra costs or additional colloquium days, and would entail just a slight, sly tweak in rhythm. It may be worth a try. The effect could be magical.



ET IN ARCADIA EGO
FRANÇOISE LAVOCAT

Françoise Lavocat est professeure de littérature comparée à l'Université Sorbonne Nouvelle – Paris 3. Ses recherches portent sur le roman pastoral en Europe à la Renaissance et à l'âge baroque (*Arcadies malheureuses*, 1997), les figures mythologiques de Pan et des satyres, les rapports entre allégorie et fiction (*La Syrinx au Bûcher*, Droz, 2005), la théorie littéraire des mondes possibles (CNRS, 2010), les récits de catastrophes (*Écritures du désastres*, éd. Brépols, 2010), les théories de l'interprétation (*Pourquoi l'interprétation ?*, Acta fabula, 2015), la différence entre fait et fiction dans une perspective interdisciplinaire (*Fait et Fiction, pour une frontière*, Seuil, 2016). Elle dirige actuellement le Centre de recherches comparatistes de la Sorbonne Nouvelle et préside l'Association française de littérature générale et comparée. En 2015, elle a été nommée membre de l'Institut Universitaire de France – grâce à un projet élaboré au Wissenschaftskolleg pendant l'automne 2014. – Adresse: Université Sorbonne Nouvelle – Paris 3, 17 rue de la Sorbonne, 75005 Paris, France. Courriel : francoise.lavocat@univ-paris3.fr

Depuis l'Antiquité, on sait à peu près quelles sont les meilleures conditions possibles pour assurer le bonheur du lettré et favoriser ses capacités d'invention. Un cadre champêtre, une bonne compagnie, de la musique, une bonne table, et par-dessus tout, la liberté. Il n'est pas certain que ces conditions aient jamais été réunies ailleurs que dans les romans – surtout si l'on n'est ni prince, ni berger. Pourtant, c'est ce que le Wissenschaftskolleg m'a offert pendant un an.

Au Wissenschaftskolleg il y a des règles et des rituels – à peu près les mêmes qu'en Arcadie ou dans le *Décameron* : partager la table et la conversation, prendre la parole à

tour de rôle devant les autres. Mais la règle cohabite avec une liberté totale. Nous avons été dès notre arrivée invités à ne pas nous sentir trop liés par notre projet de départ, à cultiver les voies de traverse et à laisser émerger les idées nouvelles. Ce discours, dans le cadre d'une recherche européenne institutionnellement de plus en plus encadrée, est assez insolite pour être salué.

J'ai suivi ce programme au pied de la lettre et m'en suis bien trouvée. Je suis arrivée avec le projet d'un livre sur la mémoire des catastrophes naturelles telle qu'elle s'est construite et transmise par la littérature et les arts à partir du *Décameron* de Boccace, et je l'ai mené à bien. Mais le livre qui est en cours d'écriture ne ressemble pas à celui que j'avais projeté. L'environnement du Wissenschaftskolleg m'a permis d'élargir mes perspectives initiales. La richesse de l'information mise à ma disposition par les bibliothécaires, avec une efficacité et une générosité sans borne, les échanges soutenus que j'ai eus avec des historiens, historiens d'art, spécialistes du cinéma, d'histoire des sciences, psychothérapeutes et chercheurs en sciences cognitives m'ont amenée à repenser mon projet initial. Au-delà du cercle des *fellows*, temporaires et permanents, présents et passés, j'ai pu bénéficier d'apports multiples de la part du personnel scientifique et administratif – qui a bien voulu répondre au questionnaire que j'ai élaboré au mois de mars pour évaluer la mémoire des catastrophes collectives. Le dialogue avec des chercheurs non seulement européens ou américains, mais aussi indiens, coréens, japonais et chinois a été précieux. Je suis aussi entrée en relation, grâce au Wissenschaftskolleg, avec le Centre Marc Bloch ; j'ai pu nouer plusieurs collaborations utiles par l'intermédiaire de son ancien directeur, Etienne François. Mon séjour au Wissenschaftskolleg a en outre augmenté la visibilité de mes recherches dans le domaine germanique. En mars 2015, j'ai été invitée à participer à un colloque sur la spectacularité des catastrophes à Erfurt. Les collaborations que j'ai nouées à cette occasion ont des prolongements actuels.

Le travail accompli grâce à ces apports multiples m'a conduit à élaborer une théorie générale de la mémoire des catastrophes naturelles, en distinguant plusieurs modes d'historicité et d'artification : celui du vœu et du monument (qui culmine en Europe au XVII^e siècle), de l'esthétisation et de la fictionnalisation (du XVIII^e au XX^e siècle), du témoignage et du régime de l'éphémère, qui me semble dominer le début du XXI^e siècle à une échelle globale. Quinze cas d'études mettent à l'épreuve cette hypothèse générale.

Tout en poursuivant ce travail, j'ai élaboré, à partir d'octobre 2014, un projet tout différent. À vrai dire, mes publications se partagent depuis longtemps entre une réflexion théorique sur la fiction et la représentation des catastrophes. Si le nouveau projet qui a

germé au Wissenschaftskolleg se rattache à mon intérêt pour la fictionnalité, il est néanmoins radicalement nouveau par rapport à mes travaux antérieurs. Il est né d'une conversation avec Meredith Reiches, spécialiste en biologie évolutionniste (*fellow* 2014–2015). Un de ses objets d'étude est le rôle du discours dans la représentation de l'évolution humaine, en particulier en ce qui concerne la reproduction. Meredith Reiches et moi, en conversant, avons partagé ce constat : les personnages, dans les romans du XIX^e siècle, meurent souvent à l'occasion de fausses-couches ou de duels, alors que dans la population réelle, le cas n'était plus si fréquent à la même époque. Mais au fait, de quoi meurent les personnages fictionnels dans les romans ? Et dans quelle proportion les personnages ont-ils des enfants ? Pourquoi donc les héros de roman, en général, n'ont-ils pas d'enfants, alors que dans une écrasante proportion, la population réelle se reproduit ?

De cet entretien à bâtons rompus est née notre collaboration, et le projet d'étudier les personnages romanesques dans une perspective démographique, en contrastant celle-ci avec la démographie de la population réelle. L'année passée au Wissenschaftskolleg m'a servi à élaborer une méthodologie et à définir un corpus. Celui-ci repose finalement, après bien des tâtonnements, sur les listes des best-sellers (telles qu'elles ont été établies par les historiens de la lecture et du livre), au XIX^e siècle, en Angleterre et en France. Il s'agit d'établir la densité d'un univers fictionnel (combien de personnages nommés ou anonymes comporte-t-il ?), la répartition de sa population en terme de genre, de classe sociale, d'âge ; les taux de mortalité et de fécondité de cette population. Le projet vise à apporter un éclairage nouveau à l'histoire littéraire à travers les évolutions de la population fictionnelle. La recherche informatique s'avère cruciale pour relever ces données sur des corpus étendus. Nous avons bénéficié de l'importante expertise, dans ce domaine, de Franco Moretti avec lequel nous avons pu discuter ce projet à plusieurs reprises, lors de ses passages au Wissenschaftskolleg et ensuite. Le travail réalisé jusqu'à présent, portant sur une quinzaine de romans, sera présenté par Meredith Reiches et moi-même en novembre 2015, au congrès de la Société de littérature générale et comparée, à Amiens. Grâce au financement de l'Institut Universitaire de France, obtenu en grande partie grâce à ce projet, je suis en train de monter une équipe d'étudiants et de chercheurs en littérature et en humanités numériques pour mener à bien cette entreprise. Celle-ci aboutira à un livre co-écrit par Meredith Reiches et moi-même. Nous espérons plus largement promouvoir une nouvelle perspective et une méthodologie largement partagées.

L'appréhension de la fiction comme monde, celle du personnage comme entité relevant d'une ontologie distincte est l'arrière-plan théorique de ce projet. C'est également

dans le prolongement de mes autres travaux sur la fiction, en particulier sur les mondes possibles et les paradoxes, que j'ai organisé au Wissenschaftskolleg, les 7 et 8 mai 2015, un workshop intitulé : « Counterfactuals? The Art of the Possible in Fiction and History from Antiquity to 1800 ». L'objectif de ce workshop était d'examiner si l'on pouvait parler de contrefactuel avant le XX^e siècle, alors que des romans explorant une hypothèse contre-factuelle de l'histoire (décrivant, par exemple, un état de choses dérivant de la victoire d'Hitler) ne semblent pas exister. Il était demandé aux participants de réfléchir aux conditions de possibilités du développement par la fiction d'une pensée contre-factuelle dans la première modernité. Les onze participants (quatre chercheur-se-s allemand-e-s, quatre françaises, et un chinois, Yongle Zhang, *fellow* 2014–2015) ont exploré, notamment, l'histoire romaine, des récits de voyages n'ayant pas eu lieu et faisant croire à une histoire différente de la découverte de l'Amérique ou encore des romans ou des pièces de théâtre présentant sciemment des situations historiques n'ayant jamais existé (par exemple une reine catholique à la tête de la Turquie, comme l'imagine Cervantès). Ce travail a donné lieu à des communications et des débats de grande qualité. La conclusion qui en a été tirée est l'existence de contre-factuels déguisés ou implicites dans un certain nombre d'œuvres singulières ou excentriques de la première modernité, souvent porteuses d'implications politiques. Ce projet a bénéficié non seulement du soutien, mais aussi de discussions approfondies avec le coordinateur scientifique du Wissenschaftskolleg, Daniel Schönplflug. Celles-ci ont influencé la présentation détaillée (rédigée par moi au Wissenschaftskolleg au mois de mai) de l'ouvrage qui doit en résulter. Je suis actuellement en train de collecter les articles révisés des participants en vue d'une publication qui interviendra l'année prochaine, sous le titre : *What if? Counterfactuals in Early Modern Fiction* (le choix de l'éditeur est en cours).

La quatrième piste de réflexion que j'ai menée au Wissenschaftskolleg porte sur le comparatisme. Je suis depuis longtemps, en tant que chercheuse et enseignante en littérature comparée, directrice d'un centre de recherches de littérature comparée et présidente de la Société française de littérature générale et comparée, vivement intéressée par une réflexion personnelle et collective portant sur cette discipline. J'ai donc été volontiers partie prenante de l'initiative de Christopher McCrudden (*fellow* 2014–2015). Celui-ci a organisé un séminaire informel sur la comparaison et le comparatisme dans diverses disciplines (droit, littérature, histoire de l'art, archéologie, histoire, biologie, histoire des religions). Nous nous sommes collectivement interrogés sur les méthodes et le statut de la comparaison dans ces différents domaines : les critères de légitimation de la comparaison,

les résistances, voire les interdits rencontrés, ont été tout particulièrement mis en valeur, de façon contrastée selon les disciplines et les aires culturelles. Ces résultats nous ont paru assez riches pour poursuivre la réflexion au-delà de notre séjour au Wissenschaftskolleg. Je vais quant à moi, sur la sollicitation des instances de mon université, reprendre le séminaire à la Sorbonne nouvelle, en sollicitant des représentants des différentes sciences sociales, et en conviant Christopher McCrudden et les *fellows* 2014–2015 qui avaient participé à ces débats à les poursuivre dans ce cadre.

C'est donc une année exceptionnelle productive qu'il m'a été donnée de vivre. Elle m'a permis d'infléchir et d'enrichir considérablement le projet que j'avais présenté sur la mémoire artistique des catastrophes naturelles. J'ai pu également poursuivre des recherches déjà engagées, comme celle sur les contrefactuels, dans un cadre intellectuel renouvelé grâce aux rencontres nouées à cette occasion entre chercheurs français et allemands. Celles-ci ont donné lieu à plusieurs projets de collaborations futures. Ce séjour enfin a rendu possible la naissance de projets nouveaux, reposant sur des collaborations interdisciplinaires fortes : le projet sur la démographie des personnages, en collaboration étroite avec Meredith Reiches, et celui sur les comparatismes comparés, avec Christopher McCrudden.

Je voudrais pour terminer souligner deux aspects qui ont à mes yeux beaucoup augmenté la qualité de l'année passée au Wissenschaftskolleg. La remarquable politique linguistique de l'établissement, tout d'abord : les cours d'allemand généreusement dispensés, le service de traduction des conférences et des articles des *fellows* vers l'anglais ou l'allemand, l'encouragement aimable, de la part du recteur Giuliani, à communiquer dans nos langues respectives (dont acte dans ce rapport), et enfin le plurilinguisme de presque tous les membres de l'administration favorisent de bien des manières la communication scientifique et le dialogue entre aires culturelles et disciplines.

Enfin, la présence d'écrivains, d'éditeurs et de musiciens a donné à cette année sa tonalité spéciale. Les bois et les lacs de Grunewald sont désormais pour moi inséparables du lion de Blumenberg imaginé par Sibylle Lewitscharoff et du piano sublime d'András Schiff. Je suis reconnaissante au Wissenschaftskolleg, et tout particulièrement à Reinhart Meyer-Kalkus, de nous avoir baignés de musique et de m'avoir initiée à celles que je ne connaissais pas, ou mal : celles de György Ligeti, de Michel Chion, d'Helmut Lachenmann et de Hans Thomalla.

Le souvenir de cette année est aussi associé à celui de Tsering Gyalpo disparu au Wissenschaftskolleg le 27 juin 2015. La mort existe aussi en Arcadie.



NOT OF THIS WORLD
VERONICA LAZĂR

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My absurd desire to have been witness to the 30-year history of the Wissenschaftskolleg – its casting off old skins, its transformations, enlargement, changes in intellectual and institutional interests and strategies – came not so much from the knowledge that the Wiko has been the home of countless intellectuals who meant the world for my formation and of some tremendous and otherwise inaccessible musicians. Rather, it was the common intellectual playground that the Wiko had created to bring together “hard” scientists, humanists, and social scientists for mutual contagion and the exceptional occasion to see dialogues and (I was hoping) confrontations – that would have a chance of being integrated into the intellectual daily life – between practices that more often meet each other in territorial or financial negotiations.

Not that I had shared the “two cultures” syndrome. But this made me aware that the Institute was exceptional not only in terms of its sheer material resources, but also in its view of culture, knowledge, and sciences and in its systematic attempt to deprovincialize disciplines no less than individual researchers, to make them a little more vulnerable to external intellectual contagion, than they already are to the internal dynamics of their fields and to specific funding policies. Nothing surprising, then, in Wiko’s interest in inviting people with unconventional academic careers, as well as writers and musicians: rather than in accordance with an antiquated and conservative view of a Parnassus-like assembly (Wiko in its early days might have sympathized with such a view, though, I think), in accordance with a concrete intellectual project. Nothing surprising either in the encouragement of “big question” research projects, known to work as *agents provocateurs* even when the audience is composed of researchers who reject them in general, and even (or even more) in cases when the consequent “big answers” seem fragile. And nothing surprising in the slightly teasing suggestion made by the Academic Advisory Board that the Fellows are perfectly free to develop side projects and – as I understood it – to disturb as much as to accomplish their initial research projects.

A little bit unexpected for me, though, coming as I did from a Romanian environment where science seems to need a helping hand in its defense against creationism and all kinds of New Age notions that are increasingly permeating the public culture (and, moreover, still having some out-of-date ideas of my own about what I thought was a still-present, still-pervasive influence of post-structuralism and epistemic anarchism on the scholarly milieu), was the overall harmony between the humanities, social sciences, and various voices of evolutionary theories. What I thought and secretly hoped to be a never-ending dispute about the scope and relevance of evolutionism – and, eventually, about the sense in which social sciences should indeed be materialist – was actually not. The role of challenger was assumed, instead, by the two idealist philosophers.

It may be that building an interdisciplinary research community will not prove a very fruitful project on the level of the disciplines themselves. As sometimes became apparent in the Colloquia or during our long lunch discussions and seminars, their main questions can be too remote, sometimes reciprocally incommunicable, and the vocabularies untranslatable. But maybe the reason is that “interdisciplinary” is not the right word to describe the Wiko project, which seems to me more inspired by a sensitivity toward the relativity of the disciplines, their long history of mutual differentiation, specialization,

hierarchization, etc. A proof of this is the important role played at the Wiko by the history (and maybe also by the sociology and philosophy) of science.

Of course, it all corresponded to my own longstanding curiosity about the origins and development of social sciences in the late 18th and 19th centuries. And, as a matter of fact, the project I pursued at the Wiko – focused on the potentialities that Rousseau’s writings proved to have for the development of some fundamental functioning principles of sociology and anthropology – had the chance this year to undergo a mutation, or rather an enlargement of focus.

I came to Berlin to write about how consequential the intersection between historical thinking and Rousseau’s unusual critique of the economic logic behind modern commercial societies was in his writings. I didn’t write as much as I would have liked to (not least for being overstimulated in so many different intellectual directions, with a little help from the incredible library service, which also contributed more than I could have hoped to my own bibliographical quest). But I discovered that my Rousseau project was only a piece of a larger inquiry, whose common theme was the social materialism developed during the Enlightenment. What kind of explanations were given in the Scottish and French Enlightenments (the intellectual movements that probably contributed the most to the development of modern social theory) for the beginnings of political, economic, and gender inequalities, given that more or less everybody among those whom we call “the philosophers” admitted, either for theological or for natural law reasons, that all humans were initially equal in one sense or another? Was it the difference in sheer physical force between individuals? Was it natural catastrophes, demography, climate, the development of property, or the division of labor?

With the distracting beauty of Grunewald surrounding me, it was not always easy to keep my mind on original inequalities. Cut off from the outside world (and also from its own dark history of mass deportation during the war), Grunewald is an epitome of privilege in itself and, at the Wiko, of the privileged life intellectuals may sometimes have, in moments when work and leisure are one.

It’s difficult to imagine events of the outside world bursting into this exquisitely controlled environment, troubling the sensual beauty of the flowers, the play of the sun on the surface of the lake, the animals and the birds, the sparkingly lighthearted conviviality at our daily lunches and weekly dinners. But also the parallel life of the great chair in the main hall, the glamorous austerity of the photos taken for the Wiko magazine special issues, the irreversible burst of exuberance at the (absolutely first?) Wiko Carnival. And the

regular and wholesome life, so amazing for someone coming from the frantic – and more socially mixed – Eastern European cultural environment.

And so this year has ended. This exceptional and wonderful year that I owe to the Wiko and to the members of its awesome staff.



AUFENTHALT AM WISSENSCHAFTS-
KOLLEG
SIBYLLE LEWITSCHAROFF

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Was um Gotteswillen gibt es zu sagen, wenn etwas perfekt ist? An der Glätte der Perfektion rutschen die Sätze gleichsam ab. Ich könnte natürlich über dem Vergnügen, das mir der Aufenthalt im Kolleg bereitet hat, in Jubel ausbrechen. Wenn gewünscht, minutenlang. Dafür braucht es aber Zuhörer, verschrifteter Jubel ist nicht so ganz das Wahre.

Alle Fellows werden gewiss die sagenhafte Annehmlichkeit rühmen, die der Bibliotheksdienst für sie bereithielt. Überhaupt lässt sich feststellen, dass es wohl kaum eine zweite Institution in Deutschland gibt, die mit derartig wohlwollenden und zugleich tüchtigen Angestellten aufwarten kann. Ich kenne jedenfalls keine. Auch was die Küche

für uns bereithielt, kann ich nur in den höchsten Tönen loben – das ist meilenweit entfernt vom üblichen Kantinenfraß.

Untereinander haben sich die Fellows gut verstanden, kein Hauen und Stechen war zu beobachten, mürrische Launen hatten keine Chance, um sich zu greifen. Gefeierte wurde in kleineren Grüppchen obendrein bei privaten Zusammenkünften oder in Restaurants. Erfreulicherweise zeigten etliche Fellows auch ein lebhaftes Interesse an der deutschen Sprache.

Eine Winzigkeit darf ich vielleicht noch anmerken – vielleicht wäre es günstig, den kommenden Jahrgängen gleich zu Anfang etwas dringlicher nahezu legen, dass der interne Kolloquiumsvortrag inklusive Vorstellung nicht länger als eine Stunde dauern sollte. Es gab ja viele beherzte Diskutanten, die sich lebhaft zu den Vorträgen äußerten, und die kamen nicht zum Zuge, wenn die Vorträge das Stundenmaß überschritten. Außerdem – Hand aufs Herz – mir ist noch nie ein Mensch begegnet, der einem Vortrag länger als eine Stunde aufmerksam oder gar gern zuhört. Insgeheim verflucht es jeder, wenn die Rede unziemlich in die Länge gezogen wird. Nun, ich habe mich dann in einen Gemütschlaf mit halboffenen Äuglein gerettet oder nebenher mal kurz protesthalber einen Artikel aus der Zeitung gelesen.

Auch wenn meiner Vorrede zum Trotz diese Anmerkung nun überlang geraten ist, bleibt das gemessen an den Freuden und Vergnügungen, dem hupflustigen Palaver, den quicklebenden Begegnungen, die wir alle genießen durften, eine ameisenkleine Bemerkung. Nicht vergessen sei der Chor der Fellows, der zweimal in Erscheinung trat, angeleitet von Ingunn Lunde. Da waren wunderbare Lieder einstudiert worden, die mit außerordentlichem Können vorgetragen wurden. Auch die kleinen Strawanzel haben zum Schluss mit ihrer schwungvollen Hip-Hop-Vorführung sehr zu unserer Erheiterung beigetragen.

Traurig war, dass Tsering Gyalpo starb. Wir waren aufgewühlt und entsetzt, zumal nichts darauf hindeutete, dass der Mann sehr krank gewesen sein mochte. Ein erzsympathischer Mann, den wir von Herzen gern hatten. Unvergesslich, das Foto seines Vortrages, in dem er als kleiner Hütebub inmitten einer Herde Yaks steht. Es spricht für das Kolleg und die Fellows, dass es gelang, seiner herzlich und würdig zu gedenken.



LIFE BEFORE AND AFTER WIKO INGUNN LUNDE

Ingunn Lunde, born in 1969 in Oslo, is Professor of Russian at the Department of Foreign Languages, University of Bergen and holds a part-time Professorship in Russian Literature and Culture at the University of Tromsø. She studied Russian and Classical Philology in Bergen, Bonn and Moscow (Ph.D. Bergen 1999). Her scholarly interests include medieval Slavic literature and culture, 19th- and 20th-century Russian literature, Russian sociolinguistics and language culture in post-Perestroika Russia. The author of *Verbal Celebrations: Kirill of Turov's Homiletic Rhetoric and its Byzantine Sources* (Harrassowitz 2001), she has published articles on medieval Slavic hagiography, 19th- and 20th-century Russian literature, contemporary Russian language and literature, rhetorical theory and linguistic pragmatics. Lunde is founder and general editor of the series *Slavica Bergensia*, and is editor/co-editor of eleven books, most recently (with Martin Paulsen and Michael S. Gorham) of *Digital Russia: The Language, Culture and Politics of New Media Communication* (Routledge 2014). Her latest book project explores the response of writers and of fiction to the current language situation in Russia. – Address: Department of Foreign Languages, University of Bergen, Postboks 7805, 5020 Bergen, Norway.
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Several Co-Fellows will go to new jobs in new countries when they leave the Wiko. Some knew that before they came here, others didn't. Others yet will return to their home university and go on with teaching, research and administration as before. Or perhaps not. I believe that for all Fellows of our *Jahrgang*, the Wiko year has introduced a new *before* and *after* in our lives, *before Wiko* and *after Wiko*. It is difficult to state that, *after Wiko*,

nothing will be quite as before – without sounding full of pathos. Nevertheless this may be true for the great majority of the Fellows. For once, take Reinhart Meyer-Kalkus' reassuring "Einmal Fellow – immer Fellow" at the guided tour through the campus in mid-September. We will be (former) Wiko Fellows for the rest of our lives; we will belong to a worldwide community of scholars that have had the great fortune and privilege of being part of the vibrant intellectual, cultural and social life of the Wissenschaftskolleg for ten months. We will receive the *Jahrbücher*, perhaps also the *Arbeitsvorhaben* of future Fellows (I hope so), and the electronic newsletters of the Fellows' Club; we will have the opportunity to propose workshops in collaboration with former Fellows hosted at the Wiko; the tech-savviest of us will follow Wiko's Twitter feed and the Fellows' Club's Facebook page, explore links to interviews with current Fellows or enjoy pictures from book launches, concerts, evening colloquia or social gatherings. Most of us, I believe, will look back on our Wiko year with a good mix of gratitude, joy and nostalgia.

The reasons have been eloquently described on the pages of the Yearbooks many times before: the unbeatable library services, the extraordinarily friendly and helpful staff, the daily interactions with Co-Fellows, ranging from stimulating lunchtime discussions to horizon-widening Tuesday Colloquia, *Gesprächskonzerte* (a nice genre indeed), evening colloquia and socio-cultural events, some of them initiated by Fellows or partners.

I came to the Wissenschaftskolleg after 2×4 years of project leading involving (two sets of) a core research group with two postdocs and a Ph.D. at my home department and an international network of affiliated scholars. These were years with an energetic academic life of hosting conferences, guest research stays and lectures, editing volumes, publishing articles and engaging in public dissemination. The first of these two projects looked at the dynamics between the language of literature, linguistic development and language debates in post-perestroika Russian culture, whereas the second, essentially a spinoff of the first, analysed the ways new media technologies have shaped language and communication in contemporary Russia. What I had not managed to do during those years was to write my own book, and that became my Wiko project. During the two projects, my own prime focus had been to study the language debates – talk about talk, or *metalinguage*, to use the common sociolinguistic term. I had become increasingly aware of, and interested in, the many non-explicit ways one can make a statement about language. With the first project's focus on literature (mainly fiction, but also some poetry), I started to look at ways literary fiction can comment on the language situation, by thematising language, playing with language, creating a fictional situation where language is used in a particular

way and, of course, through its own linguistic design. For the book project, I wanted to get a better theoretical understanding of this kind of metalanguage and contribute to developing a methodology for its study. I launched a new term, *performative metalanguage* and started my year at Wiko with a deep dive into sociolinguistic research on metalanguage in order to describe and define the concept of *performative metalanguage*, including its necessary delineations from related terms and concepts, such as *performativity* and *performatives* in pragmatics.

My original plan for the monograph was to focus on the language question in post-Soviet Russia, with two main parts, one studying (explicit) voices in the language debates ranging from institutions through mass media to linguists and language mavens, and one exploring the multifarious realisations of *performative metalanguage* in fiction, but also digital discourses (internet slang etc.), popular culture and various instances of language play. This may seem a very broad project (it is), but my intention to develop research methodologies for analysing linguistic practices with a view to their possible metalinguistic implications requires a broad and diverse material, in order for me to be able to identify the distinctive features of *performative metalanguage*. In the course of reading and writing for the Wiko talk, for the book and for other talks given and articles submitted during the year, and not least, in conversations with Co-Fellows and Slavist colleagues in Berlin, I have decided to narrow down the scope of the book to focus on writers and fiction exclusively. I will not give up my other objectives, but for the book, it turns out that this narrower focus provides more than enough material to say something essential about the ways metalanguage operates in poetic and artistic practices. I have kept the double focus on explicit vs implicit/performative metalanguage. Thus, part three of the book explores how contemporary Russian writers express their views about language – including reactions to recent initiatives in language legislation – at roundtables, in interviews or in forum discussions in social media, whereas part four presents critical, interpretive readings of a number of writers who address in various ways the language question in their artistic practice.

One of the main conclusions to be drawn from my Wiko colloquium in early December was that my concept of *performative metalanguage* is very much shaped by the material I work on. This is not uncommon in theory-building, of course, but I realised that the “normal” procedure of starting out by explaining your theory, idea, approach and objectives and going on to present examples is perhaps not the most fortunate when communicating the results of this particular project. So for the book, the chapter on *performative metalanguage*,

which will be a distant echo of my Wiko talk, will come as a conclusion and theoretical coda to the main bulk of analyses and hopefully be easier to grasp after the perusal of the interpretive readings.

The nature of our research questions and our various approaches to our topics have continued to occupy my thoughts during and between the Tuesday Colloquia – giving us so many fascinating examples of research in all the different disciplines that make up a *Wiko-Jahrgang*. The Colloquium is a continuous search for dialogue between the disciplines, and we have tried, failed and/or been successful in many ways, mixing critical response with playful, sympathetic engagement. To me, the dynamics between the colloquia and the conversations over meals were even more rewarding than the Q&A sessions during the colloquia proper, since in a lunch table conversation, you can react much more quickly and directly, avoid misunderstandings, become immediately aware of what is taken for granted in your own field but not in others, benefit from spontaneous, often creative and inventive, reactions to your work and gain more direct insight into the nature, methodologies and challenges of the work of others. Being known in the Slavic field as someone who is working on the intersections of linguistics and literary studies, I have thoroughly enjoyed the much more radical interdisciplinarity of Wiko life.

Wiko life is more than *Wissenschaft* alone. I've enjoyed conversations about music with Jannie, William, Michel, Anne-Marie, Barbara H. and Hans, among others, and am grateful to Martin and Barbara G., who introduced me to the Piano Salon Christofori's concert series. I've enjoyed running in the Grunewald and funny and sometimes crazy post-Thursday-dinner table tennis sessions with Sianne and Mark, Jan and Hans, not to mention the professionals such as Thorsten, Andrei or Jonathan. Thursday dinners (and subsequent table tennis) would not have been possible for me and my partner Paul to enjoy together without the generous babysitter programme of Wiko and the creative and friendly babysitters themselves, making Thursday the most popular day of the week for our children. Family life has been enriched by our lovely Villa Walther neighbours and friends Yogi and Hilde. Our children, Jonas and Andrea, will remember the many outings of our two families, as well as hours and hours of playing with Jonas and Lucas upstairs. Berlin's cultural life has been a constant source of inspiration, with the RIAS Kammerchor's performance of Schnittke's *Drei geistliche Gesänge* and *Zwölf Bußverse* in the Radialsystem in February perhaps ranging at the top (challenged by the Staatsoper's brilliant staging of Monteverdi's *Orfeo* [with Sasha Waltz and the Freiburger Barockorchester], its equally moving Telemann's *Emma und Eginhard*, as well as the Komische Oper's hilarious

Zauberflöte). It has been good to talk about mountains from time to time with people who know and understand them, such as Yogi, Jannie or Tsering. I had been looking forward to welcoming Tsering, together with Guntram and Weirong – all members of this year's focus group on Tibetology – in my home city during the International Association for Tibetan Studies' congress in Bergen in June 2016. The sudden and unexpected death of Tsering Gyalpo in Berlin on the 28 of June was a great shock and tremendous loss, which made the last two weeks of our Wiko year very sad.

My book is not finished. Still, I am more than satisfied with this year's outcome, which, in measurable terms, amounts to six talks, five articles (submitted or forthcoming) and about 60 % of a book manuscript. The trust given to us from Wiko to pursue not only what we promised in the work plan, but also to nurture our secret *Parallelaktionen* (as Thorsten encouraged us in his welcome speech) and be open to new ideas and new initiatives from within or from the outside, has been immensely inspiring. Together with the fantastic conditions for work and dialogic interaction that the *Wissenschaftskolleg* provides, it is probably the best recipe for scholarly creativity and productivity that there is.



SOMETHING FOR THE BOY WITH EVERY-
THING, ODER „FAUST IM GRUNEWALD“
PHILIP MANOW

Philip Manow, seit 2010 Professor für Vergleichende Politische Ökonomie an der Universität Bremen. Vorherige Positionen am Max-Planck-Institut für Gesellschaftsforschung Köln, und an den Universitäten Konstanz und Heidelberg, sowie Visiting Scholarships am Center for European Studies, Harvard, und SciencesPo, Paris. Veröffentlichungen: *Politische Ursprungsphantasien – Der Leviathan und sein Erbe* (2011); *In the King's Shadow: The Political Anatomy of Democratic Representation* (2010); *Religion, Class Coalitions and the Welfare State* (mit Kees van Kersbergen, 2009); *Mixed Rules, Mixed Strategies: Candidates and Parties in Germany's Electoral System* (2016). – Adresse: SOCIUM, Forschungszentrum für soziale Ungleichheit und Sozialpolitik, Universität Bremen, Mary-Somerville-Straße 5, 28359 Bremen. E-Mail: manow@uni-bremen.de

Auftaktmelodie: Sparks „Something for the girl with everything“ (leise gepfiffen).

CB als EHEFRAU: Was schenkt man eigentlich jemandem, der schon alles hat?

PM als EHEMANN: Ähh, – redest Du von mir?

EHEFRAU: Ja.

EHEMANN: Wie? Der schon alles hat? Das Apartment in Paris, der Strich-Achter, das Segelboot an der Schlei ...?

EHEFRAU: Kannst du mal für einen Moment ernsthaft sein?

EHEMANN: Mhmm, ... wie wäre es mit Zeit, einfach freie Zeit. Schenk mir doch ein Jahr frei.

EHEFRAU: Kannst Du bitte mal für einen Moment ernsthaft sein?

(Plötzlich Blitz, lauter Donnerschlag, Rauchwolke, leichter Schwefelgeruch).

Auftritt LG als MEPHISTO: Moment? Zeit? Ach, wie schnell sie vergeht (lacht irre). Sie wollen Zeit geschenkt? Ich kann sie Ihnen schenken. Ein Jahr volle Freiheit, völlige Selbstbestimmung, in der Abgeschiedenheit des Grunewalds, unterstützt, umsorgt von unzähligen Helfern, köstlich bekocht, jeder Sorge enthoben ...

EHEMANN: Schön, schön ... und wo ist der Haken?

MEPHISTO: Sie müssen jeden Mittag am gemeinsamen Essen teilnehmen, im Dienstagskolloquium die Projektvorstellungen der anderen Fellows diskutieren und selbst einmal in einem Kolloquium von Ihrer Arbeit berichten.

EHEMANN: Schön, schön ... aber meine Frage lautete: Wo ist der Haken?

MEPHISTO: Ach ja, und zum Abschluss des Jahres müssen Sie auch noch einen drei- bis fünfseitigen Rückblick auf Ihr Jahr am Wissenschaftskolleg schreiben.

EHEMANN: Gut, schön ... (mit schriller Stimme) aber wo verdammt nochmal ist der Haken?!

MEPHISTO: Sie sollen nicht fluchen (kichernd und hinkend ab).

Also – der Haken, oder wenigstens ein Teil davon: Der Rückblick auf mein Jahr am Wissenschaftskolleg 2014/15. Es war so reich und so schön und viel zu kurz und sehr effektiv und intensiv, und als es leider zu Ende ging, war das dann irgendwie auch in Ordnung – denn ich war ja so unglaublich reich beschenkt worden.

In diesem Jahr entdeckte ich Barnt (Maschinenmusik) und Barthes (Semiologie) für mich, erkundete – mit Hans und Sianne und Mark und Aden – das Berghain und das //about blank und ein paar andere Clubs, las zur Geschichte des deutschen Walfangs in den 1930er-Jahren und lernte, was er möglicherweise mit Carl Schmitts Leviathan-Buch von 1938 und seinem Nomos der Erde von 1950 zu tun hat (und die liebe Sonja Grund und das freundliche Bibliotheksteam suchten mir in Null-Komma-Nix die wunderbare Trickfilmsequenz in dem 1943er US-Propagandafilm von Frank Capra heraus, in der Nazi-Deutschland zu einem großen Wal mutiert, der sich anschickt, England zu verschlucken). Während dieses Jahres konnte ich zwei englischsprachige Bücher fertig stellen, Manuskripte, die ich schon recht lang, viel zu lang, mit mir herumgetragen hatte: ein Buch über das bundesdeutsche Wahlsystem (*Mixed Rules, Mixed Strategies*, das 2015 mit ECPR-Press erschien), und ein Buch über den deutschen Wohlfahrtsstaat und wie er historisch und gegenwärtig mit der deutschen politischen Ökonomie zusammenhängt

(*Social Protection, Capitalist Production. The Bismarckian Welfare State and the German Political Economy, 1880–2010*). Ich konnte mit meinem Kollegen und Freund Thomas Ertman von der New York University – erneut mit hilfreicher Unterstützung durch die Wiko-Bibliothek – die Dissertation von Gerhard Lehbruch zum französischen *Mouvement Républicain Populaire in der Vierten Republik* von 1962 herausgeben (Nomos, 2015) – ein Buch, das trotz seiner mehr als 50 Jahre von einem hochaktuellen Thema spricht, das mich auch in dem Wissenschaftskollegsjahr weiter beschäftigte: Wann und warum und mit welchen Konsequenzen wechseln Länder zur Verhältniswahl und warum erwies sich dieser Wechsel in Frankreich zweimal, nach dem Ersten und dem Zweiten Weltkrieg, als Fehlschlag?

Und ich hatte die Gelegenheit, auch zu meinem eigentlichen Wiko-Projekt, den „demokratischen Dingen und Orten“, zu arbeiten. Ich schrieb also über so bizarre Sachen wie Flechtslider und Nordseekrabben und Baumstumpf-Stühle und deren (behauptete) politische Signifikanz, stellte das in einem Dienstagskolloquium meinen wohl leicht irritierten Co-Fellows vor – in einer Präsentation, die wohl geradezu mustergültig das Unfertige, Vorläufige, Unklare (sowie weniger mustergültig das Punkrockige in der Herangehensweise) ausstellte, das „Sich selber noch nicht so richtig im Klaren darüber sein, wo die Reise nun eigentlich genau hingeht“. Die Diskussion war dann trotzdem (oder deswegen?) sehr hilf- und lehrreich – zumindest für mich, für meine lieben Co-Fellows vielleicht eher weniger. Aber einmal auf die Spur gebracht, lieferten sie mir dann während der Mittagsgespräche recht zuverlässig zahlreiche Anekdoten und politische Trivia – vom gewandelten Gang Tony Blairs während des Irak-Kriegs, von Nicolas Sarkozy und dem Kokain, Sigmar Gabriel und den Brötchen usw. usf. Vielen Dank dafür. Es wird zwar noch etwas dauern, bis mein Buch über die „Zeichen der Politik“ wirklich fertig ist, aber die Mittagsgespräche am Wiko werden darin ihre vielfältigen Spuren hinterlassen.

Überhaupt, die lieben Co-Fellows: Ich lernte von ihnen etwas über das Träumen im 20. Jahrhundert, über Hostien und Münzen und die Zirkulation von Legitimität im Mittelalter, darüber, wie Amazon funktioniert, über den Nicht-Zusammenhang von Intelligenz und Hirnarchitektur (veranschaulicht an einem Stück Schwarzwälder Kirschtorte), und über die Wanderungsbewegungen von Elefanten auf Ceylon. Ich lernte, wie sehr auch biologisch das Erinnern das Vergessen voraussetzt, über den Beginn der Großforschung im 19. Jahrhundert, wie der Würde-Begriff in die irische Verfassung gelangte, über die buddhistische Eroberung Tibets und über die Gefühle des nach-revolutionären Pariser Theaterpublikums, über die Sprachinnovationen russischer Blogger, über die

chinesische Verfassungsdiskussion des späten 19. und des frühen 20. Jahrhunderts, und über vietnamesische Schwulenclubs und welche Musik da normalerweise so läuft (2014 insbesondere: Adele), und vieles, vieles mehr. Horst Bredekamp führte uns durch das neue Berliner Zentrum inklusive Humboldt-Forum/Stadtschloss. Man kann sich keinen besseren Stadtführer wünschen. Luca Giuliani gab dem im Themengebiet „politische Architektur“ dilettierenden Politikwissenschaftler immer wieder dezente, korrigierende, extrem hilfreiche Hinweise – ich wünschte, ich hätte seine stupende Gelehrsamkeit plus sehr pragmatische Vernunft schon viel früher als Korrekturinstanz nutzen können (und hätte auch zukünftig so leichten Zugang zu ihr). Und über das Wiko-Jahr, mit steil nach oben zeigender Intensitätskurve in der zweiten Hälfte, begleitete uns die Eurokrise, Anlass für zahlreiche Diskussionen (und eine verlorene Wette)* mit Deirdre Curtin, Bruce und Susan Rose-Ackerman, Christoph Möllers, Dieter Grimm, Christian Joerges, Jonathan White, Thorsten Wilhelmy, Jan Plamper oder Christopher McCrudden – über den Mittagstisch hinweg oder im Rahmen der sich regelmäßig treffenden Europa-Gruppe. Politik war sowieso allgegenwärtig, wenn auch nicht so häufig in den Kolloquien, dann doch in den vielen Gesprächen (der Begriff Kapitalismus hingegen tauchte, soweit ich sehe und zu meinem gewissen Erstaunen, in den Kolloquien nur ein einziges Mal auf). Bei diesen vielen intensiven Debatten lernte ich dann auch unseren Psychologen und „Master of the Birds“ Onur als einen politisch extrem gut informierten und leidenschaftlich diskutierenden Gesprächspartner kennen und schätzen.

Das Wiko löst also, so lernte ich in diesem Jahr, eigentlich „nur“ das vorbildlich ein, was die Universität ursprünglich einmal versprochen hatte, aber was sie zumindest in ihrer deutschen Variante schon lange nicht mehr hält: Ort der Reflexion zu sein, des gelehrten Gesprächs und des wissenschaftlichen Austauschs, des Freiraums, vor allem der Entschleunigung und geringeren Betriebsamkeit – wie sehr ich mich danach gesehnt hatte, wie sehr ich das nötig hatte! Und über die vielen Gespräche entstand dann bisweilen mehr als wissenschaftlicher Austausch, nämlich Freundschaft oder zumindest sehr stark empfundene freundschaftliche Verbundenheit: mit dem sehr klugen und sehr witzigen und sehr netten Sekretär des Wiko, Thorsten Wilhelmy, mit Hans, Aden, Christoph, Sonja ...

* Yes, Bruce, you were right about the non-Grexit. However, it was quite close ... and wait for the discussion about the 4th rescue package!

Rückblicke, und insbesondere die auf eine solch' privilegierte Zeit, tendieren zur Verklärung. War also alles gut? Nein, nicht alles, aber fast alles war gut. Und für das, was nicht gut war, hatte das Wissenschaftskolleg keinerlei Verantwortung. Das Wikojahr endete äußerst tragisch, mit dem plötzlichen Tod unseres Fellows Tsering – ein Tod, der uns alle tief berührte. Zur etwa gleichen Zeit erinnerten mich Konflikte mit meiner Heimuniversität schmerzlich daran, dass es doch tatsächlich weiterhin eine Welt außerhalb des Wikos gab, eine Welt, mit der ich ohnehin zunehmend fremdelte (und dieses Fremdeln wurde durch das Jahr am Kolleg wahrlich nicht geringer), und in der ich zunehmend das Gefühl habe, nicht richtig zu funktionieren: die Welt der Personalkapazitäten und Zweiten und Dritten Förderlinien und befristeten Hochschulpaktstellen usw. Es half schließlich nicht wirklich, dass ich gleichzeitig die Kippenberger-Biografie las, ein so tieftraurig stimmendes Buch, 400 Seiten zielstrebig auf seinen frühen Tod (oder soll man sagen: Selbstmord?) hinstuernd: Die persönliche Krise war da. War das schon etwas von dem Preis, den ich mit Sicherheit über den ursprünglichen „faustischen Deal“ hinaus für dieses wundervolle Jahr im Grunewald zu zahlen haben werde?

Ich habe in den elf Monaten am Wissenschaftskolleg recht hart gearbeitet, gerade mit der Gewissheit, dass ich das, was ich in dieser kostbaren Zeit nicht schaffe, auch in den nächsten Jahren an einer deutschen Universität nicht zum Abschluss bringen könnte. Das lebhafte und interessante Berlin selbst, mit seinen vielen Möglichkeiten, spielte für meine Frau und mich während dieser Zeit auch eine große Rolle und trug zur Intensität des Wikojahrs bei. Ich bin sehr dankbar für diese Zeit und werde es immer sein, und bin mir bewusst, dass ein sehr engagiertes Personal des Kollegs, von der Küche über den Empfang, die Verwaltung, die IT, die Bibliothek etc. pp., alle Anstrengungen unternommen hat, uns alle anderen als wissenschaftlichen Anstrengungen abzunehmen – was wunderbar gelang. Wir Fellows können uns nicht anders als mit Wissenschaft erkenntlich zeigen. Ich freue mich bereits auf jedes Belegexemplar, das ich an die Wallotstraße 19 adressieren kann. Aber jetzt muss ich mich erst mal etwas erholen.



ADVENTURES IN ANTHROPOLOGY ROBERT MARTIN

Robert (“Bob”) Martin was born in London, England in 1942. He is a biological anthropologist who began with a zoology degree (1964) and followed with a doctorate in animal behaviour (1967), both at the University of Oxford. His first academic appointment was at the Anthropology Department of University College London in 1969. During 17 years spent in London, he also held posts as Senior Research Fellow at the Zoological Society of London (1974–1978), as Visiting Professor at Yale University and as Visiting Professor at the Musée de l’Homme, Paris. From 1986 to 2001, he served as Director of the Anthropological Institute in Zurich, Switzerland. He then held posts at the Field Museum in Chicago, initially as Provost (2001–2006) and then as A. Watson Armour III Curator of Biological Anthropology (2006–2013). Since becoming Emeritus Curator at the end of 2013, he has continued to teach at the University of Chicago, where he holds adjunct appointments. – Address: Science and Education, The Field Museum, 1400 South Lake Shore Drive, Chicago, IL 60605, USA.

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As so often happens in life, while making arrangements for my Fellowship at Wiko I was torn between two competing strong desires. On the one hand, I really wanted to benefit to the full from the superb academic environment provided at Wiko. On the other, as a university professor who truly enjoys teaching, I was very reluctant to skip a year in teaching my undergraduate course *Reproductive Biology of Primates* at the University of Chicago. In the end, thanks to the understanding and flexibility shown by Wiko, a compromise was reached that enabled me to have the best of both worlds – six months of autumn and

winter at Wiko followed by three months of springtime in Chicago. But everything comes at a cost, and in this case it took the form of great sadness when the time came for me to leave Berlin in the middle of March 2015 rather than in July. By that stage, I had made many new friends at Wiko and had become adjusted (addicted?) to a uniquely enjoyable lifestyle. So I would strongly advise any future Fellow to aim to spend the entire academic year at Wiko if at all possible. Writing this report in early July, as the academic year 2014/15 draws to a close, I am now filled with acute regret that I cannot share the farewell events with my new friends.

Over the course of my 44-year academic career up to retirement in 2013 – the initial 32 years in university environments and the final twelve in a natural history museum – I should in principle have been eligible for six separate periods of extended sabbatical leave. But for various reasons, I never had a single proper sabbatical, although I did have two short periods free of routine duties: a three-month spell at the Musée de l’Homme in Paris and a one-month sojourn at the University of Cambridge. So my Fellowship at Wiko was, in effect, a *post hoc* sabbatical, the first real period of intensive academic rejuvenation in my entire career. And it was such a rewarding experience that I now particularly rue the fact that it took me so long to get my act together. Yet it was certainly not too late to do so. Despite my formal “retirement”, I aim to keep active in academic circles for many years to come, and my Fellowship at Wiko was an excellent launching pad from which to embark, in a refreshed and ambitious spirit, on this new phase in my life.

The primary benefit of my Fellowship was the enormous freedom provided to pursue my research interests without constraint and at my own pace. And this independent activity was greatly facilitated by the outstandingly good support system provided at Wiko. This took care of all of my basic needs, ranging from computer equipment through library resources and on to administrative backup across the board. All of my requests were fulfilled with incredible efficiency, exceeding anything that I had ever experienced before.

My research at Wiko was focussed on my current primary interest in the evolution of human reproduction. This is directly connected with a successful book for a general readership that I published two years ago, in June 2013, under the title *How We Do It: The Evolution and Future of Human Reproduction*. My aim at Wiko was to conduct in-depth research on a series of specific topics relating to human reproduction, with the ultimate goal of producing a more academic book with in-text references and illustrations. Thanks to the very congenial working environment, I was able to make excellent progress on the

background research that I had planned. Unexpectedly, however, an opportunity arose for me to publish a German-language version of my book, on the understanding that I would produce a draft translation myself. Despite all of the other activities in which I was engaged at Wiko, I managed to complete the translation during the period of my Fellowship, and the German translation (following skilled editing) will be published by Librum Publishers & Editors (Switzerland) later this year under the title *Alles begann mit Sex*. After lecturing and conducting administration in German at the University of Zurich for 15 years, I had thought that my knowledge of the language was pretty advanced. However, meeting the challenge of translating an entire book from English into German (rather than the other way around, where I already have considerable experience) impelled me to an even higher level. Wiko provided an ideal working environment for me to complete this challenging task.

In direct connection with publication of the English version of my book, in spring 2013 I accepted an invitation from *Psychology Today* to write a regular monthly blog, which has now been running for a little more than two years. I continued producing contributions for the blog while at Wiko, posting six new items during my Fellowship dealing with a variety of topics. In fact, I was able to strengthen this activity considerably and significantly raised the level of interest, accumulating a total of over 33,000 “hits” during the six-month period. Information on these new blog postings was circulated to all other Fellows, leading to numerous fruitful discussions. In fact, one of the great strengths of Wiko is that it encourages the spontaneous organization of discussion groups, and during my Fellowship I participated in regular rewarding meetings that addressed social media.

Immediately prior to taking up my Fellowship at Wiko, I had just completed work with Global Science Productions on a documentary film linked to my book, produced by Elliott Haimoff. This film, entitled *The Nature of Sex*, is now under contract with a major distributor in the USA, seeking nationwide TV outlets in the USA. I received advance copies of the documentary film soon after I arrived at Wiko. These allowed me to make a well-attended public presentation at the Natural History Museum in Berlin and subsequently to organize two showings at Wiko at the request of other Fellows.

I knew before arriving in Berlin that the broad-based selection of Fellows would guarantee a strong interdisciplinary flavour, which I found extremely appealing. In the event, that interdisciplinary framework proved to be even more stimulating than I had expected. Attendance at the weekly colloquia (one of the few explicit requirements for Fellows at Wiko) proved to be both stimulating and enlightening, despite my initial unfamiliarity

with the subject matter in most cases. Discussions over lunches and dinners considerably reinforced cross-disciplinary interactions, usually setting out from a discussion of recent colloquia. A further strong point of the selection of Fellows was the inclusion of many younger individuals, who made valuable contributions while benefiting from incidental mentoring by more established academics such as me.

Naturally, I was particularly drawn to discussions with other biologists among the Fellows, although such interactions also covered an unusually wide spectrum. I had many long and fruitful discussions, but I feel compelled to highlight the interactions that I had with two other Fellows in particular. The first was Onur Güntürkün, who gave a brilliant Ernst Mayr Lecture overviewing his research while I was in Berlin. Because of our shared interests in the evolution of the brain, we were naturally drawn to discuss this and other topics. Indeed, we spent several wonderful evenings together deep in discussion. It is no exaggeration to say that Onur's profound investigations of brain evolution in birds have radically reoriented my own thoughts about brain evolution in mammals (especially primates). The other Fellow with whom I interacted especially frequently was Jannie Hofmeyr. His colloquium exploring parallels between the functional network of DNA and language was a prime example of the superb presentations given by Fellows at Wiko, epitomizing his broad-based approach to biology. I found our numerous discussions hugely enriching, but in fact I now have a special reason to be grateful both to Jannie and to Wiko. During one of our discussions, Jannie mentioned his connection with the Stellenbosch Institute for Advanced Study (STIAS) in South Africa and encouraged me to apply for a Fellowship there. In the meantime, I have been formally accepted as a Fellow at STIAS for the last three months of 2016. Following the truly wonderful experience that I had at Wiko, I can hardly wait to benefit from a similar programme at Stellenbosch in 2016!



L'ESCALIER DE LA VILLA WALTHER WILLIAM MARX

William Marx est professeur de littératures comparées à l'université de Paris X (Paris Ouest Nanterre La Défense), après avoir enseigné plusieurs années aux États-Unis et au Japon ainsi que dans diverses universités françaises. Né en 1966 à Villeneuve-lès-Avignon, ancien élève de l'École normale supérieure et agrégé de lettres classiques, il a obtenu son doctorat à l'université de Paris IV et l'habilitation à diriger des recherches à l'université de Paris VIII. Membre honoraire de l'Institut universitaire de France, il a reçu en 2010 le prix Montyon de l'Académie française. Ses recherches portent sur l'histoire des discours critiques, des théories esthétiques et de l'idée de littérature depuis l'Antiquité. Éditeur des *Cahiers 1894–1914* de Paul Valéry ainsi que du volume *Les Arrière-gardes au XX^e siècle* (2004), il est également l'auteur de nombreux livres traduits en plusieurs langues, parmi lesquels : *Naissance de la critique moderne* (2002), *L'Adieu à la littérature* (2005), *Vie du lettré* (2009), *Le Tombeau d'Œdipe* (2012, sélection finale du prix de la *Revue des deux mondes*) et *La Haine de la littérature* (2015). – Adresse : Université Paris Ouest Nanterre La Défense, UFR PHILLIA, 200 avenue de la République, 92001 Nanterre Cedex, France. Courriel : william.marx@u-paris10.fr

In memoriam Tsering Gyalpo

Per aspera ad astra, clamaient les deux génies ailés féminins sur la lourde porte à deux battants de la villa Walther. La porte s'est ouverte, et l'escalier est apparu, monumental, à double volée, tout de marbre revêtu, et orné de bas-reliefs antiques répétant à tour de rôle, à l'adresse du nouveau *fellow*, les invincibles promesses de la force, de la beauté et de la vertu réunies. Je n'ai jamais pu gravir cet escalier (et combien de fois l'ai-je fait au cours

de cette année, moi qui, logeant par bonheur au dernier palier, avais la chance de pouvoir absorber jusqu'au bout la majesté des lieux) sans en ressentir une émotion singulière, mélange paradoxal d'espérance et d'intimidation : espoir de parvenir à quelque chose de grand et de puissant, où entraît également pour une part non négligeable la charge érotique émanée de ces nudités sûres d'elles et sans complexe, et sentiment que ces promesses ne s'adressaient pas à moi en particulier, mais à d'autres venus avant moi ou destinés à venir en ces mêmes lieux les années suivantes. Conviction de n'être qu'un mailon dans une chaîne ininterrompue de culture remontant à l'Antiquité et dont le Wissenschaftskolleg ne représentait lui-même que l'expression locale et provisoire, ici et maintenant, à Berlin, à Grunewald, en 2014. Je n'ai jamais pu me départir du sentiment de la fugacité de ces moments de bonheur intellectuel et physique qui m'étaient offerts si généreusement, par crainte sans doute de les trop regretter si je m'y abandonnais sans réserve, par conscience également que ma propre personne comptait moins que ce culte du beau et du vrai auquel les *fellows* de chaque promotion étaient appelés, année après année, à apporter leur offrande modeste. Il n'est de vraie, de complète jouissance que temporaire : le Wiko ne fait pas exception à la règle. La connaissance de la borne concentre la joie ; elle éloigne la menace de dilution.

Per aspera ad astra : tout le personnel du Wiko s'attacha, l'année durant, à me faire oublier ce présage inquiétant et à nous faire croire que nous, les *fellows* de 2014, étions les seuls, les uniques, qu'il n'y en aurait pas d'autres, que le Wissenschaftskolleg nous appartenait à jamais – *κτῆμα ἐς αἰῶνα*. Dès le début, ils connaissaient chacun de nous par son nom, privilège des élus montés au Ciel, et nous souriaient toujours, tels des anges (ah, le sourire ineffable de Vera Schulze-Seeger illuminée par le magnolia en fleurs derrière la fenêtre !). Douce illusion que dissipaient pourtant les rencontres successives avec les *fellows* des années précédentes, preuves charnelles du caractère passager de notre séjour au paradis terrestre – consolations aussi, en ce qu'ils démontraient *in vivo* la possibilité d'une vie post-Wiko non moins que celle d'un retour.

Pour moi, la réalité de cette chaîne des temps se concrétisa très tôt dans l'année, lors de la préparation de mon propre *Dienstagskolloquium* (troisième de la série et premier dans les sciences humaines). Stefan Gellner, l'adorable bibliothécaire, me signala l'ouvrage d'un très ancien *fellow* qui portait quasiment le même titre que l'un de mes livres : *Addio. Der Abschied von der Literatur*, par Reinhard Baumgart. Ainsi mon *Adieu à la littérature* avait-il eu un précurseur dont, à ma grande honte, j'ignorais tout. J'y vis le signe de cette solidarité mystérieuse entre *fellows*, qui se révélait alors à moi, et en Baumgart un frère

d'élection, un *Doppelgänger*, malheureusement déjà disparu, mais dont je n'eus de cesse depuis lors de lire les autres œuvres afin d'y retrouver les indices supplémentaires de notre secrète connivence. J'écrirai un jour plus longuement sur cette rencontre manquée.

Cette année miraculeuse et déjà entrée dans ma légende personnelle fut donc placée sous le signe de la *germanité* : non pas seulement par le retour à la langue allemande et à sa pratique active, écrite et orale (grâces en soient rendues aux leçons d'Eva von Kügelgen et à mes camarades du groupe avancé, Florence, Françoise, Lea, Line, Jonathan et Richard, ainsi qu'à Sarah et Guy, à tous les *fellows* germanophones, à leurs amis et au personnel dont j'ai tant de fois éprouvé la patience et écorché les oreilles : cette année n'eût-elle servi qu'à pouvoir enfin parler l'allemand de façon relativement courante, quel autre besoin de la justifier ? Mon rapport pourrait s'arrêter là) ; non pas seulement par le retour romantique à la nature, omniprésente à Grunewald, par les courses dans les bois plusieurs fois par semaine, par les baignades dans le Teufelssee, bien plus édénique que ne le laisse supposer son nom, par l'écoute inlassable, chaque soir de printemps, du concert toujours renouvelé du rossignol du Koenigssee ; non pas seulement par la fréquentation assidue des *Kneipen*, des *Biergärten*, des trois opéras, de la Philharmonie et de l'époustouflante Schaubühne, qui font toute la séduction d'une vie berlinoise ; non pas seulement par la possibilité de toucher, le soir venu ou en fin de semaine, dans le *Hauptgebäude* déserté, au magnifique Steinway de la salle de conférence, d'y jouer Bach, Scarlatti et Fauré et d'entrevoir ainsi tout un univers acoustique de nuances et de résonances auparavant inaccessible, mais dont la réalisation ne fût-ce que partielle s'offrait enfin à mes minces talents ; non pas donc seulement par tout ce vécu de la germanité traditionnelle, fondée sur la langue, la nature et la musique, mais par l'expérience à tout instant d'une *fraternité* inattendue (car tel est le sens étymologique de la *germanitas*) : entre les *fellows* présents et passés, venus d'horizons si divers (pêle-mêle : les membres du quatuor Diotima – parfaits préparateurs de déjeuners improvisés après les séances de répétition au dernier étage de la Weiße Villa –, Gustav Seibt, Denis Thouard, Franco Moretti, Glenn Most ...), avec les membres du personnel comme avec tous les Berlinoïses que j'ai été amené à rencontrer et dont la chaleur et l'hospitalité ont dépassé mes espérances. Que de portes se sont ouvertes, à combien de dîners ai-je été convié, dans combien de maisons et d'appartements ai-je pu pénétrer, bénéficiant de ces passeurs admirables que furent pour moi Sibylle, Barbara et Hans, ainsi que Reinhart Meyer-Kalkus ! Berlin ville ouverte ? Plus que jamais.

Que d'expériences nouvelles ! Présenter lors des *Kolloquien* deux des *fellows* que j'admirais le plus, Sibylle et Aden, être présenté par un autre d'entre eux, David, ce fut une

chance et un honneur que je ne méritais pas. Mais le plus éprouvant et le plus excitant, ce fut sans conteste de tourner les pages lors du concert d'András avec Yûko. Vivre à ses côtés la musique qu'il interprétait, se laisser hypnotiser par ses mains courant sur le clavier tout en tâchant de ne se pas faire distancer dans la partition défilant à une allure vertigineuse : qui n'a pas, au moins une fois dans sa vie, rempli cette fonction en apparence anodine ne saurait concevoir la tension qui s'accumule sur le pauvre tourneur de pages. Et pourtant pour rien au monde je n'aurais échangé ma place, trop heureux de m'imaginer entrer pour quelques minutes dans les secrets de fabrication de l'un des plus grands pianistes vivants. Rarement toutefois me suis-je senti si peu à la hauteur : vous faire éprouver vos propres limites, c'est aussi cela, l'expérience du Wissenschaftskolleg. Je n'ai qu'un regret : n'avoir pas osé accepter l'amicale invitation d'András à travailler avec lui les sonates pour flûte de Johann Sebastian Bach, trop peu sûr que j'étais de mes moyens, sûr en tout cas de les perdre en jouant aux côtés d'un tel artiste, presque un dieu pour moi.

De temps à autre, l'existence du monde extérieur se rappelait à mon attention, plus souvent que je ne l'eusse souhaité. Je tâchai de limiter à l'indispensable mes excursions dans ce monde hostile au vrai travail intellectuel et crois y avoir assez bien réussi : une soutenance de thèse en Suisse, à Fribourg ; trois présentations de la traduction italienne du *Tombeau d'Œdipe* à Rome et à Pise ; un colloque sur la catharsis à la Fondation des Treilles (sorte de Wiko provençal, parmi les pins, les biches et les senteurs de lavande) ; une émission de radio à Paris. À Berlin même, une conférence à l'ambassade royale du Danemark, pour des étudiants venus d'Aarhus ; une autre au Centre Marc Bloch. Une critique littéraire dans *Marianne*. Par deux fois je ne pus me retenir de publier une tribune d'actualité dans la presse française : l'une dans *Le Monde* sur la situation des universités, l'autre dans *Libération* sur la réforme de l'enseignement du latin et du grec dans les collèges. Chaque fois, ma réflexion était informée, de façon plus ou moins explicite, par mon expérience du Wiko.

Il y eut bien sûr, comment l'oublier, ce moment exceptionnel où le monde entier eut les yeux tournés vers la France et vers Paris, après les tueries de *Charlie Hebdo* et de l'Hyper Cacher et la marche historique du 11 janvier. Nous sentîmes alors, les *fellows* français, Florence, Françoise, Michel et Anne-Marie, que quelque chose de fort nous réunissait, qu'il n'était hélas pas toujours aisé de partager avec certains autres *fellows*, tant les distances culturelles et idéologiques se révélèrent infranchissables (il y eut parfois même des discussions de table assez vives ; je m'en souviens d'une en particulier où j'avais

heureusement de mon côté l'éblouissant Onur : pouvais-je espérer meilleur allié ?). Ces journées terribles furent perdues pour le travail scientifique : nous avions la tête ailleurs. Elles nous apprirent beaucoup néanmoins – *pathēmata mathēmata* –, et nous pûmes toujours compter sur le soutien du Wissenschaftskolleg dans son ensemble, avec Luca Giuliani, Thorsten Wilhelmy et Reinhart Meyer-Kalkus, et sur la solidarité de la ville de Berlin en général. Quel réconfort de nous retrouver sur la Pariser Platz, d'abord en tout petit nombre, impuissants et désemparés, le soir même du premier drame, puis en masse le 11 janvier, avec nos pancartes de fortune certes, mais vibrantes d'indignation et d'espérance ! Elle fut belle, la minute de silence qui ouvrit le *Kolloquium* le mardi suivant : notre catharsis était à ce prix.

* * *

Je lis parfois dans les rapports des années précédentes qu'il est d'usage de ne pas réaliser pendant cette année de recherche pure ce qui avait été promis et prévu. De ce point de vue, je fus un mauvais *fellow* : j'avais promis de terminer un livre sur les discours contre la littérature, en Europe, depuis l'Antiquité jusqu'à nos jours, discours venus de l'extérieur de la littérature elle-même (quelle que soit la chose à laquelle on donne ce nom, dans toute sa diversité historique) et tenus au nom de la philosophie, de la science, de la théologie, de la pédagogie et de la sociologie, notamment – le premier livre jamais consacré à un tel sujet – ; j'en avais écrit la moitié avant d'arriver à Berlin ; j'en ai rédigé l'autre au Wissenschaftskolleg grâce aux ressources infinies mises à disposition par la bibliothèque, dans le ravissant bureau-tour d'ivoire déjà illustré par Yehuda Elkana, Franck Chevalier et David Freedberg, juste à côté de celui de Jan ; j'ai ajouté une introduction et une conclusion ; en février, j'en envoyai une première mouture à l'éditeur ; une seconde en mars ; entre mai et juillet, je corrigeai les trois jeux d'épreuves successifs ; et le volume est prévu pour être disponible en librairie en octobre ; j'en viens, à la date où je rédige le présent rapport (fin août), de signer et dédicacer les premiers exemplaires, tout frais sortis des presses, dont l'un atterrira très bientôt sur les étagères de la bibliothèque des *fellows*. Son titre : *La Haine de la littérature*, paru, comme les trois précédents, aux Éditions de Minuit (la formule est empruntée à Flaubert).

La difficulté d'une telle entreprise résidait principalement dans l'absence de pertinence du terme si moderne de *littérature* pour désigner des productions d'époques et de cultures si diverses : quelle légitimité à parler d'une haine de la littérature, s'il n'y a pas de

littérature ? À moins que précisément ce ne soient ces discours *contre* qui définissent en creux ce que nous appelons rétrospectivement *littérature*. Ils doivent être alors interprétés comme les témoins des attentes et des déceptions qu'elle suscite ; ils en proposent une description en négatif ; ils en dessinent les ambitions, les pouvoirs, les échecs. Comme ils se répètent souvent, je distingue quatre procès principaux : l'autorité, la vérité, la moralité et, procès d'un autre genre, la capacité à représenter la société ; et propose ainsi un « monument », façon Bouvard et Pécuchet, dédié non point à la bêtise – car, prise au sérieux, souvent cette bêtise n'apparaît plus si bête –, mais à la concurrence des discours.

Ai-je ainsi rempli mon contrat, tel un tueur embauché par la mafia ? Je crains hélas que non et redoute les foudres de Luca Giuliani, car j'avais aussi promis d'écrire sur les tragédies grecques. Le livre précédent, *Le Tombeau d'Edipe*, avait en effet mis en évidence pour la première fois un biais esthétique et idéologique dans le choix de tragédies qui nous est parvenu de l'Antiquité, et ce résultat inattendu demandait – demande encore – à être affiné, étendu, et ses conséquences sur notre connaissance de la littérature antique à être pleinement développées. En m'appuyant sur une recension des fragments de tragédies grecques, j'ai pu, pour moi-même, confirmer les conclusions du *Tombeau d'Edipe* : il est absurde, comme l'ont fait les modernes, de définir la tragédie grecque par le tragique, c'est-à-dire par la mort du héros, car cette définition simplificatrice ne correspond pas à la réalité historique de ces pièces, qui pour un très grand nombre d'entre elles avaient un dénouement heureux. Mais je voudrais désormais intégrer ce résultat dans une réflexion plus générale sur la question de la transmission des œuvres et de la constitution des canons : tel sera l'objet (on peut toujours rêver) d'un autre séjour au Wissenschaftskolleg.

Au cours de l'année, je m'intéressai par ailleurs de plus en plus aux arts visuels et écrivis deux articles sur le sujet : l'un, pour la nouvelle revue littéraire *Le Courage*, sur le cinéaste Nagisa Oshima et sa représentation du sexe masculin ; l'autre, pour *Critique*, sur les idées religieuses du peintre Nicolas Poussin, à l'occasion de la belle, mais discutable exposition présentée au Louvre au printemps 2015. La liberté offerte par le Wiko offre la possibilité de prendre de tels chemins de traverse : ce n'est pas l'un de ses moindres avantages. Ces sentiers secondaires pourraient bien, du reste, devenir par la suite des avenues plus fréquentées : mes longues conversations avec David, qui logeait au palier juste au-dessous du mien, m'ont convaincu que je pouvais peut-être, moi aussi, avoir quelque chose à dire sur les questions de sexualité et de culture – nous verrons bien. Telles sont aussi les récompenses parfois inattendues de l'escalier de la villa Walther.



A LIFE CHANGING YEAR
CHRISTOPHER MCCRUDDEN

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Fellows' accounts of what they have been doing during their year at Wiko reflect the disparate nature of the Fellowship and of Fellows' experiences. In this report, my wife Caroline (who spent the year at Wiko as a fully-integrated “partner”) and I seek to capture the extent to which we both pursued our academic interests, whilst also participating in the intellectual and social life of Wiko and Berlin. The report begins with a detailed account of how I pursued my general field of research in human rights. It then turns to discuss how Caroline pursued her general field of research in tropical botany. Finally, we describe our broader set of engagements whilst at Wiko. It has been a wonderful year.

General Field of Research

The general field that my research involves is human rights law. The approach adopted was “law-led” but informed by other disciplinary perspectives. My research built on my previous work and develops an integrated theory of comparative human rights law. By an “integrated” theory, I mean that I consider the phenomenon of human rights law from several differing legal and non-legal perspectives. The aim was to bring together and bridge these differing perspectives in a way that enables a description of human rights law to emerge that explains not just the legal rules and principles, but their context as well. The legal perspectives drawn on are: comparative law, international law, several “external” approaches to law (including political theory, for example) and legal practice.

Eight broad areas of research are involved: (i) human rights and history, (ii) the philosophical foundations of human rights (including, in particular, human dignity as one of the foundations of human rights), (iii) the relationship between human rights and religion, (iv) human rights in conflict situations, (v) the relationship between human rights and economic instruments, (vi) the institutional implementation of human rights, in particular the role of courts and judicial reasoning, (vii) human rights in international law and (viii) the role of comparative methodology and human rights.

From these broad themes, it will be seen that I need to engage with a variety of different scholarly disciplines: law, philosophy, theology, politics and economics. My aim is to produce a range of papers across these broad themes and present as many of them as possible to a diverse range of audiences in order to gather critical responses, before attempting to publish the results of these endeavours in a short book. In terms of my time at Wiko, all but (iv) and (v) were addressed in one way or another in papers produced during my tenure.

Human Rights Histories

In the context of my first theme, discussing recent historical studies of the emergence of human rights, I have addressed the idea that human rights are both timeless, in the sense that they embody basic values that are not subject to change, but also adaptable to changing ideas of what being human involves. The main output of this work was a substantial article, entitled “Human Rights Histories” and published in September 2014 (2015) in 35 *Oxford Journal of Legal Studies* 179–212. This article led to an invitation from Arnd Bauerkämper

of the Freie Universität Berlin to present a paper to his graduate research seminar on comparative and entangled history on October 20, 2014 and to an invitation to join on a Panel at the Conference on Human Rights and History, 10th International Human Rights Forum, Lucerne, Switzerland, May 8–9, 2015.

One of the emerging issues in human rights historiography is the extent to which what we currently consider to be human rights derive from previous instantiations of rights. One of the foundational concepts underpinning human rights is the idea of “human dignity”, and so a critical question is from when current understandings of human dignity date. In addition to the *Oxford Journal of Legal Studies* article, which sketches a response to this question, I worked on the draft of an article on the development of the Preamble to the 1937 Irish Constitution, which was the first European constitution to use the term dignity as a central meta-principle. This involved research in various archives to explore the question of the degree to which pre-1945 constitutional texts adopted a “modern” human rights understanding and has also involved working with an Irish-language colleague at Queen’s University, Belfast on the Irish-language drafting of the 1937 Irish Constitution and what this tells us about the meaning of “dignity” at that time (as well as raising intriguing questions on how such concepts are translated from country to country). A paper based on this research formed the basis of my Tuesday Colloquium at Wiko. I was delighted with the response.

Human Dignity and Human Rights

Modern conceptions of human rights often ground such rights in the idea of “human dignity”, as I’ve suggested. The concept of human dignity has probably never been so omnipresent in everyday speech or so deeply embedded in political and legal discourse. In debates on welfare reform, or in addressing the effects of the current economic crisis, appeals to dignity are seldom hard to find. The concept of dignity is not only a prominent feature of political debate, but also, and increasingly, of legal argument.

It has become increasingly clear that “human dignity” is a central but increasingly contested term. Apparently rival conceptions of the human person and the common good of society are emerging from this concept. Addressing the fundamentals of human dignity, and thereby furthering our understanding of how we might better comprehend the concept, has never seemed more opportune. Exploring these themes has been a central element in my strategy in exploring the idea of human rights.

During my year at Wiko, several of my papers on various aspects of the relationship between dignity and human rights were published or prepared for publication based on work that I had completed before coming to Wiko. These were: “Labour Law as (European) Human Rights Law: A Critique of the Use of ‘Dignity’ in Freedland and Countouris.” In *The Autonomy of Labour Law*, ed. by Alan Bogg, Cathryn Costello, A. C. L. Davies, Jeremias Prassl, 275 (Hart, 2015); and “Dignity and the Challenge to Liberty: Reading Andras Sajó’s Constitutional Sentiments.” In *Freedom and its Enemies: The Tragedy of Liberty*, ed. by Renáta Uitz, 127 (Boom Eleven International, 2015). I also significantly revised another paper, “Portraying Human Dignity”, which is a reflection on dignity in light of Velazquez’s *Las Meninas* and will be published in a forthcoming book on human dignity resulting from several conferences organized by *Recht im Kontext* at the Wiko. I presented a version of this at the Human Rights Conference, organized by Bard College, Berlin, April 25, 2015. In revising this paper, I enjoyed, and profited enormously from, conversations with Wiko Fellows Aden Kumler and David Freedberg.

Whilst at Wiko, I completed drafts of two new papers exploring the relationship between dignity and human rights. The first was a paper (with Jeff King) on “The Dark Side of Nudging: the Ethics, Political Economy and Law of Libertarian Paternalism”, which arose from our separate presentations to the *Verfassungsblog* Conference, “Choice Architecture in Democracies: Exploring the Legitimacy of Nudging”, at Humboldt University, Berlin, January 12–14, 2015. A version of this paper was also presented to a *Recht im Kontext* Abendkolloquium at Wiko.

Our article presents a critique of Cass Sunstein and Richard Thaler’s advocacy of libertarian paternalism, a philosophy of government regulation that favours using choice-preserving “nudging” as a regulatory intervention. Nudging is sometimes an addition to, but is often in competition with, traditional regulatory mandates (such as legal prohibitions on smoking in restaurants) and economic incentive-based regulation (such as reducing the tax on “green” electricity to increase demand). “A nudge”, according to Sunstein and Thaler, “is any aspect of the choice architecture that alters people’s behavior in a predictable way without forbidding any options or significantly changing their economic incentives. To count as a mere nudge, the intervention must be easy and cheap to avoid. Nudges are not mandates.” In our article, we explain why the philosophy of “libertarian paternalism” and “nudging” are seriously flawed, in light of our understanding of human dignity. We are currently revising the paper for publication. We have benefited enormously from conversations on the issues raised with several Wiko Fellows,

in particular Christoph Möllers, Dieter Grimm, Bruce Ackerman and Susan Rose-Ackerman.

The second major paper, currently entitled “Human Rights: Law, Politics and Philosophy”, grew out of an invited presentation to the Conference on “Justification Beyond the State”, Yale University, December 5, 2014 and was subsequently revised and refined as a result of discussion at that conference. Subsequent versions were presented at the Workshop on the Future of Human Rights: Conceptual Foundations, Norms and Institutions, Utrecht University, May 27–29, 2015 and at the Seminar, “Rethinking Law in a Global Context: Law’s Conception of Politics and Political Conceptions of Law”, Humboldt University, Berlin, June 2, 2015.

The paper provides a critique of recent philosophical approaches to the concept of human rights. Philosophers who write about human rights have observed a divide in the discipline between what has been termed a practice-independent approach to the definition and scope of human rights, on the one hand, and a practice-dependent approach, on the other. Practice-dependent approaches identify human rights on the basis of reasons created within particular historical, cultural, social or institutional contexts – the “practice” of human rights (I shall return to this below). In practice-independent approaches, however, existing practices and existing institutions are not considered to play a vital role in the content, scope and justification of human rights. The priority, in the case of practice-independent approaches, instead, is first to reflect on what the concept under discussion requires as a matter of principle through methods of reasoning and intuition, rather than through examination of actual practice.

I argue that both practice-independent and practice-dependent approaches need to be significantly modified from their currently most influential versions. A practice-dependent approach, properly undertaken, reveals that for several human rights actors, human rights is best understood in a top-down form, and therefore this “orthodox” (or practice-independent) approach, paradoxically, becomes an element of human rights practice. Two meta-principles seem to emerge as strong contenders for being the underpinning, normative meta-principles that currently operate. The first is pluralism. And the second is human dignity. The fact that they are both in play means that the conception of human dignity that operates is fundamental but thin. It is fundamental because it not only provides a convincing starting point, but also provides an important limit on what might otherwise have been a worryingly relativistic account. It is thin because our ontological understanding of what it means to be human is a continuing process. Most significantly,

my revised approach supports a dialogic understanding of the normativity of human rights. The most convincing account is that philosophical and legal accounts of human rights practice are both dependent on and independent of each other. I am currently revising this paper for publication. It has been a particular pleasure engaging in several intense and extensive discussions with Sebastian Rödl on these issues.

Religion and Human Rights

One of the most intriguing issues that arises from my research is the relationship between two normative systems: the system of human rights law and the system of religious norms. The third theme I have been working on during my Wiko year involves the relationship between religion and human rights and addresses the humanistic nature of human rights, in the sense that they are not based on any particular set of religious principles or beliefs but are nevertheless broadly consistent with the major religions.

During my year at Wiko, several papers on various aspects of the relationship between dignity and human rights were published or prepared for publication based on work that I had completed before coming to Wiko. These were: “Reva Siegel and the Role of Religion in Constructing the Meaning of ‘Human Dignity’.” In *Religion and Human Rights Discourse*, ed. by Hanoch Dagan, Shahar Lifshitz and Yedidia Z. Stern (Israel Democracy Institute, 2014); “Benedict’s Legacy: Human Rights, Human Dignity, and the Possibility of Dialogue.” In *Pope Benedict XVI’s Legal Thought: A Dialogue on the Foundation of Law*, ed. by Marta Cartabia and Andrea Simoncini, 165 (Cambridge University Press, 2015); “Faith-based Non-Governmental Organizations in the Public Square.” In *Changing Nature of Religious Rights Under International Law*, ed. by Malcolm Evans, Peter Petkoff and Julian Rivers (Oxford University Press, 2015).

Whilst at Wiko, I completed drafts of a paper and a book that explore aspects of the relationship between religion and human rights. The paper grew out of my involvement, as a legal practitioner, with the *Ladele* case, in which the issue was whether the European Convention on Human Rights prevented a marriage registrar in London from being dismissed on the ground of her refusal on religious grounds to conduct same-sex civil partnership ceremonies. I presented the draft of a paper on “Individual Freedom of Religion versus Non-Discrimination on the Basis of Sexual Orientation: *Eweida and Others v. the United Kingdom* (in the application of Ms. Ladele)”, at a Symposium “(How) Should the European Court of Human Rights Resolve Conflicts Between Human Rights?”, organized

by the Human Rights Centre of Ghent University, to be held in Belgium on October 16, 2014. A further iteration of this paper will be presented at a Conference at Cardozo Law School, New York, in September 2015.

In this exploration of religion and human rights, my principal work involved preparing the Alberico Gentili Lectures at the University of Macerata, Italy, which I delivered in April 2015. The lectures are named after Alberico Gentili, a Protestant dissident who, in the late sixteenth century, escaped with his family from the religious persecution he had been suffering, ending up as Professor of Law at Oxford and becoming one of the first European scholars in public international law. Oxford University Press has agreed to publish these lectures in English, and the Italian publishing house il Mulino will be publishing the lectures in Italian. The book is (provisionally) entitled: *Litigating Religions: Religion, Law and Human Rights*.

The book argues that when courts deal with disputes involving the tensions between organized religions and human rights, they recurrently face three fundamental problems. As a shorthand way of describing them I called them the “teleological” problem, the “epistemological” problem and the “ontological” problem. These problems are not restricted to the judicial adjudication of claims in the area of religion, but few other areas of litigation consistently involve all three problems at such a high level of intensity. By the teleological problem, I mean the problem that the courts face of deciding what the primary human rights protections relating specifically to religion are for, what their aim or telos is. By the epistemological problem, I mean the problem of how we are to understand normative systems other than those to which we are committed. The problem is how those involved in one normative system, say judges in human rights interpretation, can understand another normative system, say Judaism, sufficiently well to be able to adjudicate when conflicts arise that depend on an understanding of that other normative system.

The most intriguing problem in many ways, however, is the ontological problem, by which I mean the problem of what it means to be human. The ontological problem, so understood, arises in two particular respects. The first is the need to give content to the “human” in “human rights”, and we see religions and legal interpretation giving diverse, and sometimes conflicting, answers to this question. One of the contested sites of this conflict is how we are to understand the idea of “human dignity”, which is seen by several religions and by the human rights system as a foundational concept for the understanding of human rights. The second respect in which the ontological problem arises has to do with the relationship between what it means to be human and the place of religion in that

understanding, with several religions viewing religion as central to our view of what it means to be human and therefore conceiving protections for religion as central to the human rights enterprise. In the human rights context, however, there appears to be increasing skepticism whether religion should be part of human rights protections at all, and certainly whether it should be seen as central to the human rights enterprise.

Courts, Institutions and Human Rights

The next strand, or theme, of my Wiko research involved examining the institutional interpretation and application of human rights. Human rights law is rooted in legal discourse and uses legal mechanisms, but is also deeply imbued with political calculation and moral values. How do these interrelate, and what does the way they interrelate tell us about the nature of human rights law? Of course, many institutions have responsibilities for interpreting and applying human rights standards. I was invited to explore some issues relating to the application of the idea of the “rule of law” by European Union political institutions, particularly focusing on the situation in Hungary, at the Wiko group convened by Susan Rose-Ackerman that met to consider developments in the European Union.

My principal focus in this strand of work, however, has been on the relationship between the European Court of Human Rights (ECHR) and the Court of Justice of the European Union (CJEU). In December 2014, the CJEU decided in Opinion 2/13 that a draft agreement under which the European Union would accede to the European Convention on Human Rights was contrary to European law. Under the auspices of the University of Michigan Law School and Wiko, my colleague at Michigan, Daniel Halberstam, a former Wiko Fellow and current member of Wiko’s Academic Advisory Board, and I convened a small, closed-door, high-level working group on “EU Accession after Opinion 2/13: the Way Forward”. The meeting took place at Wiko on June 8, 2015. The discussion involved a full day of discussion among all the key institutional actors and a handful of academics and other relevant prominent figures to explore, under Chatham House Rule, concrete steps of moving EU accession to the ECHR forward.

Human Rights and International Law

The issue of the relationship between human rights and international law, particularly international human rights law, is another significant theme that I have been exploring in several articles. During my year at Wiko, I prepared a significant paper on this theme for publication, based primarily on work that I had completed before coming to Wiko: “Human Rights, *Southern Voices*, and ‘Traditional Values’ at the United Nations.” Forthcoming in *Law’s Ethical, Global and Theoretical Contexts: Essays in Honour of William Twining*, ed. by Upendra Baxi, Christopher McCrudden and Abdul Paliwala (Cambridge University Press, 2016). This considers recent attempts at the United Nations to reorient the interpretation of existing human rights treaties towards “traditional values”.

The edited volume in which this article appears is a *Festschrift for Professor William Twining*, which was also completed and submitted for publication to Cambridge University Press during my time at Wiko. Coincidentally, it focuses on several of the themes that I have been working on at Wiko, in particular the relationship between legal theory, globalization and third-world approaches to human rights.

My principal work on this theme at Wiko involved exploring the implications of the evolving sub-discipline of “comparative international law”. I produced a lengthy paper for the first conference on the topic at the Workshop on Comparative International Law, 27th Annual Sokol Colloquium, University of Virginia Law School, Charlottesville, Virginia, September 5, 2014. For this, I conducted an analysis of 324 national judicial decisions, across 55 jurisdictions, in which the reported decision referred to the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW).

Following this conference, it was decided that there should be an edited volume on the issues raised, to be published by Oxford University Press, edited by Anthea Roberts, Paul Stephan, Pierre-Hugues Verdier and Mila Versteg, and entitled *Comparative International Law* (forthcoming in 2016). At Wiko, I finalized two chapters for this volume. The first, “Comparative International Human Rights Law”, provides an assessment of implications of the turn for our understanding of international human rights. The second, “Operationalizing The Comparative International Human Rights Law Method: A Case Study of CEDAW in National Courts”, describes the methodological and conceptual issues that arose from an extensive study I completed on how national courts worldwide refer to CEDAW. In revising the paper for publication, I was fortunate to be able to discuss the issues at Christoph Möller’s graduate research seminar at Humboldt University in October 2014.

In addition, and a clear indication of the emerging interest in the sub-discipline, the *American Journal of International Law* is publishing a symposium in which my article “Why Do National Court Judges Refer to Human Rights Treaties? A Comparative International Law Analysis of CEDAW” will be published. It suggests that, despite predictions to the contrary based on previous scholarship, significant variations between courts in their interpretation of CEDAW occurred relatively infrequently, courts referred relatively seldom to other national courts’ interpretations of CEDAW and there was little evidence of transnational dialogic approaches to judging. An analysis suggests that domestic judges invoking CEDAW act primarily as domestic actors who use international law to advance domestic goals, rather than acting primarily as agents of the international community in applying CEDAW domestically or than in contributing to the transnational shaping of international law to suit national interests. The article suggests an understanding of the domestic implementation of a human rights treaty as not only law, but also a unique kind of law that performs a particular function, in light of its quality as something akin to hard and soft law simultaneously.

Comparative Methodology

My engagement with comparative international law overlaps with the last major theme of my work, issues of comparative methodology and human rights. This considers the extent to which human rights purports not to be rooted in any particular region of the globe and appeals across cultures, but is nevertheless sensitive to regional differences. Human rights are international, transnational and global in orientation, but most of the work is also done domestically and locally. I am particularly interested in why the comparative method appears to be such a significant feature of the development and interpretation of human rights standards and what this says about the nature of human rights.

Whilst at Wiko, I completed two papers that grow out of this theme. The first, entitled “Transnational Culture Wars”, considers the evolving use of comparative arguments by NGOs in the United States Supreme Court and before the European Court of Human Rights. This is forthcoming in the *International Journal of Constitutional Law*, to be published in 2015. The second article brings together a discussion of human rights and the comparative method with debates over the contours of global constitutionalism. This paper was originally presented as part of the University of Pennsylvania Program on Democracy, Citizenship and Constitutionalism. A much-revised version is now forthcoming under

the title “Dignity, Rights and the Comparative Method.” In *Making Modern Constitutions*, ed. by Rogers M. Smith and Richard R. Beeman (University of Pennsylvania Press, forthcoming).

I also had the opportunity whilst at Wiko to deepen my understanding of comparative and transnational approaches in two particular ways. The first was by attending and speaking at a Conference on “Constitutional Migration and Transjudicialism beyond the North Atlantic”, held at the Herrenhausen Palace, Hanover, June 3–6, 2015. The second way, completely unexpected, was by learning about how different disciplines engage in comparisons, which came to be called “comparing comparisons”. The heart of the exploration is a hypothesis, or perhaps an intuition, that comparing how and why different disciplines do or do not make use of the “comparative method” can tell us something useful about the use of comparison generally and about the use of comparison in each discipline. The project began with conversations with Guy Stroumsa early in my time as a Fellow at Wiko and continued subsequently in the context of an informal group that I convened, which met occasionally for an hour before dinner on Thursdays.

The composition of the group changed over time, but at one time or another comprised Guy Stroumsa, Sarah Stroumsa, Françoise Lavocat, Meredith Reiches, Otto Pfersmann, Aden Kumler, Bruce Ackerman, Shermin de Silva, Susan Rose-Ackerman, Caroline McCrudden and Richard Bourke. Occasionally, other Fellows and former Fellows were invited to share with us their thoughts on the use of the comparative method in their own work and in their discipline more generally. The following additional Fellows were kind enough to participate in this way: Charlotte Klonk, Yongle Zhang, Jan-Hendrik Hofmeyr, Brandon Kilbourne, Robert Martin, Lea Ypi, Christoph Möllers and Luca Giuliani. Some of us hope to continue co-operating on this work in the next few years.

Caroline’s Academic Work

Caroline, a tropical botanist, has also had a remarkably stimulating year. Her main work this year has been to prepare an outline proposal for a major grant application, involving the research facilities of the Botanisches Museum Library (Freie Universität) and the Wiko Library. She completed writing the proposal in May 2015 and it will be the basis for grant applications in future. By way of background, it is important to understand that, throughout human history, there has been a fundamental question about how to recognize species in nature. This raises two questions: what is a biologically meaningful species, and

how do we achieve correct species delimitations? We can say that a species is a group of individuals that are similar to each other and share a common ancestor that they do not share with any other group of individuals. There are several reasons why this is important. Pre-Darwin, and still of great practical importance post-Darwin, it is foundational to achieving consistency of the names used in communication of information on species (be it on edibility, medicinal uses, conservation or ecology). Since Darwin, one of the additional purposes of classification is to enable us to develop evolutionary and historical information concerning plants and animals over time.

A primary question is what methods are to be used to produce the required classification. In the context of the classification of animals, one of the most popular methods is to apply the test of interfertility (i.e. individuals of the same species can interbreed and produce fertile offspring, whilst those of different species cannot). Most modern textbooks follow Ernst Mayr's definition, known as the Biological Species Concept of a species as "groups of actually or potentially interbreeding natural populations, which are reproductively (genetically) isolated from other such groups".

In the plant context this is not a practical method. So, how is *plant* classification achieved? The starting point is that there is a continuity in characters within the same species, and a discontinuity in characters between one species and its nearest relatives. (This can be a discontinuity in the degree to which a character is manifested.) In the first instance, classification of plants is based on their appearance, a practice referred to as morphology. Morphological characters are the primary means of recognizing and delimiting species in multi-cellular organisms.

Part of what Caroline does as a taxonomist is to identify plants from dried specimens in herbaria, the plant equivalent of libraries. For example, she determined all *Aglaia* collections in Berlin, finding two types for names not previously typified. These were duplicates of types destroyed in the bombing of the Botanisches Museum (BGBM) and the ensuing fire of 1943. She has also spent three days working in botanical collections and library at Naturalis in Leiden.

However, there is a problem. Modern classifications of living organisms aim to define taxa that fall into discrete clades, and are therefore *monophyletic*, as distinct from taxa that combine entities that resemble each other in morphological characters, but are only distantly related and therefore *paraphyletic*. (Incidentally, there are apparently equivalent problems elsewhere: the problem of pseudo-morphology is one of the biggest problems facing art history: that is, when things look the same and are not.) Paraphyletic species

have been identified in diverse groups of organisms, but, in many of them, have not been resolved into their constituent monophyletic species.

A principal way of addressing the challenge of delimiting monophyletic species in taxonomically complex groups of organisms is by applying DNA sequencing. It takes the results of a morphological classification and calculates the relationships between species by comparing sequences of the four nucleotides (adenine, guanine, thymine and cytosine) from a small part of the genome. A major contribution of DNA sequencing for classification has been to establish the relationships between species by constructing branching “trees”, known as phylogenies. If fossils of known age can be applied to nodes on the “tree”, it can be calibrated and the timing of the appearance of groups of species can be estimated to provide information about the likely course of evolution in the group.

However, even if DNA sequences can be used to delimit species reliably, it would still be necessary to write a morphological description and a key for identifying living organisms and museum specimens, in order to make practical use of the classification in most spheres of enquiry. Attempts to do this any other way are still in their infancy and show no signs of replacing the traditional morphological methods. The grant proposal aims to develop proposals for how these two methods can best be brought together to develop practical methods of answering the age-old question “what is a species?”.

This issue was also at the heart of the colloquium she presented in May 2015, using 120 species of tropical mahogany trees as a case study from fieldwork to classification, biogeography and evolution to molecular phylogeny, historical biogeography, colonization of new territories millions of years ago and subsequent radiations into suites of new species. The presentation provoked heated discussion between (some) scientists and philosophers, leading to a three-hour follow-up session and e-mail exchanges with Sebastian Rödl and Andrea Kern. She hopes that they might be able to continue to explore the subject with a meeting of a larger, multi-disciplinary group in the future.

Also as part of her academic work, Caroline took full advantage of being in Germany. She attended and presented a poster at the International Biogeographical Society conference in Bayreuth, January 6–13, 2015; she attended a field meeting in the Kaiserstuhl and the Südschwarzwald to explore the habitats and diversity of species of mosses and liverworts in southwestern Germany; she presented her research on *Aglaiia* to the May staff meeting at the Botanischer Garten und Botanisches Museum; she made several visits to the Museum für Naturkunde, including meetings with Michael Ohl and Thomas von Rintelen; and she attended a presentation explaining 3D scanning of museum specimens.

Taking Advantage of Wiko, Berlin and Germany

Apart from our academic work, described above, we threw ourselves into the activities that Wiko provided, as well as making some new opportunities. We both attended the excellent Intensive German course at the beginning of the year, followed by four hours or more of lessons per week for the rest of the year. Caroline participated in WIST, “Women in Science Tea” meetings, convened by Meredith Reiches. Having established a connection with the Director of the Museum für Naturkunde, Johannes Vogel, and his wife, Sarah Darwin, Caroline arranged a tour of the Museum für Naturkunde for Fellows and Partners, January 30, 2015. This has initiated a continuing contact between MfN and Wiko. Similarly, she arranged a tour of the Botanischer Garten, led by Thomas Raus, for Fellows, partners and staff on July 8, 2015.

We both immensely enjoyed attending wonderful concerts at the Philharmonie and the Konzerthaus, as well as operas and ballet at the Staatsoper and the Komische Oper. We also took full advantage of the many excellent museums in Berlin, not least because Aden Kumler was such a generous guide. Between us, we managed to visit the Pergamonaltar (now closed) in the Pergamonmuseum (with a fascinating talk by Luca Giuliani), the Brecht-Weigel-Haus, the Haus der Wannsee-Konferenz, the Gemäldegalerie, the Kunstgewerbemuseum, the Bode-Museum, the Museum für Naturkunde, the Botanischer Garten, the Botanisches Museum, the Helmut Newton Foundation, the Vivian Maier exhibition at the Willy-Brandt-Haus, the Brücke-Museum, the East Side Gallery, Schloss Sanssouci, the Ethnologisches Museum and the Zoologischer Garten.

Caroline also participated in four dawn-chorus and bird-watching outings, as far afield as Schwedt on the River Oder, and three at dusk, mostly with Jan-Hendrik Hofmeyr. She hopes to continue her shared interest in natural history with Jannie, with planned trips to the Namib Desert and Okavango, as well as the Cape and other South African wildlife and flora localities. Christopher was less involved with the natural history of the region, but we both visited Stolpe an der Peene and Usedom in January and returned to Stolpe in June, completing a 20-km return canoe trip from Anklam to Stolpe.

Conclusion

We are deeply grateful to Wiko for the immense privilege of having had the opportunity to experience this immense range of academic and non-academic pursuits during the

academic years 2014/15, which would not have been possible without the support of the staff and other Fellows. It would be hard to overestimate the effects of the Fellowship and our time in Berlin on our intellectual and scholarly development and in our academic productivity. We hope that others will also be as fortunate as us in being able to take full advantage of the opportunities (intellectual and social) that the Fellowship accorded us. Christopher would also like to thank Queen's University and the University of Michigan for granting Christopher research leave to take up the Fellowship. It was, quite simply, a life-changing year for us both. Thank you, Wiko.



A DOUBLE INSIDER
AND AN OUTSIDER RECALL
DIANA MISHKOVA

Diana Mishkova is a Professor of Modern and Contemporary Balkan History. Between 1988 and 2005, she taught at Sofia University. Since 2000, she has been the director of the Center for Advanced Study in Sofia. She has published extensively on comparative Balkan history, the history of nationalism, intellectual history, and the methodology of comparative and transnational historical research. She has authored and coordinated many international interdisciplinary projects in the field of comparative European studies. Among other books, she has written *Domestication of Freedom: Modernity-Legitimacy in Serbia and Romania in the Nineteenth Century* (Sofia: Paradigma, 2001 in Bulgarian); edited *We, the People: Politics of National Peculiarity in Southeastern Europe* (Budapest et al.: CEU Press, 2009); co-edited *Entangled Histories of the Balkans: Transfers of Political Ideologies and Institutions* (Leiden: Brill, 2013); *“Regimes of Historicity” in Southeastern and Northern Europe, 1890–1945: Discourses of Identity and Temporality* (London et al.: Palgrave-Macmillan, 2014); and *European Regions and Boundaries: A Conceptual History* (New York: Berghahn Books, to be published 2016). – Address: Director, Centre for Advanced Study Sofia, 7 Stefan Karadja Str. / vh. 3, 1000 Sofia, Bulgaria. E-mail: mishkova@cas.bg

I should right away plead lack of innocence: I’ve known and kept close connection to Wiko for more than a decade and a half. During this time it has come to mean many things, and an increasing lot, to me. I first encountered the “Wiko phenomenon” in 1999 as an A. W. Mellon Fellow – an at that time unique programme that, on the wings of the post-1989 optimism, aspired to open tantalizing new horizons by bringing East European scholars in contact with their Western peers. The programme does not exist anymore, the

optimism that underpinned it has long since waned and the tantalizing horizons have shifted direction (1989 *must* have been a successful revolution!). Throughout all those years Wiko has continued – unfalteringly and tenaciously defying the dominant currents towards the marketization and commodification of research – to uphold its original scholarly ethos of cultivating and diffusing the culture of intellectual freedom and veneration for uncommodifiable creativity. More than that: a few years after having helped Andrei Pleșu, a far more prominent Wiko Fellow than me, establish an Institute for Advanced Study in Romania, it ventured into backing my own exertions to create a similar institute in Sofia. Since our founding success in 2000, my work, pursuits and dreams for the future have been fatefully linked with Wiko.

Thus my retrospective of the three months I spent in Wiko during the fall of 2014 is one of a double insider. The study of a given society performed by persons who have been socialized in it or adopted it as their own, anthropologists tell us, entails emotional attachment to and moral responsibility towards the object of study that often bring about the loss of impartiality. For once I was up to making the best of my partiality and indulging in my double-insider syndrome. It was a special and privileged experience precisely because it fused rather different perceptions: those of a catered-for Fellow, of an administrator who continues to learn what it means to cater for Fellows and of a workmate to many of those responsible for running the institute and helping its two sister institutions in Southeastern Europe to survive.

If I were asked to single out what I deemed to be the main features responsible for making Wiko such a haven for scholars, I would answer: the full safety and protection it provides (those with a happy childhood would know what I'm talking about) and its proverbially good library services. There are numerous other memorable extras – the conversations with Co-Fellows (often kicking off with a joke, then suddenly turning terribly serious, to be lightened again by a stroke of self-irony), the entertaining and rewarding German classes, the anticipation of the Dienstagskolloquium, the cultural temptations of Berlin, the contemplative serenity of the Grunewald forests ... But even the first two would have been enough to make me feel very lucky and grateful.

This time I came to Wiko with a book project that I had been carrying in my pocket for nearly five years – one that wants to reflect, from a conceptual historical perspective, on the academic constructions of the Balkans/Southeastern Europe as a historical region, on the meanings successive generations of intellectuals assigned to this regional concept and on the cultural-historical (“civilizational”) self-identification and self-positioning

associated with it. Thus conceived, my topic has drifted away from the material-morphological understanding of space and borders towards concentration on the premises of their social production and the ideological underpinnings of this production and on the various forms of interpretation and representation that it embodies. The conceptual historical perspective on this subject helps me lay bare the inherent and historically contingent ambiguities of the regional terminology we've been unreflectively using as a matter of course. Rather than objectified units with clear-cut lines between insiders and outsiders, regions thus emerge as flexible and historically changing frameworks for interpreting certain phenomena. What my three-month sojourn in Villa Walther made possible was to develop an important transnational dimension of my research, namely the connections between local constructions of (in this case, the Balkan) space and the foreign schools of area studies, mainly in Germany, France and the US, after the Second World War.

I am not going to describe here the other benefits from my double-insider syndrome. On a certain level, comparing the Centre for Advanced Study in Sofia with the Wissenschaftskolleg zu Berlin is a depressing exercise. But on another, more judicious level, it is hugely energizing, for there is so much one can learn from the way Wiko heeds its mission! I am genuinely incapable of paying individual tribute to all those who make it happen, for Wiko is, to my mind, much more than the sum of its staff members. It is a very special place where human dignity is meticulously tended and is celebrated on a daily basis. And also one made up of unique individuals for whom I cherish deep affection and respect.

I wish to quote my twenty-year-old son, Christian – an “outsider” and thus the complete opposite of my position – who studies musicology in Sofia and who came with me to Berlin with the ambition to learn German (which he did, actually, over the course of one academic year). When I told him what I was writing, he asked if he could join with a few sentences. Here is what he wrote:

I find it hard to think of Wiko as an institution. Wiko is the definition of transparent homecoming-ness. Anyone who has had the chance to be welcomed would gradually feel the fine and gentle way in which the Wiko crew embraces you in a soft warm cape of comfort. All of this in service of good brains. Because in Wiko brains are subject to service – this is why it is. And one might be surprised to find out that Fellows also develop a quiet sense of service to each other – whether through thoughtful listening, or a nonbinding and casual chat, or through a concert, such as maestro (Sir) András Schiff's performance da camera.

Of course, an artistic soul feels safe from harm in a place like this. It can open its wings and jump directly onto the second floor of the M19 bus (itself so punctual and carefully paced it might as well be a part of Wiko) on its way towards neighbourhoods still unexplored. Or merge with the crowd, in places like Kreuzberg – at the Kreuz of many cultures and at the Kreuz of Cold War Berlin. Wherever it goes, sooner or later, this creature looks back west towards its warm nest in Grunewald.

This forest, and particularly the region of Villa Walther, is home to a lot of species every year, species that, migrating through life, take refuge here among the quiet coasts of Herthasee and Koenigssee. This is how one could describe the area. It is truly an existential place – not only because, while we were there, at least one child was born and breathed its first months of clean air next door. I would call it a refuge in our world of business. Because it's not only a busy world, it is a world of business and business is its fabric – including in Berlin. But Grunewald is a refuge not only because there's someone else who takes care of the "business" of delivering books in less than 24 hours and delivering meals (well, in the other Villa) every day at noon. No, what makes it a refuge is that, whatever my business is, it gets stripped of its anxiety and of its crude features and is accepted anew, this time as a personal task.



UNTITLED
SIANNE NGAI

Sianne Ngai is Professor of English at Stanford University (2000–2007; 2011–present). She has also taught at the School of Criticism and Theory at Cornell University (2014/15) and at UCLA (2007–2011). She received her Ph.D. in English and American Literature from Harvard University in 2000 and her B.A. from Brown University in 1993. Her books are *Theory of the Gimmick* (in progress); *Our Aesthetic Categories: Zany, Cute, and Interesting* (2012); and *Ugly Feelings* (2005). *Our Aesthetic Categories* was awarded the James Russell Lowell Prize from the Modern Language Association. Selections from this book have been translated into Swedish and Italian, selections from *Ugly Feelings* into German and Slovenian. Other recent publications include: “Visceral Abstractions.” *GLQ: A Journal of Lesbian and Gay Studies* (January 2015); and “Network Aesthetics: Juliana Spahr’s *The Transformation* and Bruno Latour’s *Reassembling the Social*.” In *American Literature’s Aesthetic Dimensions*, eds. Christopher Looby and Cindy Weinstein (2012). Ngai received an Honorary Doctorate from the University of Copenhagen in 2015. She has also received fellowships from the American Council of Learned Societies (2007/08) and the Huntington Library (2005/06). – Address: Department of English, Stanford University, Building 460, Margaret Jacks Hall, Stanford, CA 94305, USA. E-mail: xngai@stanford.edu

1.

I’ll start with an observation I wish I could say I came up with myself, but which came from my partner, Mark McGurl, who was here for the entire year. We were talking with Stephen Greenblatt at the last Thursday dinner, and Mark remarked how unusual it was

that an institution as prestigious as Wiko could also be so loveable. Usually, the higher the stature of an institution, the more one tends to feel indifference toward it. Stephen said, yes, he was not sentimental about institutions, but for some reason he was about this one. Mark then wondered, what is it about the Wiko, exactly – what is its secret – that enables it to be loveable in a way similarly prestigious academic institutions are not.

2.

The staff, I said. The people here.

This answer, for all its truth, also struck me as somehow glib. It seems natural to contrast the impersonality and formality of institutions (“coldness”) to the personality and informality of persons (“warmth”). But what if something about this opposition is false?

Thinking more upon it, what is special about Wiko is not something personal/informal as opposed to institutional/formal, but rather its use of relatively enduring structures to produce a temporary and very specific kind of sociality. The putting together of a cohort with a highly particular kind of intellectual coherence and intellectual diversity; the design of their year, months, and weeks together; the spatial as well as temporal organization of daily life; the fitting together of all these different tempos of activity and interaction. The Wiko is a form, a careful organization of time and space used to create a particular kind of being-together or collectivity. A transitory, self-consciously fabricated collectivity, which strikes me as a project utopian to the core. And it is precisely through the medium of this artificial, highly structured sociality that personal relationships with individuals emerge that I for one will never forget.

3.

So then, after having gone through the detour above, back to my original answer. Precisely because one cannot separate institutional forms and structures from interactions of persons, what makes the Wiko curiously loveable for all of its prestige is its unique concatenation of Vera Schulze-Seeger, Eva von Kügelgen, Ursula Kohler, Katharina Wiedemann, Dunia Najjar, Stefan Gellner, and so many others. From the miraculous library to our German courses, there is not a single aspect of institutional life at Wiko that can be detached from those who enable it to function in relation to all the others.

4.

I thought and wrote a lot this year. I had new breakthroughs about what I really mean when I talk about the gimmick as a capitalist aesthetic category. I wrote about two-thirds of a long, difficult chapter on this question that I think will be finished this fall. It took me about a year to finish each chapter in *Our Aesthetic Categories*, so I'm more or less on track. I did a long interview with a British artist and curator (that is, he interviewed me) for a group exhibition inspired by my first book, *Ugly Feelings*, that he organized in London this year. I gave talks at the John F. Kennedy Institute of the Freie Universität and the Institute of Cultural Inquiry Berlin and got to know German Americanists living in Berlin: Ulla Hasselstein and Frank Kelleter. Some nice work-related things happened to me during the Wiko year as well. I learned that *Ugly Feelings* received a grant in Japan that will enable its translation into Japanese. And that I've been awarded an honorary doctorate from the University of Copenhagen.

But I have to say, based on a diagnostic test I took, that the thing that happened during my sabbatical of which I am most proud is having gone from absolutely zero to B1 German this year. Because this is something that could never have happened, and would never have happened, anywhere but here.

5.

I am entirely not sure how it happened, but being here enabled me to achieve something I had been unsuccessfully trying to do since receiving tenure seven years ago, which is to have a less fraught, more lighthearted relation to my own work. My work is often on topics that have humor or playfulness as their content, but that is different from doing work in a playful spirit of mind. Part of it had to do with learning how to let myself get distracted by the work of Fellows I found interesting, many of whom seemed to have a *Parallelaktion* behind their *Parallelaktion* and often one behind that as well. This meant that I ended up going down paths that I hadn't planned on going down, for no reason other than pleasure and curiosity – something that also would have never happened if I had been anywhere else.



GAMBLING FOR THE SAKE OF SCIENCE
THOMAS PFEIFFER

Thomas Pfeiffer is an evolutionary biologist at Massey University in Auckland, New Zealand. He received a diploma in Biophysics from the Humboldt University Berlin and a doctoral degree in Environmental Sciences from the ETH Zurich. After a short period of postdoctoral research at ETH Zurich, Thomas Pfeiffer received the prestigious Branco Weiss Fellowship and moved to Harvard University. Since 2012, Thomas Pfeiffer has been Professor for Biochemistry and Computational Biology at Massey University, where he directs an interdisciplinary degree programme, the Bachelor of Natural Sciences. His research interests include metabolic modelling, game theory and decision making. – Address: New Zealand Institute for Advanced Study, Massey University, Private Bag 102904, North Shore Mail Centre, 0745 Albany, Auckland, New Zealand.

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I had visited the Wiko on two previous occasions: once as a guest of Iruka Okeke (Fellow 2010/11), with whom I worked on a piece of research on the shortcomings in the diagnosis of febrile diseases in Africa, and once for an annual meeting of the foundation “Society in Science / The Branco Weiss Fellowship” that supported much of my postdoctoral research. Although of short duration, both visits had an impact. The work on the diagnosis of fevers turned out to be quite relevant in the context of the 2014 Ebola outbreak in West Africa; and it was the work I started as a Branco Weiss Fellow that unexpectedly prevented me from focussing much on the topic I originally intended to work on.

During my three-month stay as a Fellow in 2015, I was part of the Focus Group “Gene regulation and organismal diversity” and intended to concentrate mainly on my biological

research programme that combines metabolic biochemistry and game theory. More specifically, I planned to develop approaches that could help reveal intricacies in microbial metabolic “decision making”. Are microbes capable of sensing each other’s presence? Do they change their metabolic strategies when sensing the presence of a potential friend, competitor or foe? Despite being important for developing a better understanding of interactions within microbial communities, such questions have not yet been investigated very well.

Considerable time was dedicated to this topic. We had fruitful conversations within the focus group and also with the local research community that has shared our interest in the topic. Activities included a meeting with Birgitta Whaley (Fellow 2012/2013) on the potential role of quantum effects in biological regulation and catalysis, a meeting with Wolfram Liebermeister (Charité Berlin) on metabolic modelling and a mini-workshop organized by Orkun Soyer (Fellow 2014/2015) and Ralf Steuer (HU Berlin) on the topic “Evolution and optimality in cellular systems”. Other Fellows contributed tremendously – I was particularly excited to meet Jannie Hofmeyr (Fellow 2014/2015), one of the pioneers of metabolic modelling.

It was, however, a different topic that maintained a strong grip on my research activities at the Wiko. Starting in 2005 with John Ioannidis’ paper “Why most published research findings are false”, a vibrant discussion of the reliability of published research had attracted increasing attention and motivated a number of studies on that topic. One of these studies, the “Reproducibility Project: Psychology”, was concluded during my stay at the Wiko. This study in turn is closely linked to a project I am involved in on the use of prediction markets in science.

As a Branco Weiss Fellow (2005–2010), I had started a research programme of my own on the reliability of science, publication bias and “fashions” in science. As part of this programme, I collaborated with a group of economists around Anna Dreber and Magnus Johannesson (Stockholm School of Economics) to organize prediction markets in the context of science. This work followed ideas outlined by the economist Robin Hanson in an essay from 1995, entitled “Could gambling save science?”

While fascinating, Hanson’s ideas on using prediction markets in science did not trigger many applications, and we aimed to fill that gap. “The Reproducibility Project: Psychology” offered an excellent opportunity to explore practical applications of prediction markets in science. With dozens of studies being scheduled under transparent criteria for replication, and the replications being described in great detail, we set up prediction

markets on replicability. In these markets, participants could trade “bets” about which of the studies would replicate and which ones would not. Through the prices of these bets, participants create forecasts about the replicability of each study. The motivation for this project is to investigate whether knowledge of the reliability of published findings is present in the community and whether prediction markets can aggregate this information. The prediction markets indeed gave excellent forecasts of reproducibility; we also showed how the markets can be used to analyse the temporal dynamics of testing in a research field and the appropriateness of testing procedures. The Wiko provided an excellent environment to work on this project and the research programme behind it: the interdisciplinary spirit of the Wiko goes together very well with this research; and while promoting interactions with the other Fellows, the setting also allows one to “withdraw” for more intense periods of analysis and writing. Moreover, I had the opportunity to invite one of my collaborators from Stockholm, Eskil Forsell, to review and refine important steps in the interpretation of market prices, and to prepare using prediction markets as “decision markets”.

While prediction markets generate forecasts that can be useful to optimize decision making, a problem that often arises in this context is that decisions may influence which outcomes can be observed. Imagine, for instance, a soccer coach who has to choose which of his two top scorers to put on the field in an upcoming game. Ideally, he would like to predict the outcome of the game for both options and then select the more promising one. But can prediction markets be set up in a meaningful way, when the outcome of only one option can be observed? Conceptual work and theoretical treatment of such questions have emerged over the last few years. With Eskil, I discussed lab experiments to pave the way towards applications of decision markets in practice. In the context of published research findings, this means that decision markets could be not only used to forecast replicability, but also to help select the most interesting or controversial findings for replication.

The idea to use “gambling” to make decisions that typically fall into the domain of science policy cannot be expected to meet unanimous agreement. However, as long as problems with the replicability of published research persist, a somewhat disruptive approach seems justified. Clearly, such a complex problem deserves to be approached with a wide range of methods, including unconventional ones such as prediction markets.

Of course a Fellowship at the Wiko offers opportunities that go far beyond the work on research projects. Especially to a German now based in New Zealand, it is a great

chance to catch up with colleagues, family and friends; take the family to some of the favourite vacation spots in Europe; and get the kids to learn some German. All of this made for a successful and enjoyable stay, and I'd like to thank the Wiko for making this possible.

Publications related to the Fellowship:

- Munafo, M. R., T. Pfeiffer, A. Altmejd, E. Heikensten, J. Almenberg, A. Bird, Y. Chen, B. Wilson, M. Johannesson, and A. Dreber. "Using prediction markets to forecast research evaluations." *Royal Society Open Science* 2 (2015).
- Dreber, A., T. Pfeiffer, J. Almenberg, S. Isaksson, B. Wilson, Y. Chen, B. A. Nosek, and M. Johannesson. "Using prediction markets to estimate the reproducibility of scientific research." *PNAS* (2015) Early Edition.



EVERYTHING HAS BEEN SAID BEFORE
JAN PLAMPER

Jan Plamper is Professor of History at Goldsmiths, University of London. After obtaining a B.A. from Brandeis University and a Ph.D. from the University of California, Berkeley, he taught at the University of Tübingen and from 2008 to 2012 was a Dilthey Fellow at the Center for the History of Emotions, Max Planck Institute for Human Development in Berlin. He is the author of *The History of Emotions: An Introduction* (2015; German orig., *Geschichte und Gefühl: Grundlagen der Emotionsgeschichte*, 2012); co-editor, with Benjamin Lazier, of *Fear: Across the Disciplines* (2012); and co-editor, with Marc Elie and Schamma Schahadat, of *Rossiiskaia imperiia chuvstv: Podkhody k kul'turnoi istorii emotsii* [In the Realm of Russian Feelings: Approaches to the Cultural History of Emotions] (2010). He has also recently authored *The Stalin Cult: A Study in the Alchemy of Power* (2012). – Address: Department of History, Goldsmiths, University of London, New Cross, London, SE14 6NW, UK. E-mail: j.plamper@gold.ac.uk

1.

Everything about Wiko has been said before. That impression crystallizes the more year-book reports by past Fellows you read. There is, first, the structured unstructuredness of the place, which makes you go in directions you never intended to go. Directions that end up being more productive in the long run and that make you feel less guilty about the fact that you didn't get as far as you had planned with your main project over the short run of ten months. Then there is the multidisciplinary that forces everyone to explain themselves over meals to outsiders to their own fields. It ends up making even very tall scholars

two heads shorter. There are the meals that end up pushing scholars from vastly different fields to big meta-questions of why they do the things they do in the way they do them. There are the meals and the frequency of chance encounters with outside guests or with former and future Fellows. There are the meals – varied, light, modern, delicious. As little post-prandial regret as there is. There is the library, a privilege, I would maintain, only those who usually work with the unwashed masses of readers (and librarians) at *Stabi* can truly appreciate. No one brought up with a silver spoon at Widener, the Reg or the Bodleian will ever fathom just how lucky they are to have Sonja Grund and her team. There is the staff, unsurpassed in its intelligence, competence and structural normalcy that has become a luxury: it is perhaps the only staff in the controlled and benchmarked – for lack of a better term, neoliberal – academic world that doesn't seem chronically overworked. There is of course the fact that the year flies by and is over much too soon. And that many Fellows have tried chaining themselves to the radiator in their office to avoid the unavoidable – *alles hat ein Ende, nur ...* Everything about Wiko has been said before. Even that everything has been said before has been said before.

2.

Nothing has been said at all. Nothing has been said about my individual Wiko experience. For me, this year was, first, a year of sleeping at home. I hasten to explain that I commute between London, where I have been teaching since 2012, and Berlin-Charlottenburg, where I live with my family. As I rode my bicycle along Koenigsallee and then onto Wallotstraße where I descended on the slope, it was as if the city fell off me like some dead weight. Feeling the air brush up against my face on that initial slope on Wallotstraße meant entering into a new, lighter mindset – one about whose existence I had forgotten during two years of heavy teaching, commuting and my mother's protracted death from cancer. I spent long hours in my Wiko office on the top floor of Weiße Villa, a dream office with a balcony. I like to think I wasn't lazy (I keep repeating this to myself to feel better), but I certainly didn't get as far with my main project, a book-length history of fear among Russian soldiers in the First World War, a history of emotions, as I had planned. Why not? See section I above. Instead I wrote smaller texts for media outlets many mid-career historians like myself aspire to but find hard to get into: a book review of volume 1 of a Stalin biography in the *Times Literary Supplement* and one on a history of the Soviet Union in the *Frankfurter Allgemeine Zeitung*. And smaller, entirely unanticipated pieces

that directly originated with Wiko: a *Neue Zürcher Zeitung* article on the seventieth anniversary of the end of the Second World War and the Germans' desire to be seen as victims, using a concept of transgenerational traumatic inheritance. This piece went back to a public talk arranged through the amazingly resourceful and proactive Katharina Wiedemann. I also did an interview for the *FAZ* with the art historian David Freedberg on his plans for the Warburg Institute in London – he was appointed as director while we were office neighbours in the Weiße Villa. Finally, a review for the *Zeitschrift für Ideengeschichte*. And I was TV-interviewed for almost an hour about the Stalin cult and the history of emotions by veteran documentary filmmaker (and Fassbinder comrade-in-arms) Alexander Kluge, an experience unlike any other – the polymath Kluge, whose face isn't shown and whose voice is heard off-camera, creates a tapestry of thinking-aloud, some of it wildly intelligent, some of it completely off the wall, and allows you to weave (or not weave) yourself into this tapestry. Rather than answering question after question, you get into a strange flow.

I also worked on my two secret projects, the secrecy of which was exposed – or so it felt – during week one when Thorsten Wilhelmy, paraphrasing Robert Musil's *Man Without Qualities* in his introduction to Wiko, said that the staff expected us to actually be more passionate about *Parallellaktionen* than the main project we had applied with. He also encouraged us (I like to think) to follow our passions. So I did, reading widely about the history of migration on the one hand and collecting blurbs, acknowledgments, author photographs in dustjackets, homepages by academics etc. For my first side project is a narrative history of post-1945 migration to Germany told through life stories of individuals and families who represent the major immigrant groups. It has a strong political bent, legitimizing an understanding of contemporary Germanness in which a particularist identity (e.g. a Turkish background) is welcome and can coexist with a universal civic identity of German nationhood, one that in Germany remains overly (for my taste) ethnonational (reducing e.g. German citizens of Turkish background to *Deutschtürken*, a word in which “German” is a mere adjectival prefix to the noun “Turk” – in the United States they would be “Turkish Americans”). Historical narratives are central in this consciousness-raising, *engagé* project. And they are sorely missing.

My second side project concerns little genres of scholarship, esp. humanities scholarship. Like Gérard Genette in his 1987 *Paratexts: Thresholds of Interpretation*, I am interested in the edges of a book – the dedication, the footnote, the glue of the binding. Unlike Genette, a structuralist literary scholar, I am interested in the histories of these edges – when and

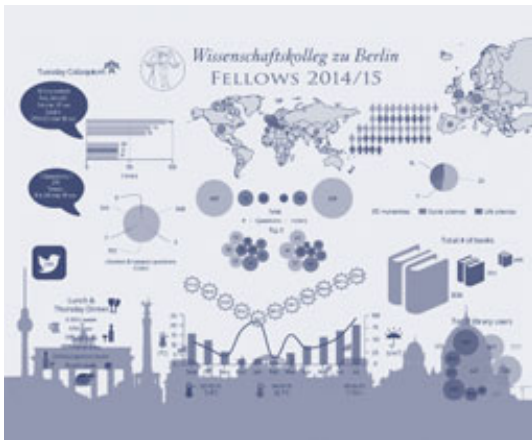
how did the first dedication expand to the length of a separate section of a book, the acknowledgment? I am also interested in issues of subjectivity and power. Take the acknowledgements of a book. They are a highly stylized and patently power-conscious genre – e.g. thanking “up” to colleagues more powerful than oneself. Or, consider a practice known as “the serpent’s kiss”, that is, *faux*-thanking one’s worst enemy so that he or she will not be considered as a reviewer since US scholarly journals, wary of “conflict of interest”, do not send out books for review to persons who appear in the acknowledgments. Yet acknowledgments are considered a site of unmediated, intimate subjectivity, so much so that they rarely get edited and that it often feels embarrassing to quote from them, even though they are just as much in the public domain as the rest of the book. Why is that?

Everything has been said before. Nothing has been said at all.



FELLOWS
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Der Bericht besteht aus dieser Grafik, die im Originalformat als Klapptafel am Ende des Bandes zu finden ist.



MEIN WIKO-JAHR: BÜCHER, FORSCHUNG,
DEUTSCH UND ZUKUNFT
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Bücher

Packing for a ten-month trip means thinking about the portable world in terms of weight, size, and fragility. Books are robust but heavy. Given the legendary resourcefulness, speed, and generosity of the *Wiko Bibliotheksteam*, it seemed wise to transport only those materials that I anticipated needing right away and without danger of recall. The volumes from home, therefore, form a sketch of the work I thought I would do: Arnold Weinstein's *Morning, Noon, and Night*, about literature across the life cycle; Peter Ellison's masterpiece on the ecology of human reproduction, *On Fertile Ground*; Shakespeare's

Romeo and Juliet and *Hamlet*; J. M. Barrie's *Peter Pan*; a circa-1930 edition of Conan Doyle's *Sherlock Holmes* canon; Kenneth Campbell and James Wood's 1994 edited volume, *Human Reproductive Ecology*. I envisioned a project that juxtaposed literary and biological accounts of adolescence, the dawn of reproductive potential, with theories and stories of people who choose not to reproduce. By putting the explicitly reproductive and non-reproductive – as well as the literary and biological – into conversation, and by drawing out the paradoxical centrality of death to narratives of adolescence and the centrality of non-reproductive characters to literary production, I hoped to arrive at a more capacious and complex view of the role of reproduction in human evolution.

What sirens, though, are the books one has not planned to read! It began innocently enough as “social reading” – a bibliography aimed at finding common ground with Fellows I admired and wanted to know better. It ended in a new conception of my own project. Through work by Michel Foucault, David Halperin, Eve Kosofsky Sedgwick, Gayle Rubin, D. A. Miller, Michael Warner, Neil Bartlett, Kirk Ormand, Rosamond Lehmann, Alfred Gell, Sianne Ngai, Caroline Bledsoe, Lee Edelman, Ann Pellegrini, Janet Jakobsen, Katherine Dunn, Molly Hite, Claude Lévi-Strauss, and Marshall Sahlins, among others, I came to appreciate the historically contingent nature of life sciences' categories and questions. Specifically, I began to examine the contexts in which research on the evolution of human reproduction – and narratives about the origins of social structures that, like marriage, promote and sustain reproduction – are embedded.

Forschung

If all goes well, you will one day hold in your hands a book called *No More Marriage*. It should convince you that many prominent, contemporary evolutionary theories depict all adults in prehistory as “married” – itself a complicated term – and reproducing. Marriage and reproduction serve, in these arguments, as the fulcrum for human evolution. The assumption of universal marriage and reproduction is an artifact of history: ideas about marriage and reproduction in the prehistoric past derive from ethnographic observations and cultural mores of the past hundred and fifty years. Treating the local and contingent as universal and inevitable not only constrains our hypotheses about human origins, but also shapes our perceptions of what is natural in the present and possible in the future.

If I succeed, you will be able to translate from cultural anthropology to evolutionary thinking the idea that a statistically insignificant minority may have something significant

to say about social and biological systems fundamental to a society or species. You will look at literary texts from *Hamlet* to *Sherlock Holmes* as sites of alternative imagination about the roles that marriage and reproduction play in human societies. If I hit it out of the park, to be American about it, you won't be able to read either contemporary political rhetoric about the status of marriage and reproductive rights or popularized evolutionary accounts of human sexuality and reproduction without raising a historical, scientific, and ideological eyebrow. Wish me luck – and wish me interlocutors as thoughtful as those I met at Wiko.

The second project to be conceived at Wiko is a collaboration with Françoise Lavocat on fictional and historical populations in 19th-century France and England. Following a tradition established by adroit close- and distance-reader Franco Moretti, Françoise and I will describe the population structures of early 19th-century novels that were bestsellers in France and England. We want to know characters' genders and ages, the population density of the novelistic worlds, and how often writers depict demographic events such as birth and death. We plan to compare these fictional populations findings from historical demography, asking both to what extent the 19th-century novel lives up to its reputation for realism and how the choices about who counts and who does not – for instance, a person's death excludes her from the census but not from fictional presence – change the populations of the worlds in question. We look forward to presenting our work to literary scholars in France in Fall 2016 and to engaging with other former Fellows and colleagues about content and methodology – canon selection, “analog” as compared with computerized algorithmic reading, *und so weiter* – in a Fellow Forum workshop to follow.

Finally, I had the good fortune to participate in the most meta of all conversations, Christopher McCrudden's “comparing comparisons” group. We met periodically throughout the year to explore with different Fellows how each person's project and discipline employ – and reject – comparison. Given the centrality of comparison to my own work, along disciplinarily orthodox as well as transdisciplinary axes, I absorbed these dialogs with avidity. I look forward to the group's next chapter.

Deutsch

The German language teachers at Wiko – in my case, Nadja Fügert and Eva von Kügelgen – were every bit as crucial to imbuing the year with structure and meaning as the *Dienstagskolloquium* and the phenomenal meals. Thanks to Eva and Nadja, the A2/B1

group – Susan Rose-Ackerman, Hisa Kuriyama, Anne-Marie Marsaguet, Michel Chion, and Aden Kumler – occupied a magical point of equilibrium between the ludicrous (*Ottos Mops trotz! Der Tatortreiniger!*) and the highly productive. Eva turned the glorious anarchy of *Donnerstag's* open course into a place where, miraculously, we learned grammar. I finally sorted out the differences among *Gesichte, Gerichte, Gedichte, und Geschichte*. Between German classes, private lessons, and *Deutschisch*, it became possible to venture out into the wider *deutschsprachige Welt* with confidence and a sense of humor. It would be hard to express in any language my gratitude for this.

Zukunft

The *Jahrgang 2014/15* included a significant number of early-career scholars – Pedro Bekinschtein, Anton Crombach, Florence Débarre, Shermin de Silva, Alexei Evstratov, Brandon Kilbourne, Veronica Lazar, Simone Reber, and Line Ugelvig (not to mention the marvelous Berta Verd, Ph.D. candidate with Fellow Yogi Jäger). This is, to my mind, an insightful choice on Wiko's part – thank you Admissions Team and Giovanni Frazzetto! Not only does career-stage diversity bring varied perspectives to colloquium discussion and informal conversation, but the inclusion of early-career Fellows also puts Wiko in a position to promote the work of young academics whose scholarship, as the award of the Fellowship suggests, merits a serious audience.

Many of the early-career scholars who come to Wiko are in moments of transition between some combination of postdoctoral and permanent positions. The gift of time allows Fellows to discover and apply for funding and employment opportunities. I believe that Wiko can strengthen its early-career Fellows' candidacies in other ways, as well. One of these is by increasing early-career scholars' visibility. Just as the *Abendkolloquium* forum brings the work of established Fellows to an enthusiastic wider public, perhaps a series of events aimed at showcasing the work of early-career Fellows could bring their innovations to the attention of more senior scholars in the region. The best way or ways of doing this, of course, would need to be worked out in consultation with the astonishing Wiko Public Relations Team and with the Fellows themselves.

A second route is through an extension of the Wiko's current infrastructure for network building. The Fellows' Club and Fellow Forum initiatives aim to maintain bonds within *Jahrgänge* and to forge connections among Fellows of different classes. A focus on connecting early-career Fellows with former Fellows who share research interests, for

purposes of conversation or with an eye to co-initiating a Fellow Forum, could strengthen the Wiko's "intergenerational" Fellow class architecture while placing the work of early-career Fellows before new eyes.

A third approach would entail amassing Wiko Fellows' collective knowledge about funding opportunities. As our collaborations and research communities become increasingly global, Wiko could help us to keep track of possibilities for research support through organizations and international structures we might not otherwise be aware of.

Thanks to the College for Life Sciences, and through the excellent conditions at Wiko that allow partners to double the intellect in residence, there was a strong contingent of women in the life sciences at Wiko in 2014/15. With many of the early-career Fellows listed above, and with the addition of Hilde Janssens and Caroline Pannell, we formed WIST, the Women in Science Tea. Never before had I had the experience of sitting around a table of biologists, all women, each of whom was born in a different country: Germany, England, Spain, France, Belgium, Denmark, Sri Lanka, and the USA were represented. We came from an array of intellectual backgrounds and were navigating pressing questions about how to re-enter academic science full-time after decades raising children, how to forge a career outside academic science, how to start a lab, and how to combine an international research program with a partner's academic career and a young family. We spoke to mentors local – thank you, Sarah Stroumsa – and distant, consulting two successive gender advisors to The Hebrew University in Jerusalem. We workshopped one another's presentations and grant proposals. We followed issues of gender and science in the news and debated them via e-mail – and, every other week, over tea and snacks. We drank to the jobs and grants we got and to the ones we didn't.

I am tremendously grateful to Wiko for inviting so many stellar women scientists – I write this from the dining room table of one in Vienna, a second arrives tonight, and later this summer I will spend a month at the home of a third. I am grateful for the space we had in which to meet, for the technology that allowed us to share our presentations and to have Skype conversations with colleagues abroad, and for the wonderful photos of our group that Vera Kempa took. I believe that something powerful for Wiko could emerge from embracing a form like this, from holding it in mind and cultivating it among future *Jahrgänge*: in a world concerned with the representation of minoritized identities in the STEM (science, technology, engineering, math) professions and in the academy, an international group of woman scientists has much to offer and much to gain through institutional support and recognition.

Heim

Packing for a ten-month trip requires taking stock not only of the portable but also of the non-portable world in terms of weight, size, and fragility – what new relationships to people and places will form, and how will those from our prior lives fare? I came to Wiko with concerns about the wellbeing of faraway family members – including a 103-year-old grandmother who, as of this writing, is still exhorting her sons to stand up straight – and one venerable and elderly dog. The world has turned while I’ve been away: our family said goodbye to Xena, Warrior Puppy, and adopted a cat. The shy toddler who hugged me farewell in August has become an avid close-reader of Dr. Seuss (“But *why* does Sam-I-Am want the man to eat green eggs and ham?”). Babies have been born whom I have yet to meet.

The openness to friendship of Wiko members permanent and transient proved stronger and richer than I had dared to imagine. Wiko friends caught me when a family member had a health crisis in the first weeks of the year and I nearly packed my bags and went home. Wiko friends took my ethical and intellectual positions seriously and compelled me to argue them. They stood outside the door to an *Änderungsschneiderei* in Westfälische Straße, laughing with compassion and embarrassment while I tried, to the bewilderment of the shopkeeper, to complete a German class assignment. They were “Poulets Libres” and *Wikofrauen für immer*. They nudged me toward helping to plan a *Karneval* party that showed our *Jahrgang* how much, on the whole, we love to dress up and dance. They lent me their children and trusted that their homes would recover from Play-Doh, face paint, and rubber chickens. They snuck me into the organ loft at the Konzerthaus and shivered happily when the percussion thundered under our noses. They puzzled with me over Berlin theater and opera, fed me chocolate at the intervals, and showed me the pleasure of late night, post-theater supper. They took me on tours of the Bode Museum, the Gemäldegalerie, the Museum für Naturkunde, and the Botanischer Garten. They discovered that the *Haus der 100 Biere* in Ku’damm is in truth the *Haus der 95-ish Biere*. They welcomed my friends and family. They understood that mourning – for Tsering Gyalpo, whom we miss and remember – may walk hand in hand with celebration.

Special thanks to Jannie Hofmeyr, Co-Fellow speaker. You are wonderful.



DAS WISSENSCHAFTSKOLLEG ALS ORT
DES ABSOLUTEN WISSENS
SEBASTIAN RÖDL

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Ich glaubte, mich am Wissenschaftskolleg ein Jahr lang auf das Projekt eines Buches konzentrieren zu können. Mit drei kleinen Kindern hatte ich in den letzten Jahren durchaus viel geschrieben, aber die große Form gemeinsam mit den universitären Pflichten war nicht möglich. Das, dachte ich, wird am Wissenschaftskolleg anders sein.

Das war nicht ganz falsch, aber auch nicht ganz richtig. Ein gewöhnliches Forschungssemester (wenn man sich denn für das Institut unerreichbar macht) ist besser geeignet, die eigene Arbeit voranzutreiben. Die Wirkung des Wissenschaftskollegs setzt später ein und hält länger an, denke ich. Dennoch war ich jetzt im Herbst überrascht festzustellen, dass ich weiter gekommen bin, als ich während des Jahres dachte. Es wird noch ein Weilchen dauern, aber im Groben ist ein Buch mit dem Titel „Absolute Knowledge“ da.

Das Wissenschaftskolleg ist eine einzigartige und eine großartige Einrichtung. Seine Bedeutung liegt darin, dass es am Prinzip der unbedingten Freiheit der Forschung

unnachlasslich festhält und diesem Prinzip alles unterordnet. Seine größte Herausforderung, das ist mein Eindruck, ist es, sich so einzurichten, dass es gelingt, Personen zu gewinnen, die unter sechzig sind und gar noch im Haushalt lebende Kinder haben. Denn einerseits ist es für eine Familie weniger leicht, ihren Wohnsitz für ein Jahr nach Berlin zu verlegen. Andererseits stehen die jüngeren (nicht die jungen, von denen gibt es auch einige) Wissenschaftlerinnen in der Regel in ihren universitären Einrichtungen voll in der Verantwortung, aus der sie sich nicht leicht für eine so lange Zeit herausnehmen können. Gleichzeitig sind es diese Leute, die des Wissenschaftskollegs am meisten bedürfen und bei denen und durch die es die nachhaltigste Wirkung entfalten kann. Der Stab des Wissenschaftskollegs verwendet viel Mühe, Überlegung und Phantasie darauf, die Einrichtung jünger und vielfältiger zu machen. In unserem Jahr ist das gut gelungen; es gab eine Reihe von Familien. (Ich möchte darüber hinaus sagen, dass auch die Fellows ohne Kinder den Kindern sehr zugewandt waren. Ich hatte nie den Eindruck, dass sie jemanden stören. Dafür bin ich dankbar.)

Die beiden Institutionen, die das Wissenschaftskolleg vor allem prägen, sind das Kolloquium und das gemeinsame Essen.

Das Kolloquium ist großartig, aber vielleicht das schwierigste Format, das überhaupt denkbar ist. Es kann auf mehr als eine Weise gut sein. Zum Beispiel so, dass man etwas Interessantes hört aus anderen Feldern. Das macht Freude. Oder so, dass jemand einen ganz schrägen Einwand vorbringt und sich daraus eine gewisse kriminelle Energie entfaltet. Das macht Spaß. Oder man begegnet einem Menschen, der seine tiefe Begeisterung für seinen Gegenstand mitteilen kann, in welcher dessen Schönheit erstrahlt. Das macht glücklich. Eine geistige Auseinandersetzung, in der durch die Kraft der verschiedenen Gestalten der Wissenschaft, die im Raum gegenwärtig sind, etwas grundsätzlich unklar wird, in welche Auseinandersetzung dann alle hineingezogen werden, sodass viele miteinander sprechen, weil sie merken, dass sie es müssen und deshalb wollen: das ist selten. Aber es ist geschehen in diesem Jahr. Überhaupt war unser Jahrgang, glaube ich, gut.

Mit den Mittagessen habe ich mich niemals anfreunden können, obwohl ich mit der Zeit gelernt habe, besser damit umzugehen. Ich nehme an, wenn man vierzehn Stunden am Tag arbeitet, was man ja gut tun kann, wenn man allein oder zu zweit ist, dann ist es nett, um eins ein bis zwei Stündchen Essen einzuschieben. Dann hält man danach ein Schläfchen und geht gestärkt in die zweite Tageshälfte. Wenn man mit mehreren Kindern da ist und eine klar abgegrenzte Zeit der ruhigen Arbeit hat, die spätestens um halb

fünf endet, dann ist das Mittagessen fatal. Die Abendessen am Donnerstag dagegen sind phantastisch. Und großartig ist auch die Kinderbetreuung während dieser.

Am Wissenschaftskolleg, so heißt es, gibt es Geisteswissenschaftler und Naturwissenschaftler. Das ist aber irreführend. Genauer gibt es Geisteswissenschaftler und Biologen. Oder noch genauer: Historiker und Biologen. Das mindert ein wenig den Charakter des Wissenschaftskollegs als erlebbare Universität. Und es begrenzt auch die Reflexion auf diesen Unterschied – den von Geistes- und Naturwissenschaft – am Wissenschaftskolleg. Wenn man die Unterschiede in der Form der wissenschaftlichen Erkenntnis innerhalb der Naturwissenschaften wirken sehen könnte, das wäre hilfreich. Umgekehrt ist es etwas beengend, dass die Geisteswissenschaft im wesentlichen als Historisierungsunternehmen erscheint. (Und hier sehe ich davon ab, dass es überhaupt bedrückend ist, dass gegenwärtig offenbar die Historisierung als höchste Möglichkeit der historischen Wissenschaften angesehen wird.)

Die Einheit der Wissenschaft, der Begriff dieser Einheit, das ist die Philosophie. Und das ist am Wissenschaftskolleg sehr gut sichtbar. Sehr viele der dort in unserem Jahr verfolgten Projekte waren in ihrer wissenschaftlichen Substanz philosophisch. Das liegt daran, dass am Wissenschaftskolleg oft Personen sind, die sich sehr grundlegende und weit ausgreifende Fragen zumuten. Während man also als Philosoph bemerkt, wie wahr es ist, dass Wissenschaft – alle Wissenschaft – Philosophie ist, so sehr bemerkt man gleichzeitig, wie speziell die intellektuelle Disziplin ist, deren beständige Übung das Philosophieren ausmacht. Das ist interessant, aber auch schwierig. Wenn man als Philosophin im Kolloquium etwas beitragen will, kann man es im Grunde nur machen wie Sokrates (jedenfalls, wenn man darauf Wert legt, dass derjenige, mit dem man spricht, dabei ist): man muss dadurch, dass man geduldig nachfragt, herauszubringen suchen, was der leitende Gedanke sein könnte und ob es ein Gedanke oder ein Windei ist. Aber nicht nur hat das Kolloquium dafür zu wenig Zeit; diese Art der (Selbst-)Prüfung ist auch für die meisten ungewohnt und irritierend. Sokrates bemerkte, dass die Athener ihn mit seinen Fragen als eine lästige Fliege empfanden, die man nicht loswird, so oft man sie auch verscheucht. Mir ist klargeworden, dass für solche, die gleichsam kraft Amtes annehmen müssen, sie besäßen Erkenntnis, das philosophische Fragen ärgerlich sein kann. Die Position des Philosophen am Wissenschaftskolleg ist daher besonders und verlangt Besonderes. Um als Philosoph ein gutes Jahr am Wissenschaftskolleg zu haben, muss man die sokratische Mischung aus Verbissenheit und innerer Ruhe besitzen, durch die man eine gut gelaunte Fliege sein kann.

Bewegend ist dennoch die Einheit der Wissenschaft, wie man sie in der Gemeinschaft erfährt, die über das Kolloquium hinausgeht. Es ist merkwürdig, aber es gibt unter Wissenschaftlern eine Affinität, die auch über die größten sachlichen Differenzen hinweg verbindet. Das Ethos des Erkennenwollens hat offenbar doch eine seelische Tiefe. Der Frühling und der Frühsommer, das war das Beste: die Parties und Feiern im Garten des Haupthauses und in der Villa Walther, das Tanzen und das Singen und das Spielen. Am Ende mussten wir jeden Abend zusammen trinken, damit vor der Abreise noch alle Alkoholika wegkamen.



CORRUPTION, PUBLIC POLICY, AND
PUBLIC PARTICIPATION
SUSAN ROSE-ACKERMAN

Susan Rose-Ackerman is the Henry R. Luce Professor of Jurisprudence (Law and Political Science) at Yale University. An economist by training, she works at the intersection of three fields. She has published widely on corruption, comparative administrative law, law and economics, and environmental policy. Her most recent books are *Due Process of Law-making: The United States, South Africa, Germany, and the European Union* (2015, with Stefanie Egidy and James Fowkes) and *Greed, Corruption and the State: Essays in Political Economy* (2015, edited with Paul Lagunes). Her 1999 book, *Corruption and Government: Causes, Consequences and Reform*, has been translated into 17 languages. A second edition with Bonnie Palifka will be published in 2016. She holds a Ph.D. in Economics from Yale University. – Address: Yale Law School, PO Box 208215, New Haven, CT 06520-8215, USA. E-mail: susan.rose-ackerman@yale.edu

I have long been intrigued by tensions between democratic accountability and technical competence. In 1991/92, when I was a Wiko partner, I did research for a book that compared environmental policymaking in Germany and the United States. It was published as *Controlling Environmental Policy: The Limits of Public Law in Germany and the United States* (1995). Part of my interest in returning to Berlin in 2014/15 was to study public participation in the making of environmental policy and to compare current practice with the early 1990s. Thus, much of my time at Wiko was spent researching that topic through published articles, public documents, and interviews with academics, public officials, and civil society actors.

When I questioned people about current policy controversies, what stood out was the German shift to renewable energy, the *Energiewende*, and the phase-out of nuclear power. Thus, I concentrated on the role of public participation and expertise in that area, and it proved a rich and contested subject. I learned that the basic difference that I identified in 1991/92 still holds. The processes by which general rules (*Rechtsverordnungen*) are made are not subject to a general, legally enforceable framework, as in the United States. The American constitution is silent on this matter but the Administrative Procedures Act of 1946 sets out the essential requirements of notice, hearings, and reason giving, followed by judicial review. The German *Grundgesetz* or constitution includes a clause that permits delegation so long as its “content, purpose, and scope” are articulated in the law, but the procedures are not specified either in the constitution itself or in a framework statute. German administrative law is mostly about the implementation of the law in particular cases and about the violation of rights. Nevertheless, considerable consultation with the public, with business and labor, and with other organized groups does occur, especially for big infrastructure projects, and consultation is required by statutes in particular substantive areas. Recently, the need to obtain public input has been on the agenda of German government bodies, especially in the aftermath of the controversy over the proposed expansion of the Stuttgart railway station. That project proved especially contested, provoking street protests and an aggressive police reaction. The German railroad claimed to have obtained all the required permits, but in the conflict’s aftermath, German governments have taken steps to involve the public at the earlier stages of project design. Generally, however, judicial review is lacking, except perhaps at the very end of the process. However, in the environmental area access to the courts is assured in many cases by a treaty that deals expressly with public input into government decisions.

My research while at Wiko began to explore these new developments in public participation and input. My interviews opened up many interesting lines of inquiry, but my work is not complete. I arrived home with a large computer file of notes, a pile of articles to read, and a list of contacts. One issue that I want to confront is the aim of public participation. Is it, in practice, merely palliative, designed to soothe ruffled feathers, or does the process actually provide needed information about substance and public attitudes? Who participates and what is the mixture of organized business, labor, and civil society compared with individuals? When does participation occur in the development of a policy or the approval of an infrastructure project? In the shift to renewable sources of electric power, consultation could deal with general policy choices or the subsequent distribution

of costs, given a policy choice. In practice, for wind energy, the major controversy is not over the general policy but over decisions about where to site the pylons to carry the power from the windy north to the industrialized south – a pure NIMBY [Not in My Backyard] decision. To me the most important area for public input is at the policy design stage, not at the time of detailed implementation. Policy ought to be made by public officials informed by such input. If participation is concentrated at the later NIMBY stage, much of the input will not be about the public good but simply about who will bear the costs – an important issue, but not one that can be resolved merely through public hearings or local focus groups. I want to think and learn more about these issues, and my plan for the coming year is to continue that research. I plan to write a book about public participation and competent policymaking that draws on my past work on alternative systems of public law as well as my research while at Wiko that concentrated on the German case.

Research on German public law competed with two other projects and two Wiko activities. In the fall I completed *Due Process of Lawmaking: the United States, South Africa, Germany, and the European Union*, with Stefanie Egidy and James Fowkes. This book contrasts legal constraints on the legislative process with those on administrative policymaking in the four polities listed in the title. Thus, it provided background for the Wiko project described above. The book was written before I arrived, but my co-authors and I needed to review the final proofs. I also gave a number of lectures in Berlin, in the rest of Germany, and elsewhere in Europe that summarized our arguments with the hope of generating interest in the book.

The second, more time-consuming project was completion of the second edition of my 1999 book *Corruption and Government: Causes, Consequences and Reform*, with my co-author, Bonnie Palifka. This project was initially supposed to have been completed in the summer of 2014, but the huge explosion of research on corruption slowed us down. The result is an essentially new book built on the framework of the original. We turned in the manuscript in mid-July, with the published book available next spring. My perspective on corruption is compatible with my work in public law. I stress that criminal law is not sufficient to deal with systemic corruption. Rather, reformers need to understand what benefits are obtained in return for bribes and kickbacks. Reform needs to restructure public institutions to reduce the incentives to pay bribes by, for example, clarifying laws and rules, limiting discretion, increasing transparency, increasing the supply of scarce benefits, and sometimes even legalizing payments that allocate scarce public benefits. The

last policy, of course, only makes sense if the public program is not meant to benefit the needy or those with particular qualifications, e.g., public housing or places in university.

The two Wiko activities were, first, study of German language. I arrived early to be part of the two-week intensive German course organized before the start of the Wiko year. My fellow students in our class and I had all studied German in the past, but had forgotten or never learned key aspects of the language. Throughout the year we met each week to read poetry, discuss current events, recount our own activities, and also to learn more grammar. This regular immersion in German helped me on a day-to-day basis living in Berlin and in my research. Our class was together for the year, with all of us outside of our usual comfort zone. With the help of our excellent teachers, we plunged into German and into getting to know each other and had a good time in the process.

Second, given the euro crisis and other anxieties surrounding the European Union, I organized a discussion group on the European Union with several Fellows and Permanent Fellows. Beginning in November, we met every two or three weeks to discuss a topic, with reading distributed in advance. The discussions were enlightening, wide-ranging, and fascinating. I am not an expert on the EU, but I had come to it in the past mostly through my study of administrative law. Some of the ideas that surfaced in our discussions will be helpful to me as I carry forward my research, but the topics ranged more widely. We discussed the opinion of the European Court of Justice that found fault with the Commission's plan to accede to the European Code of Human Rights. We ended our discussions with the ECJ's judgment on the first-ever referral from the German Constitutional Court to the ECJ. The ECJ upheld the EU legislation in question with what seemed to us a rather pragmatic understanding of the situation in the eurozone.

Overall, it was a productive year, but also one in which Bruce and I had time to explore Berlin, attend concerts and operas, and welcome family and friends. The Wiko staff made everything easy, first as we settled into Berlin and later as we began to use the library and IT services and to get to know the other Fellows and their partners.



AUF DER SUCHE NACH DEM SUBJEKT
IN DER WISSENSCHAFT
MARTIN SACK

Martin Sack (geboren 1961 in Stuttgart) studierte Medizin und Philosophie in Homburg/Saar und an der Freien Universität Berlin. Nach Promotion in Berlin und Habilitation an der Medizinischen Hochschule Hannover ist er außerplanmäßiger Professor am Klinikum rechts der Isar der Technischen Universität München und leitet dort die Sektion Traumafolgestörungen. Seine Forschungsschwerpunkte sind Folgen von kindlicher Gewalterfahrungen und Vernachlässigung, Wirkfaktoren traumatherapeutischer Behandlungen, ressourcenorientierte psychotherapeutische Behandlungsansätze sowie methodenübergreifende Konzepte von Psychotherapie. Er ist Gründungsmitglied der Viktor-von-Weizsäcker-Gesellschaft und war von 2008 bis 2012 Vorsitzender der Deutschsprachigen Gesellschaft für Psychotraumatologie. Jüngste Buchpublikationen: *Schonende Traumatherapie – ressourcenorientierte Behandlung von Traumafolgestörungen* (Stuttgart 2010); *Komplexe Traumafolgestörungen – Diagnostik und Behandlung der Folgen schwerer Gewalt und Vernachlässigung* (Stuttgart 2013, mit Ulrich Sachsse und Julia Schellong). – Adresse: Klinik für Psychosomatik und Psychotherapie, Langerstraße 3, 81675 München. E-Mail: m.sack@tum.de

In der Krankenversorgung tätige *Ärzte* sind extrem selten, eigentlich eher nie Fellow am Wissenschaftskolleg zu Berlin. Und dann auch noch *Psychotherapeut*. Nein, nicht Psychiater, sondern Facharzt für Psychosomatische Medizin und Psychotherapie – eine deutsche Spezialität, die Verbindung von Medizin mit Psychotherapie. Zu Beginn also Zweifel: Bin ich überhaupt ein richtiger Wissenschaftler? Psychotherapie ist doch keine Wissenschaft, sondern eine Praxis? Das Gleiche trifft natürlich für die Medizin insgesamt zu,

die sich gerne als angewandte Wissenschaft versteht. Jemand erklärt mir, ich brauche mir keine Gedanken zu machen. Die Frage sei mit der Einladung als Fellow eindeutig geklärt.

Erleichterung. Dennoch bleibe ich daran hängen, ein Thema, welches mich schon seit meiner Dissertation beschäftigt: Wissenschaft lässt sich als Bemühung um Objektivierung verstehen. Gegenstand meines Interesses ist aber das Subjekt, die Person, das Individuum, also der einzelne Mensch. Auch stellt sich die Frage, inwieweit die Subjektivität des Forschers Einfluss auf die Praxis der Wissenschaft, auf Theorienmodelle und Ergebnisse nimmt: Kann es sein, dass ein Wissenschaftler Theorien und Untersuchungsmethoden vielleicht sogar als Versuch der Bewältigung und Distanzierung nutzen kann. Lässt sich das Subjekt überhaupt ausklammern und wäre es nicht notwendig und legitim, jeden Forschungsbericht mit einem Bericht über die Motivation des Untersuchers an seinem wissenschaftlichen Gegenstand zu beginnen? Jedenfalls zeigte sich in den Projektvorstellungen der Fellows am Dienstagvormittag sehr deutlich, dass es immer wieder die subjektive Verstrickung und die persönliche Motivation des Redners waren, welche den Vortrag und das vorgestellte Forschungsthema interessant und spannend werden ließen.

Diese Fragen bewegen mich natürlich auch, weil psychotherapeutische Therapiekonzepte und Methoden als Bemühungen zur Objektivierung und Strukturierung, und damit eben auch als Distanzierungsversuch betrachtet werden können. Psychische Probleme lassen oft gleichzeitig rationale und irrationale Motivationen erkennen und können daher sehr verwirrend erscheinen. In den letzten Jahrzehnten hat sich die Psychotherapie zunehmend an standardisierten Methoden und an empirisch validierten Behandlungstechniken orientiert. Eine Entwicklung, welche die Gefahr birgt, Krankheitsphänomene als Störungen von Funktionsabläufen zu betrachten, die zu reparieren sind. Dass (seelische) Erkrankungen immer auch ein Potential zu Entwicklung und Wachstum enthalten, wird darüber leicht vergessen.

(Therapeutische) Atmosphären

Atmosphärisches erscheint flüchtig und fragil, lässt sich aber bewusst gestalten und pflegen. Das konnte ich am Wissenschaftskolleg unmittelbar erleben und genießen. Die Mitarbeiter des Wissenschaftskollegs sind wahre Experten und Künstler in der Erschaffung einer einladenden, wohlwollenden und wohltuenden Arbeitsatmosphäre. Offene und freundlich-interessierte Co-Fellows und Spouses tragen noch weiter zu einer fast

schon berauschen, weil intensiven und stimulierenden Atmosphäre bei. Der Kontrast zu den Arbeitsbedingungen in einer modernen Universitätsklinik, in der eher eine medizinische Fabrikatmosphäre vorherrscht, könnte größer nicht sein. Diese sehr prägnante und am Wiko jeden Tag wieder spürbare Erfahrung von geistiger Lebendigkeit und Arbeits- und Lebenskultur machte mir Lust, mich zunächst mit einem schon lange umkreisten Thema zu beschäftigen, und dieses „Secret Project“ (wieder so ein schöner und anregender, wikoistischer Begriff) nun als Nebenprojekt mehr in den Vordergrund zu rücken: therapeutische Atmosphären.

Psychotherapie kann Gesundheit nicht einfach herstellen. Veränderungen beruhen auf der Aktivität des Patienten, seinem Sich-Einlassen, haben mit persönlichen Entscheidungen zu tun und basieren auf neu gewonnenen Erfahrungen. Der Patient muss zustimmen und entscheiden, wann er oder sie den nächsten Schritt gehen wird und wie dieser aussieht. Therapie besteht daher nicht nur in dem gezielten Einsatz psychologischer Behandlungsmethoden, sondern hat sehr viel damit zu tun, eine unterstützende und Mut machende Atmosphäre zu gestalten, die Patienten hilft, wieder Vertrauen ins Leben zu finden, Veränderungen von Bewertungen und Einstellungen, z. B. bezüglich der eigenen Person zu treffen und neue Verhaltensweisen auszuprobieren. Die Gestaltung von Beziehungs- und Erlebnisräumen – also von therapeutischen Atmosphären – hat eine große Bedeutung für das Gelingen einer Behandlung.

Atmosphären vermitteln sich als leiblich-existenzielle Erfahrungen, als Stimmung und Gestimmtheit, nicht primär als mentale Phänomene. In der Psychotherapie lassen sich Atmosphären als intermediäre Spielräume beschreiben, die belebt werden können – durch eine aufmerksame und aufmunternde sowie gewährende und Halt gebende Haltung des Therapeuten. In dieser, auf einen Kontext bezogenen Offenheit kann ein Raum für Veränderungen, Reifung und Wachstum entstehen. Atmosphären werden immer individuell erfahren und durch das Subjekt geprägt, welches Beziehung aufnimmt. Gleichzeitig weisen sie aber auch über das Individuum hinaus, auf etwas gemeinsam Verbindendes. Hierin liegt wahrscheinlich ein besonderes Veränderungspotential.

Individualisierung von Psychotherapien

Mein eigentliches Arbeitsvorhaben beschäftigte sich mit der Erarbeitung und Beschreibung einer Methode, um psychotherapeutische Behandlungen auf individuelle Patientenbedürfnisse anzupassen. Hierzu motiviert mich das Interesse an grundlegenden Konzep-

ten und Behandlungsstrategien von Psychotherapie, bei gleichzeitiger Skepsis gegenüber der Festlegung auf ein bestimmtes Theoriekonzept oder auf eine Therapieschule.

Ist Psychotherapie nicht immer und selbstverständlich auf individuelle Behandlungsbedürfnisse ausgerichtet? Warum muss Individualisierung eigens thematisiert werden? Aktuell werden psychotherapeutische Behandlungen gemäß den Vorgaben evidenzbasierter Leitlinien bevorzugt auf die Reduktion einer bestimmten Symptomatik, also störungsspezifisch konzipiert. Hierbei wird oft nicht ausreichend berücksichtigt, dass eine bestimmte Symptomatik – etwa eine Depression – ganz unterschiedliche Ursachen und Hintergründe haben kann. Zudem können über eine Reduktion der Beschwerden hinausgehende Behandlungsbedürfnisse bestehen, beispielsweise bezüglich einer Förderung der Persönlichkeitsentwicklung oder der Bearbeitung belastender Kindheitserfahrungen. Die Wahl der geeigneten psychotherapeutischen Behandlungsmethode sollte daher den individuellen Behandlungszielen und der Persönlichkeit des Patienten flexibel angepasst werden. Erstaunlicherweise fehlt eine die verschiedenen Therapieschulen übergreifende, systematisch ausgearbeitete Methode zur Identifizierung individueller Behandlungsziele und deren Umsetzung in der Therapie.

Jede Erkrankung hat eine existentielle Dimension, die als „Leiden“ beschrieben werden kann. Die Symptomatik drückt das Leiden oft ganz konkret aus, beispielsweise als Schmerz, als Funktionsausfall oder als depressive Gestimmtheit. Verborgenes Leid bedarf mitunter der geduldigen Zuwendung und einer vertrauensvollen therapeutischen Beziehung, damit es überhaupt mitgeteilt werden kann. Individuelle Therapieziele können aus einer genauen Beschreibung des Leidens sowie der im Alltag auftretenden Problematik abgeleitet werden, so dass die Ziele zu einer „Antwort“ auf die aktuelle psychische Not werden. Erst wenn der Patient sich in seinem Leiden erkennt und wahrgenommen fühlt, wird eine vertiefte Selbstexploration sowie nachhaltige psychische Entwicklung möglich.

Zur Planung einer Psychotherapie sollten symptomatische Behandlungsbedürfnisse (z. B. die notwendige Gewichtszunahme bei *Anorexia nervosa*), aktuelle und vergangene traumatische oder konflikthafte Belastungen (z. B. Streit und Gewalt in der Familie) und offene Entwicklungsbedürfnisse (z. B. Erleben von Wertschätzung und Unterstützung) berücksichtigt werden. Eine erfolgreiche Behandlung erfordert darüber hinaus, sich seinen eigenen Bedürfnissen und der eigenen Not zu öffnen sowie die Bereitschaft zu lernen, mit sich selbst fürsorglich umzugehen, was nicht immer selbstverständlich gegeben ist.

Erstaunt war ich, dass meine intensive Literaturrecherche zu psychotherapeutischen Positionen und Theorien nicht zu einer Zunahme der Komplexität des Behandlungsmodells, sondern zu Vereinfachungen führte. So scheint es nur eine Handvoll von wirklich notwendigen methodischen Voraussetzungen zu geben, um eine individualisierte Psychotherapie theoretisch begründen zu können. Hierzu zählt eine negative Anthropologie mit Verzicht auf Normsetzung oder Definitionen bezüglich des Wesens des Menschen oder dessen, was als gesund oder krank bezeichnet wird. Als klinische Phänomenologie lässt sich eine methodische Zugangsweise beschreiben, die danach fragt, wie sich das mit der Symptomatik verbundene Leiden im jeweils einzelnen Fall ausdrückt. Die Stimmigkeit und Gültigkeit von Erkenntnissen, etwa bezüglich der ursächlichen Zusammenhänge, gründet in der Psychotherapie auf Intersubjektivität, also auf in einer gemeinsamen Suchbewegung gewonnenen Einsichten. Und schließlich zielt Therapie auf Entwicklung und auf Verwirklichung individueller Potentiale, ist also prozessorientiert, und der Therapeut ist eher Begleiter und Coach, jedenfalls nicht derjenige, der einfach durch Anwendung therapeutischer Techniken Symptomveränderungen bewirken kann.

Über Risiken und Nebenwirkungen
(eines Aufenthaltes am Wissenschaftskolleg zu Berlin)

Es ist einfach wunderbar, ein sich sorgendes, kompetentes und überaus freundlich-unterstützendes Team im Vorder- und Hintergrund zu wissen. Und es sind vermutlich gerade diese überwältigenden positiven Erfahrungen, die Mut machen, sich auf die produktive Irritation durch das Miteinander der Fellows einzulassen. Ich kann mir nicht vorstellen, dass die zehn Monate im Wissenschaftskolleg vorübergehen, ohne Spuren zu hinterlassen. Für mich gibt es ein sehr klares Erleben von „vorher“ und „nachher“, ohne dass ich jetzt schon genau erklären könnte, welche persönlichen Veränderungen stattgefunden haben. Ich habe sehr viel gelernt, vor allem aus den Begegnungen im Kolleg. Die für das Wissenschaftskolleg charakteristische Diversität von Menschen aus verschiedenen Kulturen und Herkunftsländern, wissenschaftlichen Ausrichtungen und Altersgruppen führte zu vielfältiger Anregung und Horizonterweiterung. Besonders genossen habe ich die Bereitschaft, sich aufeinander einzulassen und freundlich unterstützend, aber auch kritisch miteinander in Austausch zu kommen. Mein Bewusstsein für die eigene wissenschaftliche Haltung und Vorgehensweise hat sich hierdurch geschärft. Und ich habe eine nahezu ideale Lebensform kennengelernt: in einer Gemeinschaft von interessanten und offenen

Menschen zu arbeiten, zu leben, zu feiern und Berlin zu entdecken. Hinzu kommt die Begeisterung darüber, wie intensiv meine Frau während dieser gemeinsamen Berliner Zeit künstlerisch arbeitete – und die große Freude über ihre Ausstellung von Pflanzenfotografien, die unter dem Titel „noch nicht alles“ vier Wochen lang im Hauptgebäude des Wissenschaftskollegs zu sehen waren.

Es ist schwer zu realisieren, dass dieses herrliche Jahr bereits zu Ende gegangen ist. Ganz herzlichen Dank an das gesamte Team des Wissenschaftskollegs und an alle Fellows und Spouses für diese Erfahrung!



ONE FRUITFUL AND UNFORGETTABLE
YEAR IN GRUNEWALD
WEIRONG SHEN

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I was very excited to be accepted as a Fellow for the academic year of 2014/15 by the Wissenschaftskolleg zu Berlin. Berlin was not entirely new to me, for I had worked at Humboldt University as a guest professor in the academic year 2001/02. Nevertheless, I was eager to come back to the city. After an absence of twelve years, I was looking forward to returning to the high scholarly community in Germany to refresh my cherished memories of my eight years' worth of experience in German universities.

My one-year stay at Wiko around the Grunewald was indeed a fruitful and unforgettable experience for me. Wiko was a great home for me to live and to work in; within it, I had the great fortune not only to live in a wonderful apartment with the highest ceiling I

have ever had, but also to live among excellent and friendly scholars of various international origins and backgrounds. It was especially fortunate for me that I was able to work closely together with two excellent colleagues, Tsering Gyalpo and Guntram Hazod, in the same field of Tibetan Studies. As members of the Focus Group “Tibetan Genealogies”, we were truly focused and very close to each other. We conducted inspiring discussions on our common and individual research projects, or on the Tibet issue in general, on a daily basis. During the last ten months we developed not only personal friendships, but also detailed plans for numerous cooperative research projects that we intended to undertake in the near future. As a result, it was like a thunderbolt out of a clear sky when I lost my dear colleague and close friend Tsering Gyalpo at the very end of our stay at the Wiko. I am still overwhelmed by the shock and sadness of his sudden passing and trying to recover from this unexpected and unacceptable loss. I am afraid that I will be too timid to come close to the Grunewald any time soon, for it will renew my deep sadness and suffering from this grave loss. However, soon I am going to have to pronounce myself homesick for the Wiko and Grunewald. I am very thankful to the Wiko for granting me this precious opportunity and very grateful to all the Wiko staff who have made my one-year stay a very enjoyable and pleasant one.

As a member of the Focus Group “Tibetan Genealogies”, I have profited from the cooperative work with my two colleagues. My Wiko project focuses mainly on the history of the transmission of Tibetan Tantric Buddhism in Central Eurasia and China. The essential focus of my research is to make clear the transmission lineage of a specific doctrine and practice of Indo-Tibetan Tantric Buddhism from India, via Tibet to Central Eurasia and China. In the past, the study of the lineage and genealogy of various religious traditions of Tibet was based mostly on textual criticism. As a historian and philologist, I have worked exclusively on Buddhist texts in various languages from the 11th to 15th centuries. Through our extensive exchanges and discussions, I have been introduced to ethnographic and artistic materials for my own research. A great number of murals, paintings, and inscriptions, some of them discovered by Tsering Gyalpo himself in recent years, have turned out to be very useful and inspiring for my research projects. In the meantime, my old interest in the history of Tibetan reincarnated lamas, such as that of the Dalai lamas, has been revived. This was the very first time that there was always a very learned native Tibetan scholar around whose help I could count on to explain difficult points in the text that I was working on. One focal point of my research at Wiko is Tantric Buddhist hermeneutics. To make sense of Tantric Buddhism and effectively interpret the antinomian

rituals and practices of Buddhist tantras, I consulted and translated a great number of Tibetan texts, and published several essays on this topic while working at Wiko. Without Tsering's help, it would have been impossible for me to accomplish these tasks with certain confidence.

During my one-year stay, I have successfully completed one book manuscript: "Historical Studies of Tibetan Tantric Buddhism in Central Asia and China: the First Volume of the Study on *Dacheng Yaodao Miji* (The Secret Collection of Works on the Essential Path of the Great Vehicle)." It is an essential part of my Wiko project that deals with the most important collection of Chinese translations of Tibetan Tantric Buddhist texts from the 11th to 15th centuries. Afterward, I was preparing the second book manuscript "Rescuing History from Tantric Sex: History of Tibetan Buddhism in the Tangut Xia Kingdom and the Mongol Yuan Dynasty", which will be the final result of my Wiko project. I gave my Wiko talk with the same title. I expect to complete this book manuscript by the end of the year. During my stay at Wiko, I worked intensively on "The Identity of the Mongol Yuan Dynasty and the *mChod yon* Relationship between the Great Mongol Khans and Tibetan Lamas in Medieval Tibetan Historiography", which can be considered the *Nebenaktion* of my stay at Wiko. With the paradigm shift from the dynastic circle to global history, dynasties established by non-Han Chinese rulers in Ancient China, especially the Mongol Yuan and Manchu Qing dynasties, were considered Eurasian or Inner Asian empires rather than dynasties of China. This issue has caused great controversies among historians worldwide. I want to join this discussion by examining Tibetan sources to see how medieval Tibetan historians placed the Mongol Yuan dynasty within the framework of Ancient Chinese history and how they viewed the relationship between Tibetan lamas and Mongol khans.

One great benefit of my experience at Wiko is that I have had the great opportunity to interact with excellent scholars from various disciplines from all parts of the world on a daily basis. Although it was often quite difficult for me to follow all the lectures given by the other Fellows, I did benefit a great deal from communications with them. The depth and breadth of the Western scholarship in both theoretical discourse and philological *Gründlichkeit* continuously impressed me and inspired me to undertake my own academic endeavor in a more meaningful way. I am grateful to Wiko for giving me the freedom to deliver numerous talks in various universities in Europe and the US, such as Leipzig University, Hamburg University, and Munich University in Germany, Olomouc University in the Czech Republic, and Columbia University in the US during my stay at Wiko.



CAPTURING THE SPIRIT OF WIKO:
REFLECTIONS ON A 3-MONTH FELLOWSHIP
AT THE WISSENSCHAFTSKOLLEG
ORKUN SOYER

Soyer is currently leading an interdisciplinary research group in Systems and Synthetic Biology at the University of Warwick, where he is also co-director of Warwick Integrative Synthetic Biology Centre and Synthetic Biology Centre for Doctoral Training. He was born in 1975 in Istanbul and studied Chemistry at Bogaziçi University. After receiving a Ph.D. from the University of Michigan, Ann Arbor, Soyer held a postdoctoral research position at ETH Zurich and independent group leader positions at Microsoft Research – University of Trento Computational Biology Centre and the University of Exeter. Soyer's research interest is in understanding evolution and the dynamics of complex biological systems, ranging from intracellular signalling networks to microbial communities. His group combines evolutionary theory, dynamical systems theory and synthetic biology and uses both modelling and experimental tools. The on-going research projects in Soyer's group focus on synthetic microbial communities, host-pathogen interactions and cellular signalling networks. – Address: School of Life Sciences, The University of Warwick, Coventry, CV4 7AL, United Kingdom. E-mail: o.soyer@warwick.ac.uk

In late 2012, I received an invitation from Steve Frank to apply to Wiko to become part of a Focus Group that he was putting together there for the 2014/15 academic year. At the time, I was leading a small research group at the University of Exeter that focused solely on the computational modelling of biological systems. My research and work style were ideally suited to the idea of spending a year at an institution such as Wiko, and I was extremely pleased when my Fellowship application was accepted. Things changed quite drastically from that point on. In 2013, I was successful in securing funding for a large

synthetic biology project focusing on the engineering and understanding of microbial communities. This project has allowed my research to expand into combining theoretical and experimental studies. This was something I always wanted to achieve, but it still came as a big challenge. I had always interacted with experimentalists since my Ph.D. studies, but I had never run an experimental group. Thus, I found myself on a steep learning curve starting from the initial setup of a laboratory to establishing procedures for designing and conducting experiments, training staff and maintaining the day-to-day functioning of the laboratory. This process coincided also with my moving to the University of Warwick in a professorial position and taking on a leading role in the establishment of a synthetic biology research centre there.

These developments, as welcome as they were, also had a drastic effect on my work. Suddenly, my e-mail load went through the roof and the time I spent on meetings and managerial tasks skyrocketed. The time I could devote simply to thinking or reading papers evaporated. In this frenzy, I also realized that I could not commit to a full year of Fellowship at Wiko anymore and had to reduce my stay there to a mere three months.

How refreshing those three months were! The first week, I indulged myself readily by studying the thermodynamic basis of cellular metabolism and reading the rare textbooks that were made to appear from thin air for me by the resourceful Wiko librarian Sonja Grund. Over lunch, I was treated to the most excellent food prepared by Dunia Najjar and her team, accompanied with stimulating conversations with my Co-Fellows. Arriving out-of-schedule at Wiko had created an energy barrier to making contact with Co-Fellows, but soon the weekly colloquia and the Thursday dinners provided the needed activation energy. Before long, I was having lengthy and most enjoyable discussions on the establishment of the election system in Europe, the sky burial and mountain graves of Tibet, the evolution of musical tunes using computer algorithms ... and the list goes on. Back at our apartment, my wife and two children were enjoying a comfortable stay, with the kids having great fun polishing their German (and Turkish!) at the local primary. It all felt so right; this was the environment where science could be science, where a scientist was at peace and ease with life and all her or his energy could be devoted to thinking and learning!

To me, those first few weeks associated Wiko truly with its own catch-phrase; “time to think”. I remembered again the stable, devoted days of my postdoctoral research days and

embraced it. The clear-mindedness allowed me to develop a new Fellowship proposal,¹ which I was hoping to use to achieve a state of affairs, similar to what I had at Wiko, for a longer term and within my own institution. At the same time, I continued developing my research ideas on and study of cellular metabolism, using both evolutionary and thermodynamic perspectives. This was my proposed core work for my Fellowship at Wiko and it formed the main topic of my discussions with my fellow Focus Group members, in particular Steve Frank, Thomas Pfeiffer and Jan-Hendrik Hofmeyr. Trying to explain my emerging ideas and questions to them was a most productive experience, allowing me to sharpen these as they formed. I was able to extend these discussions relating to my own project with other colleagues in Berlin and established most valuable links with Ralf Steuer and Wolfram Liebermeister at the Humboldt University. During the last month of my stay, I was able to organize a mini-symposium with them at Humboldt, discussing research focusing on “design principles of cellular metabolism”.² The resulting discussions from that meeting are still being followed up and we are developing interesting ideas, particularly with Wolfram. Again, in the last month of my short stay, I was also able to invite one of my postdoctoral research associates into this productive environment, which allowed us to mostly finish a working paper on microbial diversity emerging from thermodynamics-driven inhibitions on cellular metabolism.³

Developing new ideas, studying cellular metabolism, writing a new article and a significant project proposal, as well as forming new collaborations, all packed into three months! I associated this high level of productivity directly with the uplifting and enhancing spirit of Wiko. How could it not be productive; despite some disruptive events relating to my homely managerial jobs pulling me out of my “place to think”, I still enjoyed an amazingly stimulating, carefree and supporting environment at Wiko. Being in that environment, I kept on coming back again and again to the same thought; “how modern academic life has moved so far from what it should be about”. This was also a common topic over lunch and dinner among the Wiko Fellows. Everyone had their own horror stories of the “real life” outside Wiko and how their intellectual energy is drained

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- 1 “Enabling the Engineering of Synthetic Microbial Communities.” 5-year career fellowship proposal submitted to the Engineering and Physical Sciences Research Council (EPSRC), UK.
 - 2 “Evolution and Optimality in Cellular Systems.” May 6, 2015, workshop co-organised with Ralf Steuer at Humboldt University, Berlin.
 - 3 “Microbial Diversity Arising from Thermodynamic Constraints.” Tobias Großkopf and Orkun S. Soyer, research article under review at ISME Journal.

by managerial tasks, e-mails and secondary work. My own reflection on this matter is that scientific work cannot be reduced to a specific time slot that can be allocated in between other tasks, contrary to what seems to be happening in many academic environments. We are increasingly getting used to “doing a bit of science” in between all of our other tasks. While it is true that academic life entails many elements, including managerial and other tasks, it is important that we do not accept the notion that scientific activity can be boxed into an allocated percentage of our time that can be slotted within a busy day of secondary tasks. I do not think that we can expect a scientist to be productive, novel and inspiring while her or his mind is constantly bombarded with secondary tasks during a working day. We need to fence off an intellectual and physical space that allows us to think, develop, explore and conduct science.

During the three precious months of this year, I felt privileged to be at Wiko and to enjoy exactly such a space. So much so, that I wanted to take the spirit of Wiko back with me and implement it in my “real” environment. Since my short stay at Wiko I have been trying to organize my busy workload such that I can have at least a day a week without e-mail or dedicate a day solely to reading. It is not proving easy. After all, I am not at Wiko anymore! However, I will continue trying to make the spirit of Wiko a part of me. This, to me, is extremely important to remain a productive, original and inspiring scientist.



CONNECTED HISTORIES: AL-ANDALUS
AND BERLIN
SARAH STROUMSA

Sarah Stroumsa is the Alice and Jack Ormut Professor Emerita of Arabic Studies. She taught in the Department of Arabic Language and Literature and the Department of Jewish Thought at the Hebrew University of Jerusalem, where she served as the Rector of the University from 2008 until 2012. Her area of academic focus includes the history of philosophical and theological thought in Arabic in the early Islamic Middle Ages, medieval Judaeo-Arabic literature, and intellectual history of Muslims and Jews in Islamic Spain. Among her published works in English: *Freethinkers of Medieval Islam: Ibn al-Rawandi, Abu Bakr al-Razi, and Their Impact on Islamic Thought* (Leiden: Brill, 1999; paperback 2016) and *Maimonides in his World: Portrait of a Mediterranean Thinker* (Princeton, 2009; paperback 2012). – Address: Department of Arabic Language and Literature, The Hebrew University of Jerusalem, Mount Scopus, Jerusalem, 91905, Israel.
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1. Wissenschaftskolleg

The apartment handbook that waited for us on the shelf at Koenigsallee 20 included many evidently useful instructions, and a few enigmatic ones. Foremost among the latter was the one titled “lüften”, which the English translation made only slightly clearer. A couple of months later, when winter set in, along with the heating and condensation issues, we thought we understood this peculiar instruction. But it was only when we approached the end of our semester at Wiko that I grasped the profound meaning of “airing out”.

I came to Wiko after a few years in university administration, starved for research time. I was determined to make the most of the time given to me in what I had heard was a haven for scholars. My image of such a haven was similar to that of a cloister, where I could retreat to the library and read and write without distractions. I did read (a lot) and write (some), and the library, with its incredible staff, was indeed a haven, but the whole term was anything but a retreat. Leaving aside such significant matters as new friendships and the many cultural distractions offered and enjoyed, the seminars and conversations at Wiko worked like gusts of wind, “airing out” my research plan and making me rethink it drastically.

I had a plan that has been lingering in my computer to write an integrative history of philosophical thought in al-Andalus (Islamic Spain), which will bring together the input of Jews and Muslims (and also of Christians, to the extent that it was relevant). The circumstances in which thought in general, and philosophy in particular, developed in these communities are usually studied as separate questions: some contemporary scholars have attempted to present a coherent synthesis that includes in their mapping of Andalusian philosophy not only the Muslim, but also the Jewish and Christian philosophical output. And yet, most of these studies focus on one of the three communities and present the other two as background to, or as mere chapters in, the discussion of their main focus of interest. The purpose of the planned book was to offer an integrative approach to the history of Islamic philosophy in Spain.

My original plan was to arrange the book according to schools of thought and to present the material of each chapter around a couple of typical representatives of the school, a Jew and a Muslim. As long as I was discussing this plan with colleagues in my own field, focusing on schools made a lot of sense, as it corresponded to the received wisdom in the field. But none of my colleagues at Wiko was from my own field; they were usually not familiar with the names of either the schools or the thinkers, and they could thus bring a fresh approach to the discussion. They often asked unexpected questions about my work, and the way they approached their own work also challenged me to approach my work from new perspectives. From these conversations it became obvious that the neat arrangement I had planned was not only simple but also simplistic, as it ignored (and at the same time obliterated) the meandering, sometimes furtive ways in which ideas spread. On the one hand, it promised to zoom in on small excerpts of intellectual history, but failed to address broader issues of the history of ideas. On the other hand, a sharper picture of al-Andalus’s intellectual mosaics requires the assembly of small building blocks, smaller than individual thinkers treated as monolithic units.

As I ended my term at Wiko, it was thus clear that the new book plan would address more levels of the intellectual exchange in al-Andalus than I had been willing to contemplate before. One example among many is the absence in al-Andalus of the Mu'tazila, a school of dialectical theology that was prominent among Jews and Muslims in the Orient. In previous studies I had been able to show that by reading Jewish and Muslim sources together we can actually highlight this absence and offer an explanation for it. But my Wiko colleagues pushed further still, asking to know what in al-Andalus filled the role of the Mu'tazila in the Orient, and why. This forced me to bring Aristotelian and Neo-Platonist philosophy already into the discussion of the Mu'tazila. As I was doing so, the neat couples of a Jewish and a Muslim thinker broke up into different aspects of the thought of each one of these thinkers, exposing the complexity of al-Andalus's intellectual and religious puzzle.

2. Wissenschaftskolleg zu Berlin

This was not my first visit to Germany or Berlin; I had come here often before, but always for short visits. On each such visit I found myself assailed by too many thoughts and emotions, only part of which I could share with my German hosts. Short visits were therefore all I could handle.

In this regard, Grunewald did not bode well: the small number of *Stolpersteine* in this neighborhood does not reflect the hosts of ghosts that fill the streets, ghosts that seemed to accompany me from Wallotstraße to the Grunewald station and back. For the first two weeks, I found it hard to push the Kaddish (the Jewish mourning prayer) out of my head; I found it hard to breathe, let alone to think.

I expected of course to find Wiko sensitive to the past. What I did not expect was the extent of sharing of my emotions that I found at Wiko; not just "sensitivity" to the pains and emotions of others, but genuine sharing of the pains and emotions we carry, the agonized burden of the past and the anxious concerns for the future. It is this feeling of sharing that made it possible for me to breathe in Berlin. The mission of Wiko as an institute includes, in one way or another, confronting the past; but it is the individual people at Wiko who turn the institute's humanistic mission into a warm, personal, human experience.



BEGEGNUNGEN
HANS THOMALLA

Hans Thomalla wurde in Bonn geboren. Er lebt in Chicago, wo er an der Northwestern University Komposition unterrichtet und als Direktor das Institut für Neue Musik leitet. Seine Werke fokussieren die Ambivalenz von Musik als akustisch geprägte Klangrealität einerseits und als kulturell und geschichtlich bestimmter Ausdruck andererseits, und sie erkunden dabei die Bewegung zwischen beiden Wahrnehmungsformen. Er schreibt Kammer- und Orchestermusik, ein besonderer Schwerpunkt seiner Arbeit ist jedoch das Musiktheater: seine Oper „Fremd“ für Solisten, Chor, großes Orchester und Elektronische Klänge wurde im Juli 2011 im großen Haus der Stuttgarter Oper uraufgeführt. Hans Thomalla studierte Komposition an der Frankfurter Musikhochschule und an der Stanford University. Von 1999–2002 war er Mitarbeiter der Dramaturgie der Staatoper Stuttgart. Er erhielt zahlreiche Preise und Stipendien, unter anderem den Förderpreis der Ernst von Siemens Musikstiftung, den Kranichsteiner Musikpreis, sowie den Christoph-Delz-Preis. Er war Stipendiat des Stanford Humanities Center, des DAAD und der Studienstiftung des Deutschen Volkes. – Adresse: Henry and Leigh Bienen School of Music, Northwestern University, 711 Elgin Road, Evanston, IL 60208, USA. E-Mail: h-thomalla@northwestern.edu

Ein Erlebnis bündelt wie kein anderes die komplexe künstlerische, intellektuelle, kommunikative und vor allem gemeinschaftliche Erfahrung, die ich am Wissenschaftskolleg machen konnte. Es ist das Gesprächskonzert Anfang Mai, wo mir die Gelegenheit gegeben wurde, dem Wissenschaftskolleg und der Berliner Öffentlichkeit meine Arbeit vorzustellen. Ich hatte zusammen mit Reinhart Meyer-Kalkus und Vera Kempa ein Programm

mit den Kammermusikwerken „Fracking – Klage für Saxophon und Streichtrio“ und „Momentsmusicaux“ sowie einem druckfrischen großen Klavierstück „Ballade.Rauschen“ zusammengestellt, das ich in den ersten Monaten meines Berlin-Aufenthaltes geschrieben hatte. Es spielte ein ausgezeichnetes junges Berliner Ensemble, Lux:NM, sowie Nicolas Hodges, einer der renommiertesten Pianisten der Neuen Musik und ein guter Freund. Zwischen den Stücken vermittelte ich in kurzen Anmerkungen dem etwas untypischen Publikum die Musik. Und während ich vor dem letzten Programmpunkt versuchte, die Erkundung von Musik in „Momentsmusicaux“ einerseits als Klangereignis und andererseits als historisch-semantisches Ausdrucksmittel anzureißen, schaute ich in die Runde, und mir wurde deutlich, was für einen einzigartigen Moment der Begegnung ich gerade erfahre.

Es war ein Moment der Begegnung, der exemplarisch erscheint für mein Jahr am Wissenschaftskolleg: Ich erfuhr, wie ein Publikum meiner Musik begegnet, und dabei mehr ist als nur Publikum – die 100 Zuhörer etablierten im emphatischen Sinne Gemeinschaft. Gemeinschaft nicht nur, weil wir zu dem Zeitpunkt bereits neun Monate Mittagessen und Kolloquia miteinander erlebt hatten, sondern auch weil wir über diese Monate hinweg eine komplexe Form des Zusammen-Denkens und -Diskutierens aufgebaut hatten, die in diesem Moment nun auch eine Aufführung meiner Musik einschloss. Und diese für mein Jahr am Wissenschaftskolleg wesentliche Erfahrung von offener und dabei durchaus auch zum Widerspruch bereiter Begegnung hatte für einen Abend ihr Zentrum in der Musik selbst. Ein zentraler Aspekt meiner kompositorischen Arbeit ist die Erkundung des Aufeinandertreffens fremder Materialien und fremder Materialaspekte – in „Momentsmusicaux“ zum Beispiel die semantisch „aufgeladenen“ Zitate aus Brahms Klarinettenquintett und einer Flötenetüde einerseits und das rein akustisch definierte Klangmaterial von verzerrten Klavierakkorden andererseits. Das Publikum an diesem Abend ließ sich auf eine solche Erkundung ein und suchte deutlich Anknüpfungspunkte zu Fragestellungen der eigenen Arbeit (sei es geisteswissenschaftlich, gesellschaftswissenschaftlich oder naturwissenschaftlich – Neue Musik berührt alle) oder der eigenen Lebenswirklichkeit. Es war in dem Augenblick eine Gemeinschaft, die sich einlässt auf die Begegnung mit dem Anderen. Und neben den Fellows schloss diese diskurs-offene Gemeinschaft von Hörern meiner Musik an jenem Abend die Mitarbeiter des Wissenschaftskollegs, die Familien der Fellows, und die interessierten Berliner, die zum Konzert gekommen waren, ein. In diesem kurzen Moment, als ich vor dem letzten Stück des Gesprächskonzertes in das Publikum schaute, ging mir auf, dass hier und jetzt ein

fast perfekter Ort für meine Musik und ihre künstlerische Erkundung von „encounters“ mit ihren ganz unabgesicherten und im Kompositionsprozess ganz und gar offenen Ergebnissen ist. Das Wesen dieses Ortes Wissenschaftskolleg selbst und der Menschen, die ihn definieren, besteht nämlich genau in solch einer offenen, unabgesicherten, interessierten, intellektuell und existentiell aufrüttelnden Begegnung.

Wie vielleicht viele andere Fellows auch kam ich ans Wissenschaftskolleg nach einem anstrengenden Jahr, in dem ich – wie in der universitären Arbeit so oft – durch administrative Verpflichtungen ständig vom Kern meiner Arbeit abgelenkt war, und ich gestehe, dass ich mich primär auf konzertiertes Komponieren gefreut habe. Die Partitur meiner Oper „Kaspar Hauser“ musste am Ende meines Wissenschaftskollegjahres fertig sein – die Sänger und das Regieteam der Oper Freiburg rechneten damit, dass sie im September 2015 das Stück zur Einstudierung bekommen würden. Die zehn Monate in Berlin waren dann auch zum Großteil durch die Arbeit an der neuen Oper geprägt. (Ich vollendete den zweiten und bis auf einige wenige Takte den dritten und letzten Akt.) Die Arbeitsbedingungen waren dafür einmalig – die Ruhe und die Routine der Monate im Grunewald waren ohne Frage die unabdingbare Basis für die kreative Arbeit. Aber neben dieser Möglichkeit zur Konzentration entpuppte sich zunehmend ein Aspekt des Lebens am Wissenschaftskolleg als immer bedeutender, der bereits jetzt seinen fundamentalen Einfluss auf meine künstlerische Identität zeigt: die Begegnung mit den anderen Fellows, ihrer Arbeit, ihren Meinungen, ihren Fragen und Antworten und ganz generell ihrer Art zu Denken. Onur Güntürküns Fähigkeit, Paradigmenwechsel zu erforschen und zu vermitteln; Sebastian Rödl's Fragen, die oft drei Schichten unter die Oberfläche eines Problems bohrten; Sianne Ngai's Fähigkeit, Verbindungen zwischen entlegenen kulturellen Phänomenen zu ziehen und deren konventionelle Auffassungen dabei auf den Kopf zu stellen; die ganz andere Art des Umgangs mit Evidenz, welche die Arbeit der Naturwissenschaftler prägt; Luca Giulianis unnachahmliches „Where is the problem?“; Bruce Ackermans „enlightened pragmatism“; Andrei Gorzovs phänomenale Kenntnis auch jedes noch so unbekanntes Films; Jan Plampers Fähigkeit und Bereitschaft, messerscharfe Kritik auch in scheinbar entlegenen Bereichen zu artikulieren – dies sind nur einige wenige Beispiele der anderen Denkfiguren, die meine Zeit am Wissenschaftskolleg so geprägt haben.

Dazu kamen die über die künstlerisch-wissenschaftlichen Begegnungen hinausgehenden Erfahrungen mit anderen Fellows: die Begegnung mit der Berliner Clubszene, experimentelle Filme, die ich von alleine nie gesehen hätte, Theater- und Opernabende

gemeinsam mit anderen Fellows, deren Blick auf „mein Metier“ auch meinen eigenen Blick darauf verändert hat.

Das Jahr am Wissenschaftskolleg war ein Jahr der Begegnungen und der daraus entstehenden Gemeinschaft. Das die anderen Fellows sich auf die Auseinandersetzung mit meiner Arbeit eingelassen haben, ist vielleicht die schönste Erfahrung des Jahres: die echte Neugierde auf mein Opernprojekt „Kaspar Hauser“, die Bereitschaft, mit mir die Neue Musikszene Berlins zu erkunden, die interessierte Aufnahme des Kaspar-Hauser-Regieteam in die Gemeinschaft des Wissenschaftskollegs einen wunderbaren Abend lang, bis hin zu der wachen Aufmerksamkeit bei eben jenem Gesprächskonzert, an dem ich meine Musik und ihre ganz eigenen klanglichen und semantischen Begegnungen und ihre eigenen Fragestellungen und Widersprüche vorstellen durfte, und mit den anderen Fellows letztlich ein über diesen einen Abend hinausgehendes Weiterdenken und Weiterhören teilen konnte.



FROM THREE DAYS TO THREE MONTHS
AT THE WISSENSCHAFTSKOLLEG
LINE V. UGELVIG

I am an evolutionary biologist born in Denmark in 1979. While studying biology at the University of Copenhagen, I became interested in the evolutionary ecology of social insects, particularly their communication systems and collective behaviours that are essential to securing the integrity of their colonies. My M.Sc. work (2006) aimed at understanding the organisational structure and evolutionary history of the invasive garden ant, and later, as a research assistant at University of Regensburg (2007), I addressed how social life can facilitate resistance to microbial parasites in individual ants through social disease defences. During my Ph.D. (2010) at the University of Copenhagen, I studied parasites that infect entire ant colonies, i.e. *lycaenid* butterflies, by circumventing the ants' communication system. My current postdoctoral research at the IST Austria is a natural extension of my previous work, in that it aims to understand how ants detect microbial parasites and prevent their spread within the colony, i.e. the very foundation of the efficiency of their social disease defences. – Address: Section for Ecology and Evolution, University of Copenhagen, Universitetsparken 15, 2100 Copenhagen, Denmark.
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I arrived at the Wiko at the start of the academic year full of excitement and anticipation for the coming three months, the culmination of being runner-up for the John Maynard Smith Prize 2013 awarded by the European Society of Evolutionary Biology. Had it not been for a visit at the Wiko back in 2006, I would not have known what to expect. At that time I was a research assistant in the group of Sylvia Cremer, and I had the chance to visit her during her Wiko Fellowship. My three-days' visit gave me a glimpse into Wiko

life and a sensation of its inspirational, engaging and supporting atmosphere. Hence my great excitement and anticipation on my return eight years later.

The timing of my three-months stay turned out to be optimal in several ways. First of all, arriving at the same time as most of the 2014/15 Fellows made it easy to settle in, a process that was greatly facilitated by joining the German class and also the various welcome events organised by the Wiko staff. Thinking back, the first two weeks felt like an extended game of memory or concentration: constantly trying to match up names and faces onto project descriptions in the Fellow book or job descriptions from the staff list – and, then, remember actual matches for more than ten minutes. At the same time, I was busy finishing up a manuscript that had been underway for more than a year, but now had a final submission deadline: twelve days post Wiko arrival. Thus, early on I came to appreciate my new office's quietness, isolation and not least proximity (I normally spend two hours commuting every day). In the manuscript we identified and quantified behavioural changes in infectious ants and their healthy nestmates and subsequently translated these changes into long-term disease dynamics. Our study revealed that the behavioural changes are indeed adaptive, i.e. they contain the spread of disease. At this point, few studies had investigated behavioural interaction networks of groups in a disease context, although it is clear that an individual's behaviours and interactions may have direct implications for its ability to withstand infection and for contracting the disease in the first place. We collaborated with theoretical biologists to get from our laboratory experiments to model predictions, an exercise that was very educational for me. It opened my eyes to the highly constructive feedback mechanisms that can be established between experimental and theoretical approaches – as well as the need for a very concise language. We submitted a revised version of the manuscript one day before my departure from Wiko, and it was accepted shortly after. Lastly, the timing of my stay was optimal, as I had to make decisions about my future job situation. I had an application pending for an individual postdoctoral grant at the Danish Council for Independent Research and knew that I would get the answer during my stay at the Wiko. It was gratifying to learn that I got the fellowship and in addition was invited to apply for the Sapere Aude Programme (also from the Danish Council for Independent Research), allowing me to extend the research project I had proposed. Having the time for proper reading and reflection on the overarching perspectives of my work, and discussing how to sell those ideas in an application with senior scholars during the weekly lunches and dinners, was a great benefit, which I am certain was influential in helping me get this second grant as well. I feel

privileged that my research is now providing me with a clear career perspective in science at the University of Copenhagen.

In terms of work output, my Wiko stay thus became all that I had hoped for, and a bit more. The 'bit more' includes all the interactions with the other Fellows. Coming from an institute (IST Austria) that has 'interdisciplinarity' written into its mission statement, I regarded myself as being familiar with explaining and discussing my work with scientists from other fields. However, I quickly became aware that this familiarity ended when the fields in question were no longer in the natural sciences, but rather the social sciences and humanities. While challenging, this new exposure was very gratifying, which was manifested particularly in the Tuesday Colloquia, which proved to be a string of engaging presentations. Not being part of a Focus Group, I much enjoyed the meetings with the College for Life Sciences (CfLS) and the Women in Science Teas (WIST), which gave a feeling of belongingness, which I might otherwise have missed.

Besides being a scholarly enrichment, my Wiko stay also turned out to be a cultural enrichment. I joined the German class on the day I arrived, which was the last day of the intensive course. Living in Austria for almost four years and growing up in Denmark close to the German border, I was not exactly a beginner. Still I never took the time (and effort) to become proficient, either. German class was rewarding not only in terms of improved conversation skills, but also as an excellent introduction to German culture and history. Thus, our teacher Eva von Kügelgen made sure that we were prepared to get the most of the historic event that took place on November 9, 2014: the celebration of the fall of the Berlin Wall 25 years ago. A great number of cultural projects were taking place in Berlin those days, the most spectacular one being the "Border of Lights", a chain of illuminated balloons marking the former Wall between East and West Berlin. Together with some of the Fellows, I went to see the balloons when they were released into the skies on the evening of November 9, thereby commemorating the peaceful revolution and fall of the Berlin Wall in 1989. The lighting installation was powerful and beautiful at the same time, and the atmosphere quite magical. I felt lucky to be in Berlin to experience this moment. Other cultural highlights included guided tours of the Grunewald and the Staatsbibliothek organized by the Wiko staff, a visit to the Bode Museum with Wiko Fellow Aden Kumler as a wonderful guide and lastly concerts by Wiko Fellows András Schiff und Michel Chion.

Thinking of my time at the Wiko brings back a myriad of good memories, and I feel truly fortunate to have had the chance to spend three months there. The break away from

everyday routines at my own institute was deeply productive, enriching and educational, and I am certain that my experiences there will shape my thoughts and directions in the future. All in all, thank you very much Wiko!



THE TULIPS OF EVIL
JONATHAN WHITE

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Being out on the fringes of the Grunewald, the seasons are sharp at the Wiko. Our flat was surrounded by green leaves when my son and I arrived on the last day of August. Sitting on the balcony, with branches pressed up against the metalwork, was like sitting in a tree house. It was not long before the leaves around the Villa Walther started to fall, revealing for the first time the lake, and shortly afterwards a trace of early-winter ice. The woods became stark, the air a little crisp on the fingers. There was a little snow, though not much, and some harsh winter rides on the bicycle. I was enjoying this contact with the seasons right up until the first signs of spring. What could be more delightful, I

thought, than those early flowers of the new year, poking up through the grass by the lakeside like a collection of happy little smiles on sticks?

One day in March it occurred to me that the meaning of these seasons was horribly inverted. Spring was to be understood as the autumn of my sabbatical. It was a time of foreboding; it was the beginning of the end. The flowers of the Wiko garden are death-like. In vain I looked each morning for that trace of ice on the lake, for something that might keep warmth at bay. I was confronted with withering, dressed as renewal. Never has the crocus seemed so cruel; I am still haunted by those awful tulips.

You will infer I'd become attached to the Wiko. It is a year I shall look back on fondly, the pain of its passing aside. I suppose it was somewhat different from what I imagined – I arrived with the notion I was going to write. A successful year, it seemed to me then, would be measured in words written. I'd been building up to my first sabbatical for a few years, and I'd heard it was a time to set thoughts down. By the end of September I'd written two articles – things were moving fast and I was not unsatisfied, some concerns about sustainability notwithstanding. If I could write two pieces in one month, and if the Fellowship was a ten-month stint, then ... well, we can all do the maths.

One of the early dividends of the Wiko year was to relieve me of this mindset. By October, I was exploring a different conception of the sabbatical year. The big lie of research leave, it now seemed to me, was the notion that it should be a time of visible productivity. On the contrary, what distinguished this period, I now felt, was the licence *not* to write. It was a time to read, talk, and change one's mind. This is a model I was fairly faithful to throughout the year, though I did, alas, do some writing too.

The Wiko is a place of reassuring structure, where everything has its right place. Its institutional rhythms, one week to the next, are a significant part of its charm. Who says Wednesday, says salad buffet. Who says Tuesday, says tables with tablecloths, and a Colloquium too, let's not forget. I found these banal repetitions a great source of comfort, easing my passage to an unhurried outlook. Rhythms are the opposite of deadlines, unburdening each moment of its claim to be the last. They helped me push back the future a little.

The sense of structure was enhanced as our four-year-old son Arbien also became attuned to the rhythms of Wiko life. The autumn months were when he first started to organise expectations around the different days of the week. Thursday became "Wiko dinner day", and Wednesday the day before Wiko dinner day – these landmarks set seamlessly alongside Kindergarten highlights such as Music, Gym, the once-a-week

Breakfast, and the daily dash to be in time for the morning *Kreis*. As a family – my wife was a Fellow too – I believe we can say with some certainty where we were at any given moment in the week. If the timetable has its origins in the monastery, the combined force of Kindergarten and Wiko keeps it prominent in the lives of Fellows and their families, in a form that is largely soothing.

My research in this period took two main directions. On the one hand I worked on issues of politics and time, especially the relationship between democracy and the periodicity of institutions. I was interested in the different temporal structures of competing forms – of elections and referenda, for example – and in the disruptions posed by irregular forms of politics whose temporality is unclear. The contemporary crisis of the EU was a source of inspiration. In parallel, I completed a book manuscript with my wife Lea on the philosophical foundations of the political party. At a time when this mode of citizenship appears in trouble, institutionally compromised and widely despised, our research looked at why parties were ever thought conducive to democracy, what was ethically specific to this political form and why credible political movements continue to seek to reinvent it in the light of the limitations of competing forms.

Did the Wiko environment contribute something distinctive to this work? I guess it is too soon to say. Certainly I had some intriguing lunchtime discussions that pointed me to fields of reading I would not otherwise have visited – on the place of rhythm in musical theory for example, which I came to believe offers more than just a metaphor for the place of periodicity in political institutions. I benefitted greatly from colleagues' analysis of live political developments in our EU study group – a regular gathering of the Fellows working on politics and law – and from the Wiko's organisational support in arranging a workshop on "Ideologies and EU Design". And the library support, of course, is famously excellent. As I digressed for a month into some work on the temporality of climate change, that support looked increasingly like full-blown research assistance.

But something more diffuse that stuck with me, the quiet lesson of each Colloquium perhaps, was simply the value of a large research project. In the social sciences especially, researchers at British universities are assessed increasingly by reference to the articles they write. There is no professional need to dedicate oneself to a long-term, cumulative project, and conferences typically consist of stand-alone papers. At the Wiko, the presence of Fellows from disciplines and countries where this is less true, and the idea that one identify oneself by reference to one's project, was a valuable reminder and corrective. It may be that this is the influence that will stay with me longest.

I enjoyed almost every Colloquium hugely. Fools admire, but men of sense approve. I admired. The quality of presentations seemed very high to me. If anything, they lapsed occasionally into a performance, something almost too accomplished. Perhaps it was in the discussions thereafter over lunch that the Wiko felt most like itself, as we grappled with the topics in more speculative fashion. It felt even more so in the German class and at the weekly *Deutschisch*. There is something about speaking under the heading of language-learning that seems conducive to exploratory discussion. Maybe it's to do with relieving people of their authority, or with a kind of "plausible deniability" that comes when words are said just for the purpose of saying, when they fulfil their purpose in the moment of delivery. I don't normally talk much about traditions in farming or why parents may be more reluctant to kill off Father Christmas than God, but led by the thoughtful efforts of our teacher Eva, such topics were surprisingly compelling *auf Deutsch*.

One of the striking features of contemporary Berlin is the contrasting connotations it carries as a city. It stands, famously, on the one hand as the capital of alternative cool, a status shaped amongst other things by cheap housing, its music scene, the absence of a major financial sector and a certain tranquillity on the streets. Maybe Grunewald is not the obvious place to experience this cool, but Reinhard's can offer you a lazy brunch, and the Wiener Café's cakes are pretty cool. *On the other hand*, Berlin is the capital of political Europe – a symbol of power, even of domination. Our stay at the Wiko coincided with the sharpening of this tension, as Berlin the capital became paired with Athens as two poles in a pan-European contest. As the events progressed, one had to wonder whether the dissonance would become too much.

I look back on this year also as the year that my father died. He died towards the end of winter, sometime when the vegetation was filling up outside. The Wiko staff were characteristically sensitive and kind, both when I was regularly travelling to London, and in the period thereafter, especially in making my mother feel welcome. For both my parents, as scholars of *Germanistik*, Berlin has been an important city over the years, a place of many extended visits. Their Berlin was a divided Berlin, but also a place of new beginnings. The warmth of the Wiko staff had particular meaning for me, in the context of their affection for the city and its intellectual life. I shall remember the year not least for its place in the family record.



OCCUPY WIKO
LEA YPI

Lea Ypi is Associate Professor of Political Theory at the London School of Economics and Political Science and Adjunct Associate Professor of Philosophy at the Australian National University. Prior to joining the LSE, she was a Post-Doctoral Prize Research Fellow at Nuffield College, Oxford. A native of Albania, she studied Philosophy and then Literature at the Sapienza University of Rome and completed her doctoral degree at the European University Institute. She is interested in issues of global justice (including migration and colonialism), democratic theory (with a particular focus on parties) and the philosophy of the Enlightenment (especially Kant). She is the author of *Global Justice and Avant-Garde Political Agency* (2012) and has recently co-edited books on migration and on colonialism in the philosophy of Kant. One of the editors of *The Journal of Political Philosophy*, she has also authored around fifty articles and book chapters. During her stay at the Wissenschaftskolleg, Ypi was a recipient of the Brian Barry Prize for Excellence in Political Science, awarded by the British Academy, and her article “What’s Wrong With Colonialism” was selected by the *Philosopher’s Annual* as one of the ten best articles published in philosophy for 2013. Her book on *The Meaning of Partisanship* (co-authored with Jonathan White) will appear shortly with Oxford University Press. – Address: Department of Government, London School of Economics and Political Science, Houghton Street, London, WC2A 2AE, United Kingdom. E-mail: l.l.ypi@lse.ac.uk

When I arrived in Grunewald last September, the Wissenschaftskolleg zu Berlin was just the name of another institution I would visit for the year. It seemed difficult to think, back then, that the German capital had any surprises left in reserve. I had already spent many

months in the city and returned to it as an old lover who knew exactly where to get lost to rediscover past thrills. Coming from Albania, nowhere else in Western Europe caters better to my *Ostalgie* than taking long walks surrounded by the grey giants of Karl-Marx-Allee or staring through the glass at the shelves packed with old bus tickets and children's toys in the GDR museum. Yet Charlottenburg and Wilmersdorf had never been on my map. Only once do I remember venturing into the KaDeWe, getting angry either with the people or with the objects or with both, running out rather quickly and promising myself that from then on I would simply ignore the existence of anything west of the former Wall.

It should be obvious, given all this, that once on Wallotstraße, my very low expectations could not be disappointed. The targets I had set myself, on the other hand, were on the high side. I was determined to finish the book we had planned on the importance of political parties to political theory and had already decided I would avail myself of a number of well-known strategies to make that possible: avoid all distractions, cut lunches short, keep attendance at social events to the minimum required by norms of courtesy to my host institution, only accept those invitations to seminars that were directly relevant to my current research, that sort of thing.

Halfway through October I began to feel sorry for myself. I started to realise that I had scheduled so many outside workshops, lectures and conferences, in Germany and abroad, that the idea of uninterrupted working days began to look like a fading utopia even without the Tuesday Colloquium and the Advanced German classes on Wednesday mornings. I noticed I was often itching to leave the lunch table just when discussions became most interesting and that this had a tendency to make me resentful both towards the Fellows who lingered over coffee seemingly unconcerned by ambitious goals like the ones I had decided to pursue and towards myself for having decided to pursue those goals.

Events took a particularly dramatic turn when I discovered what I could do with the library services. It all began rather conventionally with ordering a few books I needed to consult for the chapter I was writing on the difference between factions and parties. But when the chapter took a more historical turn and I realised how quickly the books would arrive at my desk and how little effort it took to order them, the whole thing turned into a sort of competition between me and the library staff: I would order books, go through them as fast as I could, take them back to the shelf and discover with amazement that the next load, which I had only requested about two hours beforehand, had already arrived. When I realised I could not win these battles, a sort of cold war was unilaterally declared. I began to order books in more and more languages, from more and more remote places,

demanding to see them in shorter and shorter amounts of time. At one point I confess I almost ordered a book that had not been written yet – I just wanted to see what the library staff would come up with. I knew I would lose. And I did.

My Eastern European friends who had visited the Kolleg in previous years already filled me with stories of how they'd spent the whole ten months buried in the library, trying to photocopy books and articles they could then take to their under-resourced research institutions. I was not in the same position, of course. Many of the books I ordered would have also been accessible at the LSE, though undoubtedly with much more effort. However, the books acquired a little "je ne sais quoi" when they arrived on Wallotstraße, something to do not just with the speed and efficiency of their delivery or with their ability to materialise, literally, from nowhere, but also with the way they revealed themselves and became part of your day, how they seamlessly joined a conversation over lunch, shared a drink over a Thursday dinner or helped you out in a Tuesday colloquium. The world of books became a pleasure rediscovered away from conventional disciplinary, linguistic and methodological boundaries and, most importantly, one did not even need to come up with an excuse (not even an excuse to oneself) for reading books apparently unrelated to THE RESEARCH PROJECT.

Yet, as I also realised with horror at one point, the more books I ordered, the more I read. And the more I read, the less I wrote. The result was that MY GRAND PLAN was even less close to execution eight weeks into my Berlin stay than when I arrived, and the anxiety over "achievement", "performance", "output", "peer review", "impact", "target readership", "referee feedback" and all the other rather well-known torments of the contemporary academic, far from abandoning me, had begun to feel rather suffocating.

The crisis went on until the middle of November and was unexpectedly brought to an end by something on the surface entirely unrelated to the world of books and writing deadlines: the chocolate cake. I feel as though I ought to explain this. It was my son's fourth birthday and, as usual, we were late with preparations. On our way out of the breakfast room, we met Thorsten Wilhelmy and, embarrassed to confess the urgency of the matter, we asked him rather vaguely if he had any tips on where to buy a chocolate cake with strawberries on top, just like the one Arbien had requested. We had a little chat, and it was only about two minutes after that, before we even had time to put our coats on, that Vera emerged from the reception with a printed piece of paper and instructions on all the bakeries nearby, recommendations on the different kinds of chocolate cakes, shapes and sizes, complete with information on opening times and speed of delivery.

I still have no idea how Thorsten from the cafeteria managed to convey the message to Vera in the reception, it was just one of those usual Wiko things where all the staff seem to know exactly what the Fellows need, sometimes even before the Fellows know it. But it was also the kind of episode that made you realise that Wiko is not “just another place you visit”. After that, I was no longer in denial about the quiet revolution that Wiko had triggered in me from the beginning.

With that new awareness, slowly the writing pressure, the slavery of self-inflicted deadlines, and the obsession with output for the year were gone; I found myself making a fresh start. I discovered I enjoyed lingering at lunch, I ceased to see the German classes as just another opportunity to consolidate my grammar and I stopped being annoyed when we read *Eine blassblaue Frauenschrift* rather than finishing exercises. Every Tuesday Colloquium marked the beginning of a new learning adventure and every dinner became an opportunity either to meet new interesting colleagues or to invite guests to share in the Wiko atmosphere. With all the financial and administrative support received, organising conferences seemed easier than it had ever been before, and so began a series of productive collaborations with colleagues from Frankfurt and the Freie Universität, leading to more invited lectures than I can remember and to two Wiko-based workshops (on structural injustice and on issues of rectification for past historical wrongs). I also decided to take the opportunity to invite colleagues from the UK and Australia to stay in the Kolleg and work on joint projects that had been long postponed and, by the end of the year, taking advantage of Wiko infrastructure went as far as bringing over the members of an entire research network on the ethics of economic institutions. Surprisingly, just as we no longer intended this to happen, we also managed to finish our book.

It is perhaps because of how the Wiko works and makes you work that the more you get to know it, the harder it is to leave. This is not difficult to understand. Imagine that at some point during what you thought was just another visiting academic year abroad, you discover that you are living in your favourite city, with an infinite supply of books, almost unconstrained time for research, facilities to invite visitors, money to stage conferences and the smartest people in the world as your intellectual companions. Add to all this the most efficient administration you ever encountered in your life (so efficient one is loath to call it “administration”), Michelin-starred food, world-class music and more social events than you can remember since you were a university fresher. Imagine further that all of this can be enjoyed (unlike most of what you experienced in the last few years) without choking on your glass of wine while chasing your four-year-old.

You might find yourself wondering, as I did more than once during the second half of the year, if such a place is real. The Wiko is, of course, real, as real as the new big bunch of flowers that greets you every morning at the reception, those flowers one is compulsively brought to poke and smell, after asking if they really are fresh. To put the point somewhat more prosaically, you also know Wiko is real because eventually the year comes to an end and it is time to leave.

In my last few weeks in Berlin, before finally reconciling with the idea that these really were the last few weeks, my most recurrent thought became how to occupy Wiko. I proceeded in the usual way: sought allies, looked for cracks in the system, made discrete enquiries to the people who mattered, asked provocative questions ... we might even have threatened an insurrection at one point. But I was defeated. Wiko cannot be occupied, and if it could, it would perhaps lose some of its magic.

Yet, what I also discovered in that process, and after, is perhaps more comforting. Although Wiko cannot be occupied, it occupies you. I packed my suitcase with much more than I had brought with me. I took away all the people I met, the conversations I had, the books I read, the papers I wish I had written, the plays I watched at the Berliner Ensemble, the smell of the woods, some unforgettable evenings around Savignyplatz, the Rathenau memorial covered in snow, the Lufthansa gate at Tegel Airport and a little boy who could hardly say a word in German when he arrived and who now sings along to "Wildschwein" as his all-time favourite tune.

I also discovered that Wiko both occupies and liberates; it occupies you in a way that is liberating. There have been times in the last few years, when with all the writing pressure, the administrative burdens, the teaching performance reviews, the need to keep an eye on impact factors, the demand to publish papers that can only pass peer review if they start with the same sentences and end with the same conclusion, I forgot why I decided to be an academic in the first place, what it was about the world of research that had ever appealed to me. Wiko reminded me of the meaning of all that, of what it takes to work without being alienated from work, and of what it is like to feel the familiar pride of accomplishment together with the more unusual enthusiasm of discovery.

I am not entirely sure how much the magic of Wiko will continue to surprise and enchant given current political and economic constraints on academic life. It is hard to make predictions whether the research utopia it still stands for will be allowed to survive for much longer. But long may it last and, while it lasts, occupy Wiko and let the spirit of Wiko occupy you when it is time to return to the unreal world.



A YEAR AT WIKO
YONGLE ZHANG

Yongle Zhang is a Chinese constitutional historian and political theorist. Born in Southeast China in 1981, he received his Bachelor in Law in 2002 from the Law School of Peking University and then went to study in the Department of Political Science at the University of California, Los Angeles. He wrote his dissertation on “Counterfactual Reasoning and Writing in Graeco-Roman Historiography”. In 2008, he returned to China to teach at the Peking University Law School. He has published numerous articles and reviews on Chinese constitutional and administrative law, Graeco-Roman historiography, and modern Chinese constitutional history and intellectual history. His first book *The Remaking of An Old Country: 1911–1917* (2011) brings theories of comparative empires and state-building into the study of modern Chinese constitutional history and discusses the disintegration and re-integration of this huge country. The book explores the ambiguous political compromise between revolutionary republicans, the Qing court, and the Northern Ocean Clique in 1911/12 and its further development in the early republican era and sheds light on the vulnerability of the republic. – Address: Peking University Law School, Room 321, Chen Ming Building, 100871 Beijing, China. E-mail: pkujuris@126.com

Thanks to the Fellowship that Wiko provided, I came to Europe for the first time. During my ten-month stay in Berlin, I made substantial progress on my own research project and greatly widened my intellectual horizon.

I was supposed to work on constitutional history since the late 19th century. Since this project is too big for the relatively short period of stay, it was feasible for me to make breakthroughs only on a few specific themes. Due to the lack of primary sources in

Europe, I was initially expecting some progress only in theoretical perspectives and methodology. However, in an unintended way, I found a new primary source for my historical study. The famous Chinese constitutional monarchist scholar Kang Youwei was in Europe for quite a few years in the early 20th century, and Germany is the country he spent the most time in. Although I had already read some of Kang Youwei's travelogues and comments on Europe before I came to Berlin, it is hard to reconstruct his world vision without some personal experience in Europe.

Now Wiko opened such a window. During my stay in Europe, I not only read German history, especially the events and persons that Kang Youwei mentioned, but also followed Kang Youwei's footsteps and visited a series of European cities, comparing what he saw in the early 20th century with the later path of European history. A combination of reading, sightseeing, and thinking deepens my understanding of Kang Youwei's theory of constitutional monarchy. Now I can clearly see how he appropriates and adapts European ideas to serve his practical needs. The strength and weakness of his constitutional vision also became much more explicit. With this new experience, I improved my narrative on constitutional monarchists in the late Qing Era and achieved a thicker description of their sources of knowledge about Europe. It was on the basis of this progress that I prepared my colloquium on the vicissitudes of constitutional monarchists in the late Qing and early republican periods.

A series of questions raised during my Tuesday Colloquium also pushed me to refine the theoretical perspective of my first book *The Remaking of An Old Country: 1911–1917*, namely, that the constitutional monarchism prevailing in the late Qing era was closely related to state-building. While China's state-building took place much earlier than Europe's, the classical form of Confucian-legalist state proved to be inadequate in the face of European invasion. Therefore, late Qing China tried to imitate more recent European models of state-building, and Prussia stood out as the most impressive exemplar. Even if some constitutional monarchists used Britain as a model in their rhetoric, their concern is still state-building – a consciousness that Britain lacked at that time.

As a part of my research project, I also began to work on the evolution of the notion of sovereignty that lay behind the change in constitutional texts. Taking European theories of sovereignty as my reference point, I distilled a theoretical framework from Chinese history: in the monarchical era, the mandate of heaven – the emperor – the people; since the 1920s, the truth of history (progress) – the vanguard party – the people. The two “triangles” set the basic framework to understand the notion of sovereignty in the Chinese

context. While the notion of popular sovereignty prevails in the second triangle, its substance is much more complicated than that of its European counterparts. Based upon this research, I delivered a speech in the Department of Philosophy at the Freie Universität Berlin in June and sparked heated discussion.

Meanwhile, I continued to work on the relationship between historical narrative and constitutional law, which I began to investigate in 2012. I discussed how political actors attempted to construct narratives of continuity in the face of political rupture. More specifically, the 1912 ROC provisional constitution was abolished twice, during 1914–16, and in 1917, but was correspondingly restored twice. This is a unique phenomenon in world history. It is interesting to track different theories and narratives that attempt to legitimate the renewal of the constitutional order. I presented my findings in the Wiko Working Group “comparing comparison” in February and later at the University of Exeter in UK.

Besides the major project, I also made progress on a parallel research project, Counter-Factual Reasoning and Writing in Graeco-Roman Historiography, which is the topic of my dissertation. In May, I participated in a workshop organized by Françoise Lavocat and presented a chapter of my dissertation. Notwithstanding the distance between early modern French literature and my dissertation, I benefitted substantially from the methodological discussion on counterfactuality. In June, when my dissertation advisor Carlo Ginzburg visited Wiko, I had the opportunity to discuss with him how to solve the problems left in my dissertation and how to develop it into a book. For such a project in the tradition of micro-history, this dialogue with Carlo Ginzburg was extremely necessary and productive.

Among other things, I also initiated a small discussion on the comparison between the Russian Revolution and the Chinese Revolution. The key texts are Perry Anderson’s *Two Revolutions* and a few responses that it sparked. A few Fellows attended the discussion. The discussion is not only a survey of the path of and key factors in the two revolutions, but also a reflection on the methodology of comparison.

During this period of stay, I continued to have my voice in the Chinese intellectual world. My collaborators in China and I founded a new intellectual journal, *Consilium*, to intervene in the political and intellectual debates in China. The first issue came out in November, 2014 and I acted as its executive chief editor. In later months, we continued to work on the second issue.

Undoubtedly, the living conditions that Wiko provides are wonderful. Fellows can concentrate on their own research and take inspiration for new intellectual possibilities through mutual interaction. But I do believe the program could be further improved by increasing the regional-cultural diversity of the Fellows. So far, the third world is still underrepresented at Wiko, disproportional to the changing intellectual landscape of the world. I'm sure Wiko has realized this problem and will try to address it in the future.

Although I haven't published any academic papers during this year, I'm sure many of my future works will be related to my stay at Wiko, a wonderful place designed to make more wonderful things happen.

Wissenschaftskolleg zu Berlin FELLOWS 2014/15

Tuesday Colloquium



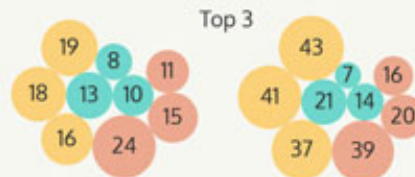
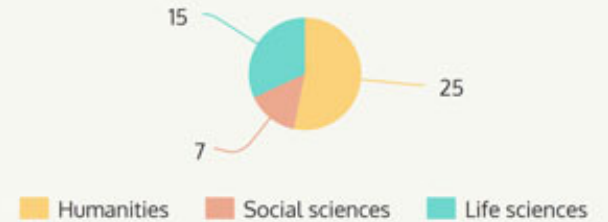
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? Questions ?
291
Total t:
8 h 28 min 19 sec



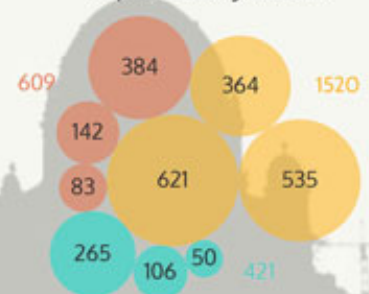
Lunch &
Thursday Dinner



Total # of books



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